

## Man from the Viewpoints of Shahid Motahari and Jean Paul Sartre

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### Abstract

The issue of human has been addressed by scientists since a long time ago. This approach has led to the appearance of different sects. We have compared from among the scientists the thoughts of two philosophers, namely Shahid Motahari who is a unitary philosopher and Jean Paul Sartre, who is an atheist philosopher. Shahid Motahari considers man prior to his nature. He proves nature in man through human perceptions and tendencies. He also considers tendency to monotheism as the highest human criterion and value. In such conditions, it is evident that he defines man as a responsible, task-oriented and targeted creature enjoying the dignity to be the God's representative. He also considers man's end to approach God according to the Holy Koran. In contrast, Sartre considers man's nature to be prior to his existence. Considering the fact that he has emphasized so much on the individual freedom and selection, he denies human nature and believes that man must personally build himself. He considers human equal to apprehension and considers this problem as the result of man's responsibility in selecting his own way of living method. Since man specifies his way in life through his own selection and synchronously builds human society, it can be said that apprehension is one of the main characteristics of man's special nature according to Sartre. Our goal in this paper is to compare two different thoughts and to describe the legitimacy of real thoughts. Moreover, research method in this paper is of descriptive and analytical type.

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**Keywords:** human, perfect man, shahid motahari, jean paul sartre, freedom, nature.

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### INTRODUCTION

Man is the only superior creature in the natural world whose superiority is indebted to the divine spirit. Therefore, Islamic school makes effort so that Islamic scientists study all natural and metaphysical aspects of human and then define him. This is while atheistic schools try to examine man merely through objective aspects. They are involved in pluralism due to their atheism and such pluralism has even arrived in definitions and semantic areas (appearance of different sects in Europe indicates this issue). What which was performed in the West under the subject of renaissance, drastically changed all human elements and aspects in any field. Man's will in all decisions instead of God's will and finally omission of God from man's life caused irreparable damages including challenges in epistemology, cosmology, anthropology, extremist tendencies to different sects including communism, existentialism, etc. If we can show the challenges by examining and criticizing the sects and if we can fill the empty containers of the mind with religious and spiritual instructions, we can take an important step in this way. From among atheist philosophers I selected Jean Paul Sartre since he is one of the most important representatives of atheist schools. He does not believe in God and religion. His most important philosophical thoughts

are about man, freedom, responsibility and ethics. Despite his philosophical thoughts, he has creative activities in different cultural, political, social and literary areas, in the manner that despite the fact that pointlessness and meaninglessness is obvious in his works, due to the very literary creativity, some of the youth today are highly interested in his literary works and especially his *Nausea* novel. This is a very large danger for the youth whom are induced with pointlessness and meaninglessness through a novel. From among the unitary philosophers I selected Shahid Motahari since as Imam Khomeini says, "Shahid Motahari is unique in soul purity, faith strength and power of expression. He writes well and he has a capable mind in analyzing Islamic issues which is instructive without any exception. His advices that originate from a heart fully faithful in God are useful for ordinary and mystic people and this is a strong support for religious and scientific areas. The importance and advantage of this paper for professors is that it draws their attentions to the fact that modern challenges such as man's lack of identity are because he does not believe in God as well as the shortcoming available in his fundamentals of anthropology. This is because according to the Holy Koran, all the disasters caused to man are the result of his idolatry. The best treatment is his belief in

monotheism. According to Shahid Motahari, "Fairth is the treatment for man's illness. The importance and benefit of this paper for the students is that it draws their attentions to the issue that if they follow Shahid Motahari's thoughts, we can hope to treat identity, spirituality and ethical crises in the near future.

The constraints and problems include:

1-Hard access to the original resources and inevitably use secondary resources or translated copies.

2-No easy access of experts and advisors to discuss about in this case

### **Anthropological Fundamentals from the Viewpoint of Shahid Motahari**

#### **1) Shahid Motahari's Ontology**

According to Shahid Motahari, the concepts of existence and creature are evident. This means that anybody has a clear perception about that. Even the fact that "The concept of existence is evident" is evident as well. The essence of objects includes proprietary respects. In other words, essence means existence and nature means quiddity. Existence is common among all the objects, but quiddity is different. (Motahari, 2005:24) Existence has an external aspect, but quiddity has a mental and credit aspect because when perceiving the objects, their quiddity is formed in the mind. If what is original is the nature, the effects of nature in the external world must be identical to the effects of nature in the mind. Another evidence that nature does not indicate the objective reality is that if we want to talk about external reality, we have to use a theorem which consists of the concept of essence. As long as we do not attribute essence to nature, we have not talked about its objective fulfillment. This point is the best reason indicating the objective reality (Tabatabaei, 2000) But the truth of the existence is a garadatin truth. One level of it is rich and other levels are poor. The truth of existence is available and its inexistence is impossible. It is not subject to any condition for its existence and reality. Perfection, greatness, intensity, richness and glory arise from existence, i.e., they have no other truth except existence. So, existence is the same in nature. It is also the same with being unconditioned to other things, i.e., inherent eternal necessity as well as with perfectness, greatness, and intensity. Therefore, existence in nature is equal to God. (Tabatabaei, ibid) God is the absolute existence without any nature. This is because if God's essence has two aspects, it is necessary that its existence is the appearance of its nature and this requires the existence to be the effect and this is impossible, whether assuming that it is the effect of an external cause or the effect of essence. (ibid:42) Furthermore, God is anywhere and is aware of anything and he is closer to us than the neck veins.

#### **2) Man's Nature**

Among the creatures of the world, man is the only creature that needs to be highly interpreted. One of

the questions about man is his nature because upon its acceptance, all the issues related to man can be reasonably interpreted. All the discussions and debates in the field of education, ethical philosophy, historical philosophy, Islamic ideas principles, etc. are based on nature. If do not look for a series of characteristics in man, we will never be able to talk about humanism. If we deny natural tendencies in man, defending from humanity and its preliminaries will be nonsense. (Motahari, 2004) The word Fatarah has the same weight with Falah. This word is used in the Holy Koran verses in different forms. (Of course, the word Fitrat (Nature) is used in the following verse about man.) (ibid:19)

"And you Mohammad; directly accept Islam and always follow the God's way based on which he has created man's nature and no change shall be made in the creation made by God"<sup>1</sup>. (Surah Roum, Verse 30) The concept of primitiveness is hidden in the root of the word Fitrah (ibid, 2004) Man's nature means the characteristics which are in the origin and creation of human. Real nature means the color used by God for the man's sole. Man's humanity is completed by nature. (ibid, 2005:144) Each of the world creatures has a special natural occurrence and their existence and nature may not be separated. For example, stone and of stone, tree and of tree, etc., but man is the only creature who is separated from his nature, i.e., between man and humanity. There may be a man without humanity because those characteristics which are considered as man's humanity are spiritual and not material. Secondly, those characteristics which are the criteria of man's humanity are produced only by man. There may be humans who have no humanity characteristics and have lived like animals. (ibid, 1995:92)

#### **Reasons for Existence of Nature**

Special creation and human aspects of man (nature) may be sought in two aspects including perceptive and tendency. This search may be made both using religious texts and wisdom and experience. To prove the existence of nature through wisdom, it can be said that the existence of evident principles and rules and observance of induction conditions proves that humans have generally common perceptions. These common perceptions are the same innate perceptions. It means that man is naturally and innately created in the manner that achieves perceptions after using his senses. (Vaezi, 2009:80) For cognitions, Shahid Motahari relies on the following Surah and states as follows:

"God took you out of your mothers' wombs while you did not know anything. He gradually gave you eyes, ears and hearts so that you may become wise

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1-خاقم وجهك للدين حنيفا فطرت الله التي فطر الناس عليها لا تبديل لخلق الله

and thank God for all these gifts"<sup>2</sup>. (Surah Nahl, Verse 78)

According to this verse, man has no acquired sensational and rational knowledge. He lacks any personal image. But he enjoys a series of previous verifications. By previous which is used for evident theorems it is meant that if man understands subject, his mind considers a relation between them. When it is said that monotheism is innate in man, it means that anyone has the relevant potential in the manner that if man finds that correct, he will accept them. (Motahari,2005:47-52) So those instincts mentioned in the Holy Koran are not of those considered by Plato, but they mean that anyone has the relevant potential to imagine that in the manner that as soon as a child reaches the stage at which he may imagine them, he will naturally accept them. Therefore, the verse "Oh you Prophet make the people aware and notify them and your prophecy duty is not other than this"<sup>3</sup>. (Surah Ghashiah, Verse 21)

its not in contradiction with the fact that the Holy Koran mentions most of the issues as notes. As for the tendency aspect, Shahid Motahari says, "Instinctive demands of human are of two types including physical and mental demands. By physical demands it is meant the affairs related to man's body such as hunger and thirst. Mental demands are those affairs that lack any material aspects such as seeking excellence and loving children. This group of instincts may be divided into 5 groups:

- 1) Truth seeking
- 2) Virtue seeking
- 3) Beauty
- 4) Love and
- 5) Creativity

Shahid Motahari exploits instinct to analyze some of the mental issues such as self-alienation. he says, "There is no self-alienation as long as there is no instinct. What is Self which may become self-alienated? First of all, you should know yourself, introduce self to me and then tell me what is it that makes it alienated from itself? It has not known itself yet and talks about self-alienation. Metamorphosis which is set forth in the Islamic education is the same self-alienation. (ibid,2001,Volume1:164 ;Volume4:76)

### 3) Man's freedom

Freedom is the criterion of man's humanity. Shahid Motahary defines freedom as follows: "Freedom means that there is no impediment for the appearance of man's freedoms and this is related to all humans." (ibid, 2004) Freedom is the essence of man. It is his instinctive right. God has set the man free to select his own way, whether he selects the right or the wrong way<sup>4</sup>. Freedom is not possible without

believing in God. Man is considered human to such extent that he does not tolerate anything and is not held captive by any power and selects everything freely. (ibid,1996:231) Man should be respectable to reach perfectness. (ibid,2004,Volume1:118) Piety is a sample of freedom in Islam. There is a long inseparable relation between piety and freedom. There is an element in Islam called Piety which means self-preservation and establishment of limits and a framework to come out of the animal life. This religious order is to restrict man and to tie a chain to his feet. Shahid Motahari answers this question as follows: "Piety is not a restriction, but it is immunity. Restriction means to deprive man from prosperity and happiness. In fact, piety gives spiritual freedom to man, i.e., it sets him free from bodily desires. Just as what Imam Ali says in the speech No. 157 of Nahjolbalaghah, "Keep piety and immune yourself by that." (ibid, 2004) Of course, man's value and criterion is not limited freedom. There are many other things as well, but finally all of them may be summarized into one value, which is to seek God. (ibid, 2004) If man addresses this value, he will achieve all other values. This value is necessary for man's nature We read in Holy Koran, "Man become calm and becomes free from anxiety just by thinking and loving God. (ibid, 1995:92). Infact God is familiar with man. If man forgets his God, he forgets himself and does not know who he is and what to do and where to go. (ibid: 477) The relation between man and God makes man to trust in God in the worst situations hoping anything goes right. Any of the man's efforts is for the purpose of improving his destiny. If a duty is assigned to man, he must not think about the destiny. If he wants to think so in all affairs, a separation will occur between what he is going to do and what he wants to achieve. It is here that man must perform his duty and must then trust in God. Of course, the divine duty is a critical duty. In fact, there are two issues hidden in the meaning of trust. Acceptance of the duty assigned to man by God from man's side and acceptance of a good destiny by God left to him by man. God has assigned a duty to him. Accept that and leave your destiny to God and God will accept that (ibid, 2002) Moreover, man's relation with God is in such a manner that having a relation with him will be considered as the relation of all the people of the world with God. This is because anybody is his creature and worshipping God means to answer to the call of nature and uniqueness with the land and the sky and other creatures. Therefore, man does not feel alone or frightened (ibid: 483)

### General-Self and Individual-Self Approach

One of the popular issues in the religious anthropology is that man has two selves, but not two noble and original selves. He has one self which is his actual self and has another self which is not self but it imagines itself as a self.

2- والله اخرجكم من بطون امهاتكم لا تعلمون شيئا و جعل لكم السمع و الابصار و الافئده لظكم تشكرون

3- فذكر انما انت مذكر

4- انا هديناه السبيل اما شاكرا و اما كفورا

1) General Self, 2) Individual Self

General self is the human self and humanity that exist in all people. Individual self means that I personally have a self other than any other person's self. Holy Koran says, "One self should be campaigned and the other one should be respected. By respecting the general self, all sacred and holy ethics will remain in man and evil ethics will be removed. From the viewpoint of Islam, while man is an animal, a part of divine soul exists in him as well. The real self of man is the same human divine self, but man's animal self is the parasite of that self. What forms the animal's real self, becomes a parasite in man. I eat and drink and sleep, etc. all of these are associated to self but they are its lowest stage. The same self says, I think, I remember God. All of these refer to self but they have different degrees. Where it talks of excellent words, its degree is very high and where it talks of animal issues, its degree is very low.

One of the characteristics of man is that sometimes there is a quarrel between man's two selves which is referred to as the quarrel between wisdom and body (Motahari, *ibid*: 99-102) In addition, since the characteristic of evolution is that the more the creature evolves, the more he should be independent and influential on his environment, therefore, the more man's humanity evolves, whether the individual or in the society, the more he goes towards independence and governance on other aspects. In fact, an evolved man is an individual who has a relative dominance on external and internal environment. (*ibid*:27) Such man has no limits, but he has a way (the Holy Koran highly emphasizes on this way to which it refers as the Direct Way), such man has no stage, he should not stop as soon as he reaches a stage, but he has an orbit, i.e., he must move in a certain orbit. Man moves towards human orbit of evolution. Man's evolution begins from animal nature and becomes complete towards humanity. (*ibid* 2004, Volume16 :571). Furthermore, based on religious instructions, man potentially has all perfections and should actualize them. It is the man who should build himself. So if there are some negative talents in him, they may not be blamed since these talents are created for man's evolution. (*ibid*, Volume2:273) The difference between man and animal is due to the man's combined nature which is mentioned in the Koran: "*We created man from a sperm in which there are several mixtures (several talents) and for this reason we tested him several times.*" (Surah Ensan, Verse No. 2). In another verse we read, "*We showed the way to him and he should himself select his way.*" (Surah Ensan, Verse No. 3). Discussing on the verse of trust, the Holy Koran says about man's two gifts. One of them is *انا عرضنا الامانه* and the other one is *انه كان ظلوما جهولا انسان هم* (Suran Ahzab, Verse No. 72) Meaning that the man's initiative talent has been mixed with his oppression and ignorance. In fact, man is a two-nature creature. Half of his nature is

admirable and the other half is blamable. If man is greedy, it is because he should confront them to achieve high degrees of elevation. Such greed should exist in the man's nature and he should campaign with it. It is such campaign with greed that assists him to reach perfection. It is an asset given to him so that he can later involve with these initial states to pass his perfection degrees and not to remain in this state and to control greed. If man lacks any initial and natural greed, nothing will be considered as perfection to him. (*ibid* 2002) Therefore, man's humanity will be complete once he moves in the human and direct way and does not stop in this way. Having several talents, he should take care not to tend to just one talent. He should try to improve all his talents in a balanced condition. (*ibid*:41) In such conditions, it can be said that the man defined in the monotheistic system is a two-dimensional creature for whose two dimensions Islam has plans and goals, a responsible creature with a nature whose humanity becomes meaningful in this nature, a man who has a divine vicegerent dignity and disappointment, lack of identity and lack of goal never involves him.

## **B) Fundamentals of Anthropology from the Viewpoint of Sartre**

### **1) Sartre's Ontology**

In his book, *Being and Nothingness*, Sartre refers to three types of existence:

1) Existence by itself, which is a type of existence with definite and certain nature. Such creature never changes or evolves, such as objects that are always the same. (Wall, 1978:290)

2) There are also other people in the world referred to by Sartre as "Existence for Other" whom he believes to be a constituent in the life of each human. (Sartre, 1997:65)

Each individual in the world interacts with other people who influence on his plans despite the objects. The individual's body shows his world in common with all humans, but since the humans have different understanding of phenomena, their world is different. Being aware of such difference, the individual separates himself and designates as a part of this world another person as a free person who is more than a mere body.

3) Existence for itself, which is a method of existence that does not exist now, but it is becoming. According to Sartre, it is only through such existence that man finds his nothingness by separating himself from existence in itself and tries to bring himself into existence. Therefore, man has been created free and without any certain individuation. It means that there is nothing. He must decide himself and must build himself and in such case, his responsibility is undertaken by himself. (*ibid*:298-299) From Sartre's viewpoint, man's becoming is fulfilled in the world. The individual separates himself from the world to find about his nothingness and therefore he decides to

understand the world and in this way he gives meaning to the world and nonsense phenomena. But since man is free and there is no certainty for him, anyone gives meaning to the world in a way and therefore, worldview is a personal affair.(Warnock,2000:69)

### **Lack of Human Nature**

Sartre believes that man has no nature at first and he selects a specific nature for himself during his life and through his decisions and selections. In this regard, he says, "In philosophical terms, anything has a nature. Entity means the series of fixed characteristics, being means a type of certain presence in the world." Sartre believes that entity is prior to being. (ibid:37) He sets forth an example and says, "When an object is manufactured, a knife for example, it has been manufactured by a manufacturer who had an imagination of that object. The manufacturer had the imagination of the knife as well as the skill to produce it, which was clear before, (and is a part of object imagination), in his mind. Therefore, the knife is not only an object which is manufactured by considering a method, but also it has a certain use. One cannot think that someone makes something without knowing the use of it." With this introduction about the knife, we say that entity, which is a set of styles, instructions and qualities that allow the creation and definition of an object, is prior to being. In this way, it is made clear that the knife or book is in front of me (Sartre, ibid:25) Here, Sartre defines entity just as we do in logics and philosophy. He believes that one cannot imagine that someone makes something without knowing its use. Therefore, first of all he points to the manufacture and its role as an effect, and then he considers a final cause for that. Yet, he does not use such understanding about man and has made a mistake. In other words, Sartre believes that man is not a pre-made creature to have an entity prior to his being, but he believes that man has no fixed essence and characteristics inside himself, i.e., he is a colorless creature who is ready to accept any color.(ibid:26-28)

### **Reasons for Rejecting Man's Nature**

#### **3.1) Man's complete authority and freedom**

Natural objects are inherently what they are. The rules governing on their behavior can be determined. This behavior is a fixed and generally predictable one. Material objects have no request or ideal. They do not try, have no hope, do not request anything and they do not wish to be anything other than what they are and it is for this reason that they are entirely what they are. But those with existence for itself (those with awareness) have no inherent nature (Warnock, ibid:35-45) Despite all other creatures, man has no special nature. He is obliged to build his entity freely. The scope of his authority is such that he gives himself nature and entity. He is the only creature in

this world that is created free. He is not condemned to any obligation (Motahari,1995:330) In other words, it can be said that in Sartre's opinion, the fundamental distinction on which the whole being and nothingness structure is based, is a separation between in itself and for itself or conscious creatures. For itself creatures (man) thinks about something and separates that from himself by knowing it. Sartre believes that in understanding the things, even though the individual even though the individual is aware of something, he is at least aware a little of himself even though this awareness may have advantages and disadvantages. Such self-awareness in understanding is a distinction between the observer and the observed and Sartre considers such distinction as the separation of observer and observed through a space or distance. This gap which is caused by separating from the world is the fundamental characteristic of awareness sometimes referred by Sartre as the nothingness which is inside the observer. The possibility of thinking or acting based on personal selection appears as the result of such nothingness and upon separation of the person from the world of his surrounding objects. The vacuity which is inside the individual should be filled. Any action or thought or any being which is planned by him fills this vacuity.(Warnock,ibid:35-45) Sartre says, "The person consciously separates from his belongings. The gap between him and his belongings includes the power of his confirmation or rejection of his selections."(Wall,1994:85)

Furthermore nobody can say what is important and what is not. Furthermore, he cannot say what to do and what not to do. We attribute values to the things whether we want or we do not want.(Warnock,ibid:97) The difference between values and realities is that values are a series of issues which are created and not discovered. Discoverable issues are those which are real, but values are those which are established by man. This means that justice and oppression are the same in nature and there is no difference between justice and oppression (Motahari, 2004:97) Considering the fact that Sartre highly emphasizes on individual freedom and selection and considering that man has no natural spirit and he himself makes his personality, obligation and responsibility are therefore, the necessary parts of man's being. This responsibility is not merely related to the man's individuality, but it is the responsibility of all humans. (Sartre, 2004:30) Sartre considers man equal to anxiety and believes that this problem is due to his responsibility for selecting his way of life. Considering that man determines his way of life through his selection within the routes of his life and that synchronously makes the human society, it can be said that anxiety is one of the main characteristics of man's pure existence (ibid:78)

#### **3.2) Denying God**

Two reasons are provided in Sartre's philosophy. The first reason is that he believes that incorporation of existence for itself and existence in itself is impossible and contradictory, i.e., complete incorporation of being and nothingness and the meaning of creator is the complete incorporation of both of them. Therefore, it seems that there is a contradiction in the meaning of God. (Sartre,1997:19-20) The second reason is that since man is a creature who wants to supersede himself, inactivity is not appropriate for his dignity and therefore, he is condemned to freedom. (Sartre,2004:40) Sartre believes that believing in God means believing in the divine decree and believing in the divine decree requires believing in both obligation and human's fixed nature because if there is any God, man has have a certain nature within the knowledge of that God. Moreover, if there is any God, the divine decree and obligation will govern man and he has no further authority. Therefore, since we have accepted freedom, we do not accept God. On the other hand, disregard of the fact that believing in God is in contradiction with believing in freedom, believing in God requires having faith in him and to have faith in God means to depend on him while dependence in any form is contradictory with man's freedom, especially if such dependence is to believe in god because dependence on God is above all other dependences. If dependence is on God, it cannot be violated.(Motahari,1995:336)According to Sartre therefore, since man's perfection is dependent on freedom and believing in God is contradictory to freedom in many respects, Sartre denies God.

### 3.3) Man's Becoming

Another reason on which Sartre emphasizes is that man is continuously becoming. He divides existence into two types including existence for itself and existence in itself and believes that man seeks to unify these two existences throughout his life. But since such concept is contradictory for Sartre's own point of view, man never reaches that. Therefore, he believes that having a continuous tendency to something and becoming towards that is contradictory to having an entity and nature.(Gerami,2009:35) Man's becoming is not oriented towards any direction because there is no certainty for man because if it was so, man was free.(Sartre,1997:35)

### Criticizing the Reasons

#### 4.1) Non-desirability of absolute freedom

From one hand Sartre says, "If I am free to select my life as I like, I am therefore responsible." On the other hand he says, "When someone selects to do something, in fact he considers that action desirable for all people. Therefore, man is highly responsible." It is understood from these words that Sartre was also concerned about absolute freedom and anarchism because he tries to restrict that through responsibility.

Now here is the question that if absolute freedom is not desirable, why he insists on that to reject several issues such as nature?(ibid:87)

#### 4.2) Incomplete fulfillment of freedom

Several scientists have rejected the fulfillment of such freedom. This is because restricting factors such as physiological, psychological, environmental and educational factors, etc. hinders freedom to be fulfilled completely. Man's nature has talents and capabilities that are actualized gradually overtime and upon fulfillment of environmental conditions. The effect of these factors in the flourishing of talents indicates their role in actualizing the potential talents. Although these factors are determinant factors, they are sometimes restrictive and hinder absolute freedom to be fulfilled (Vaezi,2009:136)

#### 4.3) No contradiction between nature and authority

Sartre believes that there is an intellectual inherence between the rejection of nature and man's freedom while this is not true because nature means that all humans have things in common in all issues unique to human and are not found in other creatures. This commonness is not the supplementary reason for an action to cause obligation. In fact, the intellectual inherence set forth by Sartre is the result of incorrect understanding of nature.(ibid:90) In addition, man has two dimensions including physical and mental dimensions. Mental dimension (nature) has different degrees. It is evident that achieving these degrees depends on optional actions. Therefore, there is no contradiction between nature and freedom, but freedom is the requirement of nature because man actualizes his hidden talents through freedom and authority.

4.4) There are several arguments about God and the reasons to prove him all of which may not be contained in this paper and needs several papers. But if we accept Sartre's opinion about denying God, is it a reason for lack of man's nature? By man's nature, it is meant common specific things available in all humans that are not found in other creatures. This is an external fact, whether accepted by people or not. In addition, if God is the prerequisite of nature, how can one justify the existence of other natures? If the requirement of natures is that God should educate them in mind, this also applies to natures such as objects and animals, otherwise, it is void about all natures.(ibid:96) Another reason to deny God was that since man is a creature who wants to improve, there is no inactivity in him and therefore he is condemned to freedom.(Sartre,2005:40) This is while man automatically continues his movement from his early days of movement up to the time he achieves perfection, but this movement is from incomplete self to the perfect self. Therefore, attachment of a creature to its final perfection does not mean self-alienation, but it means going deeper into oneself. God is not alien with man in two ways. First of all, man's

attachment to God does not mean that man forgets himself because he thinks of God (Motahari,ibid:340) The Holy Koran says, "Not only God's awareness is more than our awareness of us, but also God's essence is closer to you than you yourselves. Moreover, man's attention and attachment to God is considered as his attachment and attention to his final perfection because God is the perfection of man. In fact, he is man's movement from incomplete self towards perfect self.(ibid:341)

#### 4.5) Lack of any intellectual inheritance

Great philosophers agree with Sartre on the permanent becoming of man, but they never deny man's nature because there is no rational interrelation between them and no change will result in nature evolution. For example, Molla Sadra considers soul as pertaining to body while he believes that man's soul is moving towards God based on his initial nature and reaches a stage in which it becomes absolute wisdom and is unified will active wisdom to such extent that wisdom itself becomes active (Gerami, ibid:92) In fact, man is de facto in his animal type while he is potential in his human type, but anyone acquires his desirable type by practical and theoretical wisdoms functions.

### CONCLUSION

Man is the only creature who is superior in the world. This amazing creature has long been addressed. Since the angels objected to the creation of no creature except man, this indicates his complicatedness. All philosophers examined his existence or nature and provided some definitions. In this section, we compare the anthropological characteristics of the two viewpoints, namely religious and atheistic viewpoints, so that the elevated view of Islam to man is set forth. Exploitation of religious anthropology from divine culture has caused religious anthropology to enjoy a special comprehensiveness. This means that even if it talks about a specific dimension, that dimension is set fourth considering a series of man's existential dimensions because the one who is taking about it enjoys a complete and comprehensive knowledge. In addition, the achievements of religious anthropology indicates that such anthropology considers different existential aspects of man including physical, historical, cultural, worldly, ideal, material and spiritual aspects. This has caused several fields of his existence to be revealed. From this viewpoint, all his elevated needs are met and the most important need is perfection in the light of spiritual freedom.(Rajabi,ibid:36) Anthropology's exploitation of divine education provides a special strengthening for this type of anthropology in the manner that divine philosophers have a single definition of man. This is while non-divine philosophers were involved in pluralism due to being far from monotheism. For example, Marx talks of man's condemned freedom as compared to historical obligation and reproduction

relations. Biologists talk about the critical role of bio elements and Sartre talks of man's unconditional freedom that can ignore unchangeable rules of nature. Furthermore, man's origin and resurrection in religious anthropology are addressed as the two basic parts of man's existence. In other words, the relations between this world and that world are examined. Death is nothing but transfer from one drunkenness to drunkenness (transfer from the world to the heaven). For this reason, Holy Koran refers to death and says, "God receives people's souls completely." (Surah Zomar, Verse No. 42). This complete delivery is a capital which is the base of other life. Holy Koran states the bitterness of death and accepts that as a reality. Yet, to reduce such bitterness, it says, "In that world, those who go to heaven will not experience death anymore." This is while atheist anthropology is unable to provide any explanation about the relation between the two worlds. In such conditions, it is natural that Sartre, the representative of atheist group, says, "I live only to die." "Life is nothing." Therefore, it is evident that modern western man is a lonely and Godless man without any general pattern and final ideal and has faced several challenges in ontology and anthropology due to such problem. But the man defined in the monotheist system is a man who is not involved by disappointment. He is not aimless or without any identity. The best form of man's presentation is his identity and truth defined by the holy Koran interpreted by the innocent Imams. They educated scientists to translate their words and to announce them to people. One of these scientists is Shahid Motahari. Promotion and development of his thoughts is the continuation of the way of prophets and direct man towards God. If we and especially the youth consider Imam Khomeini's recommendation and to pay attention to Shahid Motahari's words, it is hoped to treat identity and spiritualism and ethical crises in the near future and to provide a metal immunity against all evil thoughts.

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