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Chapter 5: Man And Future

The issues discussed in this section ha e been prepared on the strength of the teachings acquired from "divine revelation". Had divine revelation not conveyed these teachings to human beings, we could not have possessed any reasoning for the contents of this discussion and could not have believed in it. But, as we said earlier, "divine revelation", in itself, is one of the sources of human knowledge and learning.

It is a reliable source and what man acquires through this source is, in no way, less in validity than what he secures, for instance, through natural learning.

This discussion is based upon such a foundation. We must add that in natural learning of man Loo, there exists no indisputable principle this could be in conformity with the content of the divine revelation in this section, meaning thereby that contents of divine revelation are safe from any "contestation".

What is man and what type of a being is he? If we pose this question to natural learning as to what type of a being man is, it would give this answer to us: Man is a living being composed of cells enjoying ma in characteristics of life such as nutrition, growth, reproduction etc... Man's sperm shapes up into the foetus later, into an infant, being born from the mother. It passes through various and successive biological and psychological phases, each one of which enjoys some specific privileges and characteristics.

In all these phases, there exist specifications of a live organism of man, and these are added in later phases. Both biologically and psychologically, there are still considerable and significant ambiguities in human structure that remain unexplored by man, and it is expected that human learning would also be able to conquer these ambiguous and mysterious spheres of man's existence.

Under this approach which natural learning has towards identifying man, death is the phase when an end comes to human existence. After death, there remains no human being from the viewpoint of natural learning because, after demise, there are not present any of those states and specifications, and in fact, the subject of research and study of natural learnings tomes to an end.

Socially too, a dead body has no value because it is no more a "social individual". The behaviour, which

linked him with other human beings, comes no more from him. He no more has any manifestation in human society, and in this way, when man dies, his file is closed down both in terms of natural and social learning because for none of them there any more exists the issue of linkage and study.

Recognition of man, from the viewpoint of natural science, comes to a stop at this phase but it is not suspended in terms of "divine revelation".

Divine revelation goes further and expresses certain issues whose negation or assertion falls beyond the domain of natural learning. Divine revelation says: With the annihilation of various biological and psychological states and manifestations of man (that is death), only that life which is inseparable from the estates and manifestations is done away with, but the issue of human existence, as such, is not closed down for good, because that "personality" of man is not undone which is the human essence and spirit of man, and this "personality" is not controlled by death.

Divine revelation does not put a specific name on this residual personality and essence of man, and does not say that this personality is not essentially something other than the category of matter and energy.1

Divine revelation merely stresses this point that this "personality" remain in its capacity as the main nucleus of the essence of human nature of every man, after death. 2 In this way divine revelation speaks of a reality that is beyond the scope of the natural learning of man, and which man has so far not observed, tested and discerned with the means of his natural learning.

Divine revelation says: The special life which we name "life span" of a human being is merely a very small part of the continued existence of man. The lengthier part, which stretches to eternity, or in other words, is endless, takes place after death.

Divine revelation urges human beings to think of their future, to always keep in mind their future life, and to ponder over the future that awaits them rather than to entangle themselves to the past and to think only of the present day. In the viewpoint of divine revelation, this "future" is very significant and vital for man, and is everything for him.3

Why The Future Is Significant And Vital For Man? And Why This Is Tantamount To Everything For Him?

Divine revelation says: The significance and vital nature of tbc future originate from the fact that every human being, in continuation of his life after death, would in all vigilance and full knowledge, receive the outcome of that typical mental and practical composition which he possessed during biological and psychological existence (life), and that he would have to make do, until endless times, with this outcome. In other words, this very outcome would lead to the emergence of the future existence.

This can be explained as under: Every human being, in himself, is a decisive element. This element constantly gives hope to his life, movements, action and reaction in the fact of various important and insignificant mishaps and phenomena and turns them all in to a specific form.

These movements, actions and reactions are subject to the fact that what personality and nature he enjoys. What governs the personality and nature of every man in terms of effect in his vigilant acts and deeds, as well as in terms of the priorities which he observes in the cross roads confronted by him in life is considered as the decisive factor of his mental and practical world.

For instance, the mental and practical decisive factor of a selfish man is his personal and individual profit and loss. Such an individual, upon coming across any event, current and phenomenon, first makes his calculations about the degree of personal profit or loss to be sustained by him, and to what extent such an event is to allow or prevent those gains or losses.

This man approaches the whole world with the same type of calculations, and his thoughts and deeds are also governed by it. On the contrary, a man, pursuing an objective and feeling responsibility in himself for realizing an ideology or faith, stands at the other pole. He, in all of his approaches, gives due regard to the issue of purpose and principle, and his calculations are, prior to anything else, linked with profit and loss, and suspense or advancement of purpose and principle which at times, differs from personal and individual gain.

We say: The decisive element in a selfish and profiteering man, both in terms of his thinking and action, is his personal profit and loss, which in case of a man, having a set purpose and principle, the determinant, both in his thoughts and actions, is his purpose and principle. "Divine revelation" classifies human beings in two groups in terms of the "determining factor", each of which enjoy a specific mental and practical composition, and is governed by a particular determinant.

Divine revelation announces a specific "future" for each of these groups, a future that is to follow the death of human existence, and which is one hundred percent in conformity with the specific mental and practical composition of every man and the factors determining his thinking and action. This is the future that is to last up to eternity and is endless. These two human groups, from the viewpoint of divine revelation are:

Man In Search Of Reality And In Quest Of Human Welfare And Interests

The reality-seeking man, who is in quest of human welfare and interests, is one who in terms of thinking, constantly surrenders himself to justice and reality, and whose practical endeavour goes beyond his personal profit and loss and is aimed at realizing the welfare and well-being of the whole world and all human beings.

Such an individual shows no opposition and acrimony towards the reality and facts, that are presented to him, either by way of his own knowledge or through "divine revelation", and even though these are unfavourable to his personal interests, accepts them. Such an individual does not sacrifice justice to anything not only in thinking alone but also both in thinking and action, and believes that one should submit to justice and give practical shape to it.

This is one part of the specific composition of such a man. The other pan of him is that he is an individual endeavouring to pave the way for the prosperity and success of other human being and humanity. He not only does not proceed in his path alone but also considers himself to be a part of the humanity. If he engages in himself, it is from this viewpoint that he must himself be a healthy and useful individual for his society. On the whole, he invests all of his energies and existence for the progress of others, and for waging a struggle to resolve their problems and to provide comfort in them.

Of course, such a man who acts and thinks in such a manner, is a particular type of individual. But divine revelation considers, from among this group of individuals, such persons to be more prominent than others those who, besides possessing the reality seeking spirit, have also practically discerned the authentic realities and constant facts of life and believe in them.

A number of human beings, apart from seeking reality, have, due to various reasons and elements of social educational environment etc., been deprived of discerning these realities and of acknowledging and accepting them. This number, from the viewpoint of divine revelation, is included in the first group of people which we have discussed earlier, but has not attained the necessary degree of human perfection.

From the viewpoint of divine revelation, such human beings attain the required degree of perfection who, while possessing the reality-seeking spirit and aided by different social and educational reasons, have discerned and accepted the three authentic realities of existence, namely reality of existence of "Allah", divine revelation, and "life after death". Of course, in terms of divine revelation, these human beings acquire more advantage from the human perfection with which is linked the "future of human existence".

If we consider the issue of "Allah", "Divine Revelation" and "life after death" as three realities (as also contended by divine revelation), then all calculations too come out to be completely true because in the same way that an intelligent and talented but illiterate man differs from an individual possessing both intelligence and talent, and also higher education, because the latter has, in practice, discerned some realities of human learning, a man seeking reality, who despite all the purity of heart, has not discerned the realities of life, is different from another individual who seeks reality and has also discerned the genuine realities of existence.

There is no doubt that the latter is more perfect than tile former. As we already said, since divine revelation considers the three aforementioned issues as realities, it rates the human beings, acquiring these three realities, as more prominent and perfect than others.

The Holy Qur'an, in its capacity as the only reliable document available about "divine revelation",

describes this group of human beings possessing these characteristics. They mentally are affected by the three aforesaid realities, and practically are strugglers endeavouring to realize the progress and prosperily of the world and human society, and in other words, aim at devoting, their mental, physical, and financial energies as well as other personal associations in improving human beings and societies, and in making them livelier and more perfect.

In the opinion of these individuals, Allah has destined such endeavours to attaining a prosperous life after death, and the result of these efforts would shape up in their life after death. In their view, in the same way that the link of causes in this very world is a manifestation of the divine will, this unbreakable link between efforts and their return after death too is indicative of the capability of Allah and Allah has set up this system.

It is in line with this viewpoint that faith in Allah, adherence to His Will and input of constructive efforts are, in the opinion of these human beings, inseparable. Faith in Allah demands their adherence to His Will, and this, in turn, obligates them to put in useful and practical efforts. In this way, there is brought about a specific composition of thinking and action in them.

The determining factor, constituted by both faith and action, governs these human beings. It is neither pure thought nor action devoid of thought. It is both an idea and faith as well as effort and struggle.4

It is interesting to note that from the viewpoint of divine revelation, even the most natural human acts take place solely to meet the natural instincts and inclinations. These include acts such as taking food and meeting sexual instincts, since these are also rated as "constructive and positive struggle and effort" and are put in this category.

In the Holy Qur'an, constructive and positive efforts have been interpreted as "good deed" (something deserving of the system of creation). Every act that is in the course favouring the general perfection of the world and not in the opposing direction and any deed that is observed in coordination with general output and construction all over the world is termed as "good deed".

Under this viewpoint, are all movements and attitudes of a man in daily life such as taking food, meeting sexual instincts, showing affection towards one's child, and all other manifestations of most natural human inclinations. When a man, on the whole, gives a useful and positive output rather than just wasting some energy, it is recognized as a "useful effort", something which is in coordination with the general system of perfection.

A human being who spends the energy, acquired through nutrition, in the path of progress and advancement of humanity, obtains tranquillity of body and soul through satiating his sexual instinct, and engages in constructive efforts under the shadow of this tranquillity, his act of taking food and fulfilling his sexual desires too are a part of his collective constructive and useful efforts in life.5

In this way, from the viewpoint of divine revelation in the existence and life of the individual who,

collectively and individually is a useful and constructive person, there exists no duality and conflict. It is not such that he could engage in dual work-some earthly task to satiate his desires, and a task for the hereafter and in the path of Allah. Rather, each type of his work and approach towards the world is being aimed at constructive efforts, whose result is to come to him in the life after death.

We have said earlier that "divine revelation considers all value and result of useful and constructive efforts related to the life after death. Let us now sees what is the fate of "worship and devotion" under this viewpoint? The acts which are performed as "worship" by a man believing in Allah and divine revelation get reward, from the viewpoint of divine revelation, in the life after death.

Do these acts of ours too has constructive significance that could have such an effect in the life after death? Yes, these acts too are of a constructive nature. These acts are not performed for the sake of establishing cordial ties with the greater power namely "Allah", and also not motivated by the fact that human beings are servants, and hence they should follow their acts. This is another interpretation of the same process of establishing cordial ties with a superior power.

The fact is that a man "worshipping before Allah" rebuilds himself by his proper devotion. Whenever we minutely observe the prayers observed five times a day in Islam as a model of the worship ordered by divine revelation, we would note that verily the true nature of such devotion is nothing other than "rebuilding the self" which is the main pillar of "reconstruction".

The true character or these prayers is to focus minute and thorough mental and heart-felt attention to the genuine reality of existence, namely Allah, and bolstering faith and piety in this way, and to vigilantly re-stating this belief that human perfection and prosperity are acquired in the shadow of his own constructive and positive efforts, and hence man should work hard in this path.

This act is nothing other than "reconstruction of the self' for a man's attention to himself, through criticizing himself, and through taking account of his behaviour and acts.6

Therefore, from the viewpoint of divine revelation, all acts arc related to construction and grant of advantages to man, and constructive efforts are considered as a lever of human movement towards perfection. As we said before, by properly discerning its contents, measures are taken to strongly prevent the suspension of human and natural energies because efforts, aimed at human prosperity and success which are sought by divine revelation, can be given practical shape only when these are put to use.

Here, we come to this reality that any neglect in the blossoming of human and natural energies, by the name of belief in divine revelation and life after death is a great blunder in discernment of contents of divine revelation, and is an open waywardness.

While discussing the issue of "prophethood" we explained that teachings of divine revelation, in themselves, are a strong motive for the progress of natural learning of man and blossoming of his life,

and it is a diversion from these teachings to separate this world and the hereafter, and this life from that life, to create duality in human efforts, to propagate about abandoning these developmental efforts in this world and to lay less stress on them.

We also said: Divine revelation categorizes human existence in future into two general groups. We explained specifications of the first group. Now we would see what future divine revelation specifies for this first group, Divine revelation says: Future of existence of such human beings would be accompanied by every sort of power and capability, disability, suffering, pain, deprivation, concern, worry and the likes, all of which speak of a sort of deficiency and defect in existence, will have no place in the future of these individuals.

They will enjoy all power and capability desired by them, and they will have access to all comforts and joys to satiate themselves. 7 This power, capability and perfection could be eternal, and the outcome of the typical mental and practical composition of these individuals in the period of their biological and psychological life. All these capabilities, endowments: perfections, and their effects have been interpreted generally in religion as "Paradise".

Man Quarrelsome In The Face Of Reality, And Selfish And Egoist In Action; And His Future

Man, quarrelling in the face of reality and selfish and egoist in nature, has a typical mental and practical composition. He doesn't accept reality for the sake of reality, and accepts it rather for the sake of his personal interests and profits. Due to this reason, whenever reality is opposed to his personal and individual interests, he combats and quarrels with reality. Such a man is egoist both in act and thinking.

Progress and interests of human beings have no sense for him. He constantly finds excuses to skilfully refuse accepting the responsibilities assigned to him for the cause of human beings. Realities, light upon him like a blazing sun but he tries to ignore them. He always pays no heed to reality and takes into consideration solely his own personal interests.

Such a man might apparently infiltrate the ranks of the reality-seekers and groups of justice-seeking human beings, but inwardly nothing other than selfishness and egoism govern him. This apparent posture does not neutralize the absolute effect of this inward motive.

Such an individual, irrespective of any veil he wears on his face and any role he plays in society, is still placed among the people of the second group and on the whole, is an individual whose task is nothing other than practically wasting a pan of energies. He is an individual who absorbs some of the energies of the world and consumes them but it is a consumption devoid, of any constructive aspect, and is not in the path of general perfection of this world.

To sum it up, he is an individual who constantly exploits the realities to his own interests and benefit.

Whenever he fails to exploit these realities according to his designs, he turns against them. He practically makes no move devoid of egoism. The factor determining his mental and practical altitude is his "egoism".

No matter what human and religious principle he might feign, it is all false. This group of human beings, which according to divine revelation, is the second group, will have a future befitting such a mental and practical composition, and in total contrast to the first group, these people will, in the life after death, be confronted with various types of defects, deficiencies, sufferings and deprivations.

What causes suffering, pain and concern will sweep their whole existence, and this unavoidable and eternal state would be the result of their typical mental and practical composition in the era of their biological and psychological life. In general religious forms, those sufferings, pains and adverse effects have been interpreted as "Hell".

Resurrection Of World And Man

Divine revelation says: Present system of the world will ultimately be transformed to another system. This phase of transition from this system to the other has been interpreted as "Day of Resurrection" (Qiyamah) in the Holy Qur'an (the untampered and reliable evidence of divine revelation).8

Divine revelation says: It is in this phase of transition from this system to the other that human beings will enjoy another type of materialistic life suited to the new system of the world," is in the same phase and with the start of this new life that the human beings will receive the unavoidable return for that typical mental and practical composition that they have had in the era of biological and psychological life.

In other words, this new life and its effects and characteristics will be the return for the acts of this life. In this way, man will have such a life in this phase whose future is related solely to his own thoughts anti efforts.

- <u>1.</u> Interpretation of spirit, isolated from matter, which is observed extensively in books, relates to philosophy rather than divine revelation.
- 2. Refer to: Qur'an: Chapter 2, Verse 154; Chapter 3, Verse 169; Chapter 39, Verse 42 and other verses.
- 3. Refer to: Qur'an: Chapter 4, Verse 88; Chapter 8, Verse 67; Chapter 9, Verse 38; Chapter 29, Verse 64; Chapter 30, Verse 7; Chapter 40, Verse 39; Chapter 43, Verse 35 and other verses.
- 4. All verses which speak of "good deed" and "faith" and which run into hundreds despite the aforesaid Qur'anic principle and attest to it. "Good deed" means positive and constructive efforts.
- 5. Refer to: Qur'an, Chapter 51, Verse 32 and other verses.
- 6. Refer in this respect to the Bulletin "Office for Propagation of Islamic Culture", Tehran.
- 7. Refer to: Qur'an, Chapter 2, Verse 37, 62, 112, 162 and 277; Chapter 3, Verse 70; Chapter 5, Verse 69 and 119; Chapter
- 6, Verse 48; Chapter 98, Verse 8; Chapter 8, Chapter 101, Verse 7; Chapter 89, Verse 28; Chapter 9, Verse 27.
- 8. Refer to: Qur'an, Chapter 29, Verse 20; Chapter 53, Verse 47; and Chapter 14, Verse 48.
- 9. Refer to: Qur'an, Chapter 36, Verse 87 and 89; Chapter 20, Verse 55 and other verses.

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