



Research Paper

The Quality of Philosophical Alienation and the Issue of the Afterlife Concerning the Transformation and Othering of Humanity

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Abstract

Alienation is one of the subjects studied in religion, philosophy, social sciences, and psychology, referring to the process in which the self of a human is transformed into something other than itself. This research addresses the comparative analysis of this concept across different findings and theories. The research question is the feasibility of constructing a common model for the quality of human alienation and the consequences of this transformation in the afterlife, based on the principles of Transcendent Theosophy, as well as explaining its relationship with the results of other schools of thought. In line with the raised issue, the research question is: Can a comprehensive model, adaptable to the theories of other schools, be established based on philosophical and religious foundations in Transcendent Theosophy to understand the "becoming other" of humanity? How will the outcome and quality of this transformation reflect in the mirror of the afterlife? The keyword "becoming other" in this research refers to the result of the transformative process. The authors argue that alienation is nothing more than the transformation of the human being into another realm (the transformation of the self into the non-self). This keyword is a general concept that can encompass all existential realms, meaning that humans are capable of transforming into all different existential dimensions. The research methodology is a comparative and qualitative analysis to find a suitable answer in this study, with data sourced from a digital library based on computational methods.

Extended Abstract

1. Introduction

Limiting the truth of human beings to a specific boundary has no place in Transcendent Philosophy, as such a perspective, one that confines humans to particular ontological and essential limits, belongs mostly to philosophical schools before Mulla Sadra. In the view of Transcendent Philosophy, humans come into existence as potential beings and gradually acquire various actualities. Therefore, this potential existence grants them the ability to attain different domains and levels of perfection.

One of the consequences of human transformation is diversity in both their outward and inward aspects, in both worldly life and the afterlife. Since movement entails the transition from potentiality to actuality, change is an inseparable part of this process. From the very notion of change, the concept of movement is abstracted. As a result, a human being, as a moving entity in the natural world, can never remain

static and fixed in their ontological and essential reality to the extent that a precise boundary could be defined for them at any given moment.

Indeed, nothing in the natural world is exempt from change, for change is always accompanied by transformation. For instance, matter has the capacity to receive infinite forms. The outcome of this transformation process is the diversification of forms.

According to the continuous pattern of movements and transformations, nothing remains static, and everything is constantly being converted into something else. These fluid and dual transformations can lead to alienation, as a static and fixed entity cannot acquire a new identity or nature to which it can transform. The result of this process is that a human being becomes something other than themselves, becoming the Other. This -being other than oneself- is the very point at which the system of alienation takes shape. Alienation refers to the process by which human identity and essence transform into something other than themselves.



2. Methods

This research uses a comparative and qualitative analysis method, and its data have been obtained from digital library sources based on computational methods.

3. Results

After conducting studies on the issue of alienation across different schools of thought, a key term emerges: -becoming the Other-. According to this view, -alienation is a process in which an individual transforms into something other than the -self-. Various schools of thought, especially the Holy Quran and Transcendental Wisdom, consider this transformation a movement that places the individual on a path of either intensification or debasement. In this perspective, becoming the

other is an existential transformation that also affects the afterlife, creating a form of humanity that is different from the true self of human beings.

4. Conclusion

This research aims to provide a comprehensive model for the comparative analysis of the issue of alienation. According to the comparative analysis of various schools of thought, alienation refers to the transformation of the human being into another or -becoming the other-. The theological-philosophical schools also view the self

as the true reality of the human being, and -becoming the other- as a deviation from the truth. However, in these schools, the deviation from the truth of humanity manifests in the afterlife. This paper examines the Qur'an, Hadiths, the principles of Transcendent Philosophy, and Western philosophers. The Qur'an and Hadiths consider self-awareness and the knowledge of God as the key to understanding the truth of humanity, while Transcendent Philosophy explains alienation within the framework of substantial motion, and the result of motion and alienation is nothing but existential diversity in both the worldly and afterlife.

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Authors' contribution

First author: Mohammad Javad Rezaei – Master's student and researcher in the fields of philosophy and philosophy of science. Responsible for writing the article, designing the research, analyzing the data, and extracting content from the thesis.

Second author: Mohammad Javad Enayati Rad – Associate Professor at Ferdowsi University of Mashhad, supervisor, providing guidance and overall direction for the project.

Conflict of interest

The authors declared no conflict of interest.



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