



Research Paper

A comparative study of the meaning of life according to Kierkegaard and Sadrul Matalhin

Leili Kheidani*¹ 

¹ Assistant Professor, Islamic Studies Department, Payame Noor University, Tehran, Iran

*Corresponding Author: Leili Kheidani
Address: Payame Noor University, Tehran - Iran

Email: kheidanileia@pnu.ac.ir
Tel: 09183435192


[10.22080/jre.2024.25169.1176](https://doi.org/10.22080/jre.2024.25169.1176)
Received:

March 9, 2024

Accepted:

June 25, 2024

Available online:

December 1, 2024

Keywords:

Meaning of Life, Mulla Sadra, Kierkegaard, Death Thinking

Abstract

One of the most important issues of philosophy is the question of the meaning of life. It seems that the purpose of meaning in the opinion of Kierkegaard and Mulla Sadra is the purpose of life. It should be noted that the purpose of life is for someone who has knowledge and will, and the example of this is only human. Mulla Sadra and Kierkegaard explained the meaning of life by clinging to and appealing to religious beliefs, or in a better word, religious feeling, with God at the head of them. Kierkegaard considers the meaning and purpose of life to be a leap towards faith in God, and without this He considers the spirit of human life to have no support and no meaning. He does not interfere with rational reasoning in the discussion of the meaning of human life, because this spirit (intellectual) is a kind of passivity that removes the characteristic of religious activity from man. take but it must be acknowledged that what has been neglected in his view is the natural structure of man. In the wisdom of the Supreme, inspired by religious teachings, there is a kind of connection between man, God and existence, and the existence of God is considered the ultimate goal and the main factor of this connection, and in Sadra's thought, the correct understanding of this meaningful relationship and efforts in this direction are the key to meaning. Life is human. According to Sadrul Matalhin, the meaning of life depends on the existence of a valuable goal, a goal that is beyond the material and even spiritual issues of man, and that is a transcendental matter. He considers man to consist of soul and body, and what brings man to this valuable goal is man's will and intellect. This article attempts to express the thoughts of these two thinkers about the meaning of life, while also establishing the source of God as the only foundation and source of meaning in Mulla Sadra's thought, and criticizes Soren Kierkegaard's view.

Extended Abstract

1. Introduction

One of the most important issues of philosophy is the question of the meaning of life. It seems that the purpose of meaning in the opinion of Kierkegaard and Mulla Sadra is the purpose of life. It should be noted that the purpose of life is for someone who has knowledge and will, and the example of this is only human. Mulla Sadra and Kierkegaard explained the

meaning of life by clinging to and appealing to religious beliefs, or in a better word, religious feeling, with God at the head of them. Kierkegaard considers the meaning and purpose of life to be a leap towards faith in God, and without this He considers the spirit of human life to have no support and no meaning. He does not interfere with rational reasoning in the discussion of the meaning of human life, because this spirit (intellectual) is a kind of passivity that removes the characteristic of religious activity from man. take But it must be acknowledged that what has been neglected in his view is the natural structure of man.



In the wisdom of the Supreme, inspired by religious teachings, there is a kind of connection between man, God and existence, and the existence of God is considered the ultimate goal and the main factor of this connection, and in Sadra's thought, the correct understanding of this meaningful relationship and efforts in this direction are the key to meaning. Life is human. According to Sadrul Matalhin, the meaning of life depends on the existence of a valuable goal, a goal that is beyond the material and even spiritual issues of man, and that is a transcendental matter. He considers man to consist of soul and body, and what brings man to this valuable goal is man's will and intellect.

2. Methods

The research method in this article is a study and library. Writing a research paper is a research method that is based on analyzing information available in articles, books, reports, and other sources. In this method, researchers reach a deeper understanding of the research topic by examining and studying existing theories and concepts, comparing previous studies, and examining connections and connections. This method allows researchers to use information available in different sources to answer their research questions and improve and expand previous studies. Here, we have tried to examine the opinions of these two thinkers using different texts and books.

3. Results

Both thinkers have given special importance to the death of human consciousness and in fact consider this world as a passage and a bridge to reach eternal life in another world. And they believe that what makes life meaningful is the existence of a world other than this mortal

world and that man is not destroyed by death but is transferred to another world. In Kierkegaard's ontology, there are three stages or spheres of esteem, morality and faith or religion, each of which is a prelude to the next stage and what is important to him and gives meaning to life is the faith and religious stage. Mulla Sadra also believes that in addition to the soul, attention should be paid to the body, which is the instrument of knowledge and the helper of the soul. Of course, attention to the body is considered merely an instrumental attention and in fact the end

of the body is the surrender and subjugation of the body to the soul.

4. Conclusion

Kierkegaard, a Danish thinker, has sought to find the original meaning of life for contemporary man due to the dominance of empirical science and systems based on pure rationality, and due to the numerous conflicts found in empirical science. The meaning of life without reason and rationality and simply surrendering to a religion and devout faith will not get him anywhere.

That he considered finding the meaning of life to be limited to the Christian tradition and ignored and neglected the solutions and methods that exist in other traditions, and that he promoted rationalism in order to justify concepts such as the incarnation and the Trinity, and that he ignored the divine nature and neglected the revelation and mystical aspects of Kierkegaard's thinking is only part of the inadequacy and criticism that exists in his thought and view on life.

On the contrary, in the thinking of Sadr al-Muta'alin, we see a conscious and rational life, the arrangement of which is based on divine nature, which results in, in addition to faith in God, belief in the



Day of Judgment, prophets and divine saints, angels and cherubs. In addition to the field of knowledge and personal belief, he was also pragmatic, and striving to acquire moral virtues and avoid vices is considered an important characteristic of the meaning of life. What has prevented a person from achieving life and true life undoubtedly places him in a vegetative or animal stage and prevents him from achieving a meaningful life.

Funding

There is no funding support

Authors' contribution

The author of this article is Leili Kheidani.

Conflict of interest

Authors declared no conflict of interest.

Acknowledgments

I would like to express my gratitude to all the people who helped me write this article.



References

- Kierkegaard, Soren (1948) *Purity of Heart*, Printed in the United States of America.
- Kierkegaard, soren (1990), *Eighteen up-building Discourses* Edited & Translated by Howard V. Hong and Edna H. Hong Published by Princeton university Press.
- Kierkegaard, soren (1987) *Either/or, part 1*, Edited and Translated by Howard V. Hong & Edna H. Hong. Princeton university press Princeton, New jersey.
- Lippitt, John (2003) *Kierkegaard and Fear and Trembling*. Routledge Taylor & Francis.
- Weston, W. (1994), *Kierkegaard and modern Continental Philosophy*, Rotledge London and Newyork.