Humanism Criticism

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Abstract

Humanism in modern western civilization is a fundamental idea. Underlying root, perhaps, in contradiction of the contemporary West with the Iran Islamic Revolution hidden in the humanistic nature of modernity, since the modern west pivotal view in all dimensions of life is humanistic, and human-like rather than God-oriented one. To this aim, a critical method used. Humanism has two meanings: first, the humans' rights, kept and their dignity and then, attach prime importance to humans on all grounds. Based on the first, it reduces the possibility of humanism criticism and will display only as an indisputable fact in the past and the present. Humanism term employment of the outside its life domain, along with appendixes such as Islamic, etc. is unnecessary and even forged and incorrect. Concerning the second interpretation, humanism can cultivate from two aspects. First, from the viewpoint of intra thought school and then, from the perspective of inter thought school. Fundamental self-contradiction (either in theory dimension or in practice dimension), is the most basic fault that has made the human-oriented thought school facing crises. The unjust extension of humanism to the outside of its life forms the most basic inter critique of thought school.

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Introduction

The most basic root of the modern west contradiction with the Islamic Revolution of Iran, Perhaps, is hidden in the humanistic essence of modernity; since the modern west pivotal view in all life, dimensions are humanistic. And Human-like rather than God-oriented one and secular is its reason. Humanism is the most basic idea of modern western civilization. And its fact is the self-domain dominancy of human's existence over the spiritual domain in their being and imprisonment in the claws of the inciting Nafs (an-Nafs al-ʾammārah). It deals with, denying servitude to God, proving the slavery of the inciting Nafs (an-Nafs al-ammārah) (Zarshenas, 2004: 54-61).

Humanism has also defined as attaching prime importance to human vis-à-vis, attaching paramount importance to God. In Islamic thought, humans have innate dignity and are the supreme creatures. But they will gain such a position only below the servitude to God, whereas in humanistic theory, humans assumed the origin and circuit of the universe. Moreover, humanistic self-founded intellect, independent from divine inspiration, is determined as the guide and teacher of their life. For this very reason, humanism is the opposite of Fideism. New humanism is a philosophy that denies the presence of any kind of extraordinary creature and emphasizes on the intellect, science, democracy, and human passion and affection (Bayat, 2013: 44-47).

According to Colin Brown, "Humanism is a type of religion because it is a type of belief-letter. However, it is a religion without God. When there is a God, it cannot be known, so it should not account. Human should live only for human, because whether humans like it or not, have been thrown into the world and should keep themselves. Humans, in a real sense, are themselves and are their creators. They must create their standards. They should determine their objectives and should open away towards them by themselves" (Brown, 2005: 233).

Thus, the present study aimed to critique the humanism elaborating. To understand a theory besides knowing historical bed grounds, theoretical prepositions, the intention of theoretician and author, understanding that essence upon which theory has conceptualized the issues and expressed the methods of problem-solving are significant.

This essence can't reintroduce; But through taking it out from the barriers of historical bed grounds and ups and downs of theoretical concepts (actions and attitudes)and so-called de-familiarization (Problematization). The fundamental question has adjusted on the

analysis and critique of the humanism thought fact - without the inclusion of any supplementary and additional restriction. The idea of humanism has displayed as an idea in the becoming process.

The validity of this reading - through which humanism is noticed as a united idea and in the process of becoming from the ages after the Middle Age up to the present time - can be proved from two perspectives:

First, the acknowledgment of some western thinkers, that the attitude and ideology presented by them, in different periods, are thoroughly humanistic. Like Jean-Paul Sartre's work, "Existentialism is the very humanism" (Sartrer, 1982: 3). And then, when the fulfillment standard of each thought is enjoying three principles of "the subject of thought," "method of thought" and the "goal of thought." No western attitude or ideology after the middle Ages can show that it has no humanistic identity and originality in the whole or part of its principles (Talati, 2016: 27).

Two narrations and meanings will display, in the position of reviewing the humanism thought based on de-familiarization, which the detachment of these two narrations and dealing with independently is necessary for understanding and criticizing the humanism in the west:

A) Humanism as a thought

B) Humanism as a thought school

1. Humanism as a Thought

Humans in the course of their thinking in no stage have been void of dealing with three basic pivots: Knowing the origin, knowing the world, and knowing oneself. Human's intellectual attempts to broad first pages of their life history up today make constant cultivation; and efforts to knowing and understanding these three questions and their relations.

Human intellectual geometry will organize with the elaboration in the concepts of these three questions and the quality of their relationships with each other.

Humanism, absolutely think about human and attempts to understand the position of ontology in relation to the world and God. Broadens humanism to a level that goes beyond the time and place is afflicted with a type of ethereal status (being beyond the time); in this sense, no time can imagine in which humans in one way or another have been a problem for themselves.

Humanism, in this sense, does not accept any belonging but notices to humans and thinking about them. In this interpretation of humanism, it is hard to put a name of thought school or philosophical system on it and

determine a specific earthly life for it. Many researchers have avoided enclosing the titles as mentioned above with such an interpretation, and they were having enjoyed words such as humanism attitude or humanism thought to elaborate their intention.

This interpretation of humanism has directed some scholars to have such a definition for the humanistic philosophies: "Any philosophical perspective which allocates a noticeable value to human" (Steel water, 1998: 641).

A description that can include a western broad spectrum and eastern philosophies in each period.

1.1. Critique and Review

Humanism, in this sense, diminishes the possibility of its criticism and will be displayed only as an external fact and an age in the past time and the present time of humans. Because the constant presence of this humanism interpretation in the history of human thought -despite all disputes with them as well as ups and downs of humans' opinions about it- is a definite and known issue.

Thus, some scholars have narrated the lack of accepting critique in the side of this humanism interpretation in this way, "All problems is that we imagine to write an eloquent treatise and present 1728 reasons on discredit status of humanism and then the issue is finished … [whereas the issue is not this, because basically] humanism is not a view, not a change in mind to say who is for it and who is against it … not something that today we sit and talk about its virtues and follow it or contemplate about its faults, but it is useless and leaves it - no matter which nation or religion we hold. If we assume that with converting into this thought school or that religion, we have left humanism behind and passed it, I do not know. We should contemplate this question" (Davari Ardekani, 2016).

The result shows that after humans paying attention to themselves as the subjects and considered other objectives before themselves such as the God, world and other humans, in interaction with these objects, they force to know themselves first and then to identify their positions in the universe and finally to adopt a proper interactive method to achieve the ultimate goal of life (Talati, 2016: 11).

In this interpretation of humanism, opposite to its institution, there will be no more human-oriented attitude. Still, it will apply in a broader concept which different institutions such as philanthropy or human-oriented philosophy, to some extent, can introduce this interpretation of human. As its beginning goes back not to renaissance but beside of the

human existence and its intellectual geographical spectrum is not the west. Still, it puts every place of humans' life domain as the arena of their growth and dynamism.

So, due to the dissuasion which the term humanism has towards the second interpretation of humanism as a school,[1] employing this term outside its life domain or along with appendixes like Islamic, etc. is unnecessary, forged, and incorrect. Because in addition to the issue of dissuasion, the contextual multiplicity and broadness of the domain to employ this humanism interpretation is subject to the multitude in different titles and statements in its elaboration.

Thus, in the definition of this humanism interpretation in every culture, the terms and titles to be used by thinkers of that intellectual geography have used humanism in this sense in the elaboration of their viewpoints. Thereby, it is far from a confused discussion of concepts. And pay attention to human and elaboration of their needs, in the same form which has been intended by the thinkers of that intellectual geography.

For example, in the Islamic culture, usually about this humanism interpretation, the discussion has been made under titles as the position of Caliphate of Allah, entirely human, etc.

2. Humanism as a Thought School

There are two humanism interpretations. First, identification and preservation the humans' rights and dignity, and to elaborate their position in the broadness of entity. And then, attaching prime importance to human in all scenes and grounds, such that human to be considered the orbit of everything.

On this basis, giving definition for humanism thought school in a pervasive way is possible: It is a thought school in which the matter, method, and the ultimate goal summarized in one word "human" and precisely "humanism means from human for the human to human." Each of the worldviews and ideologies resulting from Humanism might be in every three parts of matter, method, and ultimate goal or to have a humanistic direction in only one or two aspects of the mentioned triplet aspects.

This second interpretation is discussable from two aspects, first from intra-school of thought and then from inter-school of view. In the

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1. The reason for this dissuasion and override a, is the dominancy and control of the second interpretation of humanism amid the contemporary intellectual systems. It is such that the today's world can be named as humanity world.

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continuation of the discussion, each of them will be reviewed and analyzed.

2.1. Humanism from the Perspective of Intra School of Thought
Establishment of humanism School in the west was with the definition of the human salvation to meet and supply the demands of this secular world. In the continuation of the track, it moved ahead from giving priority to the humans' worldly needs vis-à-vis their hereafter needs to giving pivot to humans' desires and placing them in the axis and center of entity.

The distance between these two scenes of giving priority to providing centrality to humans and their demands is the field of tests and experiences that all have taken the step into the view of thought and practice to fulfill the same definition of human salvation.

It is learned that turning the history pages of belief in that period, the western thinkers as a result of their rebel against misanthropic attitudes of the Middle Age and following it, the lack of obedience in the religious authorities, faced a type of a deep theoretical. The possible gap which needs to remove and the only champion of this field was nobody but humans themselves.

As one of the western thinkers has written, "though the sensitive hearts will suffer from the painful loss of one of the best and most beautiful dreams and myths, the poets, painters, and dreamers are not dead, they will write new stories about our champions, our signs of progress, and facilities. They will draw new images so that we will be able to retake inspiration, to find strength, and still to add to our heritage" (Durant, 2006: 564).

This accurate self-awareness of the western human - which was to some extent resulting from the idea of return to self and detaching from the other - though served as a source for diverse and sometimes amazing various intellectual and technological achievements, but the profound challenges which left in the heart of the west human-centered discourses for different priceless and non-responded pretexts, not diminished the value of broad and diverse achievements, somewhat instead of providing physical salvation of human, caused the annihilation of the human's dignity and tranquility. The western thinkers gave up pompous naming such as The Age of Enlightenment after centuries of the Middle Age - and it was more than anything else a representative of their radical beliefs on humans and power of their epistemological and skill tools - and named the previous century (The 20th century) as the Periods of Distress. (Baumer, 2006: 564).

2.2. Critique and Review

Humanism thought school is itself the production of reaction towards the crises which had created as a result of the involvement of the western communities in the pure fideism. Responsiveness whose indices in the Post-Middle age periods were a part of the innate of human-oriented thought and have elaborated and outlined the path of western thought up to today as the philosophical assumptions.

Yes, the thought of the west, for the sake of moving out of the pure fideism - which was the middle Ages outcome - took action to shape another crisis creating an impression that was falling into the idea of a genuine human-oriented attitude (humanism). It is in this manner that crises - besides other features of the western thought - is displayed as a fixed principle continuously and thereby, the idea of the west in each stage of its intellectual course, faces now and then with a type of anti-thought and self-contradiction.

It is such that René Guénon (1886-1951) writes, "Humanism was the first issue which had converted into the shape of denial of the contemporary religious spirit, and as they want to limit everything to the rate of a human, a human which had consider as the ultimate goal of itself, finally it fell stage by stage to the lowest rank of the human existence" (Guénon, 2009: 19).

Fundamental self-contradiction and so-called the breach of a promise which humanism had afflicted with is the most basic and general fault that has made the human-centered and civilization base on it facing crises from the inner side.

The reason is that the thought school which intended to bring the heaven from the throne into the earth, and bring about justice and equality along with welfare and tranquility for the humanity and put into effect all human perfections in this real world, now in the domain of theory, has diminished humans to the level of an instinct-centered and self-thinking creature and in the practical dimension, in addition to having the most unprecedented wars of the history in its record, has lowered the position of human at the level of a mere moving machine and tool.

It was the nick of such distress and crises which the critical waves of post-modernity paved through the identity structure and indices of the modernity period. Despite reconsideration in the bases of humanism, what is still display in theory and practice to the public is the deepening status of previous challenges and their more complex status.

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In one side, the decorated and colorful human-centered image and ignorance towards its intellectual roots and philosophical pre-assumption which have influenced into the depth of the believer's heart of this school, and also does not make some advocates know it is blank from within and does not alert others to hear the sound of crashing its bases. On the other hand, those groups of the contemporary western thinkers who have discovered this primary shortage have stood to purify the civilization of the west from the plagues which it has involve.

They seek the treatment of this fundamental deficiency in its body and branches, whereas the origin of the pain is in the root and placement of the first oblique brick. Therefore, the dual of secular humanism and religious humanism in the contemporary humanistic world will not be able to do anything because, despite a range of differences,[2] they have grown in a frequent watering and through a united root and that are thinking in humanity world. Presenting the eleven fold commonalities between these two narrations of humanism confirms this very meaning (Edwards, 2017:7). In the following, the theoretical and practical toots of this underlying deficiency will be reviewed and analyzed.

3. Self-Contradiction in Theoretical Dimension

In general, the triangle of God, Human, World, and type of relationship among them, has shaped the basic geometry of human thought in the course of history. Amid these, what has taken shape in the human-centered thought school is the pivotal status of humans and the destruction of God's independence and the world in a theoretical dimension. Like that, what exists is human and God, and the world vis-à-vis it, is nothing but shade and credit-based identity, and it does not enjoy any truth and value.

In the humanistic approach, God-centered attitude replaced with a human-centered perspective and humans, instead of becoming Godly, become God themselves. In this view, humans are not the creatures of God anymore, but they are, in a way, the creators of Him. That is, they are the creators of values, beliefs, and even the creators of the realities. Because the perceptions of everything done through their minds and humans themselves are the origins of knowledge rather than their

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2. The background of these differences dates back to the beginning periods of the 20 century and it is basically round two issues of definition of religion and practice (individual or social) from the perspective of religious philosophy or secular philosophy (Edwards, 2017).

position, thus what that builds God and defines it due to the needs which they feel in themselves (Rahmati, 2009: 280).

Ludwig Feuerbach (1804-1872) has considered human, as the God of social and the idea of God as the abstract drawing of a human ideal. (Jasemi, Mohammad and Bahram, 1978: 43). That is to say, Humans in searching for God also search for their elevated beings and nothing else. In his work entitled, "The Future Philosophy Principles," he has confirmed more immediately the necessity of humanizing the God "The mission of our new period is to materialize and humanize the concept of God. In this way, we should alter the theism and humanism deeply and then remove it" (Hemati, 2015: 30).

Also, as the dominant view of the humanist theoreticians, only the material dimensions of humans are noticed. And their geography encompassing only the circle of birth and death, then the world becomes their estate of ruling and scene for searches which helps them to achieve their material own perfection.

Thereby, the necessity of fulfillment of the secular human perfection makes and permits them to be free to do any kind of possession in the world, and being or not being of any phenomenon will have a deep dependence on the rate of its impact in the physical perfection of human.

In Humanism, Based on former, the idea of God and World as independent identities from humans fades away and as what noticed, reviewed and valued only from this perspective that what kind of role and position can they undertake in the path of physical salvation? Of human.

So, humans in Humanism are facing a kind of Human-God and Human-Global that has been unprecedented in any period of their intellectual life on such a broad level. From this perspective, humans are placed in the position of origin and also relying upon the Commanding throne. And they are themselves the intentions of themselves. Nothing in facing humans has an identity independent of them, and everything and everybody is identified and defined by their desires and will.

"If there are solitude and an association, it is inside yourself, why do you move out of yourself, the world is empty" (Bidel, 2005: 354).

Taking into consideration such humans and considering them as the origin of knowledge, has made the human-centered thought school with three fundamental challenges in the domain of theory.

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3.1. Theoretical Incompatibility in the Elaboration of the Quiddity of the Self-Founded Human

Reviewing the humanistic viewpoints of the western thinkers in the period's course in dominancy of human-oriented thought school shows various and multiple ups and downs in thoughts, and sometimes, this has moved beyond the current scientific disputes and has found the color and smell of conflict and contradiction.

Formation of this viewpoints multiplicity, without considering a measuring standard, besides their dangerous confrontations, which is resulting from their different attitude in the elaboration of self-founded humans and their capacities, have put the understanding of the concerned human by humanism as an ambiguous and farfetched issue. For example, some of the western thinkers (Marx and his followers) believe, "Humans themselves create themselves in the social praxis (process) and while changing the nature, they change and alter themselves too. From this perspective, humans have consider as a unit of thought and practice and its constant repetition and transformation one to the other. This very primary praxis of Marx is distorted in communism and takes the dogmatism of the revolutionary action and production action to itself" (Jasemi, Mohammad and Bahram, 1978: 44).

"The human character consider to be the subject to production instruments and economic infrastructure. (Marxist viewpoint) .The ultimate fate of such a human will not be anything but a human-machine.

Freud considers this human whose position has moved up to the origin of knowledge as subdued to sexual instinct. And in this way, he diminishes the human's location by the limit of an instinct-centered and unconscious creature. The instinct-oriented monster that's strongest being elements is their very sexual instincts and identities.

Humanistic human in Sartre's idea finds another definition. In his view, with the centrality of humans, the realm of God moves back against the field of human and supernatural communications will become priceless vis-à-vis vain, pain and injustice in the entity and rebel against human destiny takes shape. Amid these, the only savor of human in Sartre's view - which makes the existential philosophy of human- is nothing whether freedom which besides awareness of humans the same fate - who trapped in a same condition- and that each motion is a type of making models and social action, solidarity, and public growth will materialize. In this way, according to Sartre, humans become what they are through freedom" (Jasemi, Mohammad and Bahram, 1998: 44). Because in his view, "the primary humans are nothing, and then they

become a thing and becomes this or that and becomes that they make themselves. In this mode, the human's general nature does not exist too" (Sartrer, 1982: 23).

Thus, "In Sartre's view, God is only a name which perhaps quickly refers to that perfection that each human entity is seeking for it. The finite creature tends to become God, but the reality is that in the universe, there exists a multiplicity of animals, and this issue prevents the fulfillment of this desire. We all cannot become God. Thus, the other one (the existence of the other one) in the first instance considered to be an obstacle in the path of existence fulfillment" (Macquary, 1988: 110.).

The above examples clearly show that there is an apparent contradiction between the definitions which is presented by the western thinkers of humanistic human and what considers humanism thought school for human and places the human as the base and pivot of the entity, as this confrontation and conflict exists in their definitions of the humans themselves.

The emergence of these conflicts and self-contradictions has made a group distressed to the extent that they have started, "social sciences and human sciences [in the west] does not give a matter besides diminishing definition; and that is a dreadful way of the human. They sometimes reduce the human truth up to the level of the instrument and sometimes up to the level of economy and sometimes up to the level of gender, some time to the level of words and sometimes up to the level of imagination" (Herbert, 1996: 62).

Max Scheler (1874-1928), in a similar viewpoint, writes, "The specialized sciences whose numbers are in increase constantly and deal with human's issues are further hiding the human's essence at the back of the curtain of the cover" (Cassirer, 1994: 46).

On this basis, that to remove ambiguity from Humanism should present it with appendixes such as philosophical humanism, modern humanism, and so (Edwards, 2017), will lead no way but adding to the spectrum of these artificial humans and inability of humanism in defining and elaborating what it has considered as the center and bases of its school, will not convert it into an ability.

3.2. The Lack of Final Reference

The lack of final reference and tranquility seashore that at the time of disputes storm and various polemics could be a point for reference, and a standard for measurement is one of the essential shortages of humanism thought school; An issue which itself has created various significant and fundamental questions. Such 'what does attaching prime importance to

human mean?' and 'what standard does it have?' 'Do all humans, even valiant humans - have prime importance?' 'And when the standard is human rather than humanity, who is its determining reference?' 'Can individual and collective intellects and emotions which are arisen from humans themselves and are mostly in conflict with each other be an absolute and comprehensive reference?'

The many hundred histories of the human-oriented thought school, among them, is full of reference options multiplicities which, after sometimes, have been replaced with another reference; without being these alterations heal to the gap of western thought disorder. Sometimes the intellect, and instinct, as well as community or market, becomes the standard of the self-founded personal definition. And a reference for the knowledge, more than redevelop the intellectual crises resulting from the lack of final reference is a piece of evidence on the thought disorder and distress in the west land to move out of this crises.

Jacques Maritain narrated an issue (1882-1973) from the perspective in the fall of the rationalism reference and pivotal naturalism status in the west, "Humans released themselves from the restriction of any necessary things to avoid capturing the world and diminishing everything to the level of intellect. Finally, they have reached a place where they irradiate from reality and have no date to use the ideas and avoid knowing the things which are not touchable data. They solve every knowledge and intellectual vision in a substantial considerable liquid which they call it becoming or alteration. They consider themselves wild and backward, to the extent that they cast doubt in any primary principle and accuse the rational reasoning as stupidity and throw away any theoretical attempt and logic Knowledge and replace it with a type of instinct, illusion, guess highly exciting game of the inner emotion, as when they have lost dare to have a view and judgment" (Franklin Le Van Baumer, 2006: 615).

The root of this instability should be sought in the very escaping from the origin, the primary western thought, and giving centrality to the human. It is a strange fate that different intellectual standards - in particular rationalism - in the west were trapped. It indicates that there is not any standard and reference which can referee to at the time of conflict among different viewpoints.

On the other side, as all western thinkers believe that they have achieved their view through experience, the real knowledge cannot also be a standard for final judgment and assessment.

4. Inability in the Elaboration of Phenomena

Restricting the scene of human life in the narrow circle of birth and death, besides attaching prime importance to the social dimension of the man, has made the western thinkers unable to elaborate the most essential human phenomena such as spirit, inner nature, and the will and so on. It has also made pervasive a type of diminishing view in all of their definitions of the human, which (Weizenbaum, 1923-2008) narrates it in this way … our prevailing worldview has a big factor which can name it the idea of "there is nothing but." … Humans are nothing but bodies, animals, even machines; the values are nothing but an illusion which in one way or others makes the world perplexed by their experiences. The mental incidents are nothing but the secondary signs … spirituality are nothing but … and this trend goes on (Crawford, 2016: 197).

After quoting the words of Weizenbaum, Crawford (1927) writes, … "Weizenbaum precisely states the program of the reductionism scientist who insists that we are nothing but atoms, molecules, cells, organs, and these can be reviewed chemically and tested mechanically … This interpretation is incomplete and does not express the human's characteristics, which makes it different from other animals and machines" (Crawford, 2016: 198).

Based on above mentioned, the root of these triple shortages (incompatibility in the elaboration of the quiddity of self-founded human, is the lack of final reference, inability in the discussion of phenomena) and in general, the crises in which they trapped theoretically, should be sought in the type of the western thinkers view on human and the method which they have adopted to make it known.

The one-dimensional view of the westerns towards humans, despite the multiple humans who are produced like an economic human, psychology human, political human, sociology human. And still, it has a stance fully against its thought because it makes it face with a more profound question that what is the relationship of artificial human of the sociology creator and with the real human?

The question whose broadness encompassed all humans forced by a human, because in all of these cases, the mentioned humans - though in reality are not in lack of root-is not the reflection of the real image. Still, they are merely a scientific building that conveys their subject, and sometimes they become the scientific fields for the outputs confrontation of the artificial and mental humans. (Jasemi, Mohammad and Bahram, 1978: 42).

Alexis Carrel (1873-1994) writes about this issue, "the human who is identified by the experts of each field of these sciences is not really too,

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but it is a specter built and processed by the techniques of those sciences" (Carrel, no date: 5).

Thus, as long as the one dimension method is ruling the definition and analysis of human on the theoretical dimension of the western thought and single field and diminished human, is the sole creditable narration of human in Humanism, as Alexis Carrel named it Man, the Unknown, this unknown status will remain forever as the gravest crises producing factor among the western thinkers and will painfully emerge every time.

5. Self-Contradiction is the Dimension of Practice

The self-contradiction being shaped in the ideologies arisen from the human-centered thought school has roots in the contradictions mentioned above in the theoretical size. The most critical theoretical element which both is considered as the theoretic feature of humanistic ideologies and its challenging aspect is the issue of individualism.

In the time after the Middle Ages, with the human-centered attitude as a base, gradually the collective and common mentality of the Middle East lost its thriving status vis-à-vis the individualistic mindset of the Renaissances period and statements such as "since humans are free, we are not trapped in sin and other obstacles, we have the ability to redevelop our own life, or determine our destiny" (Talati, 2016: 65). Became a beginning on the formation of humanistic ideologies with individual identity.

The individualism various faults is facing in the theoretical dimension, including ambiguity and lack of observation in the different concept, the disturbance possibility of the individual rights and interests, indifference towards the social nature, annihilation of the philanthropy spirit and devotion, the spread of egoism and selfishness and also the utilitarianism spirit, all caused that in practice, the humanistic ideologies do not present a brilliant record of themselves such that many social pathologists attribute such problems as: the emergence of social discontinuity, the annihilation of traditions and lack of their replacement with proper alternatives instead of them, the development of the authoritarianism spirit and personal utilitarianism, social conflicts, etc. in a secure connection with the individualism which has spread roots in the ideologies ruling the western societies (Meshkat et al, 2011: 187).

A precise view to the historical and objective human-oriented fulfillment and effects and its outcomes show that this very individualistic, and pragmatic attitude in many historical periods when it has detected anything in conflict with its interests and so-called its own

human values, it has attempted to delete, reject and demolish it, even if it deals with the annihilation of other humans.

Many advocates of humanistic ideologies, with an, emphasize on the interests of a specific class, gender and race have talked about the social positions and values, such that the humanists of the Renaissance age, used to support the authoritarian government of that age like the Household of Medici and so on and thereby, they stabilized their totalitarianism. And at the same time, that they were talking about the right of human freedom, happiness, and welfare as the rights of the humanistic human, the slavery of the black people in the western society as a legal and prevailing issue (Ahmadi, 1998: 92).

The humanists of the enlightenment and modern ages thought had the dream of human freedom in their minds. Still, finally, they glorified figures such as Fredrick II (1712-1786), Napoleon Bonaparte (1769-1821), Bismarck (1815-1898), and Joseph Stalin (1878-1953).

The pervasive totalitarianism and hegemony of the governments arising from the human-centered thought schools during the past ages up to the present time made many people think that dominancy and domination are an issue hidden in the essence of Humanistic thought. The world, in the 20th century, has witnessed the emergence of various despotic systems such as Fascism, Nazism, etc.

Moreover, in the contemporary age, most of the theories which are presented in the west are in line with keeping the interests of dominants, such that the arguments like the new world order, the clash of civilizations, Europe-centered attitude, etc. are justifiable within the framework of this dominancy thought and development of the dominancy sovereignty.

Furthermore, the record of humanistic governments - which based on its claims should defend the equal rights for all humans irrespective of their color, gender, nationality, and ethnicity - is full of injustice and racism; Which have applied upon the rights of another people group just because they do not speak English or the color of their eyes is blue, and their skin color is not white.

They had lowered the position of a part of humans to the second-class citizens (undeveloped or underdeveloped) of this earthen globe, that when necessary, their life should sacrifice for the welfare of the higher (developed) class.

Due to this radicalism and ungovernable status ruling the humanistic ideologies that humanism in its historical course is converting into anti-humanism and it has not done any sufficient job to fulfill the goal in the

area of valuing and institutionalizing concepts such as philanthropy, rationalism, helping with the fellow people, human rights, natural rights; Which is very elevation of this world human life and has not taken a fundamental step in line with the integrity of human communities and prevention from the emergence of human catastrophes. (Meshkat, 2011: 44).

Furthermore, despite leaving aside the religious and divine supports - with the inefficiency and delusive claim- it has not also taken any practical step in improving peace and tranquility of humans that in many cases, despite diminishing some of the pains, it has added on the sufferings and sadness of contemporary humans.

6. Humanism from the Perspective of Inter-School of Thought

The idea of humanism based on the belief of the primary humanists emerged with giving preference to the secular needs of physical needs to the hereafter needs and giving priority to the temporal desires as compared in hereafter desires - in an assumption of conflict between these two - and emphasize on the inefficiency of religion in the scene of human's social life.

This selection of the primary humanists - through which responding to the needs of this secular world is given priority, and divine inspiration is replaced with science and intellect -was a response because of urgent status and being at the end of one's rope as a result of the performance in masters of the church which has made them faced with the conflicting duality of this world needs and the hereafter world.

The emergence of this issue besides their deep link with the culture and thinking tradition of the ancient Greek - in which the humans primary and instinct-based secular and atheist aspects were found frequently - caused the early humanists to make their most efforts to confront with the church and to release from its exploitation yoke which they consider from that side directing at them and in this route, they employed the only fighting instrument which they had at their disposal, i.e., returning to the teachings and culture of the ancient age.

6.1. Critique and Review

Based on the above, Humanism is the outcome of social abnormality and external conflict which is the effect of the western radical's behavior and the 13-century humanists and after that, not necessarily the battle of the knowledge and religions (apart from the performance of the religious people and humanists) in theory or external domain.

On this basis, the humanisms with all its branches and leaves have the only example in the western world (that also in a specific period). They are not extendable to all periods of human's life period, because basically, humanism is a thought arising from Christianity. This thought emerged in the lands in which Christianity was prevailing, i.e., at the ages in which the masters of churches enjoying holiness and immune from critique, and there existed a conflict between the satisfaction of God and people satisfaction (Mousavi Hashemi, 2014: 168).

Thus, a generalization of this thought school, besides full consideration on the incompatibility of religion and knowledge and or communion with the supply of this secular world's needs, is another intellectual abnormality that with various intentions, a group claim it is pervasive at the level of the world and more than any other place, it has afflicted the westerners themselves with pain.

Parle Daten Burg has enumerated the material civilization naturally as a cause for the death of humanity and writes, "The modern human, i.e., the human after Renaissance is ready to be buried" (Hajati, 2008: 201).

The presence of these partialities does not give permission for this extension and does not make challenges for other thoughts schools, for example, Islam has never given priority to religion over knowledge and has not limited the broadness of experience to the concepts of being in its divine book, but from the beginning of its emergence, it has been one of the heralds and promoters of knowledge. It has emphasized continuously keeping the longitudinal link (latitudinal link) between religion and philosophy.

In the thought school of Islam, not only humans have not been prevented from dealing with themselves, instead of in every place of the Islamic text, there has been emphasizing and encourage the position of human knowledge and necessity of paying attention to self. It has quoted from the Emir of Believers (a.s.), "مَعرِفَةُ النَفسِ أنفَعُ المَعارِفِ" Knowledge about self is the most beneficial teachings (Amadi, 1987: 232).

In another place, Imam sates, "عَجِبْتُ لِمَن يُنْشِدُ ضـالّتَهُ وَقَدْ أَضَلّ نَفْسَهُ فَلايَطْلُبُها" (Amadi, 1987: 233). "I wonder the one who is seeking to find its lost thing, while he/she has lost himself/herself and does not seek to find one's self".

In another statement, the necessity of knowing the creatures of the world is to gain knowledge about human himself/herself.

"لاتَجهَل نَفسَكَ فَاِنّ الجاهِلَ مَعرِفَةِ نَفسِهِ جاهِلٌ بِكُلِّ شَىءٍ" (Ibid). (Not to be unaware of yourself, since one who is unaware of himself/herself is unaware of everything). Knowledge of the human of himself/herself is an

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introduction to gain an understanding of God. It has also been narrated from Hazrat Rasul Akram (p.b.u.h.) "مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ" He Who Knows Himself, Knows His Lord (Majlesi, 1995: 26).

Besides, in the attitude of Islam towards human, not only no conflict emerges between supplying the mortal world with the supply of the needs of hereafter, rather oppositely, the world is a farm for the hereafter. It means that by providing the requirements of this world and flourishing their world, concurrently will bring about a flourishing state for their heaven. Like that, when they do the actions related to the secular world with the intention of divine proximity and attracting divine satisfaction, that worldly action will cause the enhancement of hereafter position.

In such a manner, the concept of worship will go beyond the restrictions of time and place to the extent that every moment of human life can be a scene for worship and elevation. On this basis, in the Islamic attitude, not only is the scene not tightened for supplying the worldly needs, preferably with diverse synergies which a part of it was stated precisely, the motivation for the job and activity to satisfy the needs of this world has been intensified.

"Another critical point is that in the Islamic attitude, human life is not limited to the limited scene of birth up to death. But it opens a broader perspective before humans' intelligence that releases them from the pure annihilation thought, absurdity and links them to eternality and immortality. As in a statement from Emir of Believers (a.s.), it has mentioned, it is ugly for the holder of intellect to be an animal, while he/she can be a human and can be an angel. It is unpleasant for him/her to be satisfied with borrowing assets and a recoverable life while he/she can acquire eternal assets and everlasting life" (Mohammadi Rayshahri, 2008: 156).

What has been considered a contradiction in the west, in the Islamic intellectual system, finds a longitudinal and evolutionary link which covers all scenes of human life? On this basis, in Islam, there remains no place for the emergence of secularism in its western sense. Still, it considers secularism as the root of involvement in intellectual crises and social gaps, where the Almighty God has also stated in the great book of the Quran "وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا" (Taha, 124): And whoever turns away from My remembrance - indeed, he will have a depressed life.

In the words of Emir of Believers, Ali (A.S), as a constant and definite tradition, it has been stated, (Nahjalbalaghah, Wisdom 106).

"لَا يَتْرُكِ النَّاسُ شَيْئاً مِنْ دِينِهِمْ لِإِصْلَاحِ دُنْيَاهُمْ إِلَّا فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضَرُّ مِنْهُ."

So, from the viewpoint of humanistic Brown, as long as the human-oriented school of thought is wondering about in the duality of absolutistic humanism and reductionism and some convert into this and come to that. Each defies the other based on their viewpoints, and the sequential cycle of emergence and fall of humanistic attitudes and ideologies are still in place. Humanism has no way to move out, except giving up from the self-made narrow hence of the envelope which it has made round itself and as a human trapped in the Plato's Cave, instead of narrating the entity through shady images which are seen, to move out from the cave of self-assumption - that sometimes considers itself the center of the entity and sometimes its shepherd- and grasp the entity from the real perspective and its essence in expressing the imparter of that essence. Yes

من آینه ی طلعت معشوق وجودم / از عکس رخش مظهر انوار شهودم

I am a mirror for the face of existence lover / I am the embodiment of intuition lights from the image of His face

ابلیس نشد ساجد و مردود ابد شد / آن دم که ملائک همه کردند سجودم

Satan did not become the person lying face down and was failed forever.

تا کس نبرد ره به شناسایی ذاتم / گه مومن و گه کافر و گه گبر و یهودم

So that nobody could find a way towards knowing my substance/ I am sometimes believer, sometimes infidel, sometimes Zoroastrian and sometimes a Jew (Sheikh Bahai, 2008, p. 114).

Conclusion

To understand humanism in the west and evaluate it through critique, these two narrations and independent dealing with each of them should detach.

A) Humanism as an Idea

Humanism, in this sense, means "An absolute thinking about human and attempting to understand its entity cognition position concerning the world and God." The interpretation of Humanism brings it's to a level of broadness that passes the time and place and is afflicted with a type of beyond time. It is no time can be imagined in which humans have not been a problem for themselves in one way or another. Term employing outside its living area or along with suffixes including Islamic, etc. is unnecessary but is forged and incorrect.

B) Humanism as a Thought School

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Humanism, in this interpretation, means: attaching prime importance to humans in all scenes and grounds. Such that human to be considered as the pivot of everything and whatever fills round the human including the world, God and other humans is measured and valued in relation with them and the secular and material desires.

Humanism is subject to critique from two dimensions of intra and inters thought school. Fundamental self-contradiction and so-called violation of the promise in which humanism trapped in it is the most basic fault that has made the human-centered school and the civilization based on it facing crises internally. The roots of this self-contradiction can be sought in the following triplet factors: The theoretical incompatibility in the elaboration of the self-founded human, lack of final reference, inability in the illustration of phenomena.

Whereas the absence of these factors in some of the thoughts schools such as Islam, has caused the existing self-contradiction in humanism to be replaced with the longitudinal and evolutionary link of the human's life.

In the inter thought school dimension, the most basic critique is the wrongness of its generalization. From this perspective, the humanism thought, due to emptiness from liberal intellectual activism, has roots in the radical reactions to the then abnormalities in the middle Ages. Thus, humanism is the outcome of a social anomaly and an external conflict, which is the effect of the radical behavior of religious people and western humanists rather than a contradiction of the knowledge and religion (apart from the performance of faith and human advocates).

On this basis, humanism thought school with all its branches and leaves is applicable only in the western world I that also in a specific section of time and is not extendable to all periods of human life.

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