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Worship as means to live in the Holy Quran

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Abstract

One of the most important functions of religion, belief and meaning of life, religion sustainable peace in their life. According to Islamic teachings, the most important element of the creation of man that the world was created for him. Quran, caliph and test of God, the mercy of God, worship, knowledge, thinking, wisdom, virtue, hint, guidance, deliverance, salvation and above all to the "devotion" to the objectives of the creation of man-knows. In the Qur'an the meaning of human life to the status of "servitude" in the context of the emergence and perpetuation of servitude species of perfection, the main objective of the creation of man and his natural and desirable in the light of man unable to meet the fundamental problems of ontology, interaction logical world peace and security, the possibility of dealing with mental health problems and evil finds. Relax and real life depends on the devotion and belief in the divinity is blurred.

Keywords: Religion, Worship, Life, Meaning, Man, Calm

1. Introduction

What is the meaning of life, fundamental and enduring questions of human life, especially contemporary man. Sometimes the purpose of the meaning of life, is the purpose of life and sometimes life benefits. According to the Qur'an, worship of God, the meaning of human life the first sense, it is clear that the application of the specific entities that have the knowledge and the will and the purpose of "the self" are said. On the other hand, it is an external purpose, like a goal that constitutes the object of making it considers itself an artifact, not a science, and will therefore be pursued within goal, but the manufacturer, making the object the intended target, and it has built to maintain production and to reach this goal.

Qur'an meaning of human life (life purpose) to achieve the status of "servitude". based on religion, man is created to track the use of reason in the shadow prophets consciously worship God move. Human nature tends to God and asked for a higher life, he adds. (Javadi, 1386, p S.151-150) divine test, science and the knowledge of His names and attributes, worship the Lord and to His Mercy, all furnishing and that leads man to God You-up taste "submission," the true God to take her taste and color, this position includes the steps.

Nature of worship

Literally meaning of worshiper

The word "abd" and its derivatives have been used repeatedly in the Qur'an. Some researchers believe that It is common in almost all Semitic languages. (Arthur, 1372, p. 309) The Lord of the word, many meanings for this word that is similar to an important loss: obedience and worship with humility and humiliation, preventing (Ibn Manzur, 1414, p. 259) humility and humbleness, (Esfahani, 1392, p. 319) something off the hands and serve their ownership, (al-Qurtubi, 1405, p. 145) and to prepare to gather around something and paving (Maalouf, 1382, p. 483) including

dictionary meanings and applications that are mentioned. Fakhr Razi in the literal meaning of worship that says, "Hey through my temple, of Mzll". (Razi, 1410, p. 45)

Idiomatic meaning of worship

In general, the Qur'an is the worship of the two means: a) worship, dominant The meaning of of the word of God Almighty and special:

« وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ » (يونس، ١٧)؛ « قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ » (غافر، ٦٦)؛ « وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى... » (زمر، ٣)

B) obedience; sometimes Keywords worship in the Qur'an means obedience is come, (Zmkhshry, 1407, p. 23; Razi, 1401, p. 96; Tabarsi, 1406, p. 0.672; Tabatabai, B to p. . 173)

« أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ » (يس، ٦٠)؛ « فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ » (مؤمنون، ٤٧)؛ « يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيبًا » (مريم، ٤٤).

The relationship between man and God Species

Such devotion of man's relationship with God, so in order to explain the relationship of servitude, to evaluate the overall relationship between man and God is discussed. Izutsu based on Quranic verses, four fundamental relationship between God and man is thought to know:

1. ontological relationship between God as the ultimate source of human existence and man as a representative of the universe, the existence of God. In other words, more theological relationship between creature creator.

2. related advertising in this relationship, God and man, through two-way communication, very close relationship with each other to find out that the initiative and the initiative in this relationship with God. Here we should distinguish between two ways of communication: verbal and nonverbal communication connection. Oral communication from top to bottom, narrow and technical sense of the word revelation, and communication from the bottom up for prayer Ast.gvnh nonverbal communication from top to bottom, the practice of discounting verses. Bottom-up, communication, form of worship is Shayry- like Nmaz- themselves.

3. moral relationship: the relationship of fundamental opposition between two different landscape in which the idea of God, is distinguished: the God of infinite goodness and kindness and generosity and compassion on the one hand, and the God of wrath and severe justice on the other hand. Correspondingly, the fundamental opposition between the human side, "sugar" on the one hand, and "virtue" of the other.

4. The Lord's servant relationship: the relationship between, on the side of God as Lord, to the glory and domination involves all related ideas and omnipotence, and so on, if by humans as "Abd" involves a bunch of imagination, represents humility and weakness and humility and absolute obedience and other qualities that are usually taken to be asked. The area of human communication, which is a negative depends on the underlying ideas proud and say needless and other similar traits that contained Drklmh ignorance and along with it. (Izutsu, 1388, pp. 93-94)

Devotion and meaning in life

How many ways of interpreting and giving meaning to life devotion to note that few are mentioned here: servitude, a living and bed perfection

Qur'an, essential to man's obedience, obedience and worship of the human eye to the coming of death requires: (Stone, 99), this verse is the man to leave and continue their devotion to their obedience to God and abstain from sin to wait until death comes to you, and become connected to the world of certainty. (Ghasemi, 1398, p. 75) assignments associated human and divine things that illustrates the kind of lifestyle in this world. Man needs divine religion and religious obligations, either in his head or at the height of barbarism to civilization Syrkn. In accordance with the divine teachings of God in him will lead to happiness. Thus, the illusion that the work of God and the human need to worship until a certain stage of individual or social life, words are useless. (Tabatabai, By-Ta, pp. 199-200) servitude, of creation

Correct understanding of creation is the most important step to get to the meaning of life. Worship, to ensure the creation of man and a man, Abed is perfection that income. The worship, the purpose and functions such as mercy and forgiveness and so on. Your worship, the things that I will do with your organs, such as sitting, bowing and prostration, and ... has a purpose, but the ultimate goal, but it is the prelude to a higher purpose and devotion humiliation in front of the Lord of the Worlds. Man through worship, obedience and poverty and disgrace upon your Mmlvkyt for absolute dignity and richness of pure, visualize and makes the actor, the truth of worship, is your

servant as humiliation and servitude, and kept on towards the ... The ultimate purpose of creation to worship his Lord is the Truth, the servant of the Lord remember and mention cut and anything else he says. (Tabatabai, *Bitā*, p. 579) servitude, human innate good

It can be inferred from the Qur'an that God creates man, man by nature, "theologian" is created. (Rome, 30)

The natural look and internal, of all people "living theologian," which means divine life and the divine theosophy is institutionalized nature of all human beings, but with a view to the prosperity and development of nature, human beings are sometimes seen some theological life His innate ignorance and rebellion dark gray and buried under soil and their God-given theosophy into unholy slavery and the subordination of self to strangers desires, *Tvaghyt*, Idols and demons have been buried alive. (Javadi, 1386, p. 151) serve the people of God (transcendent origin), rooted in human nature. Nature, represents the province and the provincial legislative developmental upon all creatures (assignment) that all human beings have the duty, in accordance with developed province. (GONABADI, 1373, p. 327)

4. works of devotion in people's lives

4.1. Servitude and ontology

In the light of conscious acceptance of divine worship and the religious faith and revelation, proper answers to fundamental questions in the field of philosophical ontology is found to be: What is the philosophy of the universe? Did the universe begin and do it? If yes, then the beginning and what is it? The questions in the light of devotion to God and reliance on him find an appropriate response, the degree of confidence in the response and the usefulness of certain of them depends on the commitment and confidence to the source is, the extent of faith in God and a sense of devotion to God is stronger than the response rate of certainty of higher above him. The experience has proved, faithful to God in the light of his devotion to a high degree of certainty in the field of ontology have been, they call unconditional accept religious literature, although their cognitive able to be detailed analysis of For example a Muslim believer is certain that the world of God and to Him. (*Baqara*, 156) whatever is in the heavens and the earth from God. (*HA*, 6), man is created to achieve a specific goal. (*Thereof*, 56)

The answer to the meaning of life is largely a function call to Prssh-Hay fundamental ontology. Wise and mighty and benevolent creator who has created you and knows His creatures, including humans, also has a plan and knows the target. In the light of strong religious views, gives life to find a different meaning: "... we can say that we expect people from religion, the religion of pain and suffering, and more common sense to our lives, meaning give , and giving meaning to our suffering, we are, in a sense, to save and to deliver favorable circumstances. Therefore, it is relevant if the claim that religion is man's expected of them in poor condition to good condition his disappearance, the way to meaningful life and not to solve their utility. "(Malekian , 1387, p. 285) and the fact it is not possible except through obedience and servitude of man to act as the "true religion" as occurs, (*Fajr*, 27-30)

4.2. Worship and interaction with the world

God knows that I am your man, his attitude to the world of being with someone who does not believe in the principle is different, faithful to worship God created the world and Mamluk God knows that as trustee and to achieve the target Vyzhh- He has been in power, conquest of nature and interact with it in accordance with religious teachings, takes the rights and interests of others in the absence and presence to be respected, not only to Hm-Nvan, but to all organisms pity and believes that any behavior, and even his intention known to the Lord and his God, and God sees all his supervisor and your privacy and your forward visibility and the judgment of God is the same knows.

4.3. Devotion and hope, peace and security

People have needs such as: peace, love, cooperation, hope and so forth. Allah the Almighty said: "Allah mentioned otherwise Ttmyn hearts" (thunder, 28) punishment for the people that know their God and they are comfortable with your Dī-Hay his memory, he returned everything to him. He's servants and compelling to them and our active and Ysha' but N-Hast believers and shelter.

Each heart is ensured by mentioning God, and finds stress relief. Unless Ayn-K·h Bh-Jayy reach the heart caused by the loss of vision and growth of the heart can not be named, but the heart of the mention of God will be deprived aversion and the luxury of calm and rest, as the saying "la Fanha Tmy Absar and hearts but facing Tmy per Alsdvr "(*Hajj*, 46) and" La Yfqhvn value lahum hearts "(*Araf*, 179) and" God Nsva Fnsyhm "(*Repentance*, 67)

In psychology, this is Mvydaty "belief in God religions, such as Christianity, Islam and some of the Indian tradition, the benefits derived from spiritual life, due to personal merit, but is the result of divine grace as a result of

submission to the will God is obtained. For example, Islam emphasizes that God is merciful and all loving. He ranks absolute paradise, of those who intend to welcome him and says ... "(Fontana, 1385, p. 88)

In the light of faith to worship God and love of God, man, look at all They are rather personal and social life, responsibility, justice, education, wisdom, friendship, discipline, expertise, authority, respect, equity, faith. ... in the light of love is changed. (Kung, 1391, p. 264)

4.4. Devotion and support to deal with problems

Worldly life is associated with a variety of natural and human distractions, the believer to worship God in dealing with the problems of tolerance than someone who has no belief in God, enjoy and benefit. Death, disease, poverty, floods, hurricanes, earthquakes and other unpleasant things that almost all people facing or will be, the resistance to them and the readiness of dream logic to it in humans faithful to God (real people) with men and non-Ghyrmtqd not be compared to him, worshiping the power of the human spirit gives a lot of stability problems, such as Hazrat Zeinab (SA) after the incident of Karbala and killed All relatives and relatives in reply to Ibn Ziyad who asks him to "burn bag Bakhyk and from Bytk Production of Allah?" says: "We Ella Wright Jmyla ..." (House, 1403, pp. 115-116)

Qur'an is a feature believing servants know their high tolerance. (Baqara, 156-157) also requires perseverance and persistence in the right way and find the right path in life and a part of human endeavor My Dand. (Fussilat, 30)

4.5. Worship and moral efficiency

The role of religion in the efficiency of ethics and adherence to ethical principles is undeniable strength, according to the Qur'an, refinement, cultivation, nurturing a spirit of moral and ethical virtues adorn the people and keep them away from moral vices, the main objectives of the mission of the prophets. (Al Imran, 164; al-Baqara, 129 and 151) religion in different ways to help boost moral and practical obligation to the Prophet (pbuh) said: I was excited to finish my moral. (Tabarsi, 1370, p. 8)

Can faith in morality and ethics of individuals and society, from the schools of philosophy and moral is higher because of religion: "First, more than philosophy with ideas and thoughts usually addressed intellectual elite Paraclinic can layer shape people and provoke widespread.

Second, religion is not only intellectually but also emotionally, not only with the idea, concepts and phrases, but with symbols and rituals, stories, prayers and feasts targeted people and therefore create an added value My a.

Third, religion is not only a common vision, values, beliefs and dominant over time, but the old scriptures and traditions based on the basis of religious experiences, which often form the human ethics, normative guidelines for human behavior offer . That passed over time and again without changing interpretations have been inspiring people . "(Kung, 1391, p. 142) moral function of the faith and devotion of people to the religion religious data.

4.6. Worship and the right of

Facing the highest sense of "right" and "truth" They are found among those who "worship" of God's people have, they Hq-And obedient in all circumstances, even if the risks. In the heart, the love of the truth against the falsehood, the begets knowledge, interest and devotion and transcendental, in the realm of the spirit. In the mind, knowledge of right and truth on a higher spiritual knowledge and wisdom is perfect understanding. In the outer limbs, realizing the facts and to what absolute right and full commitment to the teachings and commandments absolute right to the good of our people and revealed the prescribed criteria of rationality. (Sadeghi, 1386, p. . 131) The Qur'an constantly pivotal human right and a right in favor of inviting the Lord, heavens, earth, angels, accountability, punishment and reward, all right. Islamic religious texts, concealing the truth, sin, even or suppression of the enemy has been rejected and forbidden.

5. Conclusion

One of the most important things in life, faith in God gives meaning and accede to the religious teachings of love and wisdom and the phrase "worship" of God. In the light of this belief, lifestyle and worldview of income he is different. Nzraslam worship of nature, love of man to God and to worship of the passion and intelligence, if such a belief root depth of the human spirit, both in diagnosis and in practice moral duty and commitment to the task, a significant effect of will leave her. Divine worship, spiritual and psychological safety and security guarantees, the fear aside and a positive outlook and clearly outlines the human world and the hereafter. Faith and devotion, to create a spirit of trust and respect to God the wise and benevolent, omnipotent ability as an effective role to resolve mental health problems, and difficulties confront evil, truth and accede to it, compliance with ethics the answer to the fundamental questions of cosmology and the meaning of life and the problem plays.

The ethical dimension also said because servanthood humble before God is the embodiment of moral virtues, devotion and worship him as the theory and practice of these virtues is praise. Corruption and moral vices rooted in arrogance and megalomania and selfishness, and to follow the carnal desires and commands sensuality and moral worship, and imitation of the absolute perfection, all the pain is treated. The philosophy of devotion, imitation of man to God and eternal salvation in the world to foster human existence.

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