The concept of meaning, namely questioning the Meaning of Life has involved the human mind in different ways and far into past; that is why this issue has been discussed among philosophers in direct and indirect manner within disputes about fortune, wellbeing and ethnics. Recently, this issue has turned out to be an independent subject among philosophers and thinkers analyzed from different perspectives. The result has been an array of ideas and viewpoints confusing us. These viewpoints have been categorized in three divisions of naturalistic, non-naturalistic and super-naturalistic standpoints. Metz believes that all of these theories possess “Family Resemblance,” that is, although each seeks meaning in a field different from the other, after all they all can contribute to offering meaning to life. In Islamic thinking concerning anthropology, there is an issue of human nature. Based on this concept, human being is conceptualized as human since he has got some characteristics, so because of being human, human being is given such features and characteristics innate within him. In other words, natural features are not taught, reversible and different in human beings. Although human being might make mistakes in satisfying his natural wishes, this isn’t in contradiction with aforementioned claim but confirms that.

INTRODUCTION

No theory regarding goodness can totally justify the suitability of marriage because many people choose marriage even if it means something less that blissfulness and happiness. Moralistic theories are not sufficient too because the person has to accept the bond of marriage not only accepting it but also keeping it afterwards. The most natural approach for analysis and justification of marriage value is meaningfulness. The significant feature of group of anomalies is raising theories giving meaning to life [16].

Meaning has long been paid attention to by diverse philosophers as an important philosophical subject. Though looking into that past, one can’t find a discussion specifically on meaning-making one believe that it has been considered as certain thing basic for philosophical, theological and moralistic issues but in 20th century, the concept of meaning has been the major concern of philosophers despite of their differences. Along with rejection of positivism and utilitarianism after Second World War, analytical studies emerged which included concepts related to “Meaning of Life.” In history of philosophy, discussion on “Meaning of Life” has initiated as distinct field for almost half a century and less than 30 years getting to through studies.

Meaning is the basis of diverse discourses in domains of linguistic analysis, existential, analytical and moralistic philosophies but each have tried to analyze it in different manner so that talking of meaning has been once in epistemological terms later resulting in “Meaning of Life.”

Meaning is apparently an understandable and easy concept but once delving into it, complexity and difficulty of this idea arise possessing special complexities. For example, Aristotle’s ideas concerning individual interaction, Aquinas’s ideas on relieving intuition and Kant’s beliefs on eternal good are important. Metz believes that these concepts are interpreted as ultimate reasons needed to be understood by an individual to know what a meaningful life is [17]. He noted that: “What has prevented theories of life’s meaning from flourishing? One factor might be that the field is not aware of any clear and precise analysis of the question of the Meaning of Life. Philosophers are more confident as to the senses of “well-being” and “right action” than as to those of “life’s meaning.” An additional possibility is that common Kantian and utilitarian outlooks continue to colonize thought about normative categories. Normative theorists often divide their field into the two basic territories of happiness and ethics, making it difficult to find space from which to pose questions about the
Meaning of Life. And if space for life’s meaning does happen to be found, it is typically thought to be a no-man’s-land, a place not amenable to reasoned inquiry” [17]. That is why those philosophers discussing “Meaning” are of different viewpoint from analytical, positivistic and phenomenological philosophers to existentialist one and psychologists.

As mentioned, talking of “Meaning of Life” is of long historical background. Looking for the origins, one comes to ancient Greek writings based on Socrates works. Concerning existing sources, one can claim that Socrates was the first philosopher with existential concerns summed up in his motto “Know Yourself.” He considered Meaning of Life as existent in human being. His mission was to evoke people to pay attention to their most precious property, their being, through reception of wisdom and learning [4]. Socrates believed virtue to be the only way of attaining happiness considering bliss and happiness as stimuli for getting to virtue rejecting pleasure seeking as the ultimate goal of life as Copleston noted: “Socrates attacks Protagoras' doctrine on a broader basis, understanding "Man is the measure of all things," not merely in reference to sense-perception, but also to all truth. He points out that the majority of mankind believe in knowledge and ignorance, and believe that they themselves or others can hold something to be true which in point of fact is not true. Accordingly, anyone who holds Protagoras' doctrine to be false is, according to Protagoras himself, holding the truth (i.e. if the man who is the measure of all things is the individual man).

His disciple, Plato, in his Utopia and later on Aristotle initiated discussions on happiness and morality within the sphere of “Meaning of Life”. Plato believed that happiness and bliss should originate from virtue resulting in ultimate level of similarity of god and Man. We should be like god as much as we can and this is possible when we act fairly through wisdom. He mentions this in Republic that gods like those whose tendencies are oriented towards justice and acting like a god to the extent that human being can get to gods’ stance obeying virtues (above, p. 251). Aristotle made us concerned with the god-centered concept of “Meaning of Life” through talking on bliss and ultimate good. He also tried to delineate the aim of creation by mentioning the concept of “ultimate cause” in views on universe and philosophies on god. He regarded god as the ultimate cause of universe significantly contributing to theorizing on religious understanding of life. Other movements like Epicureans summarized the “Meaning of Life” in understanding inert and static pleasure considering it as the final cause of life [4]. Einstein as the founder of Cynicism School believed virtue to be sufficient for blessing regarding it as lack of wishes and freedom from need (above, p. 141). Stoicism perceived Meaning of Life to be total harmony with nature while Aristrippus- founder of Cyrenaicism- believed pleasure to be aim of life preferring physical joys over intellectual ones due to being more poignant and affective (above, p. 145).

Emergence and spread of Christianity in middle ages revolved around religion. After middle ages and during renaissance through shedding last tears on corpus of dogmatism, dominance of new science and mechanical thought resulted in a kind of optimism about science as capable to reply to any kind of question. After a while, incapability of science in answering those questions on human relationships and life affairs became apparent and “Meaning of Life” was discussed as an individual issue among philosophers emerging as a major debate getting contemporary philosophers and thinkers into this subject.

2-Problem Statement:

All theories on “Meaning of Life” can be categorized in three divisions of Naturalism and Non-naturalism. Philosophers attempt to suggest distinctive methods to understand what “Meaning of Life” really is and to give a recipe for making one’s life significant. James, for example, recommended doing some actions while Susan Wolfe suggested active incorporation in valuable projects.

Others like Thaddeus Metz [17] conceive accomplishment of God’s aim as giving meaning to life. Stace and Hop Walker regarded scientific belief in God to give meaning to life. These examples are just little of diverse ideas and theories examined by philosophers. On examining these concepts, some aspects seem reasonable and other deserving criticism still none surviving critical observation. This is why some endeavor to establish connection among these theories using the framework of “Family Resemblance” in the sense that all of them try to answer questions like: “I maintain that theories of life’s meaning are united in virtue of family resemblances. Claims are about the Meaning of Life as opposed to something else in that they address members of a group of related ideas. Specifically, I contend that a theory can be identified as one about life’s meaning if it answers questions such as these: what should an agent strive for besides obtaining happiness and fulfilling obligations? Which aspects of a human life are worthy of great esteem or admiration? In what respect should a rational being connect with value beyond his animal self?”.

How can one relate the “Meaning of Life” to two paradoxical issues on the same level that is how ideas with naturalistic orientations can be as effective as supernatural ones in giving meaning to human living? Among contemporary Muslim philosophers, Allameh Tabataba and Motahari both have paid attention to the concept of human nature in anthropology which can be used in defending theory of Metz. In other words, if we believe that all theories on Meaning of Life can be summarized under the title of “Family Resemblance,” the reasoning for supporting this claim can be nothing but a theory on human nature. In the following it is endeavored to elucidate a confirmation for theory of Metz buy recounting in detail issues on human nature.
3- Analysis of Meaning in Questioning “Meaning of Life”:

The majority of essays on Meaning of Life initiate their introduction in this way: “Meaning of Life” is one of the earliest issues regarded as concern for human beings. This is why its history and background is an early as first traces of human life while its theoretical and philosophical debate goes back to ancient Greece seriously paid attention to by Socrates. Socrates’ motto was “know yourself” calling us to attend to within and not without. Questioning the Meaning of Life in the current era has been revived among western philosophers for over 50 years. These sentences are zeitgeist of essays on Meaning of Life reminding one of such a background historically. Meaning in Persian sources has been defined in the following way: meaningful word, meaningful event…etc. This issue implies that meaning consists of highly diversified subject so that no clear boundary can be drawn among them or find a common point there. But Nozick has had written a detailed definition on this subject in “Philosophical Interpretation” among which the most important definition of meaning is the following:

Meaning among philosophers has three definitions when questioning the “Meaning of Life”: 1- Aim 2- Value 3- Function. Though he mentions other concepts but it seems that aforementioned concepts of meaning are agreed upon.

3.1-Aim:

One of the most important synonyms of meaning in regard to “Meaning of Life” is aim. When we say that what is anger? That means what is beyond it? Or when one is told that “the meaning of this drama is revoking Man’s conscience” that is the aim of this drama s to wake human beings up from illusion. There is intentionality in aim missing in result. The result is found out after occurrence of an event but aim implies intention. Sometimes these two are overlapping and sometimes not in the sense of failure to get to the appointed result. So aim is attributed to an entity with ability and awareness. Such a creature can define an objective for itself and for others. Aim has been categorized in two directions. When one self-defines an objective, it is called self-oriented and when it is attributed to an entity devoid of self-awareness, it is called external aim because aim is virtually attributed to it. Of “Meaning of Life”, if we perceive meaning in terms of its objective, we should regard the aim of living as aim of an entity with knowledge and consciousness that is life has not intent and knowledge itself to attribute an aim to it.

Aim is one of the important concepts that theologians have reached consensus on for continuance of life theorizing on it. If we interpret “Meaning of Life” as aim, the fundamental question is that each individual should pick aim(s) in life to bestow it a meaning. Based on our response to this question, the theory of “Meaning of Life” formulates.

3.2-Value:

Value is the other definition of meaning. Majority of theories on related issues have developed based on the concept of “value”. Holy figures and objects, nature, written and oral works…etc. all are valuable things utilized by an individual to give his/her Meaning of Life.

Based on the interpretation proposed for meaning as value, mankind endeavors to answer questions like “Is there any value giving meaning to my life? If yes, what is it?” In fact answering this question makes one to find a meaningful basis to make something in life. This definition of value is practical because its quality is result of action. Creating quality in life can give it meaning. Religious beliefs and theological texts have all emphasized the Meaning of Life while difference exists in their conception of it because monotheistic religions consider God as the touchstone of Meaning of Life affecting all other values while philosophers follow values in nature and not in supernatural affairs.

3.3-Function:

The third meaning offered for “meaning” when questioning the “Meaning of Life” is that of function. While not so much given impetus in theories on “Meaning of Life” to the same extent as concepts of “aim” and “value”, it has raised some speculation. When one can stipulate a function for an object, one can perceive it in a context and bigger whole. When asking about “Meaning of Life” one can talk of function of life only when life is seen in a bigger whole like the Earth, galaxy, natural environment or universe.

One life becomes meaningful when finding a role for it in a bigger entity. Otherwise meaninglessness rules and if the bigger whole itself lacks meaning, where will one’s life possessing function end? Naturally it will lose its meaning. So if the bigger whole is without function, one’s life will get inert and empty getting one to the conclusion that meaningfulness of man’s life is strongly associated with meaningfulness in universe. A critique of this statement implies that the relation of one’s life and universe is that of part-and-whole one. When the whole loses its meaning the same occurs for the part but not vice versa.
4. Approaches and Theories on “Meaning of Life”:

Any theory on “Meaning of Life” is based upon an approach in this regard. In other words, if a theorist possesses a distinctive approach on “Meaning of Life” looking at life in characteristic viewpoint, his approach is a function of his attitude in this regard. But what are these attitudes used as the basis of theories on “Meaning of Life”? Generally three perspectives on “Meaning of Life” are noticeable for theorists namely naturalism, supernaturalism and non-naturalism.

3-Fundamental values like seeking God’s blessing; serving human beings, self-relaxation...etc. might give meaning to the concept of quality in life.

4.1-Naturalism:

Naturalism is based on the concept that in a merely materialistic universe, subject can get the necessary conditions for a meaningful life. That is without dependence on spirituality or God; life could be as meaningful through orientation towards materialistic world. A structure or basis can be defined in life defined based on naturalistic and materialistic using worldly affairs for offering meaning to life. In other words, for a naturalist meaningful life can be achieved through ways of being and acting in the world in harmony with what science says and that is the way meaningful life can be made. “Such theories maintain that life can be meaningful even if there is neither God nor a soul and that certain ways of living in a purely physical world can be sufficient for meaning in life”. But what is the answer to the question of existence of a common criterion within humankind in the mind-made universe? Due to difference in attitudes in interpretation of value, what should be done for giving life a value? Therefore, two ways of thought is result of this conflict: Objectivism and Subjectivism for the latter which Thaddeus Metz [17] believes to be capable of providing reasoning for inter-subjective theory. Based on this theory, there are similar criteria constituting a basis for attitudes and consensus among humankind. But this theory isn’t given much impetus offering no significant array of works. Objectivist theory is also divided into two kinds of sub-theories namely Absolute Objectivism and Total Objectivism. The theories on Absolute Objectivism include two predominant directions of thought of utilitarianism and non-utilitarianism covering theories of meaningful achievement, familial background. Total Objectivist theories includes going beyond the animalistic self.

4.2-Non-naturalism:

In non-naturalistic theories, it is endeavored to prove this idea that for making Meaning of Life, there is no need for facilities of materialistic world. No need is felt for having a world beyond the materialistic one totally freeing oneself of God or after-death life and obtaining a meaningful life through a hierarchy of criteria and solely intellectual theories like freedom of action and moral principles. Paul Edwards in “McMillan Philosophical Encyclopedia” writes a section on “meaning” and “value of life” supporting non-naturalistic attitudes. Non-naturalistic theories possess little background are contemporary ones. Theories on freewill and Innate Meaningfulness are of non-naturalistic theories.

4.3-Supernaturalism:

Analytical philosophers in 20th Century have advocated naturalism when discussing “Meaning of Life” paying much less attention to super-naturalistic ones. They often criticize those ideas supporting supernaturalism putting it in defensive position due to dominance of naturalistic theories on Meaning of Life. On taxonomy of Super-naturalism and Naturalism, Metz notes: “The great divide is between super-naturalist and naturalist conceptions of life’s meaning. Supernaturalism is the view that one’s existence is meaningful only if one has a certain relation with some purely spiritual realm. If neither a god nor a soul existed, or if they existed but one failed to relate to them in the right way, then one’s life would be meaningless. Naturalism denies that life’s meaning is contingent on the existence of a purely spiritual order. Naturalists can grant that a god or a soul could confer meaning on a life; they simply dispute that these are necessary conditions for a life to be meaningful. Instead, for a naturalist, a meaningful life can come from ways of being and acting in the world as known by science”. Super-naturalistic theories are those that consider Meaning of Life as constituted by definite association with spiritual realm. If God or spirits don’t exist or if do but not capable of sustaining true relationship, one’s life is meaningless in super-naturalistic terms. Under this framework, majority of religious theologians and philosophers poignantly announce that they believe in religious beliefs like God and posthumous life. Super-naturalistic theories in regard to Meaning of Life try to show the necessity of God’s existence or immortality of each individual to manifest the Meaning of Life. Within these theories, existence of God or immortality is regarded as something innate or necessary of individual being. So, theories on necessity of God’s existence or immortality of each individual for obtaining the Meaning of Life seek to prove this fact that God’s existence or immortality is sufficient and mandatory for meaningfulness of life. In other words, Metz believes that definite connections with God and spirits along ensure a meaningful life. Super-naturalistic theories can be divided into 3 divisions regarding “Meaning of Life”:

A-God-centered Theories (necessity of God’s existence for Meaning of Life)
B-Soul-centered Theories (necessity of immortality of soul for Meaning of Life)
C-Theories of God-and-Soul Centeredness

Supernaturalism includes ideas of which the common point is this statement that life of an individual being is meaningful only when he/she has got distinctive association with solely spiritual realm. If there is no God or spirituality or possibility of association with them, then life of individual human beings loses meaning. Naturalists criticize supernaturalism through rejection of existence of God or Spirit or at least deny the necessity of connection with God or spiritual realm for meaningfulness of life.

Theories on supernaturalism have been categorized into some divisions. If a theory is considering existence of a supernatural agent as necessary for life, that is called “Absolute” just like God-centered or Soul-centered theories or those considering existing of both God and soul as necessary for offering meaning to life. Mets recommends to those accepting Supernaturalism to delve more into characteristics like eternity, infinity, simplicity and disintegration left alone in English language world. Metz himself in theory of aim hints on these adjectives. The most prominent theories of supernaturalism include: 1-God-centered Theories 2-Soul-centered Theories.

Theories of Justice, Perfection and Value all are considered as sub-branches of God-centered theories.

5-Theory on Human Nature:

The word “Nature” and its derivative and related words have two different significations in Quran. The first one means breaking through something as in “فطس فطسان” which means “when Skies are broken through” (Anftar:1) while the second meaning denotes creation and innovation as in “فطس فطسات” which means “Is there any doubt on God, the creator of Heavens and Earth” (Ibrahim:10). So the word “فطس” semantically denotes innovation, creation and constitution that is a novel making-up. The word “فطس” is a derivative of “فطسات” as for the word “فطسات” which denotes a special way of sitting, the same applies for “فطسات” which is a distinctive way of creation. As Ibn-Basir believes “فطسات” shows a non-imitating and innovative creation. Nature literally denotes an essence that any entity is in its realm within its early stage of creation. The word “فطسات” means shattering. In verses of Quran like “فطسات” the word “فطسات” implies creation (AlhosnaTaaj-aloros). Farabi believes too that all human being haven’t got the tendency of devours initial Comprehensions because they are different in some aspects and common in others but he believes these natural characteristics as innate instead of received (Farabi, 1965) that is human nature is essential not something forced upon them or in contradiction with their needs. Common natural affairs exist among all kinds of human being and all human beings are drawn into common actions. Human nature is put in opposition of received and adopted affairs. Aristotle believes that human nature consists of the tendency drugging soul towards virtues or facilitating achieving them. Bahman-yar considers human nature as the tendency and power based on which human being was created since the beginning not received afterwards.

Finally human nature means that human being is created of a Nature and is prepared to accept some features and characteristics distinctively appointed for him and if left alone, the same attributes will emerge in his essence and being unless external and received factors bar him or cause his deviation. In Islam, human being in the realm of creation, has attained some essential aspects and characteristics making him distinct from animals beyond the influence of historical and social factors resulting in his present identity. Against human nature the word “فطسات” has been used denoting talentless or without tendency.

Human nature in Quran has been defined as the intuitive insight of human beings towards the ultimate truth and essential being within him along with informed tendencies which considers science belonging to being knowledge. Human nature is of being therefore no limitation and boundary can be drawn between them but only a nominal definition can be attained which denotes the very being of an entity (Dictionary of Theosophical Term, p. 622). JavadiAmoli considers human nature as subconscious while gradually getting to its ultimate objective and vantage point afterwards. This intuitive insight, and attraction towards servitude to God is the essence of human being not a description of his characteristics, of his true identity and distinctive way being. Those not achieving this truth in their life remain a mere human being and a dead among the living [13].

Natural affairs are divided into 2 parts:
1-Perceptional Affairs
2-Sensual Affairs

Within the first category, human being is believed to be aware of beauty and understands it. Within the second category, human being is innately absorbed to beauty.

What has caused Muslim philosophers and thinkers to discuss “Human Nature” is using the word “فطس” and its relative words in Quran and other religious texts. Quran verses like “Now, turn your face with all you have towards the Almighty, towards the religion, the same essence has been bestowed on people by God, God’s creation isn’t changeable. This is the right religion while most people aren’t aware of that” (Alrome, 30) and among contemporary thinkers, AllamahTabatabai and Motahari both have discussed this subject in detailed manner.
The interpretation of thinkers of “human nature” is in harmony with its literal signification. As Tabatabaie believes “فطرت” denotes the basis of entities and implies creation and constitution [24]. Nature implies a special method of creation base on which “human being is drawn towards a special way of living, with definite result and is guided towards it. It is this tradition of guidance which is called divine religion” [24].

Base on this meaning of human nature, he is bestowed a nature calling him towards resolution of faults and satisfying needs. This is a gradual guidance constant for all creatures that is each entity or creature is given special means for getting a pre-defined objective in correspondence with his nature. A verse in Quran mentions this as “ربنا الذي أعطی كل شيء خلقته ثم هدى “ which means “Our God is the one which has given everything due creation, then Guides it” (Taha, 50). Applying the meaning of this verse to human being shows that because salvation of human kind is contingent upon going in a special direction, divine religion, God himself has provided the basis of its acceptance in human nature. This stirs human nature towards the way of creation and that is why Tabatabai says: “The divine essence is the basis upon which people are created” [24].

6-Human Nature, Nature and Instinct:

Human nature is different from instinct and nature. Nature is applied to inanimate objects. If we attribute features for objects, there are literally called nature because of being an object. In other words, the essential feature of objects giving them distinctive features is called nature. This term is used among all entities due to being inanimate. Instinct implies other sorts of features mostly seen in animals guiding their lives. These features aren’t acquisitive but sub-conscious. In one hand, it is a tendency so it is an informed state. Tendency is a mental state as for human being which has a current and in-the-moment awareness but is not informed of its what-ness. That is why human nature is more informed than instinct which means mankind can be aware of its knowledge that is a double knowledge which is devoid in animals. Instinct is rooted in material events while human nature is on affairs beyond materialistic ones and superior to them. Instinct exists in animals and to the lesser degree in human beings mostly associated with those aspects contributing to survival. But human nature is manifest in affairs beyond materialistic ones and superior to them. Human nature is a gradual concept and more informed than instinct. The other difference is that instinct is just at the level of animalistic issues while human nature concerns itself with affairs exclusively within mankind realm.

For example truth-seeking is a spiritual matter which causes Man to look for obscurities and realities. Human being is made in such a way to look for the unknown and the truth from within. It is a kind of receptiveness which is gradually possessed by human beings initially as subconscious and gradually manifesting itself outwardly. Science is one of the results and achievements of truth-seeking highly significant in human fate. This is so in moral values. Are friendship, justice and similar traits due to moral values? Are these concepts coined by society to be called value or we are inherently absorbed towards them? If a human looks for material benefits, it seems reasonable because he has acted upon his instinct but sometimes he does some actions in which self-interest has no role or is incompatible with it. Matahari believes that: “based on religious basics, all human values which are beyond animals are rooted in human nature” [18].

6.1-Human Nature in Speeches of Non-Muslim Thinkers:

Augustine (345-430 A.D) believed that no praise can fully understand the majesty of God. His power is so high and his wisdom so deep. God has created human being and innately praised by him. St. Bonaventure (1221-1274 A.D) has the same set of beliefs. She conceived God as source of understanding and perception of humankind. When speaking of reasons proving the existence of God, the aim is finding intellectual background to stay along with faith in God [1]. The theologian Jean Calvin (1509-1564 A.M) believed that there exists an awareness of God within human mind and as innate instinct. God has bestowed each individual a perception of God’s majesty to use as sanctuary of penitence for his/her ignorance. Among contemporary philosophers, individuals like Alvin Plantinga believes, in epistemological terms that when thinkers of the reformed church claim that belief in God id the true basis they don’t mean that this belief is justified in every condition. They have a totally different idea that is God has created us in a way that we see him omnipotent in handling universe each based on his nature [22]. Paul Tillich (1886-1965) states that human being is attracted towards diverse issues but more towards food and sanctuary. But mankind unlike other animals possesses spiritual attractions including epistemological and aesthetic one and faith is showing this ultimate attraction to the ultimate concern [25].

William James, the famous American psychologist and philosopher, believes that when praying, human soul is totally naked and careful of God totally away from the palpable, the sensual and the self and while this unity holds he is detached from whatever sensual and visible. Kontam perceives human nature as the most beautiful and fathomless feeling. It is a mystic feeling that digs the seeds of all sciences in human heart and those who lack it will not be surprised anymore if they are dead [23]. Existence of common beliefs shows an innate and inbred knowledge in human beings that is called “Fitrat” in Islamic beliefs. In mysticism, Fitrat is the gradual knowledge within all creatures [12].
6.2 - The Association between Human Nature and Freewill:

What has been mentioned so far is that traits of human nature are innate. This implies that what happens for freewill? That is when we talk of inherent natural features; determinism shows its ugly head. Human being is a free entity, so how these two can be summed up? Natural tendencies are not in conflict with freewill since following innate features is the matter of choice. Mankind can step in the way of consciousness and behaves socially right instead of maltreatment but one might say that his bad conduct is innate too so how can we say that the bad or the negative isn’t innate too? In negating it, we can say that whatever causing perfection is innate for human being and resulting in his tendency towards it even if they might have little knowledge of it or it stays unconscious affair. As mentioned, innate affairs are like talents needing development and it is choice that makes it possible. In fact, everything finally resulting in human perfection and raising its level is considered natural affairs. Maybe, the next question for critique of this issue is that if the ultimate aim for human being is his ultimate perfection, how can’t human being recognize it or make mistakes for getting it and commit deviation? This is possible because human beings search for recognition of the wrong from the right and try to get to their aims through wrong paths just like a thirsty individual drinking another liquid for water. The issue that one might make mistake choosing path when rooting for perfection is a possible thing and this might be due to lack of sufficient knowledge or void of ample tendencies for creating necessary stimuli. One however should note that mankind is essentially perfectionist and looks for the ultimate. This is undeniable but missing the target is a probable issue. This in fact implies the existence of freewill along with human nature. Natural affairs are inert and talent-like and need cultivation and for cultivation they need appropriate background which means that any talent needs distinctive background so as to be cultivated. For example, a seed of wheat has the capacity to become a cluster of wheat on a stalk as for growing of an apricot from a pit or an adult out of sperm. So we have potential wheat-stalk, apricot tree and human being and for realization, they need appropriate conditions like heat, light and care which if they don’t exist, they stay inert and latent which bars the realization of subjective perfection. In the Prophet Mohammad’s speech: “إِذَا أَقْطَسْتُكَ مَعَ الْكَلَّمِ” if you leave somebody alone, he/she will use his/her freewill on the base of his natural traits unless some hindrance comes on his way and causes deviation from natural essence. In that way, deviation from the right path might be given priority as confirmed in Quran: “We show him the Path, might he be grateful or not” (Al-Insan, 3). In these lines, the point is that there is innate knowledge in addition to innate tendency.

Is knowledge of something equal to tendency towards it? First, human being might be aware of the aim and the path of attaining it. Second, human selection is influenced by two factors of his awareness and his capabilities. Therefore, knowledge of aim and path of achieving it is the partial cause of selection not the total one. In other word, for having total cause, capabilities should exist too.

In order to put human selection in natural and innate path, capability of moving towards it needs to exist in addition to natural knowledge and tendency. If environmental conditions and interior status bar him of this capability, there will be no natural selection. In the beginning of discussion on human nature, we talked about leaving mankind alone to make him find the natural path or giving him a guidance shaping his natural essence. Therefore, it is a natural issue for human being but if he accosts hindrance and deviates from the natural path, natural capabilities are denied from him making this issue a relative one. This is opposite of human nature. That is why when he doesn’t get to the aim or get a wrong one, he will not feel well but degenerate, hopeless and lost. Under the framework of “Meaning of Life”, one can suggest it in this way that if human being attains his natural wants or goes for them, he will feel meaningful otherwise empty and loose.

7 - Proofs for Human Nature (Natural Affairs for Human Beings):

What has been mentioned so far might undergo doubts. In proof of existence of human nature, the following reasons might be mentioned:

7.1 - Reasoning Based on Social and Historical Evidence:

One of the main characteristics of natural affairs is the fact that it has existed within all human beings everywhere all the time. So alluding to the history of human life on Earth, issues or events emerged manifesting themselves within all people in higher or lesser degree. Therefore, they should be innate so that all human beings might have had tendency towards God, justice or truth [13]. Although this reasoning is general and constitutes of essential and non-essential affairs, this claim has no negative aspect because it covers natural affairs. Thomas Edwards believes that: “Of Emotionsinsubjects, we conceive there are gods….No nation has denied their being”. Edward’s speech implies that in Christian Theology, the mentioned claims has got some advocates because based on biological knowledge, argument means consensus that is general agreement of people on a belief corresponds to its truth.

7.2 - Reasoning Based on Subjective Evidence:

The fundamentals of this reasoning are affairs fully apprehended without any medium. We understand that a series of natural affairs exist within us. A series of natural affairs exist the naturalness of which is found in our
very consciousness [18]. If we acknowledge the fact that natural affairs are construed as existing in epistemology, then this reasoning will be valid though Muslim philosophers perceive believe innate and subjective intuition as among the valid sources of wisdom in epistemology. Theologians emphasize intuitive methods [13]. Maybe, in criticism of such reasoning one might say that conscience and understanding of subjective affairs is exclusively subjective and unique. Nobody has access to the interior of human beings so it is impossible to convey subjective intuitions to others or receive them. One should note that based on the basics of theory of human nature, all natural affairs are common but might be of diverse intensities since human beings are of one, this results in sameness and possibility of intuitive experiences. For example, mankind has tried to discover the initial onset of universe through cause-and-effect theory while it is apparent that getting to know external realities doesn’t result in discovery of the source. What has made human being to search for such affairs is the concept of causality which is searching for causes and this cause-searching gets him to the main cause. In fact, cause is the very reason of human existence and if he had no stimuli to find them getting to the source of causes, one could see the external phenomena neglectfully. The phenomena as perceived by human beings are also seen by animals but what make human beings to search is the feeling within which considers a cause for everything in itself needing another cause if staying a phenomenon. The source of causes shouldn’t be a phenomenon itself without any dependencies. Tabatabai, when criticizing Hume’s approach in denial of causality law, believes: “before human being looks for causalities outwardly, he looks for them within; that is the reason why human being delves into the causality of two consecutive events; he has found the causality within.

7.3-Reasoning Based on Wisdom:
Tabatabai believes that this type of reasoning is based on “Tafsir” verse in Quran especially regarding natural tendency of mankind towards religion showing an amalgam of wisdom and speech [24]. To sum up this rational argument, we could say:
1-Hum being roots for its ultimate aim the same as other entities.
2-Mankind lives to attain perfection, to achieve interests and to reject faults within society.
3- Mankind needs Law due to its exploitative nature and possibility of disagreement with others.
4-Laws conspire with human being in attaining perfection when in harmony with human nature. The result is that religion is those rules and natural teachings guiding human beings towards his ultimate cause [13,24].

In addition, the basis of intellect is human nature. That is does mankind have knowledge after birth? Plato in his theory of “The Other” believes that before birth, mankind has lived in another world in which the true realities of entities in the universe exist, so soul is aware of facts but when soul is framed within the body, forgets those realities in need for reminding to recover them. But this theory raised doubts and Motahari interprets it as opposite to that of Quran’s concepts. He believed that for proving the naturalness of Man’s knowledge, natural affairs don’t show a pre-knowledge or has the in the moment of birth but this implies that human being is created in such a way to have the tendency of obtaining knowledge the obtaining of which doesn’t need teaching and on getting to a level of developments, conceiving this knowledge becomes acknowledging them. Among western philosophers, Kant is the one advocating the existence of human nature. He conceived some knowledge as innate and some as experimental. He considers natural the knowledge fundamental for mind’s structure totally removed from experience and sensuality while majority of experimental philosophers believe that all human knowledge and perceptions are acquisitive. The result of this statement is that intellectual issues are natural one not in the sense of being congenital but that the only way to regard human science, thinking and philosophy as value is that one regards the basics of thinking as natural. Otherwise, one undergoes doubts. In other words, if we don’t the basic principles of thought, we will undergo absolute doubt and because we haven’t such a thing, so the basic principles of thought are natural (above, p. 53). So rejection of natural perceptions causes rejection of science or any kind of perception.

7.4-Reasoning Based on Citation:
The theory of human nature is in fact based on an interpretation of Holy Quran in which the source and reasons for proving the existence of human nature are attained from religious texts so the best way of illuminating human nature and proving its existence are citations and recounting historical, experimental, intellectual and intuitive paths have confirmatory aspect (above, p. 48).

8- Natural Needs and Tendencies:
The second category of theories revolves around needs. Needs and wishes are of two types: Natural needs and Instinctual needs each of two types of Physical and Spiritual. By physical needs, we mean those in which are highly contingent upon the body like hunger or eating. This is totally materialistic but instinctual too due to association with physical structure of human beings and animals. The characteristic of this category is that they can be satisfied causing a lack of need. To keep satisfying a fulfilled need results in abhorrence and pique in mind.
Of those needs and tendencies called “spiritual” by psychologists also used for pleasures made of them, one can mention having a child which is something beyond instinctual desires but related to satisfaction of sexual desires. Having a child isn’t like any of sexual desires in the sense of being physical and relation with a special organ.

Seeking transcendence, domination or power is spiritual desire in human beings devouring for more even if one has some alluding to its lack of finish unlike the first category of desires, the main characteristic of this category is their lack of sattibility which means no sense of finish is attained in satisfying these desires but need for more is felt.

4-Verses of Rome: 30, Eraf: 172, Shams: 7-8

As Motahari believed: “if one goes in the direction of attaining power and dominance, it will end in nowhere even if he has the whole Earth under control will still wish for another plant, if existing, to rule upon; seeking truth, knowledge, beauty and art and above all “Love and Worshiping” all get into this category” (above, p. 63).

8.1. The Distinction between Natural and Non-natural Desires:

Those desires which aren’t self-oriented are not finally for the benefit of the individual. Human being considers a value and holiness attached to them seeing them in higher levels. They give grandeur if possessed. Animalistic desires root in self-orientation like sleeping, eating.…etc. These desires are to bring survival so they are pre-defined while individualistic desires aren’t justified based on self-orientation; they are informed, conscious and beyond animalistic ones for example doing charity, loving beauty, innovation or affection.

What if these desires aren’t natural? What will tendency to love signify then? Getting into one with the beloved will lose its meaning as for seeking knowledge, transcendence or benevolence. The same happens for sacrifice, beneficence and comradeship. But these are harmonious with human nature in the sense that individual desires inhuman nature have a spiritual connotation showing tendency for perfection within. So, these individual characteristics are realized only when they are natural dragging human being towards realities [19].

5-Innisme means existence of natural thoughts in human wisdom. For example, Descartes divides images into 3 categories: the first includes those which aren’t experiential, the second aren’t imaginative and the third are sensual. So Natural affairs denote what we call the subjective experience also implying rules and epistemological principles. But innately natural, we don’t mean this fact that these concepts are firm within him but as LibeNetis has said: “there exist a series of talents in a child just like lodes of marble causing its formability”. So one can come to this notion that: “this final shape is innately within the stone not realized but through action and experience.

9. Conclusion:

The perfection of any entity is achieved through knowing it, so knowledge of what a human being is becomes possible only when we get to know human being along with all potentialities and natural talents the realization and development of which is the ultimate perfection. So through human nature, a door towards human being can be opened manifesting internal secrets of this complex entity.

Due to the fact that needs exists in mankind including physical, spiritual and inward ones. No one can deny them due to their innateness and being confirmed through intuition. Each individual can perceive them instantly. Usually these needs are formed in a way possessing appropriate answers within the universe or the world outside of us. For example, bodily needs and desires like hunger, sleep or sexual attraction- whether in secular perspective calling this structure as a product of positively complex interaction between any entity and Nature or in religious perspective conceiving it as product of wise structuring by the Creator giving aim to human beings and other entities- no difference in the main argument is raised. The obvious is the fact that existence of such needs in human beings, when given priority, isn’t satisfied but through a secondary means of satisfying it and if this happens the need hasn’t originally been satisfied raising the need in another form causing crisis or a difficulty. That is why there exists an appropriate answer for each need. Equilibrium is made when definite need is satisfied by definite means making one feel calm and confident. Everyone has had this experience repeatedly in his life whether consciously or not since he is alive with them. The same situation holds for psychological and spiritual needs. Human being has many needs in this respect some of which were analyzed by psychologists like needing affection, respect or a sense of personality…etc.

Psychologists look for their appropriate professions for satisfying such needs not our subject of discussion. What is our aim here is to show that these needs have appropriate satisfying means. Any flaw in arrangement of them or satisfaction of needs in the wrong way will lead to a big challenge in human life. It is in the realm of philosophy to correct the path to human’s mental health when deviation occurs. The extent of success in this endeavor is another issue. A need within human being needs to be answered appropriately in physical universe and if not, the subject will undergo difficulties and crisis. On “Meaning of Life”, each philosopher has sought to offer a theory on the basis of intellectual basis or analytical backgrounds. An important issue obvious for everybody is the desire to spirituality and offering meaning to all aspects of life. This implies that everything has
distinctive significance. But this issue had diverse denotation. Observation showed a huge range of theories. What is important is that most western philosophers conceive human being in crisis of meaning. As Jung believes the widespread of disputation on meaning shows that “Meaning of Life” is doubted. In order to delve into this subject better, we got to know what “meaninglessness” means. Some believe that a life is meaningless when no value is attached to it, no total aim or objective is supposed to exist in life or if we feel it makes no difference for the universe whether we live in it or not. That is when we note no reason exists for our life. When I do a job satisfying a need for subsistence or solving problems of other people acting as a repairman, engineer, doctor or any other kind of occupation solving the problems of other individuals, I would see a reason for my being. Diverse range of products exist which I use for solving my problems and easing my daily life which are the result of other people’s endeavors. On such occasions, I feel valuable possessing a function in the universe but in association with my potentialities and capabilities. It has been highly recommended in moral and literary works to avoid sloth and inertness. The most important part of it is associated with spiritual and mental affairs as in working in which not only satisfaction of individual needs but also relieving mental needs is meant including demands like self-improvement considered as the pinnacle of man’s pyramid of needs including need for respect, importance and confidence. Why is human being so? The reason is that subjective needs of human being, as Motahari believed, is rooted in human’s being observed in creation of mankind. Whenever human being seeks the way to satisfy such needs, equilibrium is made for mankind, within and without. This equilibrium is the pleasurable feeling which we denote as “Meaning of Life”.

But one should also note that one can’t satisfy natural needs in simplistic manner. For example, the body needs numerous elements so that one can’t consume Calcium for Phosphorus or use protein for starch. The same exists for natural needs. One can’t only satisfy one need ignoring others or use alternative means to satisfy them. By closely investigating into theories and ideas on meaninglessness or meaningfulness of life, it become evident that each consider a distinctive path as the correct means for satisfying a desire. One might suggest living morally as the best choice, while the other confirms attention towards God as the basic resolution each mentioning their proofs as reasonable. But critics reject the notions of one another since each considers means for supporting theory challenged by a critic by pointing to situations denying the framework on that theory. One might have emphasized the essential condition while neglecting its sufficiency. They have noted a partial section of desires as exemplifies in the story of “Elephant” by Molavi. The whole puzzle of “Meaning” here is the fact that it sees human being as equivalent of a need that if not satisfied will cause pain. The very significance of meaninglessness is summed up in this issue and upon removing needs “meaningfulness” steps in. When criticizing such a theory of life, one notices that the problem of “Meaninglessness of Life” is not solved through offering a solution since it doesn’t attributable or applicable to all other cases. Other theory might emerge but this critique is still applicable because mankind isn’t just a need. Once human being was analyzed and explored in all aspects getting to a comprehensive knowledge, no final solution is to be found resolving “Meaninglessness of Life”.

One of the early concerns of human being has been elucidation of self-secrets and getting to know what he/she is. Based on this vantage point, Alexis Carl believes that such a creature is so complex and mysterious that one can claim: “He is an unknown creature. If in our era meaninglessness is a problem, it is necessary to find the cause of a problem”. What is the cause of “Meaning of Lifelessness”? Some believe the cause to be death of God, boring daily life or other reasons and this list might include new items. But the main point is that this problem has occurred for human being. Therefore, we need know human being beforehand so that this comprehensive knowledge might become a key to solve all our problems. That is why religious texts emphasize self-knowledge not only for giving Meaning of Life but also to get to answers for all needs and desires.

Based on this theory of human nature advocated among Muslim philosophers and confirmed by Allamah Tabatabai, self-knowledge is the key to the problem of “Meaning”. Therefore, if human being steps in the way of his/her natural needs establishing his life based on natural deeds he will surely get “meaningful life”. It is noteworthy to know most of thinkers have hinted on the subject of meaning crisis and meaningless of life. Metz conceives all theories on “Meaningfulness of Life” as constituting “Familial Similarity”. If we always consider “human nature” in mind, concepts like happiness, goodness, satisfaction of life will be realized.

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