

THE CASE FOR PURPOSE OF LIFE IN THE YOUTH OF THEOLOGY

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-I-

Herald Garfinkel, says related to the ethnomethodological research and studies; “their everyday activities can be transferred in a way to serve visible logical and practical purposes by the participants, in other words, it can be explained as organizations of the daily activities which are customary, and it analyzes methods to do”.²

In other words, the ethnomethodology is a kind of new methodology that analyzes works and actions in daily life. This research is a research for the purpose of life of the youth of the theology by using the ethnomethodology on a group chosen by means of random sampling, in other words, what the youth aims in life. The study has been applied on the students of the Department of Religious Culture and Ethics, Faculty of Theology, Kafkas University. In addition, this study has been also supported by the interviews made with a group chosen among these students.

While we are explaining our aim and objective in life at the religious psychology course, we have used Garfinkel’s ethno-methodology in order to learn their aim and objective in life with their expression from their mouth in itself without submission of certain choices to our students at first, and we have asked to them. What do you expect from life?

Students have answered as follows;

8 persons say “I don’t expect anything”,

5 persons say “only to live”,

7 persons say “pronounce the religion”,

5 persons say “go to heaven”,

13 persons say “enjoin good and forbid evil”,

7 persons say “living truth we know”,

10 persons say “has occupation”,

10 persons say “make career”,

6 persons say “sustain a prosperous life”,

5 persons say “only gallivant”,

9 persons say “live in the moment”,

12 persons say “truth-seeking”,

6 persons say “being a good person”,

15 persons say “win proof of life”,

6 persons say “being an individual beneficial to society”,

1 persons say “not to oppose the social system”,

5 persons say “being happy,

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²Wallace, Ruth; Wolf, Allison; Contemporary Sociological Theory, translator M. Rami Ayas, Leyla Elbruz; İzmir, 2004, s. 307.

1 persons say “ following up social change well,
and 7 persons say “ target to realize themselves”.

If these choices are systemized and categorized;

We can see that a condition based on the frequency analysis or case of percent appears.

Aims	Frequency (No)	Percent (%)
<i>Those only aiming to save the day</i>	22	%27
<i>Those only having a target about the career</i>	20	%27
<i>Those only prioritizing targets related to the afterdeath and being a good person</i>	46	%40.7
<i>Those only aiming to be happy</i>	5	%10.9
<i>Those only aiming to be beneficial person to the society</i>	6	%13
<i>Those only aiming to follow without objection to the social system</i>	1	%2.2
<i>Those only aiming to follow up social change well</i>	1	%2.2
<i>Those only aiming to realize themselves</i>	7	%15.2
Total	108	100

-II-

Ahmet Cevizci defines the case of purpose in physiological terms as follows. “ The purpose is the target which is source of the goal aimed to achieve in general, effort to which human wants to achieve with his/her deliberative action, and result and will to which a voluntary action is oriented to it, not a reflective behavior. The situation of a form which an extract has been finally actualized (updated, activated) is also the situation that impossibly has the need to develop in addition to it. In addition to the definition of a purpose that shows a nonlogical target, we need to mention an idea, image or symbolic thought that represents and expresses final point of the target. Here, the purpose appears as a logical term, and means interior situation of the organism.”³ Kant had given the name for the purposes aimed for providing benefit to person as the “*kingdom of ends*” to the association created under an universal ethic law of the intelligent human beings that appear as an ultimate goal itself and specified by the purposes of its own, not by the objects which are alienated from ethical action like pleasure, glory and honor.⁴

The “*ideal*” term is the term used for expression of goal of life of an individual in addition to the purpose. *According to Ahmet Cevizci, “Ideal* is the situation which exists as an idea and inspiration, and of which moral or political competence is mostly put forward as an example , not as a reality. The thing which is competent example of its type is the standard to be copied and judged according to the standard. It is the standard norm which takes the actual one in effect and allows them to gain meaning and value to the extent that it is performed. It is the competent item having goal for the desire or request, in terms of character

³ Cevizci, Ahmet, Philosophy Dictionary, “Purpose Article”, Paradigma Pub., İstanbul, April/2010, s.77-78.

⁴ Cevizci, a.g.e., s.78.

action, the criteria showing what is needed toward the thing happened. In terms of values, the honesty is the thing having ideal of justice, thought in absolute competency and sensitive to the said values”.⁵

For this reason, having the ideals does not conform to those physically existed, or means having incomparable values. The idealist means the person who is connected to the said values and ideals. The realist, contrary to idealist, means person who does not believe in ideals or does not contain values enough in their lives. The realist, contrary to the idealist, thinks that the minor changes to be realized in present condition or structure, small maneuvers create the real moral maneuvers. However, the idealist considers the virtue by means of sacrifice demanded from the lost. Having values does not mean having ideals with obligations; the emotion actually relates to the values or it can be shapened and created with the difficulty. There is only one philosopher who adapts ideals with values; claims that all values are actually ideals. This philosopher is Kant. (Cevizci, Ahmet, Philosophy Dictionary, “*Ideal Item*”, Paradigma Pub., İstanbul, April/2010, s.825-826.)

The realism is more effective rather than idealism in today’s modern pragmatist society. The ideal depends on dream and dream is explained as follows in the Islam encyclopedia. “*Dream* means one of the powers of discernment of the human soul in Islamic thought, and name of the entity order in the realm. In Arabic, it is the name means “guess and associate”. The dream and ghost is the existence that appears like real to the human at the moment of sleeping or awakening. Here, the thing is not reality; it is the shadow of the reality, reflection in mirror or epitome in dreams. Therefore, the dream means “*the image that is supposed to be reality of something, resembles to reality and associates with reality*”, in the dictionary and it is used with terms imagination, thinking and approximate in similar or close sense.”⁶

According to the Islam philosophers, *Kindi* considers the imagination called rather envisagement with Aristotelian approaches, and concentrates the attention of the reader on effect of imagination in the dream. According to this, the imagination provides the discernment in the abstract plan as difference from the different object reality from the object realistic item while awaken as sleeping, and thus it makes possible the thinking activity having same meaning with the abstraction. The Brethren of Purity emphasizes the role of mediator between senses and thinking of the dream centre of the brain, it also points out the feature that wrongly orientates information efforts associated with the physic metaphysic realm. However, the imagination is not an ability that constitutes ground to thinking; it is the source of anxiety. Even if imagination does not guess and bring into question anything that comes from emotions, it can turn into them to the items that have no equivalent in the exterior world; in other words, the mistake belongs to thinking, not sense. For this reason, the thinking must be corrected in feelings plan or with observation.⁷ İbn Bacce also adapts the Aristotelian approaches as an extension of imaginary senses. According to the philosopher, the dream means similar thing of anything. The hearing means dream of items as well. (Kitabu’n-Nefs, s.638-639) The imaginary discernment remains in the plan of sections, is closer than hearing to be general. However, the dream center of brain does not perceive anything alone unless imaginary items come from senses. Because, it is between hearing discernment and mental discernment; however, the sentences it give can be sometimes true and sometimes wrong.⁸

Well-known as Aristotelianism, İbn-i Rüşd has specified that there is no true and wrong for the imaginary discernment, it is required to compare it with the guess. The imagination is different from the hearing; because it is spiritual than hearing even it is obliged and dependant on it. Moreover, it is different

⁵Cevizci, a.g.e., “*IdealItem*”, s. 529.

⁶DİA, İslam Encyclopedia, “*Dream Item*”.

⁷DİA, İslam Encyclopedia, “*Dream Item*”.

⁸DİA, İslam Encyclopedia, “*Dream Item*”.

from the mental discernment related to the abstract reality and universal; it is related with monetary and personal items.⁹

The dream center of brain undertakes other functions in addition to previously mentioned hearing and intelligence in the approach adapted by Farabi and İbni Sina. According to Farabi, the dream center of brain can guess by means of resembling to five sensory, nutrition and passion. In addition, the free dreams can be produced because of changes occurred in the existence of the body by means of resembling. Developed and systemized Middle Age Islam psychology, İbn Sina separates the imagination and dream center of brain as different from the previous philosopher. The imagination has functions that keep the images found in the sense plan; the dream center of brain produces these images to which feeling item is called with various combination and separation proceedings; in other words, freely dreams.¹⁰

The Ottoman scholars has used the “dream” term as “purpose of dream” combined with purpose when used as a definition for the purpose of life. “The dream is a term which is considered as worship. However, those who has bright and wide imagination enjoys deep passion from worship and invocation. They can observe Allah’s wide and vast bounty and benevolence manifestations. Yes they are different in their worship and prays to Allah and observation of the heaven with all glory and challenges. They can imagine all statements in Quran and hell mentioned in verse, and the heaven with all glory and they can depict in their dreams. The dream is one of the biggest blessings given by Allah to human; the person can feel deep in worship and his/her life with it, and also can netably imagine the bad results. However, it is not beneficial and has no meaning if the dream has no goal. If the person thinks the things they can access and being possible when reading Quran, it is beneficial. Otherwise, the imagination in dreams at other places and in mind is so meaningless and has no benefit and interest.”¹¹

“When you consider the thing in this term, it appears that the dream must have purpose. It is important if the person dreams in his/her personal life with a purpose. The person who has small goals and has no goals, lives his/her life to the extent of his/her dreams, and dies like this and his/her life shapens according to this. Therefore, when the dream does not achieve purpose, the conscious becomes narrow, and the things in mind can be small and this person becomes meaningless.”¹²

“If we broach it, the person only thinks the world pleasure and authority, and has goal of dream, tries for this and obtains them in time, s/he cannot be satisfied and seeks other things. S/he cannot be satisfied to the moment s/he reaches upper positions with his/her soul and body. In contrary, if s/he is connected with Allah, this goal saves his/her soul with all objectives and has conscious to all worlds. S/he sees the new doors are open and this raises his/her passion, and has different attempts with this passion, and every attempt opens new doors to him/her and s/he runs after new goals.”¹³

“We can resemble this to the appearance of the reality, considerations of sheik, and considerations of the prophet and secret of absence, or principles of way of Allah, journey to Allah and explaining what the person learned. We can say that this means the person goes toward Allah, complete all these principles and achieve the top, and learned everything and explained to others. We can say that this situation is comprehension of thing that they are with Allah. When the person has purpose of dream like this, this journey never ends and this traveler always remember Allah and walks with belief and purpose and will be peaceful. Allah explains this situation as follows: “Those who have believed and whose hearts are assured

⁹ DİA, İslam Encyclopedia, “Dream Item”.

¹⁰ DİA, İslam Encyclopedia, “Dream Item”.

¹¹ Access Date: 10.01.2014, 3 September 2004 dated zaman newspaper column ., http://www.zaman.com.tr/kursu_gaye-i-hayal-olmazsa_87645.html.

¹² Access Date: 10.01.2014, 3 September 2004 dated zaman newspaper column ., http://www.zaman.com.tr/kursu_gaye-i-hayal-olmazsa_87645.html.

¹³ Access Date: 10.01.2014, 3 September 2004 dated zaman newspaper column ., http://www.zaman.com.tr/kursu_gaye-i-hayal-olmazsa_87645.html.

by the remembrance of Allah . Unquestionably, by the remembrance of Allah hearts are assured.¹⁴Yes, , by the remembrance of Allah hearts are assured. If the person forgets world and focuses to Allah, the person only things what s/he aims and it will be on his/her mind all the time. If the person walks in a way not bringing to Allah and renewing themselves cannot be out of them and always be selfish.”¹⁵

“Yes, if there is no purpose of dream like that, or different connections makes person to forget Allah, this person becomes a slave of evil. Allah (Almighty) orders thatAnd whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion..¹⁶” (). This person cannot see the thing even he has eyes. Yes, this means unable to see even he has ability to see. Moreover, the unable to see term in the verse means that even the eyes of person sees, the person becomes away from seeing and unable to see.”¹⁷

“We know Biz, Allah’s greatness, how the devil sets a trap for us, how the desire works on his account, being selfish is only for the account of devil, mental faculties works on account of devil, and our anger, grudge and hate acts on account of devil. Although we know what is good and bad, we are aboarded on beach of devil and anchor at there. This verse means according to me. It is actually connivance, in other words unable to see even the person can see. This things we do are to surrender to the devil. The person forgets even he does not want to forget, and acts like those who forgets and feelings of being defeated. Therefore–Allah forbid- the person cannot be out of his/her selfishness. There is no benefit for person who cannot relate with Allah. We can say the term to forget for this.”¹⁸

-III-

The lines above appear that the purpose of dream is one of the most important barriers to forget the Allah. If we look at the table of frequency at the beginning of our study, we can see that 40% of the Theology students from the 108 persons of survey have afterdeath targets. Therefore, the theology students have preparation for the afterdeath with the purpose of dream and they cannot forget the creator, Allah and will not forget, this gives the sufficient data for this, and our interview with 16 students also supports this.

NAME SURNAME OF STUDENT	WHAT IS YOUR GOAL IN YOUR LIFE?	WHY DO YOU CHOOSE THIS GOAL AS TARGET?
1-Cuma Ağırağaç	My goal in this life to know Allah(c.c.), have Allah known by others; and try to create a happy environment at which the law of Allah and Prophet is lived.	Because their egos and souls of those who accept the purpose of life has been destroyed and lost.
2-Selahattin Yılmaz	My goal in this life is self realization in other words, realize me.	Because I think he is aware of the self-fulfilling awareness of human life, and I think the person who carries himself and the fact that the purpose

¹⁴Rad, 13/28.

¹⁵Access Date: 10.01.2014, 3 September 2004 dated zaman newspaper column ., http://www.zaman.com.tr/kursu_gaye-i-hayal-olmazsa_87645.html.

¹⁶Zuhuf, 43/36.

¹⁷Access Date: 10.01.2014, 3 September 2004 dated zaman newspaper column ., http://www.zaman.com.tr/kursu_gaye-i-hayal-olmazsa_87645.html.

¹⁸Access Date: 10.01.2014, 3 September 2004 dated zaman newspaper column ., http://www.zaman.com.tr/kursu_gaye-i-hayal-olmazsa_87645.html.

		of life has come to me in my eyes. If people realized himself, what if the rest is all there was to taste; happiness of the profession, career, good human being and most importantly, the Exam has gained such a person's life.
3-Yusuf Ziya İnal	I think, life has three purpose. 1-Being good person; 2-Seek the truth; 3-Help good persons.	Because I think people would not have happened, I should say what will happen, what will happen to us, because tomorrow is not certain. Therefore, to what human life should not empty; life should be devoted to something better, better to be a human being and the environment should be sensitive and should be respectful.
4-Melek Coşkun	My sole purpose in life is to be a servant of my Allah would be pleased. Being a servant also requires a good many purposes. Learn the truth for it; on top of that we need to practice it in our lives.	Because I think the greatest catastrophe in human is death. But I fear not death, dying, Allah, to attain temporary, illusory world of life, but what I really want to finish what I'm afraid of the presence of Allah is to come empty-handed.
5-Muhammed Enes Durmuş	The most important goal in my life the best way to finish my school is a good place to come to. In the past year, I have a new purpose in life. I realize. I begin to recognize; myself to accomplish, how much is necessary and important for personal happiness, I understood that.	Because if I do not recognize myself and I do not know the accuracy of the other things I knew I could not understand. I realize my goal, and I recognize myself going through my knowing.
6-Meryem Şişman	My biggest goal in my life as a man I came to this world as I came out immaculate. Allah Almighty's body waits "servant" role, their interests, and life in the world to sell a few years, I should be fine to stick to. As a woman my virtue and that without losing my literary world without forgetting that every moment is a test to complete my time on this planet.	Because the ship cannot help if there is no wind without targets, as well as the promise of creation according to the person who set goals to aim at and beyond a point of no success and cannot move forward.
7-İlknur Ülker	My purpose, I read theology for myself as well as my power to improve in this area, do my job in the best way that I have achieved my scholarly knowledge sharing with people is to give charity. My family, society and humanity not harm beneficial, individuals want to be	Because if you have created all things have a purpose, a purpose of human creation are, this objective may vary from person to person and usually varies.

	constantly producing rather than consuming. These are a few of my purpose in life. <i>The biggest goal of my life lived a life form that is pleasing to Allah, and to gain his consent to be with him in heaven.</i>	
8-Esra Oltan	My first goal in life is to be a teacher. When I was a teacher first of all I want to do right. Of course they are loved by lovers who love their children, they take the example of the student you want to be a teacher. Instill in them the love of Allah, homeland them I would like to educate the nation as a dutiful child. I want to be better son to my father and my mother	
9-İlknur Ülker	In this universe know, one thing to be aware of , like all the other people using the people awareness to not develop . Creative human beings who created them and we just such a unique beauty has been gracious to mankind. But this feature is bestowed on people's good or bad ways to use is left to their will. So to reason however to us, however, to think, to examine our thoughts and ability to develop ourselves in this way has been gracious. Since nothing is pointless in my course on earth was not created to be a purpose in this universe. I also like the name of some outstanding people passed away from this world behind announcing or humanity left a nice very nice work but could not announce the name behind my back like people like people would want to leave the good work. Also I read theology for myself as well as my power to improve in this area , the best way to do my job and I would like to share it with people I have ever achieved science .	

10-Mustafa Demir	I think very otherworldly life of this world for the purpose should be. The main goal of worship in the world for the hereafter, the charity, the grandfathers should be; defaulter with Allah's hand from the get something we can take with us. Already the world remains in the property world.	Just because the world is staying in worldly affairs, <i>so a person should never acquire the purpose of affairs of this world, should be used only as a tool.</i>
11-Erkan Altaş	I think the purpose of life is to be human is to live according to Allah's book, to be helpful, I think this is the most important one.	Because the good people of the Qur'an draw profile should be the goal of human life.
12-student who does not want to give his/her name	Prophet. Jesus said "Know the truth shall make you free and get real". Truth is a divine beauty. Is available, but have no assets, as well as the truth of the Plato you need to search all our soul. The search for truth is our main goal and we need to call it in full freedom.	Because evolutionary path consists of the creation of absolute truth.
13-Sevda Arda	The purpose of life means to win the exam in life and in best way	Because Allah created us and also not leave without goal.
Gül Nihal Karagöz	The purpose of life means to live healthy, happy and joyful life and win the exam in life.	Because this life is a journey filled with finite and short exam.
14-Gülsüm Akçil	The purpose of life means to learn as much as I can and teach and realize myself.	
15-Ayşegül Yeman	The purpose of life means to be good person to Allah.	
16-Yasemin Altın	To be good teacher and pronounce my religion in this way.	

-IV-

As a result, most of our students, a part other than 20% of it has aimed Allah's will and afterdeath targets, they stated that they have priority of Allah and afterdeath in terms of basic goals and aims in their life. Is this really true? Despite the person wants to make preference in their life, is it used in favor of last day of Allah or will it be used? The answer of this question is only known if it is lived and practiced, however the thing required to say is that the Theology students has aim to hold their afterdeath goal before the world targets.