NEEDS OF PEOPLE TO RELIGION AND DIVINE TEACHING

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***Abstract**: The epistemological and non-epistemological intrinsic limitations of men cause his unavoidable need to the role of religion and divine teaching. In this regard, we can divide men's essential need into two groups of individual and social. Religion regarding individual need can play a significant role in answering his basic questions, giving the real meaning of life, guarantee moral actions, and explaining details of life Hereafter.*

Concerning social needs, it especially plays an important role in explaining criterion of justice-based life and just rulership. In this regard, shortcoming of men's logic to infer and organize the general universal rules which is based on justice highlights the role of divine teaching that some elites consider it as the philosophy of prophets' Be'stat.

On the other hand, the effective role of religion can play its role if its teaching be original, authentic, unerring, rooted in a real divine source; these features merely

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are present in Quran. The present article, after explanation of different types of men, by stressing on essential individual and social need of men, deals with the role of religion and divine teaching in answering these needs and Quran's capability. the result part of the study shows that the intrinsic limitations of men is an obstacle to play the role of God by men. Therefore, the best solution to answer basic needs, realizing tendency to immortality and providing him true happiness is to attach God and follow His commands, which are in the form of divine teaching.

Keywords: *men, God, religion, meaning of life, individual and social needs*

Introduction

It is obvious that men have basic and unavoidable needs. In this regard, we can name some individual, social, political, legal, materialistic and spiritual needs. This is also undeniable that meeting all these needs, individually or socially, is beyond human beings ability. Because short time life, epistemological failures, limitations of men's ability and other in abilities, are obstacles on the way of preparing a certain answer to all needs and basic questions of men.

Generally, there are two types of basic needs: individual and social. It seems preparing logical and useful answer for them without referring to religion; especially the authentic teaching of divine religions is not possible. In fact, though the historical experiences of the last centuries revealed gradual growth of men's logic and their historical wisdom, and also men's civilizations and their inventions and explorations are splendid, modern human being, against all these successes, find themselves even lonelier and weaker than previous generations; it is because men's historical advancement in various fields of men's sciences open up new fundamental questions in front of him which did not exist for previous people. The more men explore, the more knowledge about his ignorance. It is worth mentioning that some spiritual needs of men like his tendency to transcendent issues and adoring them, seeking morality, seeking truth, tendency to be immortal, and likewise, not only have not been quenched but

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also modern men more than previous generations are struggling to quench this thirst. This leads to call the contemporary century "Century of human spiritual crisis". It means in the present century despite all scientific and technological benefits and facilities, modern human beings are dealing with a type of absence of spirituality and need opening of windows to divine world and entering the world of meaning. therefore, it can be claimed that the most significant problem of modern people is their negligence of basic spiritual and ethical needs which their best provider are divine religions. The present study confirms the undeniable role of teaching of divine religion in fulfilling basic needs of human beings which can not be answered through other ways or can be answered partially which its result is spiritual and ethical crises.

Diversity of human needs

Prior to asking about the role of the divine religions in preparing basic human needs, it is necessary to investigate that the need of man to religion of what kind of needs can be? Giving an exact answer to the above question is not possible if we do not know identity of human needs. At first it should be stressed that men have two types of undeniable and replaceable needs. first type includes those needs which can not be met completely through usual ways, i.e. through experience, logic, history, test and trial, will, etc. therefore, to meet them there is no alternative but divine sources. Examples of these needs are need to know the answers about basic questions about God, human being and world, life Hereafter, meaning of life, relationship between men and world, identity of evil and good and likewise. The second group is replaceable needs, which can be met to great extent by historical evolution of knowledge, such as need for housing, health care, how to control natural forces, controlling diseases, so on and so forth.

From the other hand, we can classify human needs in to two categories of essential and non-essential needs. The first refers to individual and social needs. Here, by individual needs we mean those needs that human beings possess due to being human being. They

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can be divided into materialistic and spiritual needs. materialistic needs are those needs if not fulfilled, the human body will suffer deficiency, suffering and harm like food, clothing and sanitation. But spiritual needs are those needs that, if not satisfied, the mind or psychic of a person will be in trouble such as the need to discover the truth, the need for having a meaning for life, the need for immortality, the need for romance, the need for moral good and also the need for a transcendental thing that is manifested in the form of worship and religion, all of which are mainly counted as the spiritual needs. In addition, each of the materialistic and spiritual needs of man is divided into worldly (pre-death), and hereafter (after-death), and short-term and long-term needs.

In contrast to individual needs, there are social needs, which should also be considered. This group of needs, which are made in trade of human beings with other men and beings are divided into materialistic, spiritual, short-term and long-term needs. These needs can even include those social institutions that people create to meet their individual needs, such as justice, security, order and government. In other words, social needs are a set of needs that are made as a result of social life and these needs may undergo changes with changes in communities. Social needs can also be divided into primary and secondary needs. Now, with the division of the basic human needs, it can be said that if human beings need religion to meet some of these needs, they must, naturally and rationally, belong to the group of inevitable, permanent, long-term, individual, spiritual, and social needs, and in brief basic and fundamental needs which are not likely to be lost or destroyed. In the other words, if by any means other than religion, the basic spiritual needs of humans can be answered, we can not speak of need to refer to religion for meeting those needs any longer, even if the human need to religion has been gradually reduced over the centuries as a result of the development of human intellect and knowledge,

Therefore, when we talk about inevitable role of divine religion in

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providing basic human needs, it means the intrinsic, fitri and inalienable need of man, in his vital affairs, to the divine religion, as it completes the defect of human logic and leads him to the path of salvation. Here, we first focus on the individual needs and then on the basic social needs of human being to religion.

Aspects of human being's individual needs to divine religion

The most important aspect of men's need to divine religion seems to be his individual needs. That is, men need religion as he is human and is a wise creature made up of soul and body. In other words, the nature of the human being is created in a way that without believing religion and God, he is unable to provide his mental peace, to respond logically to his inner and intrinsic needs, and to secure his future prosperity. Therefore, the need for religion, first and foremost, is a personal, individual, internal, and natural need which comes from the inner being of any human being.

This feature comes from the spiritual dimension of men which makes important questions about source and end of his life. Here, some aspects of individual human needs to religion are expressed.

Religion and fundamental questions of men

Men are one of the strangest beings of the universe who faces important and metaphysical questions in his lives. The importance of these questions is that failure to respond them reasonably or inadequate responses lead men to a sense of despair, frustration, and so on in his life. Questions like: what kind of being is human being? What is the human creation philosophy? God is how? What is God's relationship with man and the world? What is human happiness and how is it realized? What is the nature of freedom, will power, jabr, Qada and Qadar, and human destiny? What is the philosophy of the creation of evil and good? … These are only some examples of fundamental questions that limited human intellect can not provide comprehensive and logical answers to them on its own; However, some metaphysical systems are somewhat effective in this regard. Consequently, only with the help of

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religious teaching, especially the divine religion, it is possible to answer such fundamental questions appropriately and reasonably. In this regard, in spite of the historical growth of philosophy and human sciences over the centuries, and opening up some of the secrets of the universe and the human being, it seems that man is still a child, and without divine help his remains a child. The cause of this infirmity and human disability is that logical and comprehensive responses to fundamental human questions depends on knowing God thoroughly, His relationship with men and the universe, and the whole system of creation, whereas the existential and epistemic nature of man essentially prevents such an achievement. So, since the epistemic and existential limitations are inherent in our human structure, naturally, by relying on our own human abilities, we are not able to respond logically and comprehensively to our basic questions and needs. It is precisely in this regard that God states " وَمَا أُوتِيتُم مِّن الْعِلْمِ إِلاَّ قَلِيلًا (17:85)" which emphasizes on the limitation of our knowledge and information and, in contrast, some other verses point out the infinite nature of God " لاَّ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ(6:103)" .

Indeed, in this regard, the most important problem is the inappropriateness between our knowledge and abilities with the infinite realm of the excellence and the infinite range of creatures of the system of being, which makes us unable to find answers to many questions.

Therefore, in these fields, the solution is to refer our needs to Divine teaching, because only the divine religions are capable of organizing basic questions of life regarding universality through the connection to the source of revelation.

Mulla Sadra also argues about the role of religion in solving men's epistemic impairment that accordingly, the errors and shortcomings of the knowledge of the human intellect, which impede the proper understanding of the truth and reaching salvation show the necessity of resorting to the source of divine religion. He explains that the secret of why logic makes errors is because it has the ability to perceive correct beliefs and also is ready to accept invalid beliefs equally

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and to differentiate right beliefs from false ones, it requires a source other than itself which is Divine guidance and is bestowed from the Lord to mankind; Because human intellect does not equally enjoy this guidance, and to have this guidance and to gain real recognition, conditions such as truthfulness, inward purification, self-perfection, and avoidance of vices are necessary.

The Role of divine Religion in giving Meaning to Human Life

Human beings are naturally and intrinsically seeking the meaning of their lives. Accordingly, issues such as answering fundamental questions, finding the purpose of life, the nature of moral values, the truth of death, and the life of the other world and other spiritual virtues have a special position for him.

It is in this regard that human beings consider eternal happiness as their ultimate goal of life. But a very important point is without having proper understanding of such categories as God, the status of man in the universe, death, evil, the purpose of life and the philosophy of creation, the ethics and nature of the life Hereafter, is not capable of finding the true meaning of his life, in addition, without recourse to the divine teachings of religion, it is not possible to obtain correct and complete recognition of the above categories.

In fact, it is only in the light of the teachings of the divine religion that man can be equipped with theology, epistemology, anthropology, moral knowledge, philosophy of evil, creation, and likewise to learn the true meaning of life in this world, which leads to salvation. Based on this, we can say that due to the inherent necessity of religion for human life, life without religion for man lacks sufficient meaning. In fact, it is only divine religion which gives color to the totality of our life and its various components and determines future of us. Only through divine religion men can be armed with a philosophy of life and logic is given insight to recognize the path of happiness from the cruelty. In addition, it is only in the light of the teachings of the divine religion that the suffering of life can be tolerable for mankind. In fact, religion gives meaning to suffering and to human life in this

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world. Religion also emphasizes on the will of man, strengthens it, and helps one to follow the instructions of reason.

The role of religion in directing human morality

Although morality looks to be inherently an independent category from religion and its basic foundations apparently are rational and non-religious which allows for non-religious ethics.

Because fundamental ethical principles and issues like goodness and evil, honesty and dishonesty, justice and likewise are understandable and evaluable by human being logic. But this ethical feature can not cause complete independency of ethical values and deeds from religious teaching. In other words, the definition which is given from religious point of view concerning identity and the place of human beings in the system of creation, offers human being values, virtues, moral do's and don'ts which his spiritual salvation is the ultimate result of practicing them. In fact, of the most significant features of religion is to introduce the true examples of moral behavior and depicting tangible results of them, while human beings are unable to determine and recognize them. for example, we may understand the goodness of justice and ugliness of cruelties by our reason without referring to religious teaching, but in the place of recognizing examples of just actions from cruel actions and their good or horrible results make a mistake. In these cases the religious teaching introduces the exact criteria to correct our moral deeds so as not to make moral mistakes. In brief, we can find moral dependency and moral deeds to religion in the following issues: first, a part of religious propositions are defined while defining moral concepts. Second, moral concepts and propositions to prove and fulfill themselves are bound to religious propositions. Third, moral propositions can be made clear by the help of religious propositions and teaching. Forth, religious knowledge and faith provide the necessary guarantee for moral propositions. Fifth, religious theology can have impact on the process of knowing an action good or bad. These cases show that moral behavior which leads to spiritual salvation of human being necessarily demands religion;

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because without religious criteria and assurance no clear idea can have from quality of objective examples of moral principles and their final results. In fact, morality in order to recognize the absolute perfection and the ultimate goal and the way to reach them depend on divine religion.(Peterson, 1379:442-438)

Therefore, human beings if want to be moral needs religion, because at least in two cases morality depends on religion: the documents and examples of inside of religion confirm this point that it seems the general intention of religious teaching and propositions is to give us a new moral existence. In other words, men can understand the basic principles of morality by relying on their human intellect and in this regard, there is no specific dependence on religious teachings. Because the historical experience of mankind certifies that Human beings generally have an elementary correct understanding of basic moral concepts such as goodness and evil, justice and oppression, truthfulness and lying, and likewise which this understanding includes both primitive humans and even atheists. This approach in *verbal literature* is famous as the *theory of rational and natural Husn and Qubh*. And expresses the fact that human intellect is capable of understanding the good and ugliness of many moral and even immoral acts. The role of religion in this field is mainly the confirmation and acknowledgment of human perception and the introduction of its proper examples. Certainly, the requirement for ethics to religion is not its need to moral principles and concepts, because they are logical. But the essential requirement of ethics to religion can be found in cases such as the discovery and precise determination of the practical examples of moral propositions and showing the result of our moral deeds in the world and especially Hereafter. This is not only a warning to avoid sins and moral vices, but also a guarantee to adhere to ethical virtues and goodwill. In general, we can say to understand the goodness or ugliness of many moral deeds, we need religious teaching; Because it is only with the exact guidance of religion that we can have correct actions which lead to moral virtues and the avoidance of vices. According to Khaje Nasir al-

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Din Tusi, in *Ahkam Ibadi*, which also have an ethical aspect, it is only by utilizing *Sha'ria'* that one can be aware of the merits or the disadvantages of the act. Indeed, the significance of the role of religion in this regard is that although we recognize the meaning of moral concepts and propositions through our wisdom, what guarantees without recourse to religious teaching we do not make mistakes and errors in order to distinguish their examples and to perform moral commands correctly? Another point is that without having faith in the presence of Justice God, Who will judge all our good and bad deeds eventually, even though we know the nature of all moral propositions and deeds, it is not clear to have commitment to act upon them, because if this assumption that there is a God and one day in the presence of Him, we will be accountable to our moral deeds and thought is put aside, what guarantees that we, even by the knowledge of all moral rules, are loyal to them and act according to them?

In other words, epistemic independence of a part of moral principles from religion and their epistemic priority over religious propositions, which are named as logical Husn and Qubh, does not in conflict with this if in religious texts those moral propositions are expressed that enhance and enforce them. Accordingly, one of the important functions of religion in relation to ethics is the detailed and precise explanation of the nature of moral propositions and their examples in the world. Hence, most of the Shia and Mu'tazilite *theologians* believe that the methods that help us to fulfill the basic ethical principles are taken from religion because the realm of human knowledge is limited and can not be aware of all the consequences of his moral actions in this world and the hereafter. In fact, the reason for the loosening of the guarantee of doing moral virtues and not committing moral vices, more important than our moral conscience, is a belief in a capable God and creator that He will reveal the results of all our moral actions in the future. Therefore, it can be said that the divine religion by bringing up the issue of resurrection and reward and punishment in the hereafter comes to help morality and provides its necessary

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enforcement. Religiosity and having faith will not only modify the external behavior but also the inner motives of believers. Believers believe in God Who is aware of the inner motives of man and in the other world He will hold a court where its judge will testify to all our outward and inward. So, the faith in God and the moral-religious teachings that He sent to us are of the most important supports and guarantees of the correct recognition of ethical propositions and practice and commitment to them. This is an indication of the practical rationality of religion. As Imam Ali (AS) states: Avoid God's disobedience in your privacy, while He is both a viewer and a judge.

4.3. The Role of Religion in Giving Awareness and Guarantee Life in the other World

One of the most important reasons or our need to religion is its role in informing us of quality and even the guarantee of the existence of life Hereafter. First, it is necessary to state that Human intellect may prove the necessity of life Hereafter; This is possible through the manifestation of the immortality of man and the greatness of the moral and spiritual values of man. But proving the necessity of life Hereafter does not mean the guarantee of its existence, How is it possible for the limited, imperfect, mortal and weak man to create a the hereafter world when he does not have any knowledge or experience of it and even in the creation of this limited world, he did not play any role. In fact, the verdict of human mind for the necessity of the existence of the hereafter does not create or guarantee the necessity of it. This work can only be done by the Most Merciful God; He out of His wisdom, righteousness, and kindness on His servants manifests the result of a vast part of the actions of His servants in the Hereafter. He Himself is the creator of this world and guarantee of the existence of the other world. Now, the important question: how can human beings become aware of the existence and characteristics of the other world and the atmosphere of the Day of Resurrection, the quality of the lives of the righteous and the wicked? while man still has no clear experience of life in that world. The answer lies in the fact that by divine will and grace on the

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servants, some of the necessary knowledge and information about the world hereafter are given to people by the prophets in the form of revelation, which represents the essential and enlightening role of religion in our eschatology. In fact, the importance of giving awareness about religion concerning the nature of life in Hereafter is to show the results of good and bad actions of people in this very world so they will make rational choices after knowing the consequences of bad deeds and rewards of good deeds, while if such religious awareness was not at hand, given the possibility of human errors, very bitter results may await them in Hereafter. Therefore, eschatology and the acquisition of religious and rational insight into the nature of the life Hereafter are of the most important rational reasons for our need for religion and its role in our salvation; Because there is no other reliable way, except for the enlightenment of the divine religion, to know the afterlife and to avoid dangers and to benefit from its blessings. Concerning this, divine religions, especially Islam in the Book of the Quran, have a very accurate and precise insight, and a great part of Quranic verses have been devoted to recognizing the various characteristics of the Resurrection Day and the Hereafter. This shows the need for our awareness and the rationality of such awareness. In this regard, the Holy Quran, first proves the possibility and even the necessity of the occurrence of the resurrection and the life of the hereafter, which is explained through proving the necessity of death and the necessity of traveling to another world, كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ(3:185). Then, in the Qur'an, various verses in different ways show the possibility and necessity of resurrection; such as the following verses:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَاتُرْجَعُونَ؛ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (23:115-116)؛ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ، وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (45:21-22).

In the Holy Qur'an, then, in various verses, we read about how the resurrection will occur, the conditions of the righteous and the wicked ones at the

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وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ، وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ (7: 8-9)؛

Concerning the Benefits of Paradise, the verse:

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ (47:15)

And ultimately, about the torment of the hell the verse:

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا (33:66)؛

and

إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ، فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ (40:71-72)

Now we can say the most important intellectual insight resulted from the collection of teaching and verses about the Resurrection Day and the life Hereafter is that through such a knowledge that is certain and unerring, we can be informed of future results of our actions.

As if we have seen it by our own eyes. So, now being aware of the results, we

resurrection Day, how human actions will be judged, the features of the rewards of heaven and the punishments of hell, and so on, are described in detail. For example, the verse related to the occurrence of the resurrection day: وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ(39:68)؛

Regarding the regret of the sinners and gathering them all in the presence of God, the verse:

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ (64:9)

About how the sinner's actions will be handled the verse:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا (18:49)؛

Concerning the scale for assessing actions and Divine Justice for all human beings, the verse:

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can take steps to avoid sins and perform good deeds, to save ourselves from God's Punishment in the life Hereafter and to find true happiness. Such a blessing is only possible through the teachings of divine religion like Islam. So, the need for divine religion, in order to be informed of the future of our life in the hereafter is not only rational, but also vital and unavoidable.

1. The social needs of man to religion

Speaking of the social needs of man to religion, it means those social needs of man which are not fulfilled without religion or are not fully and properly fulfilled. Therefore, first one must note that men, as he is a social and civilized entity, gradually and during his historical evolution is acquainted with this main social needs and is able to meet them to some extent but since his social needs are diverse and sometimes complex, it seems that in this regard no real and perfect success can be achieved without getting help from religious teaching. Therefore, the existence of social needs and the fact that man is able to answer some of his needs by reason and experience is certain, the point is to recognize the social needs accurately and meet them as complete as possible, and this point highlights the role of religion, especially the divine religion. Based on this, here we consider the main axes of human social needs for religion in cases such as politics and government formation. The most important feature of the field of politics and government, initially, logical answers to these two questions are required: What is the best type of government? Who are the most qualified people to govern? Then things like determining the relations between the government and the people, how to realize social and political justice, how to distribute power, how people participate in governance of society, and to determine the methods of criticizing government are of the most important issues and concerns of government and political systems.

The historical experience of governments and nations show that thinkers and elites have given different answers to the first two questions and different methods and mechanisms are also introduced for the above issues. The interesting point is that despite the

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historical expansion of diverse political philosophies and practical experience of various governance practices, there is still no consensual approach to governance and those who deserve to rule. In this regard, along with the advocates of democratic and secular government, thinkers who have linked the state and the political system with religious wisdom and religious teaching or moral values are not less successful. In addition, there is no consensus on the next issues, such as the way in which the government and people deal with, the nature of the main task of the government, how people participate in the government, and how it should be criticized. This fact shows that the plurality of human intellects, the difference in the interests of human beings, the existence of different approaches and assumptions regarding government, in general, preclude achieving a universal desirable government at the global level, which is accepted by majority.

It seems that in this regard religion especially the teaching of the divine religions, such as Islam, can give a solution. This does not mean that religion have a clear answer to and stable solution for our political needs and for how to rule, which are unchangeable forever. But the important point is that divine religion is less concerned with the way of governance and examples of rulership; Rather, what is considered by religion is observance of the divine and ethical principles while governing. It may happen that due to the historical, geographical, social and intellectual needs of people at different times, different methods of governance seem rational. Accordingly, in the divine logic of religion the purpose of government should be providing a platform for spiritual and material prosperity of people in a society. Therefore, in different times and places, any method that is more effective in securing social justice and the true happiness of people is accepted. It is in this regard that the prophets and infallibles deserve more than others for rulership because they knew justice, happiness and cruelty better than other people; Because they were connected to the source of revelation so they provided people with whatever could bring good

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for people. In this regard, there are several verses in the Holy Qur'an which are emphasizing the priority of the Prophet (pbuh) and the infallibles in all matters to the people. For example, in verses:

قَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ (ممتحنه/6)؛ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (مائده/54)؛ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا(نساء/59)؛لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ (57:25)

It is shown that the strength of the political system of a society and complete realization of the true happiness of people in a society without presence of great people connected to the source of divine revelation and equipped with divine wisdom is not possible. In fact, the general and universal political principles governing society, which entail the social well-being of the people, are not applied fully without interference of religion. In this regard, the reasoning of some Muslim scholars such as Farabi, Ibn Sina and Mulla Sadra is of particular importance in proving the social need of man to religion.

Farabi, a Muslim scholar, has a strong argument in proving the need of man for a divine religion in terms of political dimension and its relation to the perfectionism and virtue-seeking of man. In his theory about utopia, given the fact that man is a social being and inherently desires perfection, he argues that the realization of this perfection and formation of utopia, without wise and perfect man, who is in fact the Prophet due to his connection to the source of revelation, is not possible. For it is only the Prophet who has wisdom and knows sharia and also knows what is best for people better than themselves (Farabi, 1361: 293-280). In other words, Farabi identifies the most important goal and function of government to realize the true social and spiritual happiness of the people. This, in his opinion, can only be realized if people due to their own epistemic imperfections and social needs obey Prophet's instructions who is the recipient of the divine revelation and connected to the sea of Divine Science.

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In Ave Sina's approach, considering the following facts: 1. Man is a social being; 2. He needs cooperation, participation, division of labor and social interaction;3. Man needs law and justice as the main pillars of social life. 4. The conflicting interests of humans prevent them from being able to achieve fair and general laws that are binding. Other realities likewise, it is argued, that in order to govern a community in accordance with just law, one can only hope to make it possible through the divine religion and divine executor. (Rick: Avicenna, 1404: 443-442). Avicenna's argument can thus be understood that people who are socially in need of each other ultimately need law and social justice which can not be realized without the presence of the divine executor due to people's discord among their interests and their lack of knowledge. Therefore, religion and sharia are the guarantors of the introduction and implementation of just social and political laws that ultimately lead to the true happiness of mankind. Mulla Sadra Shirazi, in comparison to his predecessors, has a more comprehensive approach to explain the causes of human need for religion. He primarily considers the perspective of his previous scholars, such as Farabi and Ibn Sina, and even uses them. In this regard, Mulla Sadra, considering the views of Farabi and Ibn Sina, emphasizes that the civil and social nature of man, and his need for law and law-makers, beyond human beings, show the necessity of the prophethood and explanation of divine religion. He says in part of his argument:

"and inevitably it needs an explanatory who determines for people a way by taking it their life in this world finds order and who establishes a way for them which leads to closeness to God and who reminds them of the Hereafter and their departure to God and aware them of the day which is ينادون من مكان بعيد) the holy Quran, 41:44) and تششق الارض عنهم سراعا(the holy Quran, 50:44) and guide them to straight path." (Mulla Sadra, 1362:557) This shows that from the viewpoint of Mulla Sadra, it is not possible to reach happiness of this world and the other world without God's aid which is in the form of divine rules and appointing prophets. Therefore, the

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requirement for justice, salvation and happiness of us in this world and hereafter is to recourse to Divine rules whose carriers are infallibles .

Why to refer to Divine teaching specially teaching of Quran

When the principle of "referring man to the teaching of religions" is accepted, this question may arise that why the need to refer to the teaching of divine religions is emphasized and the teaching of non-divine religions and human philosophies are not enough. To answer this, it must be said although some non-divine religions and human philosophies play a significant role in answering fundamental human needs, the lack of their connection to the source of revelation results in depriving from some of the essential facts necessary for human well-being.

In fact, unfamiliarity of non-divine religions and human-developed philosophies with the world of Unseen like entity of God, His relation with the world and men and their incapability in giving certainty regarding life Hereafter are sufficient reasons to skip them and recourse to certain divine teaching. In other words, the eternality of God and unfamiliarity with Unseen Worlds and especially the Other world and also limitations of human sciences and shortcoming of human-developed philosophies and non-Divine religions could not assure us of their being completely authentic and perfect; meanwhile, historical distortions and various understanding of people concerning human-developed philosophies multiplied the problem of trusting their teaching. Of course the true and sensible teaching of them in their own place are useful and necessary in the path of travelling to God.

Concerning this, we can refer to philosophies which have divine and spiritual origins and non-divine religions like Hinduism, Buddism and Zoristism which have not undergone distortions in their original teaching and in them significant veins of divine teaching can be seen. Regarding distortions which some divine teaching have undergone it is vitally needed to refer to divine teaching. For example, the historical distortion of Old Testament and New Testament and variety of their

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interpretations which are sometimes inconsistent. Here, by confirming existence of such distortions in religious texts like Bible and Torah and their inconsistent interpretations, it is highly advised to refer to teaching which are compatible with sound mind and fitrah.

For example, by confirming the importance of Christian teaching to answer fundamental needs of modern Christians, at the same time, we should also pay attention that some teaching of Christianity like trinity, incarnation and atonement lack necessary logical reason and even are not easily deducible from holy Books accepted by Christ. Therefore, the present religious Rationality makes it necessary to rethink over them. (Mac Grath, vol.2, 1392:466-469)

But at the same time, despite the existing incompatibilities, it is impossible to neglect the general importance of Christian teaching. Of course such incompatibilities do exist concerning Islamic traditions because what have been reached us is a mixture of authentic and fake hadith which should be studies to separate authentic traditions from non-authentic traditions. Such a problem does not exist for Quran, and the belief of all muslims is the text of Quran is revealed directly to the Prophet and has remained unchanged in the course of history.

In addition, Quran in order to prepare a comprehensive and practical ideology for us needs to have its origin in divinity, be far from any mistakes and include main axis of basic needs of men. Because if this book was made by men, inevitably it does include mistakes and it was unilateral, if so, it could not be comprehensive and universal. In fact, the limitations of nature of men and worldliness of scientific and philosophical opinions, lead to their changes and rejection by any development in science during time. In addition, the complexity of the world and life make it impossible for a man to find answers of all his basic questions related to him and to the world in one or several academic books. Besides, passing of time and academic changes cover previous academic and philosophical opinions by dust which shows shortcoming and essential

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limitations of men's knowledge. Quran even can answer men's fundamental questions only if it enjoys divine root. This divinity has of course been pointed out in details in the verses of Quran. God Almighty in some verses emphasizes that Quran is a divine book which is revealed to the heart of Prophet: ذَٰلِكَ الْكِتَابُ لَارَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ: (the holy Quran 2:2). Likewise its divinity has prevented infiltration of carnal desires and temptations into its nature and content: وَمَا يَنطِقُ عَنِ الْهَوَى؛ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى(53-3-4).

Therefore, in terms of its divine source, this condition is ascertained in the Qur'an. It is also emphasized in the verses of the Qur'an that this Book is a divine book in which there is no possibility of error or mistake (2:2). It means in contrast to other texts, which, due to the epistemic limitations of human beings, always contain errors and mistakes and are faded through the gradual development of human intellect, the Quran is a divine book without such a flaw. For this reason, the third attribute that can be understood from the Qur'an is the principle of guidance; It means the Qur'an is the book of human guidance to true happiness and salvation. So in this divine book, all requirement for human happiness and salvation is stated: وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ ؛ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ(16:89)(16:44). Here, the term "explanation" (تبيين) means the expression and explanation of everything that is necessary for the fulfillment of human happiness and salvation. The late Allameh Tabatabai has a precise explanation in the interpretation of *تبيانا لكل شى*، . From his point of view, as the Holy Quran is to guide all people, and except this, it has no other duty, so apparently the meaning of *كل شى*، (whole things) is all that is about guidance, such as the true information about our origin, resurrection day, the ethics, the stories and preaches that people need to pursue to find their way, and the Qur'an is the explanatory of all these, not the explanation for all sciences (Tabatabai , 1379, vol.1:62). Therefore, the emphasis on Quran as an encyclopedia is completely wrong (Siyuti, 1363, vol. 4:38). But if it is interpreted like this, "the Qur'an includes all knowledges and sciences, and our duty is to refer only to

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the Qur'an and to discover and extract all those knowledges", such claim is not correct because essentially the inherent attribute of the Qur'an is to be selective and succinct and not to talk about whatsoever. By being selective, we mean in this divine book, which its purpose is to direct humanity to salvation, only those issues that are effective in the true guidance of mankind have been mentioned. (Tabatabai, 1361:23)

In this sense which is to be succinct and wise speaker, Quran is an encyclopedia providing all basics of theological, moral, social and political doctrines essential to establish our happiness. From this, a delicate difference between the Qur'an with other human books becomes clear. As we know, in the Qur'an there are verses about cosmology, morality, the world of nature, philosophical issues, politics, society, economy, and so on. Such verses may make us believe that the Quran is a scientific, political book, philosophical social or economic book. While the Qur'an is really none of these, and its most important inherent character is this that the book is the book of guidance. In that, whatever expressed in terms of philosophical, scientific, ethical, political, social, and economical issues, compared to guidance aspect of the Quran, has a marginal value. Indeed, all verses in other fields, while providing information in those fields, are to direct us towards the main principle of guidance.

Now with the consideration of the above characteristics and that the sender of the Qur'an is the Wise and the Absolute God, and we as human beings whose ignorance are of our intrinsic qualities, in order to understand the comprehensiveness of the Qur'an, in this essay, we refer to its teachings in the fields of theology, cosmology, anthropology, and ontology and divine traditions. The importance of these areas is that human fundamental questions can generally be developed and answered in the general framework of these fields and if we can show that the Qur'an has precise and efficient answers to these questions, the principles of comprehensiveness and universality of this divine book is explained.

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Conclusion

Human being is intrinsically limited and in need. Although he is able to acquire some abilities and remove some of his limitations and needs, but due to the infinity of divine truth and the unlimited metaphysical questions of man, he is always in need of divine help through the divine teaching. Meanwhile, the most basic human need, namely, seeking immortality, is only effectively answered in the light of a divine religion. Therefore, the path to answer to the basic metaphysical needs of man ultimately ends in divine religion. Divine religions have significant ways of directing mankind in this world and leading him to ultimate true happiness. In fact, divine religion n is the most important factor in providing efficient responses to the basic human needs. On the other hand, the advances made in science and technology as well as numerous human philosophies may suggest that religion is related to the childhood of human intellect, and since human beings have reached rational maturity, there is no need for a divine religion any more. But the crisis of spirituality and the moral and social problems of human beings who are proud of their new capabilities represents the failure of such an attitude. In fact, the realm and function of the divine religion in responding to fundamental questions and to guide man to true happiness has no human-made alternative, including human science or philosophy. Man needs God, because he is human, and is not God and cannot sit in the position of God and has His function. In addition, his limitations and basic demands are answered only by having the true connection with Deity which is expressed by divine teaching.

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