

Human Verity in Humanism, Existentialism and Islam

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Abstract. God, human and world are the three pillars of human thought and at all times and in all communities fundamental questions have been raised about them and the human through has always been focused on these three pillars and man has always wanted to find suitable answers to these questions. Meanwhile knowing human and solving hidden puzzles about him/her are of special importance as in divine religions man follows God in terms of importance.

There are numerous questions and unknowns on the origin and end of human that are among the most complex mysteries of creation. The answers and viewpoints on human verity are miscellaneous and contradictory to such extent that they hardly can be brought together.

Thomas Hobbs calls human “intrinsic evil” while Jean-Jacques Rousseau calls human “intrinsic good”. Some, like Carl June, hold that human has a nature and some other, like Jean Paul Sartre, believes that human lacks a nature.

Materialists holds that human has a single dimension and divine schools hold that human as several dimensions. Niche holds human as an individual phenomenon and Eric Fromm holds it as a social being. Existentialists holds that human can make himself as he wishes to and Emile Dorkiem believes that human is the product of the society. Materialists introduce history as the creator of human and Freud holds that libido is the creator of man.

This paper includes a summary survey of different viewpoints on human verity concluding in the Islamic viewpoint.

Keywords: human, humanism, existentialism, Islam, verity

1. Anthropocentrism in humanism

In liberal democratic viewpoint human enjoys an indisputable and unique stance in the universe and holds human as the center of the universe and believe that no being has the same place in the universe as that human does.

Humanism means originality of human being, anthropocentrism and human orientation. Humanism has had various definitions throughout the history:

- Classical literature (poetry, rhetoric, ethics and politics)
- Emphasis on human thought, interests and centrality
- Belief in natural human abilities
- Belief in intellectuality, scientific methodology and doubt as suitable tools for discovering truth and structure of human society (Ghanbari, *A Critique on Humanism and Liberalism*, p. 190)
- Anthropocentrism

The most modern definition puts humanism against deism and holds human as the only truth of the universe and puts it in God’s place.

The most important components and principles of humanism are as follows:

- Anthropocentrism
- Materialism
- Rationalism and positivism

- Liberty
- Dereliction and negligence

Critique on humanism

- Long distance between what humanism promises as an intellectual movement and what has happened in the human communities during the realm of humanism.
- Excessive emphasis on rationality and holding it more important than God
- Excessive humanistic liberty provides no place for responsibility, liability and public expediency
- Each human is unique (individualism against collectivism)
- Human is not the product of his environment but is the creator of his environment.
- Human, from the viewpoint of the disciples of humanism, is a tool to get more material profits.

2. Human from the viewpoint of existentialism

The founder of existentialism is Søren Aabye Kierkegaard, a Danish philosopher, who holds that all the phenomena except human come to existence by God or according to compulsory rules and thus they may be defined. Man is the only phenomenon whose existence precedes his nature. Human is born without any nature, that is human comes to existence and then is selected and makes his identity, nature and structure on the basis of his options. Thus, there is no bearing or belief before creation of his nature (Jean Paul Sartre, Principles of existentialism, p. 71).

The principles of this school are as follows:

- Human perfection depends on human volition and liberty
- Acceptance of nature and substance for human deprives human from liberty
- Human is the only free being in the universe that no causative necessity manages him.
- Human is a self-creative or self-excellence
- Some philosophers of this school like Kierkegaard or Carl Yasperse believe in God and some like Jean Paul Sartre reject God and hold acceptance of God and human liberty as contradictory.
- Human is a being who enjoys self-knowledge, reference to origin, selection, election, and crush.

3. Critique on existentialism

1. Regarding self-existence and the necessity of self-development and evolution is the positive point of this theory.
2. Lack of nature runs contrary to purposefulness of creation.
3. Freedom in the meaning of complete freedom may not be approved.
4. Liberty is perfectionism but liberty is a tool to final perfection and is not the goal in itself.
5. The effects of environment, nutrition and inheritance may not be neglected.

C) Human verity from the Islamic viewpoint

Islam holds a special place for human and relates him to the entire universe and the onset and conclusion of human from religious perspective is very bright. From this point of view many characteristics may be considered for human which most important ones are:

- Human has a divine soul and a clean and God-seeking nature.
- Human has a valuable place and is “the Gods envoy” and even angles genuflect before him.
- From the viewpoint of Islam human can bring the heavens and earth under his possession.
- Human can freely choose his living route.
- Human is responsible and can determine his destination and is not under any compulsion in this regard.
- Human is created by God and has a divine soul.
- Human perfection is obtaining the Truth and approaching God
- Several factors like knowledge, good deeds, thinking and devotion as opposed to ignorance, negligence, unfaithfulness and mischief’s affect human perfection.

4. Conclusion:

An analytical analysis of the different outlooks, as summarized above, shows that:

- A man who has get away from God and has fallen in love with other beloveds cannot reach perfection.
- Materialist and nonreligious man gets away from human virtues.
- From the point of view of humanism and liberalism man is a tool to get more material profits.
- Modern western man, although is very advanced in industry and technology, has faced mental crises due to getting away from ethics and spirituality.
- In western schools human rationality has been separated from religion but in Islamic school rationality is not rejected nor prioritized over all other things.

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