



The Concept and Nature of Basic Model Values in the Islamic Text

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To cite this article:

Hosein Aliahmadi Jeshfaghani. The Concept and Nature of Basic Model Values in the Islamic Text. *International Journal of Management and Fuzzy Systems*. Vol. 3, No. 4, 2017, pp. 41-45. doi: 10.11648/j.ijmfs.20170304.11

Received: May 15, 2017; **Accepted:** August 8, 2017; **Published:** September 26, 2017

Abstract: Where is started without having to understand human values began to research and application has value. Its value is a human creation. But this was a special creation of humans. Five (AS) that are based on Islamic texts by value in the world. This article attempts to the concept and nature of religion extract value from the text and make it available for use in the social sciences and management science. The creation of the soul before the creation of Prophet Muhammad (PBUH) and the birth of Ali (AS) and Hassan (AS) and Hussain (AS), respectively. The value and dignity of human beings is the result of a combination of Light and spirit. The roots of the clergy were to Luminosity. The primacy of values and progeny (AS) based on the priority of the creation of the universe is analyzed light and airy. In this model, the Throne Light, Light of the heavens and planets such as Earth is from. Light product Prophet (PBUH) with the product Light Ali (AS) and Light Hasan (AS) and Light Hussein and Light Zahra (AS) is different. Light and airy value analysis model based on the development and canonization links to adjust the value.

Keywords: Based on Priority, Creation, Good Man, Leadership, Value Management, Development, Islam, Model

1. Introduction

Development approach instead of the Islamic Revolution was the plan. This approach is based on human dignity (Islamic Republic of Iran's constitution, Article II) and link it with the creation (Majlesi, Volume 43, p. 17, Hadith 16) wants Islamic values in the country, the region and the world institutionalize.

But less religious basis of this revolution in values is investigated. It is not clear why the entrepreneurial world and the value of the current building should follow the progress of Islamic values? On what basis should the basic values of human dignity analyzed? Based value creation? Is there any difference in the creation of five (AS) with other human beings? Is creation combined value of what? Is the relationship between the values of the Light can be found? Is the relationship between value and spirit can be found? Is the relationship between value and progeny (AS)? Is it possible to analyze the foundations of values? Do without relying on transfer of Iranian Islam, without using Messenger of Allah (PBUH) and ignoring the global network of religious knowledge transfer by Imam (AS) can be correct analysis of

the value reached in the Islamic Revolution? Possible functions of the Iranian Islamic values based on the progress of the transition from Salman Farsi What is Shia?

2. Background Research

The value and dignity of human beings is the project leader and an example of Islam. Salman Farsi, the Persian scholar, warrior and companion of the Prophet (PBUH) and Ali (AS) learned the basis of dignity. Salman Farsi global network to transfer this knowledge to the science of Ahlul Bayt (AS) has shifted, however, remain unexplained by the network. (Majlesi, Volume 43, p. 17)

Once Abbas, the uncle of the Prophet (PBUH) the key priority of Ali (AS) on the other Quraysh asked. Abbas was unable to analyze the values of other priority Ali What? Because he can see that the Quraysh Ali roots and gene-based unit. The question of the Prophet (PBUH) asked. "O messenger of Allah, because Allah has preferred to Bayt Ali ibn Abi Talib is the same as mine?" The Messenger of Allah in answer to the mystery and philosophy takes precedence over the value of five (AS) are the others and the mystery associated with the creation of value them. Combined Ali

(AS) and on the formation of a light, airy and light with soul to create a balanced combination of Rasoul Ali (AS) are analyzed. In this analysis, developmental functions, illumination five (AS) in the Light of the creation of heaven, earth and sky and Light Agency Fatima Zahra (AS) is explained. (Majlesi, Volume 43, Hadith 16)

3. Conceptual Framework and Research Methodology and Questions

The study is based on the acceptance of credit and belief:

- a. Some reputable religious knowledge of history and the world through a network of Imams (AS), the companions of the Prophet (PBUH) and imams(AS) religion of Prophet Muhammad (PBUH) to mankind today.
- b. Bihar al-Anwar book collecting can be a valid religious knowledge transfer channels.
- c. Salman Farsi progress in delivering valued principles of Islam to the Islamic Revolution has been effective.
- d. The nature of the Islamic Revolution and its fundamental value analysis is based on Shia Islam.
- e. Can be used to analyze the prophet (PBUH) preceded philosophy and values in the contemporary world for Muslims there.
- f. Using values of Prophet Muhammad (PBUH) in the philosophy of the primacy of Ali (AS) on the other indigenous values, anthropological, and genetics can cause Theoretical and Applied Leadership and Management in the Islamic Revolution.

This article first hadith text that will extract values in Islam. In earlier studies, the others have certain value in Islam and never have wanted to extract it from the context of religion. Here is the text of the hadith is trying to extract the jurisprudential style and be the basis for social sciences and management. The author analyzes the contents of trying to text styles. In this way the author wants to interpret God's word Imam (AS) and is developed to extract and analyze. Methodology description and analysis of the text words of Prophet (PBUH) and to some management applications in the field of Islamic values and completed deals with a kind of generalization is to explain and describe the original value.

The story quoted text translation of Salman Farsi, to analyze the content of it. Defining the terms of this narrative model for understanding the link light, airy and is worth targeting. To achieve this link dimensions of the religious texts of the guidelines. In Light of the primacy of human dignity and the creation of study and analyzes the model and model creation. The desirable components of human identity and superior human model to explain.

In Light of the creation of the world and the heavenly spheres of human Light through a content analysis of Salman Farsi ideas. Some aspects of developmental and guided by the values linked to development and legislation refers.

The main research question is: What is the philosophy of the primacy of Islamic values on other values? Questions and

secondary research as well as the questions are mentioned in the preamble.

4. The Importance and Typology of the Man Creation

Human creation is important. (Hagh Goo, Jihad, October 1987 - No. 102, p. 40) understanding the quality of human creation, creation of five (AS) and style creation of Adam (AS) understand the importance of religious science and the humanities, especially in Islam. (Haeri, Summer 2012 - Issue 16, p. 153)

The Qur'an refers to several types of human creation. Some referred to the creation of the human species.

4.1. Creation of Adam (AS) of Sperm

Man Compound the body and the ghost is and Body Too Tool the ghost Is. (Ahmadi and others, 2016) is in perpetuation of human physical and spiritual origination. (Motahari, 2006, Volume 4)

"O people, if excited (after death) in after (the creation careful that)... (Grandfather and grandmother of your first immediate and miraculous way, and generations of them mediated raw material for the soil to absorb and transfer it to the body) then created from the sperm. Then the clot (blood clot converter from a drop) created. Then Mozgheh created. where some have complete creation and some is incomplete, to (full strength and wisdom in the creation gradual) make clear to you, and we get what we want (from Mozgheh) the wombs until a certain time (the fetus is completed) make prefer, then you had a baby out of silk weaving, then (maintaining) to reach their full physical and psychological growth, and some of you (before aging) souls, and some of you will be returned to the lowest stage of life to the next sequel of knowledge (much) does not know anything. And (on) the earth (in winter) dead, you see, so when the water (in the form of rain, snow and hail) will send it down quivering and pops of any kind (plants and trees) grow." (Hajj, 5)

Meaning verse statement by: reason on accuracy it of that we principle you and that Adam (AS) from soil created.

4.2. Creation of Adam (AS) of Soil

"Then the sperm into a clot (clot), and ties for Mozgheh (something chewed flesh), and Mozgheh to have dug out bones and the bones covered then it is a new creation; so great a God who is the best creators." (Mum noon, 14)

At this verse to levels surprise and perplexity garlic sperm at uterus mother and faces various creation that one then from other at its headquarters secure and faraway from hand human appearance is hint done says the we sperm and to the face blood packed have dug out and then this blood closed and to Mozgheh that similar meat chewed is conversion we did and afterwards it and to the face bone at we, and from it so on bones meat covered. This four the level different that to addition the level sperm to be, levels the five and formation gives.

4.3. *The Creation of the Imams of the Divine Light*

"Allah Light of the heavens and earth model as a niche wherein is a lamp he is The lamp is in a glass jar as if it is a brilliant astral and the blessed olive tree lit up, neither eastern nor western .Although it is not a fire near the oil clarity . Clear on is clear. Allah guides whom He wills of His Light and the examples of God for his people, and God knows everything". (Noor, 35)

According to narrations, meaning from "Light» at this verse, imam Ali (AS) and intended purpose the Imam Hassan (AS) and imam Hussain (AS) is. (Tabatabai, volume 15, pp. 129-135) (Khorram Shahe, p. 12) (Makarem Shirazi, volume 14, p. 470)

4.4. *The Creation of Five (AS) from Compound God's Light and Airy Compound*

Past from signs Quran, at society's validity public and specifically, chapters at allocations and the virtues of Pang Tan (AS), is. (He went on, volume 1, pp. 264- 311)

Five (AS), titular to majesty Mohammad, majesty Ali, majesty Fatima, imam Hasan and imam Hossein bait hello is that virtues and officials common and similar they cause score they among innocent fourteen to Shia IMAMI by is. commentators Shia and many from public, Ahl al byte the prophet and at it time exclusive to majesty Fatima and husband and her children considered that at this verse thereto hint by and they and too far away from each species filth introduction done is at some from narrations to derivation a letter five tons (Muhammad, Ali, Fatima, Hasan and Hussein) from names god (Mahmoud and Ali and excellent and chief, fatter and Fatima) with difference specification by is. (Shoshtari, volume 5, p. 4)

Salman Farsi reports of the meeting of the Prophet (PBUH) in the presence of Salman Farsi: "In the mosque of the prophet (PBUH) was sitting Abbas Ibn Abdul Matabeb entered. The response Hello, and greetings to the Prophet (PBUH) did. He said, O messenger of Allah, because Allah has preferred to Ali ibn Abi Talia's what we inmate while one is mine? And when the prophet (PBUH) said: I told thee. O uncle Truly God has created me and Ali, while not the sky. Not land. Not heaven. Not hell. Not tablets. Not pen. When Allah wills start after its creation, we spoke the word "light" was. Then spoke the second word after "soul" was. The "combined a combination between the two moderate". So he created me and Ali from them. Then I created the Light from the Light of heaven after death I am throne. Then created a Light upon the light. After death Ali Hassan created the Light of the heavens. Then the sun Light and moon Light Hussein created. After the death of the sun and the moon are two ... After Fatima bright Light (Z) created as earrings, then (after the question and answer God's angels) and suspended it in softness listen throne. After the Light (the earrings) to the seven heavens and the earth and therefore was called Fatima. "(Majlesi, Volume 43, p. 17, Hadith 16)

5. **Model Analysis Linked with the Creation of Value and Dignity of Human Beings**

Salman Farsi content analysis reported the words of the Prophet (PBUH) suggests that human dignity and greatness. The desirable human dignity and exemplary due to the high level of human creation means five (AS) is. The primacy of human dignity in the creation of the Prophet and Ali and Hasan and Husain and Fatima on the throne and seven heavens and the earth and the sun and the moon.

5.1. *Combining Light and Airy*

Salman Farsi content analysis reported the words of the Prophet (PBUH) says that the basic elements for the creation of the Messenger of Allah (PBUH) and Ali (AS) is a combination of temperature, Light and airy. The elements in order of priority are: 1. Light. 2. Light combined with the spirit of the Spirit 3. 4. 5. Compound Light and airy with each other and the combination is moderation.

5.2. *The Nature of the Spiritual Light Model*

Salman Farsi content analysis reported the words of the Prophet (PBUH) says that the ideal model of human creation and the creation of a hybrid blend of Light and spirit that this combination is quite Compound and two pieces of can be separated,. It has a unique personality and identity and monotheism. The man in the Islamic model of creation has its roots in the existence of God. Light and airy composition and Compound and moderation are all God's creatures and crestedness it is God given distance. The only interface between the Prophet of God, Light and airy and Compound combination between the two is even and firm.

Islam has spiritual characteristics of the human concept of the divine soul. The optical properties of the human concept of Islam has caused the divine light.

5.3. *God's Light and Airy Combination Product Chain and Temperate Compound*

Human desired product sample creation is double. On the one hand, the creation of the Throne of God, Light from light, and the Light of knowledge or the Prophet (PBUH) has been created. On the other hand, the Light Ali (AS) has been created Light of the heavens. Bunch of optical products and soft power are a matter of science. Another batch of optical products, and of the heavens are kind of hard. Batch Light of faith and leads to the creation of the sun and light are physically. Some other results in the creation of the moon and reflection of the kind of hard. The latter was caused by the reflection of the sun's Light Hussein.

5.4. *Unity and Multiplicity of Creatures Combine Light and Airy Compound*

First, God created Light unit and then to the creation of two categories: Light of Rasoul and Light of Ali (AS) led.

The two Light chains because of multiple products and critters have two children. Joint product of divine creation of light, from Light and airy and so on. This is signified by content analysis and verbal expression, matching, implication, commitment and style of Salman Farsi extracted from the report of the meeting of the Prophet (PBUH) are.

6. Analysis Indicators Values

The creation of an Islamic approach, with indicators that the content analysis report of the meeting Salman Rasoul and Abbas's call to question the uncle of the Messenger (PBUH) could be obtained. Some explanatory index values are based on the model of value creation:

6.1. Divine Unity

God is the only creator and source of value creation. "Divine light" of God's first creation is divine Light through the creation of the Prophet (PBUH) and Ali (AS) is. "Divine Spirit" second divine Light of God's creation through the creation of the Prophet (PBUH) and Ali (AS) is.

6.2. The Combination of Compound the Messenger (PBUH) and Ali (AS)

God created the actual combination of the first and second cause is the creation of a new compound. One of the most important features of this combination is true and complete Compound.

6.3. Moderation and Consistency Combined Compound the Messenger (PBUH) and Ali (AS)

Creature composed of Light and airy with solidity and stability and moderation are the actual ingredients. Place "Rasoul creation" as created by the combination of moderate Compound is the creator of the heavens and the front Light on it. The "Ali (AS) in the creation of" a creature that is a combination of moderate Compound is the creator of the heavens and the front Light the Light of the heavens. The character creation chain in a different row with the Prophet (PBUH) but located on the fourth floor of creation.

6.4. The Difference Between Chain "Light of the Throne" and "Light of the heavens"

Compound Mt de L are both true composite creature of Light and airy, and that both produce Light are combined. But light is different from the Throne, the Light of the heavens. Throne of the kind of Light the Light of knowledge and creator of the throne of God. But the Light of the heavens direct connection with the divine throne, and the role of creativity and grace through the seven heavens is light.

6.5. Precedence value Prophet (PBUH) and Imam Ali (AS) on Other Creatures

Rank creation of determining the value position critters. Thus, all creatures that the Prophet (PBUH) and Ali (AS) in

the conception and creation by grace are they ranked lower than their rank in the creation of these two characters. Light throne and the creatures of light, as well as seven heavens and creatures associated with them, such as the lower rank of Ali (AS) are of lesser value than Ali had. As the lower value of the Messenger (PBUH) also have.

6.6. The Value System of Multi Far

God is the creator of value. Rated value creation in terms of order of their creation. Light is the second time receives the report and the second time creation. Spirit's third place and value creation. Compound composition and temperature, Light and airy and value creation are next in rank. Light messenger in rank after the actual ingredients are Light and airy and in terms of value creation lies. Then the next time the Light Rasoul Ali remains light. After Throne leg Light of Rasoul and Ali is located, and then the Light of the heavens.

6.7. Unity and Diversity of Creation

Light and airy creation and the creation of a combination of the two or three models that differ from creation system. But the continued creation through the creation by combining Compound been moderate.

6.8. The Character Number Prophet (PBUH) and Ali (AS)

Although the Prophet and Ali Nouri ranks are the same width but in two separate series of Light have arisen. Each of the creatures and critters are comparable in range of your creation. Rasoul Ali of two types of value and worth and value creation are the two series. Although the tree and the tree-e-Taiba their creation and value are excellent.

7. Basic Concepts and Nature of Model Creation and Model Islamic Value

The desirable model creation and model basic features that are optimal value creation model specifications and model the relationship between the two in terms of value and Islam.

Some of the basic features of the divine model for value creation and the Islamic approach are:

- Rank in the creation of the creatures and critters direct relationship between the amounts of value there.
- Value creation is the result of rank.
- Rank in the creation of the basis for calculating the value position of divine creation.
- Value is rooted in creation and development.
- Its development and canonization cause and effect.
- Causes of value creation are the priority ranking.

According to Iranian nationals Salman Farsi Perhaps this "Compound and balanced model combining Light and airy in the creation of man" to Iran's model of ideal human and divine authority and thinking of the Prophet (PBUH), the model may be the human version called Islamic examples. "The Model good role model for you to fast-Fi Prophet." (Ahzab, 21)

8. Conclusion

Research based on historical response to doubts Abbas, the uncle of the Prophet (PBUH) of Islam is formed. Quraysh doubt due to a lack of understanding on priority Ali on others. Rasoul analysis ranks of creatures and show the status of Imam Ali (AS) Levels of Creation try to answer that question. "Measure of value based on the current position in the chain of creation" standard basic and fundamental value in Islam. In Islam, the order value creation is based on the proximity to the revelation of God in the chain is explained.

Based on the standard basis in Islam, Islamic values of real values are in development. In the light of the development of Prophet Muhammad (PBUH) and light of Ali (AS), the first creature of God and the divine spirit of light and temperate should combined. The two light prior to the light and the light of the heavens are the heavens. Light Hasnain Ali and Light of Zahra (AS) respectively followed. But five times before the creation of light and the values are superior to other creatures. Although the light of the Prophet (PBUH) and Ali (as) after the first creature as divine light and the divine spirit creatures as they are. The same model to determine the rank of creation and the importance of the position and the intensity value can be found. Some features of the model and model creation based on the creation of value and status values are as follows:

- 1) God is the Creator of creation and the creator of all values. (Principle of unity in creativity)
- 2) The creation of value creation and value creation are in the value chain. The length and value creation in line with God's creativity and creativity.
- 3) God first created light and the most precious of precious in Islam.
- 4) God's spirit creature and the second most valuable inventory value after the light of God in Islam.
- 5) Combine light and airy creature of God is the divine spirit and the value of the interface between the composition and light of Rasoul and light of Ali (AS).
- 6) In times light of Rasoul is located.
- 7) And the Light of the heavens in times of Light of Ali are.
- 8) Optical than five (AS) would be explaining much of their value.

As the human bonuses based on nearness to God is the arc

of ascent. The arc of descent Almighty Creator God and the creatures under the arc of descent positions have been: the paste, light, airy, combining and tropical light and airy, light of Rasoul and light of Ali (AS), light of Hassan (AS) light of Hussein and Light of Fatima (AS). Similarly, there is also a model values. Because the value of the rank in creation.

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