



The comparative study of the characteristics of perfect human in thoughts of Morteza Motahari and Karl Marx

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ABSTRACT

The concept of perfection and perfect human are among the issues that have been discussed from past eras and by emersion of thought systems in different ideologies. Islamic scientists and scientists of different ideologies have represented their own standpoint about human, and its imperfections and perfections. Professor Motahari as one of the Islamic scientists and Marx as a psychologist from the sight of Marxism, each has presented their own ideas about healthy and perfect human, professor Motahari knows the human as a perfect human that all of human values have grown utmost and coordinated with each other and knows one-dimensional human as unperfected human. But Marx has considered economic relations and in a socialist society without class system, by approving of social conditions the perfect human of Marx emerges.

This research is a quantitative study and by using resources and library documents and descriptive method practices to elicit and analyze the characteristics of perfect human in thought of professor Motahari and Karl Marx and finally practices the comparative study of these two sights. From all discussions of this paperwork it can be understood that despite the differences between the sights of professor Motahari and Marx, common points can also be seen between views of these two people. In this paper first we study the standpoint of professor Motahari about perfect human and in continuance the standpoint of Marx is studied and at the end there is a comparative discussion about the similarities and differences of two views in relation to healthy and perfect human.

Keywords: Existential aspects of human, the perfect human, professor Motahari, Marx.

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INTRODUCTION

Professor Motahari:

"One should think about the nurture of his soul as much as he thinks about his sustenance" (Motahari, Wisdoms and advices. 241:1)

Attention to the human and his identification is an issue that has long been of interest to different ideologies and less philosophical system can be chased that has not paid attention to human. Although the attention of Islam to human, can never knew the same with the attention of Greek philosophers to human, but it's enough to say that human identification has been of interest to all systems of mental and doctrinal.

Among all antithetic standpoints, worldviews and theories a common deal can be achieved, and it is that each believe that a perfect human has many differences with normal human and all human beings should strive to reach themselves to that ideal point.

Two basic questions is considered about human, one is that "What is human?" It means what personalities and motives are recessive in human existence? And the second standpoint is that

who is "perfect human"? In other words, what goal should human consider in his life to attain his perfection?

The first question is about human nature it means to identify existence aspects of human in the realm of psychology but the answer to the second question is the task of ethics that denotes the related should and should not which cause the perfection of human. (Editorial board 1:8-9)

Different thinkers and thoughtful people have propounded these two dimensions that here we intend to compare the characteristics of perfect human in thoughts of Professor Morteza Motahari and Marx with each other. To learn about the "perfect human" from the perspective of each ideology we must first study that what is the human interpretation of that ideology about human because if an ideology cannot propound human accurately inevitably will fail in presentation of human pattern. Attention to perfect human- a man that is a pattern and standard for human beings- has a very long history. Human have been always looking for perfect human in trend of history and in this quest sometimes has propounded supernatural creatures and godheads and legendary and mythological heroes and sometimes predominant characters of history as perfect human for himself. And when we regard to each of cultures, ideologies and religions we find a trace of perfect human. (Same 1:12)

This paper proceeds to study the characteristics of perfect human from two standpoints of martyr Motahari and Karl Marx and after introducing the characteristics of the perfect human from the standpoint of two scholars, proceeds to study them comparatively.

Problem statement

The creations of cosmos either are such that from the beginning of their creation, are eligible of whatever is worthy of their existence and there is no motion and seeking perfection in them, these creations, are pure abstractions (Angel, etc.), or are such that lack ideal and final perfection and to achieve it, they need motion and seeking perfection such as physical creations and also human.

According to the meaning of perfection and evolution (moving from potentiality to actuality), each creation, will have its appropriate perfection. The perfection that a tree is looking for is different from the perfection that an animal is looking for. Also the perfection of human is different from the perfection of other creations. (Mesbah Yazdi, 12-13)

Despite the common modes of human with all other animates, it has found tremendous distance with them. Human is a physical and spiritual being. Despite the common modes of human with all other animates, it has a series of noble and deep differences with them that each of them gives a separate dimension to it and is a separate chain in its existence weave. These differences are in three areas: 1- Area of cognition and detection of oneself and world 2- Area of attractions that surround human 3- Area of quality of stand affected by attractions and their choice. (Motahari, Human in the Quran, 17)

From the view of Quran, our real character and our actual self is our soul; our souls with any optional practice, takes steps from potentiality to actuality and gains an effect and property in accordance with its will and purpose and goal; these effects and properties become part of our personality and take us into a world proportional with realms of existence. (Motahari, Justice of God, 272)

Perfection consists "pure actuality and existence and lack of ability and talent". Perfection is having. Everything that are possible and worthy for object. In other words, perfection is the end point and final and high stage of any object or attribute or attributes which the recent actuality have the pertinence of eligibility of them. And other matters to the extent that will be useful to achieve actual perfection will be "Precedence perfection" and "Perfection introduction". (Mesbah Yazdi, 12)

The perfect human consists of sum of all divine and existential estates; from the estate of intellect and general self to the last estate of existential abates. This perfect human is master of eminent estate which is similar to estate of divinity and doesn't differ with that except in divinity and slavery that the perfect human is slave and divinity estate is godhead. (Gheysari, 10)

Therefore the main question of this research is: "What are the main characteristics of perfect human?" Since the ideas of Professor Motahari as an Islamic and contemporary philosopher are the most suitable choice to extract these properties, the sight of professor is used. To understand their idea about perfect human accurately, we compare the standpoint of professor Motahari with thought of Marx, to determine which standpoint is more perfect in the event of conflict.

Importance and necessity

Identifying perfect human or foretaste human from the perspective of Islam is accordingly imperative and intransitive for Muslims that have the prescript of justice and the prescript of pattern and the prescript of mold; this means if we want to be a perfect Muslim because Islam wants this, we must know that what the perfect human is? (Motahari, Perfect human, 14)

Human in any ideology and belief tends to perfection and difference is that every ideology knows the perfection in one thing. What is perfect human? And who is the real blissful?

As a Muslim, we should search the recognition of perfect human till with identifying that set him as a module and to follow him. If we don't know the real human in Islam we can't find the necessary path to reach it.

To learn the real characteristics of perfect human in Islam inevitably we have to start our study from imperfect human of other ideologies to reach the perfect human in Islam, that's why here we compare the characteristics of perfect human, that martyr Motahari have mentioned with the standpoint of Marx.

And that according to the notion of a thinker like martyr Motahari which has supernal thoughts about the important subject such as human and its dimensions and proceeding to the concept and characteristics of the perfect human, have led the researcher by studying different dimensions of this important issue to compare it with thoughts of a non-Muslim thinker like Karl Marx and important points and similarities and differences between these two standpoints as representative of religious and non-religious views be proceeded.

Research objectives:

The main objective of this research is to study the theories of martyr Motahari and Karl Marx regarding Characteristics of perfect human and comparative study of their theories.

Other objectives of this research are as follow:

- Characteristics of perfect human from the sight of professor martyr Morteza Motahari
- Characteristics of perfect human from the sight of Marx
- To study the common points between two sights of professor Motahari and Marx
- To study the differences of two sights of professor Motahari and Marx

Previous researches

Asali in a study entitled "Comparative study of perfect human appearance in psychology and mysticism" which has done in 2010, has expressed: one of the stands of perfect human is the epitome of divine Nome. "Guardian" which is one of the names of God always wants epitome and therefore the world never will be empty of guardian. Atom's epitome and its supplement is perfect human, even apostolate and prophecy has known interruptible, but the existence of guardian is essential. Guardian is someone that is mortal in the right and extant to the absolute godhead and has grow from perdition stand and has reached to permanence and humanity and his possible characteristics have been mortal in divine entity and his humanity characteristics have transformed to divine attributes. Human before ascription to the stand of Nome, is the origin of its actions and attributes. (Quoted from Ashtiani)

Likewise Mazhari in his research entitled "comparative study of perfect human appearance from the sight of Ibn Arabi and Mulla Sadra" which is done in 2010 expresses as follow: Perfect human is porter of trust and justice of God. He is the emanation of characteristics and ample of heavens and stand of right to the temper and height and grandeur. Perfect human is the feast of profuse life in the world. He is the head of divine names and in other words is the sum of divine names, because God has generally emanated in him. (Quoted from Ibn Arabi)

Shaker and Mousavi Harami in their research entitled "The perfectibility of human; the point of departure in the disputation of religions" which have done in 2011, have achieved the following results: Human is the major emanation and epitome of the most high God that the name of Allah to his collective identity has been only implemented in him. So the main purpose of creating the universe, is disquisition and disquisition means to see own in others like a writer that sees himself in his writings

and the perfection of this disquisition only is found in perfect human and without perfect human, the disquisition will not come off. In a sense, it's only in perfect human that eminent God can see himself in his extent in it. Mystics have said in the description of this subject that distain means to see in itself and disquisition means to see in other. Ibn Arabi in chapter of reality of the book entitled reality of edict has known the secret of human existence in this and says: The master of perfection has the erudition of his perfections, but seeing in mirror, has another delight. The term of mirror is to show the emersion is in other and if the other is in such way that shows everything in it, the extremity of the goal will be achieved.

Theoretical discussion

Different scientists and philosophers have looked from different aspects to human beings and each one according to their own analysis and interpretation has proposed a definition for perfect human. That some of them are propounded in the following:

Superhuman, is the perfect human of Nietzsche and is the total and whole pattern of humanity. From the sight of Nietzsche, power is the ultimate goal of human's life, and perfect human is a human that has achieved this goal. Superhuman, is not a moralist and religious theologian or human, rather is a human in endeavor of power, this human is spirituous and powerful like a soldier and combative. (Editorial board, 6:49)

The perfect human of Zoroaster must have three important features to achieve visiting Ahura Mazda in heaven, which is the house of endless light: 1- He must interiorize truth and honesty and all the divine attributes in his entity; 2- To obey God and love his people; 3- To believe in immortality and eternal life. From what was said, a circle is appeared which can be called "Perfection circle". (Doustkhah, 2:40)

Aristotle says that the weal and wise of every creature is in fulfilling their special action well ordered. Thus, the determination of nature of human perfection implicates that what is the specific activity of human considered. As each human organ, has its own special act, human also in sum should have its own special act. The special act of human from the sight of Aristotle is conception. So the perfection is summarized in intellectual activity which is the highest type of our activities. On the other hand, Aristotle intends that the achievement of duty to the best form also requires virtue and piety. Hence, the only act in accordance with virtue is perfection. Due to this fact, perfection and virtue that Aristotle propounds are summarized in two section of intellectual and virtual perfection. In this view, the doctrine and wisdom are intellectual virtues and perfections and bravery and generosity and chivalry are considered as moral virtues and perfections. However, in the meantime, gentility is one of intellectual virtues, because firstly moral virtue is not possible without intellectual virtue and secondly, the intellectual virtue pertains to the noblest part of human. Therefore, should know the intellectual virtue along with moral virtue as the apparel of human perfection. (Aristotle, 42)

From the standpoint of Lao-tzu, among all of creatures, only humans are able to understand the "Tao" and can organize their lives based on the understanding of Tao. He is amenable to discover the correct relationship between human beings and he should try to decorate himself with self purification and imitation of "Tao". Dao (Tao) which means order, track and road, in the philosophy of religion in China, is "Ultimate mystery and secret" and "Whatever that words don't have a way to it". In Chinese calligraphy the word Tao, consists two components: one, representing the head and the other is the foot sign. Head, represents the first principle and foot, represents the power and to move forward and both together represent an intelligent movement along the way. On the other hand, the combination of head and foot represents a perfect human and its coordination with the laws of nature. (Abazari, 75)

A parable and perfect human of Erich Fromm is a self-motivated human, namely a human which has brought his talents from potentiality to actuality and has achieved to his true individuality and character. A human that is always his own and does not conform to the congregation. A person who loves others is committed to humanistic values. (Editorial board, 6: 77)

Characteristics of perfect human from the sight of Marx

Marx looks at human only from the physical dimension and the needs and wishes of which are limited to physical and economical relations and no ethereal and spiritual emanation can be found. The truth of human in this ideology is nothing but matter. Soul thought, mind, intellect, idea and all sights are effects of material and any ideology that wishes to do a fact to be considered outside the realm of "Factionalism" will be condemned. (Editorial board, 6:8)

Marx believes that whatever that has gentility for human is only economic matters and everything else going up, don't have gentility, are reflection and projection and economic relations. Morality, religion and everything is reflection. (Motahari, a criticism on Marxism, 118)

Professor Motahari elsewhere says about views of these ideologies as following:

Human is an engine that its driver is economic interests. Religion, morality, philosophy, science, literature and art are all superstructures that their infrastructures are mode of production and distribution and wealth division; all of these are the sights and epitomes of economic aspects of human life. (Motahari, the system of women right in Islam, 138)

Marxists are not attached to any fixed moral principles and say whatever that today is moral the other day is not moral and morality is on path to become and Marx know it dependant on the economy and says that each time production conditions, behooves a certain morality. (Motahari, a criticism on Marxism, 20)

Marxists accept the morality as the class meaning of that, namely the morality that serves to secure interests of one class is opposed with demands of other class, that's why we cannot provide a morality that is absolute and includes both classes.

There is no perfection in the world rather there is evolution because perfection is a rigid concept and the nature is constantly evolving and it's not possible to assume a constant perfection and an extremity for that. And to say that this goes that ward and stands, this means inaction and death, so there is evolution and there is no perfection. (Same, 85)

From the sight of Marxism when a socialist society is created the parable human of this ideology will emerge to provide social favorable conditions, because only in such favorable society, human high attributes are seen among humans. Attributes like love and kindness, understanding, cooperation and trust and etc. come off only in a society where there is no private property and class and state. (Editorial board, 6: 19-20)

In short, the parable human of Marxism is a human that has rescued from capitalist system and stays in a society without class in which there is neither colonialism nor exploitation.

Such human is a creation that has escaped from the estate of alienation, because he is away from all exogenous idols such as religion, morality, capital and property. Parable human of Marxism ideology is only relied on element of work and spends in scale of his need, tries to have an active role in passage of history in his society. And it is only hereby that human accompanies with nature and himself and others and attains his perfection. (Same 6: 25)

The human that Marx introduces is like an engine that only works and spends his power for production to escape from class system by this way and to achieve equality in society, the human

that lives in such society the terrain of perfection is provided for him.

Characteristics of perfect human from the sight of Professor Motahari

Professor Morteza Motahari describes the sight of Islam in perfect human book and writes that one of the programs of Quran is to make healthy and perfect human. This human should banish himself from a series of deuces and mental faults, deuces such as hatred, jealousy, pure animal life (eating drinking, sex, etc...), cruelty, and love of money and obsession of world, gossiping, and slandering, lying, backbiting, gossiping, reproaching and like that which prevent human to reach the perfection.

"The first plan of Quran is self purification and self edification, to clean spirit from diseases, from nodules, from darkness, from discommodities, from deviations but also from transformations." (Motahari, Perfect human, 29)

So nodal human is a defective human, a human that worships a matter is a defective human and is a mesmerized human and the perfection of each creature is different from other, for example perfect human is different from perfect angel, if an angel reaches the premium tract and reaches to the final tract of perfection is different from a human that in human's world reaches the premium tract of perfection. (Same, 38)

From the sight of martyr Motahari, perfect human is a human that all of the humanity values have grown in him and none of them are without growth and this growth is coordinated and balanced and in premium tract. (Same, 42)

Some of the characteristics that perfect human should have them moderately (not extremist and not wastage) consists worshiping, attendance to people, being free, love to the right spirit, intellect, thought and justice.

Intellect, love, kindness, justice, attendance, worship, freedom and some types of these values are state of which human, perfect human is someone who is only pure devotee, someone who is only pure votary, someone who is only pure zealot, someone who is only pure noble, someone who is only pure lover, someone who is only pure wise. Which one of these, none of these people are perfect human, perfect human is that human that all of these values have grown in him and have grown in premium tract and have grown coordinated with each other. (Same, 51- 52)

Differences in sights of Motahari and Marx

Marx knows the human limited to material and disallows any non- material and spiritual truth for him. Admittedly lowered him to the tract of an object and article and have imported the biggest brunt to the human, while professor Motahari knows the human with two physical and spiritual dimensions and expresses as following:

"Human is a creature composed of what is there in angels and what is there in earth. Human is a creature both heavenly and manorial, is a creature both supernal and lower." (Same, 39)

2- From the view of Marx, there is no morality with the meaning of constant and absolute should and should not's while the morality that are constant values should exist and professor Motahari says in his book about morality as following:

"Morality means the sum of those characters that human should have and is better to be such and if he is so he has gained the excellent stand of humanity." (Same, 120)

3- The human in Marxism ideology is captive of fatalistic and essential relations and doesn't have any liberty and freedom and this person cannot speak about responsibility. But if a human doesn't have freedom cannot choose the path of prosperity and complete it till the perfection. The parable

human that Motahari introduces, has freedom and speaks about freedom as following:

"Freedom is one of the biggest and most excellent values of humanity and in other words human's spirituality means the things that are superior to animals, for human freedom is a value superior to the physical values, you see people who have humanity are willing to live hungry, to live naked, to live in the most difficult circumstances but not to be in captivity of another human, not to be convinced of another human and to live free." (Same, 48)

So freedom is one of the characteristics of human and human was born free so it cannot be denied.

4- Marxism treats work as a target and ideal and the adherent of Marx tries to escape from "alienation" and to be himself. Work and alienation are facility and is not the target.

Human should scrounge in this world and do activities but these activities and efforts should be a plan and facility and also should have a goal. And the thought of professor Motahari is the following:

"Human willingly and unwillingly is a creature that has indigenous activity and if he want to have a practical plan in life and if he want to achieve his goals in his life, it is not possible without an intellectual and belief infrastructure. So an intellectual and belief infrastructure should be given to him to establish these intellectual superstructures based on them. (Same, 160)

5-Human has spiritual talents and needs that can bring them from potentiality to actuality by work and activity. So these values should be noted that are ignored in Marxism ideology. But Islam and consequently professor Motahari pay much attention to them and knows the value and character of human with these spirituals and says:

"Spirituals are the meanings that give value and character to the human. The humanity of human is based on these affairs it means if we take these meanings from human; the human won't differ with animals. The humanity of human is not based on physical structure. (Same, 69)

In the plan of Islam, there are some rules that doing them is the clause of mental and spiritual perfection. Obviously, a non-Muslim person however he is indiscriminate and indifferent and empty of animus, by the deprivation of complete plan of humanity, he will deprived of its benefits. (Motahari, Justice of God, 287)

6- The parable human of Marx is empty of love and is a one-dimensional human who just looks for equality. Love to humanity helps to eliminate the barriers and a person that doesn't have love eventually will be led to disappointment and parable human Marxism is just an extrovert, there is much social aspect in it and the subjective aspect has disappeared by the parable human that professor Motahari describes it is as following:

"The perfect human of Islam whilst confirming all about heart and love and spiritual journey and protection knowledge and spiritual knowledge and self- purification, it is said that he is introverted and either community- oriented and is not always foundered to himself." (Motahari, Perfect human, 187)

So we can conclude that the considered human of professor Motahari and Marx rather than having similarities they have differences and their differences are in principle that were in the attention and emphasis of Islam.

Common visions of Motahari and Marx

- 1- The socialism issue is the common point between sight of Motahari and Marx and the parable human of professor Motahari and Marx both is a social creature

who is thinking about his fellowmen and sympathizes with them.

According to professor Motahari, healthy and perfect human is social man and his soul belongs to the group and his manna is us. Spirit has merged the belief of devotees and after that they have sympathize and healthy social relations with each other. Professor Motahari talks about such a human as following:

The manna of perfect human is never manna and is always us. We see that there have been and there are people in the world who own objects but their training is in a type that they are not owned and slave of objects. He true meaning of devotion is this, the Nahj- Al- Balagha meaning of devotion is this. Leaving the world in the sense of Nahj- Al- Balagha means to live free and not to be the slave of objects. (Same, 311- 312)

- 2- The parable human of Marx considers some values for himself such as sacrifice and helping to the fellowmen that this value is accepted by Islam too and this standpoint is common between Marx and professor Motahari and professor Motahari expresses: "Attendance to people is a value one of the crucial and resigned of human that Islam has accepted it one hundred percent. And actually the humanity value is to be servitor to people, in this terrain the Holy prophet (pbuh) has emphasized." (Same, 46)
- 3- Work is an issue that is common in sights of Marx and martyr Motahari, and both attach importance to the work. Marx introduces work as a facility for foppishness and Islam and any other intellectual system cannot deny that, because human can only manifest his existential elements by the work and activity. As far as the professor says:

"Islam is the enemy of unemployment and iddle. Human, ruling that benefits from the society and in order that work is the best unit and society and unemployment is the biggest cause of pressure, human should do useful work." (Motahari, inspiration and prophecy, 118)

DISCUSSION AND CONCLUSION

The perfect human of Motahari and Marx despite the common points that has had in sociability, attention to values such as help to fellowmen and sacrifice and attention to work and avoid unemployment, also they have many differences with each other.

In an ideology that human has lowered as an engine and is composed of only materials like objects, how can we give him a character and originality? While the human is superior to material and has authentic humanity values that these values are immaterial things. Also, Marx doesn't accept the morality as a constant and absolute principle while Islam knows it a necessary principle to reach the excellent stand of humanity, morality can be the base of human's behavior and every ideology should define the morality for its followers till the follower people know that what should they achieve for perfection?

Also things like freedom, love spirituality, mysticism and etc. that Islam gives them high valuation, the perfect human of Marx is empty of these all.

The perfect human of Marx is not perfect human, because it has a part of perfection but other aspects of humanity are ignored. And has searched all of the humanity perfections to eliminate the social and economic classes therefore its perfect human is semi- perfect human. He is a material and is a tool for production and is a creature that only works. But he is empty of love, empty of freedom, and empty of mysticism.

From the view that Marx's are incomplete or is in conflict with Islam sights in some features and therefore cannot be

introduced as a pattern for healthy a perfect human. Therefore it can be concluded that Islamic human of professor Motahari, is a comprehensive human that pay attentions to all of his values and coordinated growth of its talents. It is a human that traverses the development and perfection steps one after the other with the growth of physical and spiritual dimensions of his existence and with faith and righteous deeds and reaches to earthy and otherworldly paradise. The human grown in Islamic ideology has self- esteem and self munificence and always enhances his and his society's growth. In this way, Islam pays attention to the growth of all dimensions of human and expresses the best program for development of talents and training of existence dimensions of human. Humans can move towards health and perfection by following the commands if Islam and by strengthening the characteristics of perfect human from the sight of Islam and to impart themselves and their society with paradise and health.

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