RESPECT FOR OTHERS
FROM ATTITUDE TO BEHAVIOUR
AN ISLAMIC VIEW

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Abstract

'Respect for others' is an important principle in social interactions. There are still shortcomings in this field in the world. Some part of this problem can be due to some ambiguity in the theoretical foundations of 'respect for others'. The present study aimed to explain cognitive fundamentals, attitudinal contexts, and to illustrate the Islamic behavioural patterns of maximum respect for others in the society, which is not limited to successful, or virtuous individuals. The results of the qualitative study, through an analysis of Quranic verses and sayings of Islamic leaders, indicated that 'respect' can be put on a spectrum which begins from a minimum and extends to a maximum. The minimum level (not to insult and humiliate) is a categorical imperative, and is necessary even in relation to criminals. This necessity can be explained due to the role of 'shame' in improving the self-respect and self-improvement.

Keywords: respect, dignity, self-respect, Islam, Quran

1. Introduction

'Respect for others' is an important principle in social interactions. Everybody likes and expects others to behave respectfully with them, innately; and mutually, they is also expected to respect parents, teachers, elders, community leaders, and even ordinary citizens at least as a human being. In fact, esteem is one of the basic needs of human [1]. Disrespectful behaviour has negative impacts on the psychological and mental health of individuals [2], and their psychological life is even endangered when they are deprived of minimum dignity and respect by others [3]. In addition to personal consequences of disrespectful behaviours, retaliations and aggressive behaviours of disrespectfully behaved people [4], the security and peace of society is endangered as well. So, all legal, moral and educational systems strive to realize the principle of 'respect for people'.

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Of course, the people usually respect the successful, virtuous and devoted persons, and the people with authority. But in our daily interactions, we are not in touch with virtuous, modest, and sanguine people only, and there are a variety of men and women who make mistakes or offenses more or less, and they even demand unilateral respect. Given the necessity of 'respect' to be fulfilled in society, theoretical and cognitive fundamentals are needed to justify a respectful behaviour to all ordinary people and produce a sufficient motivation. For this purpose, in addition to intellectual discussions, it is constructive to be exposed to proper behavioural examples. There are some questions which demand persuasive answers: How should criminals, wrongdoers, lawbreakers or even opponents and enemies be treated? Is the circle of 'others' who deserve to be respected a limited one? How can people be convinced to respect each other even in the absence of love, compassion, fear and so on?

'Respect for others' is a special issue in Moral philosophy, Social psychology and Law. But in the present study, this issue is investigated from the perspective of moral teachings of Islam. We hope that it will do something to provide the theoretic fundamentals of 'respect' in society.

2. Research method

This is a qualitative research done in a descriptive-analytical method. First, Quranic verses and traditions of Imams on dignifying humans and respectful behaviour toward them were collected. Then, through Quranic exegesis, their messages were extracted and a classification was provided based on the research questions. Finally, the questions were answered through an analytic study of the data.

3. The concept of respect for others

To understand respectful interactions among humans, understanding two interdependent concepts is necessary: 'human dignity' and 'respect'. 'A' has valuable characteristics (dignity) and these characteristics make 'B' respect him. In other words, the dignity of human beings requires that they are to be treated respectfully. The word 'Dignity' in Arabic, originates from 'Karam', meaning something which is against baseness and dishonour. Hence, dignity means the presence of esteem and superiority within a thing, not compared with other things [5]. 'Dignity' is what catches wise people's satisfaction and praise [6]. In more precise definitions, it means magnanimity, honour, esteem [7, 8], away from baseness and having mental promotion [9]. Ja'fari believes that human dignity means honour, esteem and human worth which is the main reason for why they should be respected [10]. Dignity means that humans have esteem and a right to respectfully live in the society and nobody can humiliate them with words or behaviours [11].

In western literature, 'dignity' is the quality or state of being worthy of esteem or respect [12]. On the other hand, the word 'respect' means to revere and value something; esteem means something that is not permitted to be broken or desecrated [13]. In western literature, 'respect' is willingness to show consideration or appreciation; and 'to respect' is to feel or show deferential regard for; esteem; and to avoid violation of or interference with [12, p. 1536].

In addition to the lexical meanings of respect, the term 'respect' means to confirm a power of a thing other than ours who demands us to care, pay attention and obey [14]. In recent definitions, it means to care, consider, and paying attention; and so, it is something beyond the tolerance of persons or acknowledging their right to make choice [2].

In this study, 'respect for others' means to revere and value them and not to humiliate them. This definition includes three points: first, respect involves some should and should not; we should limit some of our behaviours to others and do some value-laden behaviours in respectful interactions. Second, respect has a spectrum; it begins with a minimum state (avoiding humiliation) and continues to a maximum one which is greatness and valuation to individual values. The more his value (dignity), the more his respect. And the third, it has attitudinal and behavioural components. The attitudinal component is a combination of positive attention, acceptance, modesty, glorification, and appreciation of somebody toward another, which involves particular kind of behaviours toward him.

4. From respectful attitude to respectful behaviour

4.1. Respectful attitude

Social behaviour is largely due to the attitude of humans towards others. An attitude is "a relatively enduring organization of beliefs, feelings, and behavioural tendencies towards socially significant objects, groups, events or symbols" [15]. It is a positive or negative evaluative positioning towards a thing [16]. Respectful attitude to others, means that we totally consider them worthwhile and positive (even better than us), totally, and have feeling toward them as acceptance, humility and praise. Most of the people are not infallible and without mistakes and sins in life, we know. But they are not devoid of values and goodness completely and, they can be reformed and can develop their capabilities because of the pure nature. The subject of this article is the attitude toward the ordinary humans.

In 'respect for others', since respect is a mixture of positive attention, acceptance, humility, praise and gratitude of one individual towards another, the relationship between 'one' and 'other' arises. Respectful attitude toward others is possible when one considers 'the other' better than himself; and this is against the feeling of superiority and arrogance, and requires the following things.

First, we look down our own goodness, so that we do not have pride. Whenever we remember our goodness, we remember that it has been the grace of God and can be dissipated every time (*'O, you who believe! Do not render in Vain*

your charities by reminders of Your generosity or by annoying' [Quran, AL-BAQARA, verse 264]. We have many wrong doings along with the goodness and must to reform ourselves.

Secondly, we highlight others' goodness and strengths for ourselves, keep in mind their strengths and not remind their badness in our mind (try to forget them). We should also be optimistic toward them because they might have repented or made amends.

Here are some examples of the saying of Islamic leaders in this regard. Prophet Muhammad (PBUH) said: "None of you should not consider any servants of God debased, because you do not know which one is God's friend" [17]. And he said again: God does not certainly like to see any servant privileging for himself compared to others [18]. His attitude to people was in a way that he knew all people better than himself and considered himself the worst man [19]. In this regard, Imam Ali (PBUH) said: "treat with people fairly; fill your heart by people love and compassion and do not be as a wild beast in dealing with them (who tears them), because the people are divided into two groups: either your religious brothers or human beings, like you" [20]. To maintain this positive attitude, Quran has recommended us to avoid suspicion and surveillance to detect others' defects [Quran, AL-HUJRAAT, verse 12].

In the saying of Islamic leaders, there are many recommendations to positive thinking and optimism toward others. For example, Imam Ali (PBUH) said: "avoid suspicion and scepticism towards each other because God has forbidden it" [17, p. 194]. Imam Sadiq (PBUH) said: "as long as you can interpret your brothers' speech benevolence, do not interpret it bad" [17, vol. 75, p. 251]. However, this optimism follows a certain logic, and paying attention to Imam Ali (PBUH)'s recommendation can help us in this way. He said: "whenever the goodness and purity prevail on the age era and the people, if someone imagines sin for another without revealing it, he has oppressed upon him; and whenever corruption and unrighteousness prevail on the age era and the people, if someone imagines goodness for one, he will be perished and be destroyed" [21]. So, maintaining a positive attitude to the people, wisely, can lead us to behave them respectfully, deeply.

4.2. Respectful behaviour

Respectful behaviour emerges in speech, actions and body language. Some instances of respectful speech based on Quran and religious leaders are:

- Avoidance of cursing and insulting - in Quran, God commands Muslims not to insult others, even non-believers [Quran, AL-ANAAM, verse 108]. Prophet Muhammad (PBUH) said: do not insult people, because they become hatred toward you [17, p. 163]. Imam Ali (PBUH) prohibited people to curse and profanity, even toward his enemies; and said to his companions and helpers: I do not like you insult people; instead, say their actions and states; it is closer to the truth and louder as ultimatum [21, p. 323]. Also, he said: beware of using obscene (pornographic) words; because it gathers

ignoble persons around you and makes valuable people escape from you [22].

- Avoidance of ridiculing others and assigning ugly nicknames [Quran, AL-HUJRAAT, verse 11].
- Avoidance of interrupting others' speech - Prophet Muhammad (PBUH) said: "one who speaks into his Muslim brothers' speech, it sounds like scratching on his face" [19, vol. 4, p. 739].
- Talking good and quietly, and avoiding yelling and screaming [Quran, AL-BAQARA, 83; AL-LUQMAN, verse 19].
- Avoiding destruction of others' personality in their absence [Quran, AL-HUJRAAT, verse 12].

Here are some instances of Prophet Muhammad (PBUH)'s respectful behaviours to others. Prophet Muhammad ate with slaves; he shook hands with the rich and poor people, friendly and amicably, without discrimination; He said 'hello' to anyone encountered: rich or poor, child or adult; he was humble without humiliating himself [23]; he accepted the invitation of any caller, even slaves (with very poor reception) [24]; when he entered into a meeting, he sat in any empty place and he would not look for any special place; he was never aggressive; when a stranger or ignorant person spoke with him aggressively and had requests, he tolerated him and said to his followers: if you saw someone with a demand, meet his demand; he did not interrupt someone's word, until the end of his speech; if someone came to him, he never isolated him and left the meeting, until the person ended his speech and said goodbye [25]; he consulted with the public and respected for their views [23, vol. 12, p. 44].

Concerning respectful moves, it has been recommended in Quran that Muslims should not turn their looks from others proudly and not stride arrogantly among them, but behave with modesty [Quran), AL-LUQMAN, verse 18].

In Islam, respectful behaviour with children is highly emphasized too. Here are some examples of treating respectfully with children according to Islamic leaders:

- Naming children with honourable name (Prophet Muhammad (PBUH)) [19, vol. 6, p. 18];
- Calling children with respect, and avoiding use of obscene epithets (Imam Baqir (PBUH) [19, vol. 6, p. 19];
- Greeting with children (Prophet Muhammad (PBUH)) [25, p. 72];
- Paying attention and respect to the children at official ceremonies for adults (Prophet Muhammad (PBUH)) [26];
- Accepting children's invitation to play and mate with them (Prophet Muhammad (PBUH)), [17, vol. 43, p. 285; 27];
- Neglecting children's small mistakes, and avoiding frequent blames (Imam Ali (PBUH) [17, vol. 75, p. 64; 28];
- Avoiding physical punishment and using inhumane educational methods (Prophet Muhammad (PBUH)) [29, 30].
- Prioritizing children's needs (e.g. shortening saying prayer in respect to the children's needs) (Prophet Muhammad (PBUH)) [19, vol. 6, p. 48];

- Accepting children's invitation to the party and participating in it (Imam Hasan (PBUH) [28, vol. 11, p. 198];
- Welcoming children (when entering into the meeting) and standing up to respect them (Prophet Muhammad (PBUH)) [17, vol. 43, p. 285];
- Getting permission from the children to seize their assets and rights (Prophet Muhammad (PBUH)) [31];
- Consulting with the children especially from teenage period (Prophet Muhammad (PBUH)) [17, vol. 101, p. 95].

Islam is not a religion of recommendations only, since leaders of Islam have been perfect models of respectful behaviour.

5. Boundaries of 'respect for others' in Islam

In order to set the boundaries of respect in Islam, we should distinguish natural respect from the acquisitive one.

Ṭabaṭabai, the great Islamic thinker and the Qur'nic commentator, believes that natural dignity covers all humans and it originates from human reason; a special gift from God [32]. However, there are some other features which are the causes of dignity and mainly harken back to the rationality. For example:

- High capacity of human for acquisition of knowledge; in such a way that he can be prostrated by angels and be their teacher.
- Having the divine spirit; in such a way that he is innately able to distinguish between true and false, and between good behaviours and evil ones. In addition, tendency to truth, justice and beauty has been deposited in his existence.
- Trusteeship of God's great trust; that He is the divine guardianship. This means that the man has the ability to be under the special training of God, and so that can be pure; only His lover and subordinate, through achieving right beliefs and doing good deeds.
- Being successor of God in managing the world affairs. Human can bring the world under his will and manage it by his intelligence, creativity, high talent for the acquisition of knowledge and ability to make tools.
- Creating all things for human; tamed for him; to achieve perfection using them.
- Having the best body stature and fitness and the ability to speak.

In addition to inherent dignity and general respect, some of the people have an acquired (and specified) dignity; whose criterions are spiritual and moral virtues, named 'piety' ('Taqva'). Other advantages and superiorities, other than piety in Islam, are false and untruthful. Piety is the sense of responsibility, commitment, restraint, self-control and domination on lusts after the penetration of the faith in heart, prevents him from sin, invites him to goodness, purity, and justice in thought and action. Since piety has degrees, the same is true for acquisitive dignity. In addition, those with a better behaviour, morality and self-control possess more dignity and deserve more respect.

There is a relation between inherent dignity and acquired dignity, in the sense that natural dignity provides humans with a context which they can earn more dignity by their conscious and free choices as well as their voluntary endeavours. On the contrary, some humans ruin these inherent contexts, and accordingly lose their acquisitive dignity.

Based on this categorization, all human beings have inherent dignity; and even if they do not earn acquired dignity, they should be respected for inherent dignity. Thus, sinners and evildoers still have the capability to repent, return and making amends because of their pure nature and heavenly gifts. Hence, they are not supposed to be insulted or humiliated but respected at the same time and treated legally and powerfully. Respectful behaviour and reminding them their special status in the Universe and numerous capabilities which they possess can cause a revival of their hopes and motivations to return to human virtues.

Does the person who do inhuman treats (such as murder) for a long time have capabilities and potential values still to be worthy of respect?

Contemplation on Quran verses shows that by the violation of the commands of reason, abuse of your will, endurance of ugly behaviour, violation of others' rights, and immoral behaviours, the capabilities are lost and the person hastens toward animosity and even declines to a degree inferior than animals (Quran, AL-ARAF, verse 179) [33]. This fall can continue to the vegetative life, solidity and even lower than it (*the lowest of the low*) [Quran, AL-BAQARA, verse 74; AL-TIN, 4, 5]. Such a person depletes from humanity and will not be a true instance of 'human'. At this stage, he also loses the ability to go back and modify his condition. In other words, God seals and locks his heart because of his own misdeeds [Quran, AL-JATHIYA, verse 23]. About these people the minimum state of respect i.e. the avoidance of humiliation and insult is necessary too. Thus, the minimum state of respect is absolute and not-conditional; while its maximum is conditional to the piety.

Here there are a few things to keep in mind. First, respecting criminals does not imply an agreement with them while any kind of opposition, critique, and even their punishment should be done without insult and humiliation. Second, the amount of respect should be related to their qualifications. A negligence of this proportion may lead to downfalls like flattery, criminals' inability to grasp realistic feedbacks, and accordingly the ignorance of their own imperfections which culminates to their lack of self-improvement.

6. Origins, factors and individual and social motivations of respectful interaction

Why is respect for others important? The main part of the importance of 'respect for others' arises from 'self-respect' importance. Respect for human beings is necessary because self-respect is essential for the mental health and good behaviour of human. In other words, respect of others to the person makes him self-esteemed; and a person with self-esteem is ashamed of doing bad deeds. So, he manages his behaviour; i.e. 'shame' is used as a mediator element:

Others' respect for an individual → self-respect → shame →
behaviour management

This discussion can begin with the importance and function of 'self-respect'. According to Imam Ali (PBUH), a person with self-respect does not humiliate him by sin [22, p. 634], has less conflict and opposition with the people [22, p. 658], has gentle mood and kindness with others [34], treats well good to the people, talks to others kindly [19, vol. 8, p. 24; 34, p. 214] responds to others' demands positively, forgives the others' mistakes [22, p. 816] has generosity [34, p. 376] makes sacrifice [34, p. 396] and has socially good manner and behaviour.

On the contrary, a person without a sense of humility, there is no hope for his goodness (Imam Ali (PBUH)) [22, p. 661]; he may do any evil action (Imam Ali-Ibn- Muhammad (PBUH)) [35]. Why is there such a strong relationship between self-respect and good behaviour? Using the 'shame' can help us explain this relationship. Emotions researchers consider 'shame' as a primary or fundamental emotion [36] and as a self-conscious emotion that needs to self-evaluation [37-39]. When one realizes that his 'self' or character is faulty, suffers from a sense of unpleasant shame [40]. Shame acts as a strong deterrent factor against sinuosity and inappropriate behaviour. We strive to be or become 'a good person' and treat others well because in this way, we will be proud of ourselves and that failure to do so will result in feeling guilty or embarrassment [41]. Shame is an unpleasant and painful emotion and arises when one realizes that he has appeared in front of others inadequately and not accepted (with an unintended identity) and others judge him negatively; here, shame is along with a sense of humility and undervalued [42-44]. Shame makes the person avoid doing the same behaviours and being in similar situations in the future [45]. In fact, fear of shame helps us go ahead in the right direction and therefore, can be considered as a moral sense [46]. As a moral sense shame depends on self-respect; i.e. the person will feel shame when he has dignity and self-respect. Taylor believed that the man feels shame when he sees himself lower than what he believed or hoped for [46, p. 64]. So, when we recognize ourselves as an honest and valuable being, originally, in a certain condition (by making offensive behaviour) we find that we have appeared with unwanted and unrealistic identity in front of others or even ourselves, we feel shame. In other word, shame can arise either in the presence of others or when we are alone [47].

So, the most dangerous thing for a man is to lose his self-respect completely and to have nothing to lose. Psychologists have indicated that people who behaved disrespectfully, have more psychological distress [48], have less welfare in general [49], have less tendency to collaboration and citizenship behaviours [50, 51] and show more reprisals and aggressive behaviours [4].

Although self-respect has an inner base in the individual, but as men are influenced by others, greatly, its final form is shaped under the influence of others' behaviours during the life, gradually. Some researchers have emphasized on the social basis of self-respect and postulated that self-respect depends on the respectful attitude of others and receiving proper respect from others [52, 53]. So,

humiliated behaviours, especially in childhood and adolescence can lead to feeling undervalued and worthless, and this is readiness to accept any ugly.

On the contrary, through respecting for children and adolescents:

- Firstly, we can help developing their self-respect and building the foundations of a healthy and balanced personality. This can motivate personal behaviour management on two preventive and corrective levels, i.e. one avoids doing things which destroy his personality in the eyes of others, and in case he did such a thing, feels 'ashamed' and keeps trying to make amends and restore his status.
- Secondly, through respectful behavior, we practically teach children and adolescents how to respect others.
- Thirdly, respecting the others leads to the personal growth of the one who respects because it adds on valuable features like modesty, kindness and appreciation.
- Fourthly, respecting the others improves the social status of the one who respects since people feel peace and secured while communicating with him and have more willingness to communicate with him. Hence, the communicative and supportive network of the individuals can easily spread.
- Finally, social health and peace is guaranteed through a spread of respectful social behaviours.

7. Discussion and conclusions

Discussions over 'respect' have a long history in West and Islam. Kant [54] had a particular focus on the concept of human 'dignity' and 'respect', and placed 'respect for the other' in the center of his moral theory. He believed that all individuals as rational autonomous agents are the only beings who have personality and are worthy of a categorical and inherent respect. Kant, through his emphasis on categorical respect, challenges the idea of aristocratic respect which is based on the social rank of the individuals as well as challenging respects that are based on individual achievements or moral virtues. Respect for others in Kant's view, is to consider the human being as an end, not as a means to some our ends. This idea extended and denominated after him. Feinberg [14] used 'respect' in three distinct meanings: first, an unpleasant attitude accompanied by a care which is originated from a 'fear' (fear of a more powerful or dangerous one) (Respekt). Second, a moral, equal and general respect to all humans regardless of their worthiness or social status, which is the individuals' right (observantia). Third, a particular feeling of a tremendous awe and respect in the presence of something extraordinary or transcendent (Reverentia).

Hudson [55] believed that respect for others is not of one type and can be put into four groups based on their subject: 1) *The evaluative respect*; which is based on our evaluations of individuals and it depends on that they have had obtained some standards; 2) *The Obstacle Respect*, which means respect, attention, and precision to the rival or opponent; 3) *The directive respect*; which is respect to directives, laws, agreements, and legal claims; 4) *The institutional*

respect, which is respect to the social institutions or individuals having a special status in these institutions. These are different types of respect and can be expressed in different ways.

Darwall [56, 57] proposed appraisal and recognition respect. Appraisal respect takes place after an evaluation of the individuals based on some standards, and a recognition of their competencies and positive qualities like knowledge, skills and moral character. However, in recognition respect, we feel a moral commitment to care about others in our behaviours regardless of our appraisals of them. Simon emphasizes vertical and horizontal respects [58]. Horizontal respect is the reciprocal respect of equal individuals within a group, but vertical respect is concerned with the differences in some dimensions, i.e., masses are down and the elites are on the top of the board.

By summarizing all of the above definitions, two types of inherent (and general) respect and acquired respect can be achieved. Although there are different and fragmented views toward the criteria of acquisitive respect in the West, sometimes, respect for others depends on the other's positive qualities like knowledge, skill, moral character and spiritual excellence. Sometimes it may be related to his negative qualities (such as power, superiority, threatening and hurting capabilities) and sometimes, it is under the influence of his job position or social status.

In Islam, 'respect' has been interwoven with 'dignity' and Muslim thinkers believed in the inherent dignity (because of reason) and acquisitive dignity (through piety). However, there is some discussion related to deterioration of respect and its boundaries.

Javadi Amoli considers human dignity as a declining quality; since human dignity, in his view, exists because of human reason and human succession to God on Earth [33, 59, 60]. So, it requires that God's successors obey his rules, and hence, have no dignity if they obey other than God's rules (obey his own demands or others). Thus, he believes that two groups have declined from their human status and are exempt of their human dignity: first, the ones who, by their bestial morals, move toward an animal nature and turn to be an animal, and then, decline to be even inferior to animals. Second, those who are doing imposture, deception and trickery, and accordingly are regarded as devilish humans.

Ja'fari believes that inherent and general dignity has a potential worth, can be destroyed [61]. Humans can possess the dignity unless they decline it through committing treason and crime to others and themselves. Hence, the ultimate worth of humans relies on their acquisitive dignity, which can acquired only by a realization of their inner forces and faculties and a voluntary pure struggle in an 'intellectual life'. Then, he classifies humans into six groups based on their degrees of dignity (based on their piety): 1) the primary natural humans who are not personally developed to appreciate the necessities of living according to principles and laws; 2) humans who follow a minimum of principles and laws through a relative personal development and commitment; 3) humans who are looking for meaning in the Universe and believe that their existence comes from an omnipotent, omniscient, compassionate and an absolute needless source.

Further, they follow his will (which is preached through reason and conscience) to arrive at salvation. 4) Those that are following the representatives of God, i.e. Prophets. 5) Those that have accepted Islam as the sum of all theistic religions and believed in Islam. 6) Those who have accepted Islam and their growth and perfection reached to the degree of Piety. The numbers 2-5of the list can possess a human piety by acquiring self-awareness and controlling their animal instincts, and hence, they possess different degrees of human-divine dignity.

Mesbah Yazdi has a distinguished view regarding acquisitive dignity [11]. He considers the piety-based dignity as an individual dignity having a moral aspect, i.e. even if individuals were supposed not to have social life, they might continue to possess dignity because of their piety; which is a moral duty. However, another kind of acquisitive dignity is the social (civil) dignity which pertains to the social life and interactions with other individuals, and produces social and civil rights. This kind of dignity/respect, in an Islamic context, comes from accepting the allegiance to Islam. 'Humanity of humans' has been presupposed in this kind, since animals do not enjoy such rights and only humans enjoy it.

Considering Western and Islamic views, the inherent respect in both views comes from the reason. However, acquisitive respect had numerous sources in the West while in Islam only piety has been taken into account. Hence, acquisitive respect for other, in the West, has 'kinds' while in Islam it includes 'degrees'.

There is a lot of convergence among the views of the Muslim thinkers (given that they all rely on Quranic verses); although they may have disagreements such at the declining nature of respect, which may have different connotations in the society and culture.

On the other hand, some Muslim thinkers consider respect based on a pedagogical approach. For instance, Baqiri believes that human's self-esteem should be secured because they have dignity and should be respected, which is possible in two ways: preparations to activate their capabilities and ignoring their faults [62]. Examples of respect to the learners can be found in some books on the life of the Prophet and the household of prophet (e.g. Davudi and Ḥusayni zadah [63], which mainly focus on kids. In these books the necessity of respect for others has been proposed in general and some general recommendations have been made too; but the challenges, such as respecting for criminals, are not discussed. In addition, the attitudinal and behavioural components of 'respect for others' have not been discussed simultaneously and, in fact, the thinkers had their own idiosyncratic views.

In the present study, attempts were made to have a deeper and more analytic stance to 'respect for others' in Islam and some of its challenges like deterioration of dignity and its boundaries. Individual and social impacts of respect-based interactions were discussed in a detail, and it was proposed that 'respect' is necessary for personality development as well as for modification in the moral condition of the society.

The fact that 'respect' has a spectrum from a minimum (which is a categorical non-humiliation and non-insulting interaction) to a maximum, justifies 'respect' to the community members who are not free from faults or sins. Hence, it can furnish us with the intellectual fundamentals of 'the culture of respect' in the society which is not limited to the good people.

On the other hand, our findings indicated that although 'respect for others' has been directly commanded in Islam, it has rational justifications; not merely giving advice, without necessity for thinking about it. In addition, the rational aspect of 'respect for others' signifies that respect for others does not require compassion or emotions. In other words, although humans have no emotional commitment to their enemies but they are morally obliged to have a minimum of respect to them.

Based on the results, the process of fulfilling the principle of 'respect for others' requires some reforms in cognitive, emotional and behavioural dimensions. Islam can provide for these reforms by giving an explanation of anthropological fundamentals of 'respect', promoting optimism toward humans, and offering some behavioural patterns regarding respect for other.

The next step can be designing some pedagogical programs based on 'respect' in cognitive, attitudinal and behavioural dimensions. Some other questions can be investigated in future studies: When and at which age should instructing respect for others be started? How can parents help in this regard? Is there a specific curriculum for the purpose in the schools? What learning approaches can better help us to achieve the purpose? What is the process of learning about respect for others in the children? Do the media fulfil their pedagogical duties in this case? What are the duties of the elites? So, there are still a lot of things to do for completing the pieces of this puzzle.

Acknowledgment

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