

## Comparing Different Approaches to Humanology

### The Best Approach to Achieve Inner Peace

#### A Review and Comparison of Various Approaches to Humanology

The quest for finding **answers** to the fundamental questions of **human beings** and discovering the **essence** of human existence has led to the emergence of various **intellectual** and **philosophical** schools of thought. Each of these schools has offered its own frameworks and answers to these questions; in fact, they offer their own preferred lifestyle.

Here is the key question: "Is it possible for a single question to have thousands of correct answers?" If so, "Out of the answers and the many different ways of thinking, which one should each of us choose?"

This article examines and compares various approaches to humanology that we have already discussed in the following articles:

- **A Review of Experimental or Scientific Humanology**
- **A Review of Mystical Humanology**
- **A Review of the Concept of Humanology in Western Philosophy**
- **A Review of the Concept of Humanology in Islamic Philosophy**

In the end, we will express our conclusion about these topics.

## The Most Reliable Method for Evaluation

The most accurate **method** to evaluate different ways of thinking is to refer to our own 'self.' If we want to measure the validity of these ways of thinking, we should see which **answers** can fully satisfy our **heart** and **intellect** and bring us lasting peace. Many Western **philosophical** schools have failed to meet this criterion, as the theorists themselves or other scholars have refuted and discarded many of these scientific or **philosophical** theories.

If we rely solely on human knowledge and ignore humans and their Creator in accepting one of these philosophical schools, we always have to wait for it to be invalidated, as change is an integral part of human knowledge.

With the advancement of science, new theories emerge every day and invalidate previous ones. Thus we can never be certain about the validity of a theory which we have accepted and used as the basis of our decisions, relationships, behaviors, and even the definition of our 'self.'

## Why Do Experimental Humanology and Western Philosophy Fail to Know Human Beings?

**Experimental humanology** and **Western philosophy** look at the **human being** only from one angle and ignore other dimensions of **human** existence, so they fail to **answer** many questions about **humans**. Many social, moral, and environmental crises have their roots in the false theories that have been the basis of legislation in different nations.

## **Experimental Humanology**

When we base our knowledge on sense and experience, we practically remove non-material aspects from our thoughts and ignore a significant part of our obvious needs because denying or rejecting the truths does not eliminate them. Our challenges and confusions in finding **answers** to questions still remain. That being so, how can we expect a system that disregards a part of our **needs** and concerns to lead us to our ultimate goal?

## **Western Philosophy**

However, in **Western philosophy**, the case is different. Unlike **empirical thinking**, it does not intend to ignore or omit any human-related issues. Its goal is to understand the **human being** and address the challenges he faces. But since it only relies on the **intellect** and **empirical** achievements in pursuing its path, it is condemned to relative failure.

As we stated in the article “A Review of the Concept of Humanology in Islamic Philosophy,” the **human intellect** has limitations, and it can only make a correct judgment when it has complete, comprehensive, and accurate information about a subject. However, in non-material aspects of humans, access to such information is basically impossible. Western philosophy fails to understand human **essence** and **answer** fundamental **questions** when it relies solely on **empirical** achievements to pursue its goals and compensate for its shortcomings.

## A Critique of Mystical Humanology

Due to its unique nature, **mystical thinking** is at risk of failure if it relies solely on **intuition** and perceptions of the **heart** because it lacks a criterion for verifying the accuracy of what it has received. Inspirations, **intuitions**, and **mystical** practices are capable of leading **humans** to the highest levels of cognition as long as they are divine; otherwise, they may have a satanic source and lead to the fall of humans.

What assures mystics of the righteousness of their path is compatibility with reason, transmitted evidence, and religious teachings. In addition, as we mentioned in "A Review of Mystical Humanology," **mystical intuitions** are not understandable or explainable to everyone. In fact, one can only understand the **intuitive** perceptions and practices of a mystic if he has **experienced** it himself. So mystical thinking cannot be recommended to everyone; it is an individual path that cannot include an entire society.

## Islamic Thought, a Balanced System

Since each way of **thinking** relies only on its own tools and resources, it is doomed to fail in **knowing** human beings. Islamic thinking, however, is a moderate way of thinking that takes a balanced approach and uses all the available tools. When it is capable of **reasoning**, it uses the **intellect**. In realms beyond the reach of reason, it relies on **religious** teachings and the sayings of the Fourteen Infallibles, and it bases its **rational thinking** on them. Where spiritual journey is possible, it validates its **rational findings** with **intuitive experiences** that are confirmed by the criteria of **reason** and **religion**. This way, it opens the door to more **knowledge**. Islamic

philosophy and thinking is a combination of the **intellect**, **religion**, and the way of the **heart**. So it has been successful in **knowing the human essence** and its relationship with the world without falling into inactivity or confusion. For more information on **Islamic thought**, you can refer to the “A Review of the Concept of Humanology in Islamic Philosophy.”

In this article, we briefly examined various approaches to **humanology**. We stated that the best criterion for choosing an approach to self-knowledge is the **human being** himself because he can evaluate each approach with his own **intellect** and **heart**. He can determine which one is capable of bringing him lasting peace and getting him closer to the ultimate goal of his existence.