



THE CONCEPT OF LIFE AND THE HUMAN TRUTH

Abdolghasem karimi

Ferdowsi University Of Mashhad

ARTICLE INFO

Article History

Received 7th, October, 2014

Received in revised form 15th, October, 2014

Accepted 5th, November, 2014

Published online 28th, November, 2014

Key words:

The Definition Of Life, Divine Truth, Human Truth,

ABSTRACT

The concept of life is one of the new challenges against current human. This issue is so complex from the viewpoint of thinkers of religion and morality philosophy, psychology science and all persons who are searching the concept of life that some different approaches have been presented in accordance with foundations, religious, social and moral affiliation. The complexity is not only in the concept of "life", but also it is in the unclear understanding of "concept" and its truth in the life. The concept of life is the fulfilment of human reality in life. A reality that contains all of the essence and nature of human that human will grow by it and will be different with some other creatures. This truth, has some existential and conceptual degrees such as brain, soul, nature, heart and essence. On the one hand, this truth is god-based and not human-based, thus human is a place for revelation of it and not revealer of it. In this time human truth is the manifestation of the glorious god and their life is full of meaningfully. In this case, humans aren't a resident, natural, obliged and empty creature that can fulfill themselves by despotic authority, but also they are a creative and active creature that they will execute the talents and nature abilities and they won't stop till they reach their aims and until they are in that ascendant direction, they achieve the real definition of life.

© Copy Right, IJCLS, 2014, Academic Journals. All rights reserved.

INTRODUCTION

Some serious, effective and transformative questions have been provided in facing with some situations such as, death, pain, injustices, the fall of values and comparing self-humanities. Why are they living? How are they living? What is the definition of life? Is there any intelligent plan? If there are some intelligent plans, thus what are they resulting from? What are they about? If there is no such plans, what is the conclusion of life? The answers of these questions could lead to structural and fundamental changes in the human's life. The negative approaches challenged humans and were associated with physical and mental damages and then uselessness, hopelessness and senselessness crises will be created. Human will be faced with existential valuable truth by the positive approaches and finally humans will be meaningfully and tranquil.

However most of people are living without any consideration of its definition, but the life of modern humans will be changed because they changed their aims against god, religious, world and human. Some ways have been crossed in order to answer those questions. Someone denied the life meaningfully and selected the emptiness way. Some other one looks for meaning in senselessness. They propose death and suicide. Some thinkers believe meaningfully of life by different interpretations and descriptions, but until now, they cannot provide a thoughtful and comprehensive answer. The giddiness, agitation, depression, hopelessness and senselessness are

the results of inefficiency of this view. So human's life has been affected by a sort of misconception and semantic ambiguity. If contemporary human could not found a suitable answer for it, some existential and conceptual crises will be created. So what is the real meaning of life? Is there any definite and certain answer to that question? This paper is aimed to describe therealistic approaches that were resulted from Islamic definitions and philosophy in order to avoid this problem that is created by human beings.

The Applied Evaluation Of Life And Definition Vocabularies

Life and definition have the ability to be understood by different meanings and applications, but in the current research, they are the related applications to human. Life that was used in the Quran as "inspiration", will be fulfilled by blowing divine spirit within human. "And when I have proportioned him and breathed into him of my [created] soul, then fall down to him in prostration." On the one hand the soul indicates the human's survival and on another hand is the position of human's nature, ratiocination and authority. The Islamic interpreters defined the human life as a set of performances that were associated with authority and intellection. Avicenna considered life as an act and work with emotion and perception. Sartre by accepting the viewpoint of Heidegger believed that the human life is to achieve the freedom, and this freedom is based on the authority of each human. Viktor Frankl, the founder of Logotherapy

School considered the life as a farm of a huge set of hidden abilities and opportunities in transient existence of human that should be turned into reality and they believed that human is a responsible and free creature that should potentially fulfil their life.

So the human life is an opportunity that will use it in life in accordance with features and hidden talents in human and it will be appeared in the rational decisions of human. This kind of life won't be defined for any other creature except human. This life considered all the levels, layers, biological (physical) and psychological dimension and all the issues that is imaginable for human and it won't consider any limitations in them. Furthermore against the view of some human-oriented thinkers that were considering the life just for human, the life is not specially for humans, because a clear display of human life cannot be achieved without any attention to the relation between human life and the life of other creatures so in this research the human life is specially discussed. The reality of human life is the fulfilment of those orders that were defined in the human life, it means that the human life will be meaningful if some talents and individual capabilities that are hidden in the human nature, fulfil in the human's brain and soul. Each person has meaningful life in accordance with the use of talents. This ascending way will be continued till fulfillment of reality of the blessed and supreme Lord. The Morteza Motahari by considering the views of Islamic government, believed that at the end, the human reality will lead to celestial reality.

The Role Of Life In The Meaning

There are two main approaches about the role of life and its position in life meanings. The fans of first approach believed that the human is not only living specially for life, but also they are living just in order to achieve the external definitions. So the life has not any importance in the life meanings but the life is a mediator in order to achieve transcendental orders that is the same goal of human life thus life just has a subordinate role and won't be described by pleasures. A group of them considered life without any value, soul and understandings as well as a silent and stagnant creature. The western thinkers that provided divine goal in the life meaning, are appealing to higher level of life for fulfilment. "The theory of divine goal is that a life will be meaningful when human fulfils the goal that god determined for him". This view was accepted by some humanist researchers and some Islamic thinkers that were providing purposeful creation in the life meaning, tended to this view.

The fans of second view considered a main role for life in the life meaning and they believed that however life is not just for living, but it is not a separated order from the life meaning. The life meaning is the whole meaning of reality and not any other thing in the outside of life. The human is not living to achieve the meaning, but he is living to detect the meaningfully of life that is the human reality. The human will have no different with animal, tree and stone if he cannot find their reality in the life.

The Meaning Of Life

Human evaluates the different internal and external orders in accordance with their inquisitiveness. Where the

existence come from? Why are they coming? Where will they go in the future? How should they go there? Does this world has a god? If it has, does god create this world in accordance with an overall plan and based on welfare or there is mischief in this world? Human is known about the death, and will react against it and its world. They will try so hard to achieve relation and to avoid hardness. Overall human have relation with human reality in accordance with everything in the mind, brain, heart and emotions. They will talk about everything in the world such each creature in the world and the orders related to humans. These questions and the ways of answers, have some direct and indirect effects on their life. In addition to divine schools, some social, moral, philosophy, and economical schools that are made by human mind, have some different answers for those questions, thus the approaches are so wide and different that cannot be evaluated. Some schools and theorists found the meaningfully of life in the nihilism and meaninglessness, some other one evaluated the factors of meaninglessness in order to determine the meaning of life. Some schools and theorists that accepted the meaningfully of life, described the factors and reasons of meaningfully by different evaluations because they had some disagreements among themselves. In order to codify the considered view by this article, some instances should be presented:

A: Human Reality

The human life is hidden in the quiddity of human. Humans cannot find any suitable answers without correct knowledge of their existential nature. In the evaluations of "meaning", it is described that the aim of "reality" is that it resulted from god. In accordance with this definition, the human reality should be all the nature that is non-split and human is human by this. This reality is the factor of differences among human and animals and is specially belongs to humans. The description of human reality is based on the kind of existence knowledge and schools as well as thinkers.

The material and naturalist views, classified the existence world and its creatures in accordance with everything that is in the material world by cognitive method and it won't define the human reality more than material and worldly affairs. The soul-oriented views, considered human as a soul and they had not any attention to the physicals and material dimension. But the divine view, that is based on the Islam and then Islamic thinkers in different fields, considered the human as a two dimensional creature. Some existential and conceptual views of life, that are considered as brain, soul and nature, are reasons that forming the real nature of human and separating them from other creatures. The human reality have some special perceptions, attitudes and competencies that are resulted from existential and infra-animals talents. The human's talents and existential capabilities won't be considered in this article, but everything that is in the human's nature will be discussed that does not require any external factors like environment and society and to be discovered and to counterfeited. These affairs were created with humans and had no ability to change and to transform or to destroy, however they had ability of intensity, weakness and acceptance of inaction and neglect.

B: The Role Of Human In The Meaning Of Life

One of the important concepts in the reality of life meaning is determination of position and the role of human in the achievement of life meaning. Some of the existential and humanist researchers considered the meaning of life as fake human and they believe that human is free and authorized creature in the creation of their values in accordance with internal and external needs and the conditions of individual and social life and there is no predicted intelligent plan in their creation by an external affair. Humans create the aim and the value of life and some necessary tools and abilities will be used by them in order to fulfill those goals, thus in accordance with this view, the needs of divine affair like god is felt in order to made life meaningful. Other group believed that human is the discoverer of the life meaning, they do not consider the existence and human's creation without any goal, and they consider an external and divine affair as a necessary affair that has an intelligent plan and is a benevolent creature. In this case, the role of human is to discover the divine affairs and to fulfill the life in accordance with it. Both two approaches have the ability to be understood in accordance with human reality view. Human won't distort any natural affairs or any talents and new capabilities for themselves. Everything that makes human as a human is the same human reality that is born with them.

C: The Relation between Life Meanings of Human with Other Creatures

Is the meaning of life and its questions especially for humans? All the followers of divine religious that considered human as a transcendental creature and some thinkers of human cognitive field that are working on the meaning of life, considered a paranormal creature and a designer of existence world in order to target the human life. If we believe a unit, coordinated and wide system that each creature is placed in the correct position in it, that this position is determined accordance with talents and existential capabilities, we can accept that the meaning of life has relation to the other creatures. It will depend on the higher creatures and lower creatures. Furthermore without any determining and defining the position of creatures and their roles, the real meaning of human's life cannot be determined and some problems will be occurred in the meaning of life. The imagination of human without any relation to the other creatures will be irrational. The meaningfully hypothesis of human's life is the acceptance of meaningless life of human if it has no relation to the other creatures. How we can accept that a creature that is meaningless and without any goal, will be give meaningfully to the human life and if all of the human reality and their meaningfully are to achieve god, thus god should be the all of the reality of meaning that human can achieve the reality of meaning by connecting to god.

If human should continue the life in the coordinated relation to other creatures, the creatures should be targeted, meaningful and valuable and these are related to their existential position, thus humans can make their life meaningful. Furthermore their effects on the meaningfully of life is not the same. The paranormal creatures is the peak point and the reality of meaning of human's life. The

lower creatures have been used as tools in order to fulfill the meanings by humans. The difference between human and other lower creatures in this field is that human will understand their life by a rational and targeted dimension but other creatures are not like them. If they don't have them, it does not mean that there is not any aim, value and meaning, but also a creature that is the meaning, science and intellect, will determine the positions of each creatures in the existence system and will determine goal and definite meaning for them and these creatures will achieve it without any resistance unless an external prevention created, but human will make a decision in order to achieve to human reality due to the power of authority and intelligent that are hidden in them. This does not mean that the meaning of life is an issue for other creatures. God that is a mere creature in each religious and has potentially all of the perfection attributes, then everything will be meaningful by god. The question of life is especially for human in accordance with the wisdom and the human's curiosity. The Spiritual Thinkers will judge about the current human's life and material human due to scientologist and functional intellect of human. If we delete the beginning and the end of a unified existential reality, we cannot give comprehensive answers to the medium and defect sections, because the current position of human will be seemed complex and dark, thus the answer of these issues will be vague and confused and will lead to increase of uncertainty. These will result that human cannot achieve their goal and also they will be more confused that as a result, human will be driven into the death and nonexistence.

CONCLUSION

The human should have a real return to their own self and understand themselves that are a valuable gem. They are worthy to be honored creatures, thus they should not sell themselves so cheap. If they understand their reality by a constructiveness role by a continuous affect. The life will be meaningless if they will go out from their reality. The human reality will connect them to the divine reality and they will be achieved a real love, unlimited relaxation and everything that is required for perfect human and human can make their life meaningful by them. But what are the approaches of achievement of this reality and the methods of powers constructiveness? This question and other ones like this, require some additional articles in this field.

References

- The Holy Qur'an -IbnSina, Abu AliHusainibn Abdullah(2007), Isharat wa'l-tanbihat, translated by HosseinmalekshahiV.5, Tehran, Soroush
- IbnSina, Abu Ali Husainibn Abdullah(1404) Alshafa(Alalhayat) correction Said Zayed and Qom, Ayatollah Marashi school
- IbnSina, Abu Ali Husainibn Abdullah(1987), Hany ibn Yaqzan, translation and commentary JOWZJAN, correction,V3,Tehran University Press.
- Aoken, Rudolph (2006), meaningful and valued life, translated by Seyed ZiaMoshiri, Tehran University Press
- Popper, Karl(2009), life is problem solving, translated by A. Bagheri, publication o

- PouyaZadeh, A. (2007), Proceedings of the meaning of life, religious publishing
- Tolstoy, Leo (1991) acknowledged the Censusin Moscow, translated by AlexanderZ., Tehran, Vol 1, Fekre Rooz Press
- Jafari, MT (2006), the ideal life, the perfect life, the Institute for Compilation and Publication of Allameh JafariC 4
- Jafari, MT (2006) The philosophy and purpose of life, Sadr Press
- Hassanzadeh, H., (2006) vol3System Description Javadi Amoli, A. (2006), the life of human reality in the Quran ,Asra PressV5
- JavadiAmoli, A. (2006) The humansoul isthe formofthe Qur'an, Asra PressV6
- JavadiAmoli, A. (2006), human to human interpretation, Qom, Asra PressV2
- A collective of writers and translators(2010) The meaning of life, the Institute of Islamic Sciences and Culture, Qom
- Suhrawardi, Shahabuddin(1996) writings of Sheikh Eshragh correction and the introduction of Haeri Karboni Tehran, Iran philosophy.
- Sartre, Jean Paul(Bi ta) Existentialism, translated Joharchi
- Souter, Fernando(2005) Questionsof Life, translated by AbasMokhber, Tarhe Noo Press
- Sajjadi, M, (2009) Anthropology in mysticism and transcendent wisdom, vol 1, University of Tabriz Press
- Ali Zamani, Amir Abbas(2002) God, language and meaning, Qom, Ayatollah Eshgh Press
- Frankl, Viktor(2009) hearda cry form eaning, M.Tabrizi, Ali AlaviNia, Faravan Press
- Frankl, Viktor(2010) Man's Search for Meaning, translated by SalehianNehzat, Dorsa Publication, Tehran V3
- Farshad, M. (1984) the Philosophy of Life, Viss Press
- Ferry, Luc (2007), Man and God, the meaning of life, Erfan Sabeti, Ghoghnoos Press
- Fromm, Erich(1981) Man forHimself, translated by A.Tabrizi,
- Faze, Karim(2009)lives and nothing else.V.1, Tehran information Press
- Carl, Alexis(1987) Way so fLife, translated by ParvisDabiriVol 2, Ketab Forooshi Taiid Esfahani Press.
- Motahari, M. (1981) The purposeof life, the publication of guidance
- Motahari, M. (1995), Collected Works,Volume7and13Sadra
- Macquarrie,John(1997) Martin Heidegger, translated by Mohammad Saeed Khayii Kashani, Tehran, Gross
- Movafagh, A. (2009) The meaning of life, Kanoon Andisheye Javan, vol 1
- Nagel, Thomas(2005) in the following sense, translating Saeed Naji Mohammad MoinM, Hermes Press
- Critique & Theory (1382) No. 30-29
- TyLor , Richurd , 1984 , Time and Life s meaning , The Reviewof Metaphy Slcs, No, 40
- Quinn , PhjLip (2000) , How chirstianity Secures Lifes Meaning , in The Meaning L ife in the world RELigians , Runzo and martin (ed) , (2000) , ox ford : one world Publication
- Smave, NinanThe Nature of ReLi gion : MULtipLe Dimen Sions of Meaning in Runzo , josep and Nancy M. Martin (ed) , The Meaning of Life in the world Religions , Coxford : one world (2000)
- Cotting ham, jon , on the Meaning of life , Routledge , P . 124. 2003
