



# Anthropological Foundations of the Human Sciences According to Allamah Mesbah Yazdi as Compared to Existentialism

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Received: 2024/06/20 ; Revised: 2024/08/01 ; Accepted: 2024/08/15 ; Published online: 2025/01/10

## Abstract

**Subject and Objectives:** Mesbah Yazdi who had an important role in the process of the Islamization of human sciences, believes that it is Allah who is the axis and center of the world. Insisting, on intellectual, experimental and narrative methods in exploring the human sciences Mesbah Yazdi, believes that: man as an empowered and free being can choose a way to obtain the highest degree of perfection and elevation and to come near to the eternal and absolute source of being, Allah. Existentialists, on the other hand, whether theists or atheists, consider human being as the center of the world and a being that is left to himself, emphasizing on introspection and phenomenology as proper methods. They believe that human essence is being formed permanently and constantly in complete liberty.

**Method and findings:** Present paper is to examine the anthropological foundations of the human sciences by comparing the viewpoint of Mesbah Yazdi (as a representative of the Islamic thought), with that of the existentialist philosophers (as an influential Western school of thought), in an analytically comparative approach, and present its effect on human sciences.

**Conclusion:** Real blunders in the thought of existentialism, have penetrated and deviated the subject, method and purpose of human sciences.

**Keywords:** Anthropological, Existentialism, Human Sciences, Mesbah Yazdi.

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**Publisher:** Urwat al - Wuthqa International Academic Research Institute  
**DOI:** <https://doi.org/10.22034/jspt.2025.508985.1083>



## Introduction

Literature review: Integrating other relevant literature into my discussion serves two key purposes. First, it outlines what has already been achieved in prior studies. Second, I can explain how my study builds on this existing work to advance the knowledge in the field. So a good first step is to gather all the possible publication I may get to this area of study. But the problem is that the study area, the schools and people I am studying about in this paper are too far away of each other. There is no literature published out in this area. Therefore in this article I provide some guidelines for writing about existentialism and Mesbah's schools. I compare and explain why I have chosen these different opinions so that readers can understand the rationale behind my methodological decisions and my project design.

Existentialists, whether theists or atheists, realizing and analyzing existence through introspection and phenomenology as proper methods, consider human being as the center of the world that is being formed permanently in complete liberty.

Mesbah Yazdi who had an important role in the process of the Islamization of human sciences, believes that it is Allah who is the center of the world. Insisting, on intuitional, intellectual, experimental and narrative methods in exploring the human sciences Mesbah Yazdi, believes that: man as an empowered and free being can choose a way to obtain the highest degree of perfection and elevation and to come near to the eternal and absolute source of being, Allah.

Present paper, first examine the anthropological foundations of the human sciences by existentialists. Existentialist knew human as a free existent that creates and exalted himself. They insist that human is a pure potency and an uncompleted reality that can form and constrict his existence in any form he wills. Existentialism recognizes every human as a confined species that has no common aspect with others. Existentialists believe that man is indefinable. In their view, man is left without any epistemological or existential value, methodological basis and foundations, cut its relation with beginning and definite end. He is left completely to himself.

Then paper consider Mesbah Yazdi's principles regarding human beings. Mesbah Yazdi's anthropology is a divine anthropology based on the centrality of the Allah as the creator of the existence. Allah is the origin and source of all changes in the universe. Man enters the universe with a definite nature and character, despite the many freedoms, the trans-animal nature of man in terms of knowledge, inclinations and abilities prevents him from doing anything. Man is a purposeful being who loves himself, and is in search of his perfection. Then paper comparing the viewpoint of Mesbah Yazdi with that of the existentialist philosophers analytically and answer this question that how existentialism effect

on human sciences? The impact of existentialism and existential philosophy on human sciences is the last point that paper follows.

### **Theoretical Foundations and Research Background**

**Anthropology:** Anthropology is the scientific study of humanity, concerned with human behavior, human biology, cultures, societies, and linguistics. It studies the origin and development of human societies and cultures.

**Existentialism:** Existentialism is a form of philosophical inquiry that explores the issue of human existence: emphasizes the existence of the individual person as a free and responsible agent determining their own development through acts of the will.

**Humanities, or human sciences,** is the study of human beings among living beings with a particular view. Its study relates to human thought and reason in terms of subjectivity and not methodology (as opposed to natural sciences and mathematics). It is a set of sciences related to the cognition of man and the interpretation of individual and social phenomena (not from a physical and biological point of view), and its target is human actions and interactions. (Sanad IslamiSazi Uloum Insani, Imam Khomeini Education and Research Institute, 1401, 5).

### **Basics of Existentialism Anthropology**

#### **Man as the Axis of All Different Changes**

Existentialist anthropology is a humanist anthropology, but the pinnacle of humanist thought that emerged in the twentieth century and focused all its attention on man and his issues.

(Shikarshikan & others, 1998, vol. 2, 416/ Misiak, H. 1966, 436). Everything in this view is formed around man and man is the axis of all different changes. (R. G. Hollingdale, 2008, 217-216).

Existentialists believe that being a human is not a fixed being that is distinguished with a known and predictable nature and essence. In their view, human is a free existent that liberty is hided in his essence and man with complete freedom and by the way of complete freedom, creates and exalted himself. Liberty is the essence of human beings which everything is classified around him; human is not human without liberty. Human is a pure potency and an uncompleted reality that can form and constrict his existence in any form he wills. Existentialism recognizes every human as a confined species that has no common aspect with others. Existentialism appreciates the will, preference, choice and liberty of human and knows that the real value of human beings is his use of unlimited liberty. (F. Copleston, 2005, 193-192)

Existentialism's method of discovering human's essence relies merely on

introspection, individual experience and phenomenological methods which are all sentimental and emotional. Existentialism is disconnecting human with the generator (God) and the ending of existence, introduces human as an abandoned, transformed and exhausted one that involved despair, disappointment, hopelessness, agitation and restlessness. Existentialism weakness and debility concerning methodological, ontological and epistemological foundations caused existentialism to be unable explain human essences and phenomena's. (Misiak, H. 1966, 436).

Although existentialists tried to set for humanity place a genuineness base but since they did not practically consider fundamental thought, they are detained from this serious work. Since they did not consider any beginning and ending for man, they were unable to explain correctly the real place of man in the world of existence, and consequently instead of valuing human real position, they were praised human individual wills and wishes. In this regard also many people misuse this theory in the way of their personal profits. (Rajabi, 1394, 52/ Sartr, 1348, 246-247, 252 -253).

They also rely on mental and individual experiences and also on phenomenological method, and without having any demonstration and intellectual reasoning, they are transformed and changed totally to an emotional and sentimental flowing, in which, reality and truthfulness of human is impossible to be described and interpreted except through sensible and experimental reality. Dejakam, 1390, 550-551).

Existentialists in explaining the quiddity and essences of human, used to speak of a kind of will and self-awareness. The analysis of self-awareness they speak about, creates and manifests many contradictions in this filed. On the one hand they deny the efficiency, capability and skillfulness of intellect in knowing, while it is not clear that how their intended self-awareness is formed and also it is not clear with which tool their intended self-awareness, is figured. (Akhawan, 1390, 142-141)

And on the other hand, as they did not take into consideration a special essence and quiddity for man, therefore, it is questioned that to what extent man should be acknowledged? And essentially, according to existentialists, if it is arranges that human create himself, so what benefit this awareness has for human? Another critic that are registered for anthropological foundations of existentialism is that while they did not consider beginning and end for human life, they introduce human as exhausted and disabled existence that is condemned and sentenced to despair, hopelessness and privation. The despair and hopelessness are results of dereliction and suspension of human concerning duty of knowing values and having no indicator and determined base measuring correctness and incorrectness of self-perceptions and comprehensions and that

human in this view has no help and assistant in achieving truth and discovering it. (Sanehpour, 1389, 192)

In fact, the emphasis of existentialists on freedom and human free will is imposing a kind of blind, sightless and aimless freedom to their audiences. (Kia, 1379, 42). This is while people might willingly want to set themselves in a particular religious flow, following and imitating it in all their dignities of their lives.

The absence of a distinguished criterion in epistemological, ontological and methodological foundations caused existentialists unable to explain the state of human being, anthropological foundations and the most important human phenomena. The most crises have happened in contemporary anthropology, are results of humanistic and existentialistic thought. In brief, we may specify, in general, that the crisis in contemporary anthropology is not only product of the incompatibility of theories together, the absence of internal coordination, the absence of a skilled and efficient criteria and base, but also it is the result of disregarding the past and the future of human and not being able to explain the most important human phenomena. (Rajabi, 1394, 33/ Sartr, 1348, 246-247, 252-253)

For instance, even though Kierkegaard, (Søren, 1813-1855) is a theist existentialist, but when he is explaining the essence of man, he uses phenomenology as the only source of his explanation. He figured man as a unique and monopolistic existence that has no knowledge, no ability and no tendency beyond the animals. Accordingly, based on this theory, man is an advanced and progressive animal. (Shekarshekan and others, 1998, vol. 2, 499-498, Misiak, H. 1966, 436, Dehbashi and Rezaian, 1390, 82).

It seems that lacking suitable methodology in Kierkegaard's thought, debilitated him to have a complete description and exposition of the reality of man. Describing a great and noble existence such as human being through incomplete methodology of phenomenology and mental and personal experience is insufficient. And a pure experimental and materialistic description is not an efficient description of the essence and reality of human being.

Although Jaspers, (Karl, 1883-1969) insisting on human faculties, possibilities and practicability's, but however he believes that having complete knowledge of human is impossible. He believes that human beings are existence in potential that permanently are becoming. Although Jaspers' philosophy speaking of human' exalting, but neither presenting a definition and interpretation of it (human exalting), nor speaking of the essence of it, nor explaining the way of exalting and finally nor talking about the instruments which may one use to attain exalting. (Copleston, 2005, 191-190, Jaspers, 1378, 235, Navali, 1379, 199-144)

Although thinking one about himself and people are desired affairs, but there exists in Jaspers philosophy lost rings that makes difficult to reach desired affairs and creates many difficult questions. For example, as long as Jaspers believe in indefinability of human existence and introduce it as an in-potential affair, what benefits have his thought and his insistence on unknowledgeable affair?

At a time when Jaspers is talking about duties a question come to the mind that what are these duties and who established them? And so far that as everyone establishes his own individual life duties and there exists no basis to evaluate these personal duties, one may ask what benefits and profits one obtains when he think about these duties? Or at a time when jaspers talks about deliberation and pondering about the existence of God, the question however may rise that as far as when an exalted existent is merely chilled from personal mentalities, one may ask what benefits and profits may a person will have and which pains and sufferings from him are healed, which exalted goal and which correct way of moving will show him? Jaspers states that human beings permanently confronting and facing unavoidable situations such as death, suffering, sin and est... . And he or she should lonely and uniquely challenging them, in this case one may question that at a time when human should move lonely and uniquely in all his difficult life areas, so what benefits an exalted existent may have for human beings?

Gabriel Honoré Marcel (1889-1969) was a French philosopher, playwright, music critic and leading Christian existentialist. He pictures human in another way. He describes human fact in a kind of relation to secret, but he did not presenting a definition or description of secret, neither delivering any speech of the position of the secret nor any explanation and clarification of its relation to human.(Ameri, 1392, 106 and 107) (Shekarshekan and others, 1377, vol. 2, 507-506)..

Marcel did not speak even of the mode of this connection while in a time when he is speaking of a kind of “awareness in relation,” his awareness is not an intellectual and argumentative awareness, rather it is merely a personal experimental awareness which is obtain in person. Also, as we pointed earlier, Marcel gives no basis for examination (and deliberation) of the connection mode with exalted to his addressers.

### **Basics of Allamah Mesbah's Anthropology**

Allamah Mesbah's anthropology is a divine anthropology based on the centrality of the Allah of universe as the creator of the existence. In this view, everything is formed around the centrality of Allah. Allah is the origin and source of all true actions and the center of all changes in the universe.

Man enters the universe with a definite and common nature, creation and character. Despite the many freedoms, the common super-animal or trans-animal nature of man in terms of knowledge, inclinations and abilities prevents him from doing anything and not committing any action that is considered. In fact, the super-animal consciousness, inclinations, and abilities of man create a super-animal being out of him, and place him in a rank and degree beyond the animal. Because man meditates on the exercise of his human powers and freedoms, he prioritizes, and despite having the necessary ability, does not perform what is contrary to his perfectionism and super-human tendencies. In this view, apart from the existence of authority and freedom due to the existence of a common nature, freedom finds meaning in its own context, and it causes growth and development in human beings.

In order to explain the Islamic philosophical view of Allamah Mesbah about human beings, rejecting existentialism view, it is necessary to pay attention to his principles.

1. Being not one - dimensionality of man, and the combination of man of soul and body, is the first basic principle in the view of Allamah Mesbah. In his view, man is a being composed of soul and body. Despite the fact that throughout the thousands of years of human thought, there have always been those who consider man to be nothing more than this observable composition, but there have been many thinkers who have believed that man is a dichotomy. Allamah Mesbah, while acknowledging the duality of man, has explicitly stated the two dimensions of human existence, and believed that the existence of the body is obvious and does not need to be proved;

But to prove the existence of the soul, while acknowledging the existence of many rational reasons, he describes a case as follows: All human beings from birth to death, have "Me", despite the many changes in the cells of the body or even perceive the loss of some organs of the body and their replacement with other organs, without any difference in what is called "Me", as the same way. The fact that it is understood by present knowledge, and therefore is free from error, shows the fact that a single, transcendent being and an undeniable truth govern all stages of human life, which despite the extensive changes in the human body, it always remains constant. This is the truth of the human soul. (M. T. Mesbah, 1991, *Amouzish-I Aqai'd*, Lesson 42; *Ibid.*, *Amouzish-I Falsafah*, Volume 1, 122-123).

2. But unlike the material body, the human soul is trans-material and abstract, and it forms the original part of human existence and the source of his truth, and encompasses all his mental and spiritual activities. To prove the immateriality of the soul and spiritual activities such as perception, an argument is made as follows: Physical beings are divisible directly or indirectly. For example, a piece

of paper can be divided into two equal pieces, and as a result, the color of the paper is also divided into two parts. But the condition of the soul is different from that of the body. The soul is a simple and indivisible issue. "Me" cannot be divided into two parts "half me", or mental activity such as "apple perception" cannot be divided into two parts: the right half of the apple perception and the left half of the apple perception. (M. T. Mesbah, 1991, *Amouzish-I Aqai'd*, Lesson 42; *Ibid*, *Amouzish-I Falsafah*, Volume 2, 168-169). Because man observes that despite these two images, there is still a complete picture of "apple perception" in his mind. In addition, there is ample evidence in the Qur'an about the immateriality of the soul. (Qur'an, *Al-Mu'minun*, 14).

3. The original and true part of man is his soul, and the reasons and evidences that prove the existence of the immaterial soul and its abstraction, simultaneously reveal the fact that feeling, will, thought and reason are essential for human existence, and guarantee humanity, and they have no origin and descent except the soul. (A.H. Sharifi, 2005, 332). And in this area, the material body is just a tool. Also, the Qur'an explains this issue on several occasions. (Qur'an: *An-Nisa*, 37, *An-Nahl* 28, 32, 70, *As-Sajdah* 11, *Az-Zumar* 42, and *Muhammad* 27), where Allah considers the human soul from its essence, and introduces Himself as the creator.

According to verse 29 of Surah Al-Hijr, "So when I have proportioned him and breathed into him of my spirit, then fall down in prostration before him." According to this verse, Adam becomes worthy of the prostration of the angels when the divine spirit is breathed into him. Another Qur'anic reason is the dying and complete taking of the soul by the angels at death time. According to verse 61 of Surah Al-An'am, "When death approaches anyone of you, our messengers take him away and they do not neglect [their duty]." That is, angels do not destroy a human being when they take his soul or take it away, but they receive all of his truth, and transmit it from one state to another state. Therefore, the whole truth of man is limited to his soul (M. T. Mesbah, 2018, 142-143).

4 & 5. The common human nature and divine nature are the other two basic components from the point of view of Allamah Mesbah, which all human beings enjoy in the same way, despite the many differences with each other. In verses and narrations, there are a series of themes that explicitly or implicitly emphasize the existence of common human cognitions, tendencies, and abilities. Some evidences of the existence of a common human nature are that human beings, despite having different races and cultures, enjoy the same theoretical and practical super-animal consciousness, such as the impossibility of a community of contradictions, and the goodness of justice, and enjoy similar super-animal tendencies such as truth-seeking, virtue-seeking, and perfectionism. (Rajabi, 2001, 109-117).

According to verse 105 of Surah Yunus, "Dedicate yourself to the religion, as a Hanif, and never be one of the polytheists", explicitly states a kind of divine nature and creation in man, which all human beings enjoy equally; A virtue and nature that shows the readiness of all human beings to accept religion. Thus, in the nature of human beings, there is an institutionalized inclination towards monotheism, which acquaints man with Allah. (Ibid).

6. Another characteristic of human beings is autonomy. All human beings make a clear distinction between actions such as heart rate and digestion that are not in the hands of human beings themselves, and actions such as talking and walking that are the result of their actions and deeds and are out of the will and authority of man himself. This confirms the existence of authority and that man is an autonomous being. Optional means the ability to choose an option from different options, albeit in a difficult way, after comparison and measurement between them. Of course, the impact of some factors such as society, environment and inheritance on human voluntary actions is undeniable; But the aforementioned factors, although make the choice difficult for man, but none of them deprive man of his authority and freedom, and this is the will and authority of man himself that ultimately causes him to choose one of the various ways, and can even force him to deal with the said factors. Historical instructive wisdoms such as the story of Joseph, who did not commit a sin in spite of all natural causes or factors, and Asiah, Pharaoh's wife, who preached monotheism in a polytheistic environment, are just two examples. These are the cases that confirm the power of human free will. (M. T. Mesbah, 2018, 150-153).

7. One of the anthropological components of Allamah Mesbah is the purposefulness of man, and that man is a purposeful being. According to Allamah Mesbah, man pursues a goal in all his voluntary actions (M. T. Mesbah, 2012, 28). Even seemingly aimless acts have a purpose such as entertainment. Therefore, their difference with each other is not purposeful, but in the kind of purpose they consider for themselves. (Id, 2001, 50-51).

8-11. Self-love, perfectionism and infinity of human perfectionism are other anthropological components of Allamah Mesbah. Human beings are inherently always self-loving, self-seeking (M. T. Mesbah, pp. 60-61, Id, 2005, 79-80), and human beings are always in search of their perfection (Ibid, 2005, Critique and review of ethical schools, 333), and no level of perfection and no degree of perfectionism satisfies man (Id, 1991, 164, Id, 2012, Vol. 1, 138), and man always seeks a higher perfection. And since there is no perfection higher than closeness to Allah, this is the ultimate perfection of man. (Id, 2001, Critique and review of ethical schools, 343-345 and Qur'an: Al-Waqi'a, 10-11, Mafatih Al-Jannan, Monajat Shaabanie, Al-Sahifa al-Sajjadiyya, Monajat Al-Moridin, and Monajat Al-Moqarabin).

### **Table of the similarities and differences of anthropological foundations from the perspective of Ayatollah Misbah and existentialism**

Allamah Mesbah:

1) Man is a two-dimensional being.  
 2) Awareness of man to himself is the clearest information.  
 3) The truth of man is his soul and the body is a tool.  
 4) Although man lives in this world, he was not created for this world. He was created for the hereafter and the hereafter is the product of human action in this world.

5) The human soul is an abstract, indivisible being, and therefore simple, not temporal and spatial. Therefore, the truth of man is the true unit that is the source of all physical and natural and spiritual effects.

6) Man enjoy a divine nature and a common nature; they enjoy the same knowledge's, inclinations and abilities, in such a way that the essence of human beings tend to be monotheistic and acquainted with Allah.

7) Humans are created to be free and can easily make choices, albeit difficult ones, as evidenced by historical lessons such as the story of Joseph and Pharaoh's wife.

8) Man is a purposeful being who loves himself, and is in search of his perfection, and is not satisfied with any level of perfection, so that he considers ultimate perfection as closeness to Allah and based on pure intention, tries to use all voluntary actions to reach Allah.

9) The true perfection of man depends on voluntary actions and the realization of voluntary actions depends on having abilities, insights and tendencies. And since the attainment of ultimate perfection is not possible only through reason and sense, he considers revelation and authentic narrative knowledge as complementary to reaching perfection.

Existentialisms:

1) Existentialism, does not believe in incorporeal soul, he believes in mind.  
 2) Existentialism neither believes in soul's existence, nor in non-materiality of it and nor believes in its real identification.

3) Existentialism believes in essential value of free will rather than to its instrumentality of it.

4) Existentialism believes obligations and responsibilities are totally personal. Conscientiously everybody is responsible only in respect to his own voluntary acts.

5) Existentialism mixed between target and instrument, believing that liberty is the nature of human's existence, its essential and real perfection.

Existentialisms critics:

1) Man's goal is not to be free, but he is in need of freedom, achieving perfection.

- 2) The condition of achieving perfections is freedom and free will.
- 3) Free will by itself does not cause achieving perfection. Since freedom empowers man to choose perfection by himself, it causes man achieving perfection.
- 4) The real value of man is not having freedom rather the real value of man is in respect to the selection and the choice that he makes through his freedom.
- 5) As well as freedom may raise man to the highest perfections and states, it also may lower man to the lowest states.

### **The Impact of Existentialism on the Humanities**

The humanities, or human sciences, which study human beings among living beings with a particular view, and which relate to human thought and reason in terms of subjectivity and not methodology (as opposed to natural sciences and mathematics), it is said to be a set of sciences related to the cognition of man and the description of explanation, and the interpretation of individual and social phenomena (because they are human, not from a physical and biological point of view), and its target is human actions and interactions. (Sanad IslamiSazi Uloum Insani, Imam Khomeini Education and Research Institute, 1401, 5). However, existentialism has affected the humanities in general and the humanities such as education, psychology, psychotherapy, art, ethic and literature in particular.

Existentialism, through its positions in explaining, describing and defining human identity, changed the perspective of scholars of the humanities in respect to human thought, reason and choices, and reflected and disrupted the process of the humanities, which was developed to properly manage the social dimensions of man. They regard the essence and truth of man and the value of values and the mother of human values as freedom and authority, and moreover, given that they do not consider any common nature and special nature for man, unless the nature and character that man himself provides through freedom and agency for himself, have considered a pivotal role in the formation of human identity for freedom, while they have not paid attention to the common nature of human beings and its three basic characteristics, namely super-human, non-acquired and indestructible.

Freedom is a so-called second philosophical concept that is abstracted from comparing the natural talent of a being's action with the evolution of the same being, and contrary to the quiddity concepts, does not have an independent objective being and a special narrator. It not only applies to an individual, but also on many instances, and numerous examples can be placed below it, and the same concept applies equally to all its instances.

Therefore, Existentialist claims, then, that freedom constitutes the essence

and nature of man is merely an exaggerated and irrational claim. In addition to summarizing the identity and reality of man in an optional and an accidental act of the nine accidents, which affect the essence of the soul (because the realization of accident is not possible without substance), and therefore they are caused and created and they affect the human soul. As you may noticed, this argument in fact equates the nature of man with the separated accident (araz-I mufariq), and that is an accident of rapidly declining (araz-I mofarriq-I sari'a al-zawal), and considers it entirely in place of the essence of man (Sartre, Bitá, 4-8, and 38 and 45). (S.M. Shahr-ayyini et al.), (H. J. Blackham, 2006, 212). In fact, this means that they have ignored the true nature of man in shaping and influencing human. This is the greatest challenge that existentialists have imposed on the humanities. Because in this view, human voluntary actions, which are not inherent, and are part of the accidents that rapidly decline, and have no independence in itself, and are caused and created by the human soul, are assumed to be independent and an effective independent. Yes, in some ways, voluntary actions can be considered effective and change in man, but effective in essence is other than the essence itself, and it is not considered part of the essence, and cannot have an intrinsic look, and regarded it alone as the transformer of essence, and expected it as the sequence and consequences of essence; Because the act is not the same as essence. In fact, this is a combination of the powers of the soul, including vegetall, animal and human dimensions, which, through voluntary and involuntary actions, are the creator of man and effective in personality and modifier of personality. And this is not a small challenge, because the human sciences are effective in the growth of the essence of humanity, and any deviation and weakness in it, relates to all of humanity. Then, it causes humanity to fall or degrades it to the level of animalism, or by describing of the Qur'an, lower than the animal. (M. T. Mesbah, 2000, 1). Of course, the establishment of a perfect social system, in addition to a rational explanation, requires a genuine religion, and it will be ineffective without the help of the correct teachings of the true religion. Because religion contains perfect rationality, and if the most prominent indicator of modern social sciences is their rationality, then real religion has this characteristic to the highest possible extent. (Allame Mesbah, 2009, 8). Here just we refer to an example; the case of existential psychology and indicate that how humanities and social systems, have been influenced by existentialism, and how existential mistakes, penetrated in these sciences.

Existential psychology, which has emerged as a new movement against other trends in psychology, such as constructivism, activism, behaviorism, Gestalt psychology, and psychoanalysis - which had a set of specific rules, principles, and methods - argued despite the fact that the subject of these schools was

related to human psychology, the operation of these schools during the last 50 years have passed since their antiquity, because they have neglected the important aspects of human existence, have not been able to present a complete picture of man, and this has given rise to the feeling that man has become "in-humanized" in these schools! To eliminate this shortcoming, all dimensions of human existence must be considered, and existentialists have argued that there is no solution to this problem unless we pay attention to the characteristics of human existence. Hence, existential psychology hopes to find a way to turn psychological attention to human beings and to humanize them (Shekarshekan et al., 1998, Vol. 2, 425-426).

From Roben Stain 's point of view, if we consider human on the basis of lived experience and the experience of the person with all his being in its text, and we do not limit ourselves to the use of scientific methods and the stimulus-response method as a research framework, we will find that human actions are not related to the material aspects of man, but many factors and many attractions other than desires, habits and emotions, etc., affect human motivation. (Roben Stain, *Fundamentals of General Psychology*, Vol. 1; Adapted from Shekarshekan et al., 1998, Vol. 2, 426 and 427). But the blind spot is that Roben Stain and existential psychologists, because of their reliance on phenomenology as the only source of knowledge, have not been able to provide a complete picture of these influential factors, because phenomenology as an epistemological source has no real epistemological value in the exact meaning of the word. (Namazi, 2018, 103).

**Consequently**, according to above, it is well inferred how existential psychology influenced by existentialist thinkers, by limiting man to practical experience and considering man as an animal being limited to material matters and the worldly, and **ignoring the super-human nature of man**, has resulted to these mistake, confusion and fallacy. They have neglected the fundamental fact that humans have a very wide range of common non-animal and non-acquired characteristics, such as perceptions, tendencies, and special abilities that other creatures lack. (McCurry, 1998, 260). The characteristics of the common nature of human beings are being super-human (meaning that there are no human tendencies, abilities and insights in animals), being non-acquired (because these characteristics exist in all human generations, severely or weakly), and their inseparability from nature or human nature are matters which cannot be deduced merely from purely material biological experience, and they need to understand this key fact that man is basically composed of two dimensions: spiritual dimension and physical dimension.

**The second mistake** that existentialist psychology has made under the influence of existentialist thinkers is that they have empirically considered the

super-animal, non-acquisitive, and inalienable dimension of human existence, while these dimensions are not experimental, and the dimensions of super-animal, non-acquired and imperishable human beings cannot be discovered using an experimental method. To know human beings, in addition to face-to-face experience and findings, requires intellect and, more importantly, authentic quotations and revelations.

**And the third mistake** is that recognizing the super-animal, non-acquired, and inalienable dimensions of human existence creates this knowledge in man that although freedom is perfection for human, but compared to other beings, freedom it is not the ultimate perfection, but perfection is just a means. Freedom is solely a perfection that must be achieved through the ultimate perfection. The ultimate perfection of man is to obtain all the perfections that exist on an infinite scale in the Allah of the universe, and in a sense we can say: the ultimate goal and perfection of human is to become a deity. In other words, man's goal is not just to be free, but man uses freedom to achieve his perfection. Moreover, only in this way the highest divine perfections can be achieved.

## Conclusion

Since the existentialists have neglected the fundamental fact that humans have a very wide range of common non-animal and non-acquired characteristics, such as perceptions, tendencies, and special abilities that other creatures lack, it can be concluded that because important areas of the humanities and social systems, i.e. educational, moral, psychological, legal, ethical, political, economic, family, cultural, judicial and artistic, have been influenced by existential philosophy or existentialism, and the impact of existentialism on humanities such as psychology, psychiatry, literature, ethic, visual arts and education is undeniable so real mistakes, errors and blunders in the thought of existentialism, have penetrated in these sciences as well, and have led to deviation on the subject, method and purpose of these sciences.

In summary and as a general conclusion, existentialism, often, instead of talking about incorporeal soul, perpetually are talking of mind. This indicates that existentialism neither believes in soul's existence, nor in non-materiality of it and nor believes in its real identification and that the real identity of man lay down in his soul. Instead existentialism school of thought believes in essential value of free will rather than to its instrumentality of it.

They believe obligations and responsibilities are totally personal. This means everybody conscientiously is responsible only in respect to his own voluntary acts. Human is a freed, liberated, released and dropped being that should tolerate all personal responsibilities, difficulties and sufferings in person and alone. He has no assistant that share responsibilities with him, neither referee that evaluate

his activities. Clearly existentialism mixed between target and instrument. They imagined liberty is the nature and essence of human's existence, its essential and real perfection. Accordingly, they believe in an extraordinary significance of liberty. This is because, even though we may consider liberty as a perfection of man but however we should also consider that it is not the final perfection; rather it is instrumental perfection, and there is a big difference between them.

In other words, man's goal is not to be free, but he is in need of freedom, achieving perfection, and definitely and fundamentally the condition of achieving perfections is freedom and free will. Man among all beings is the only existence that has such characteristic that he himself should choose his own path.

To be more precise, man should choose his oneself, himself. Therefore, it is true that man is free but there is an accurate and delicate point, that is, free will by itself does not cause achieving perfection. Since freedom empowers man to choose perfection by himself, it causes man achieving perfection. The real value of man is not having freedom rather the real value of man is in respect to the selection and the choice that he makes through his freedom. Certainly, as well as freedom may raise man to the highest perfections and states, it also may lower man to the lowest states.

In general, even though existential philosophers knew their main mission, discussing the existence and the essence of man, however they obtain no description of man and its dimensions of existence. Their only description of the essence of Man is to certify that "man is indefinable." In their view, man is left without any epistemological or existential value, methodological basis and foundations, cut its relation with beginning and definite end, he is left to himself and its mental experiences. This is the only work that existential philosopher have done for man. They confess that their definition of man and its social situation has no result except hopelessness, disappointment and anxiety.

### **Acknowledgment**

Above all, I would like to acknowledge that: All praise is for Allah the Lord of all universe and Imam Mahdi the awaited guide and the divine source of peace and justice. This paper is dedicated to Allamah Mesbah Yazdi, whom I have learned many scientific and spiritual benefits.

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