

## THE IMPACT OF DARWINISM ON THE MEANING AND LIFESTYLE

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### ABSTRACT

The philosophers of the past centuries interpreted the meaning of life with the purpose of creating man and his purpose, and designed the lifestyle to achieve the same goal. But with the idea of Darwin's theory and the prevalence of the notion that man is not distinct from other creatures, life began to devour its supernatural endemic value, and another leaf of life in human life. The current human being, relying on his knowledge and values, does not seek to discover the meaning of life in the analysis of the meaning of life, but, depending on his wishes, to forge it in his life, and lays his lifestyle on it. Therefore, the human approach to the meaning and lifestyle of the past has changed greatly; and since there is a tangible relationship between meaning and lifestyle, it has also entered a functional and behavioral field and caused many changes and developments. The researcher's attempt in this study is to explain the impact of Darwinism on the understanding of the meaning of life, and to arrive at a proper inference of the role of this view in today's lifestyle. The research method is a straightforward approach to the problem, which is done with logical analysis and then description.

**Keywords:** Darwinism, meaning of life, lifestyle

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### PROBLEM SCHEME



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The interpretation of the meaning of life for its impact on lifestyle is one of the most important and vaguest philosophical and theological issues of the past, which has been the concern of elders and scholars from the past. Allameh Jafari historically considers the question of philosophy and purpose of life on a par with the history of human consciousness and consciousness (Rak: Jafari, 1996, 18). In the new era, although some thinkers like Camus consider life as meaningless, they are theoretically questioning the meaning of life as one of the fundamental and important philosophical issues: "Now Earth is about the Sun, or on the contrary, it is so important that discussing the value and the concept of life" Camu, 1393, 20). In the course of scientific development and technology, human beings gradually come to the set of beliefs that guide their behavior in different situations. In fact, it is possible to say that the set of beliefs that humans have on subjects, phenomena and events is a criterion for their performance in the context of life situations. Such beliefs include various scientific, social, political, economic, etc. issues. Some beliefs are general and some minor; a group of these beliefs are ontology-related beliefs, and the other is directed toward anthropology. For example, a person who sets the Lord on the right to a just world, accepts man's eternal life after death, plans more easily for the future of his life and appears more active in the realm of action, while also adhering to social rules. This creates a kind of security and order in society. Therefore, it is certain that the lifestyle of human beings in life is knowingly or unknowingly influenced by the meaning that they hold for their lives, and this meaning derives from their teachings and their views on being, man, purpose, and purpose. Therefore, in discussing the interpretation of the meaning of life from the standpoint of Darwinism and its impact on the human life style, it is important to clarify the following factors: 1. Explaining worldview and anthropology from the point of view of Darwinism. 2. The requirements of this view and its impact on man lifestyle and way of life.

## **1. DARWINISM**

According to this view, nothing has been created in an instant, and Darwin was convincingly conveyed by his accumulated evidence that living things have evolved from the simplest elementary creatures that have become diverse, advanced, and varied today. However, this trend of change and evolution is still ongoing and the transformation of the types of lower grades into more complete forms is undeniable. According to Darwin, changes and distinctions are spontaneously occurring among the children of any living creature. Among these changes, some were more consistent with the environment, and some did not fit into the environment. Creatures that have environmentally compatible traits survived and brought

children, and others were destroyed. In this way, the generation survived and continued generations those have more consistent traits with the environment. An important point is that the alteration of traits has affected their nature and has been passed on to their offspring through inheritance (Lauren Easley, Darwin century 7).

After writing the results of his studies on animals and plants, Darwin deals with human research and, after some time, publishes the results of his deductions in a book called *Human Descent*. In this book, he also believes in the assumption that the types of human beings are true, and states that human beings have been driven by the natural selection of evolution and derived from the ancestors of the animal's face, and seeks to show how all the traits of human beings can be transformed according to the gradual change of their knights, Justify and evaluate during the natural selection.

In the case of anatomical and human similarity to the monkey, there are some evidence and reasons for this, and insists on this theory that human morals and psychosocial abilities differ from those of other animals; that is, the difference in intensity and weakness, not the difference between the species, because the animals They have a weak degree of emotion and understanding and understanding (Communication).

Therefore, the human being who until then was the master of God's Ashraf and had a holy being, was reduced and entered into the field of natural laws, and measured with the same measures and rates applied to other organisms (IanBarbour, 1995, 106).

By contributing his theory of human creation, Darwin, in fact, disagreed with the Biblical view of mankind through the creation of mankind, and challenged the principles of the Church, like endurance, resurrection, Goddess, and superiority of man over other living entities, and a serious conflict between the Jewish-Christian religions and science Experimental.

At the beginning of the twentieth century, genetic science supported the theory of evolution and updated the theory. Today, this theory is the core of life sciences. What Darwin called random variations is genetic mutations. Mandel experiments (Mendelian genetics) to detect DNA molecules. It E (DNA) by Crick and Watson, with a more precise explanation of heredity, was combined with Darwin's theory and neodarovinisism was formed. (Understanding Stens B, 2009, 99-100).

Based on neodarovinisism, the inheritance mechanism is based on genes-based evolution. Genetic support supports the theory of evolution by showing the cellular and molecular similarities that represent the theory of commonality in life. Genetics, along with comparative anatomy, embryology, paleontology, geology and other sciences, provided further evidence

for evolution. Although some scholars do not accept this theory for all its reasons for its lack of exams (Rack: (Hoyel, 1983), but this theory undoubtedly has been the stimulant of huge biological research in the past 100 years. New molecular biology, with an emphasis on the random nature of genetic mutations based on evolutionary changes, has cast doubt on the thought of power, wisdom, wisdom, and divine justice, and ultimately a kind of denial of the Creator God.

## **2. THE MEANING OF LIFE**

The lives of every human being are actions and behaviors, events and events, relationships and relationships, actions and reactions, beliefs and values, and the concept of life is the general purpose of the environment in these matters. Accordingly, when it comes to the meaning of life, the attitude of individuals in ontology and recognition of their place in this range is a matter of significance, and with the explanation of that meaning of life and, consequently, the lifestyle is arranged (Bayat, 2011, 64 ).

There are three general approaches to the meaning of "meaning of life": supernaturalism, secularism, and naturalism. The metaphysic list believes that the spiritual sphere is for the meaning of life. The transcendentalists often interpret the meaning of life through the realization of the purpose God has set for mankind. Man, as much as he is in this direction, becomes meaningful in his life, and will be able to approach or reach his predestined prosperity (Ibid, pp. 196-7).

Neoteismality is related to abstract features that are neither supernatural nor physical. In this perspective, emphasis is placed on the inherent values in the meaning of life. The naturalistic approach also considers the particular method of individuals in life based on the materiality of the whole being, for the meaning of life. In this conception, it may accept the meaningfulness of life with God or supernatural, but does not necessitate this condition for meaningful life. The naturalistic approach, based on its principles, can be individual or rationalism. Individual naturalism means meaning, depending on the psychological states of individuals such as goals and aspirations. Rationalism naturalism also focuses on some aspects of natural life for meaningfulness, but acceptance of these cases is not merely due to our positive attitude (Ibid, pp. 203).

## **3. LIFESTYLE**

Style is the style and method of doing something, the type of conception and individuality that is presented in verbs and personal tastes, the particular attitude and taste of the person who represents the way of life, and the individual or individual behavior or habit (Mahdavi Kani, 2007).

Lifestyle: "A way of life, person, group or culture as well as a particular way of life of a person or group." Also, "lifestyle or lifestyle that reflects the attitudes and values of an individual or group," as well as "habits, attitudes, tastes, moral standards, etc., which together form the lifestyle of a person or group." As the definition of "lifestyle" comes from (Mahdavi Kani, 2007).

The equivalent of this term in the Islamic culture is "Sire". Lifestyle is based on beliefs and values. In other words, the foundation of Islamic lifestyle, in addition to the beliefs that include the spirit of monotheism in all aspects of life, includes moral and moral values. Therefore, the lifestyle refers to the behaviors arising from the education, insights and tendencies in general rather than their individual. Imam Sajjad (as) is also trying to present a kind of lifestyle that can be called "religious life style" in the prayers of the worshiper (Twain Al-Sahifa al-Sajjadiyya). For this reason, the purpose of the lifestyle in Darwinism is the behavioral patterns of the believers in this school in different areas of life.

### **The impact of Darwinism on the meaning of life**

The philosophers and theologians in the past, by explaining the divine creation, argued for the purpose of being created in creation, and man must determine his lifestyle with the focus of divine assignments for the perfection which is the true meaning of his life. So the meaning of life has a discovery approach.

Darwinism places the metaphysical and mystical beliefs on the sidelines, because it believes that if things are created by the will of God in the eternal will, it is necessary that it be created immediately because God does not need to develop gradually. The will of God is absolute, permissible, and non-conditional, and the absolute, unconditional and unconditional determination of the will is that it creates whatever it desires, without a moment, distance or reflection. Therefore, if the world and its creatures are created by divine will and providence, it is necessary for the world to be in the first and foremost in any form and in any situation which must eventually exist, and move towards a specific goal, while According to the principle of the Transformation of the world, there is a gradual existence and the existence has become in the present form over time.

Therefore, there is a contradiction between the creation and the principle of transforming, and by admitting evolution in the universe, it is necessary to abandon the belief in having the

Creator, since natural causes for explaining and justifying creation are sufficient and need not be created.

On the other hand, creature existence is one of the proofs of the endless creation. The existence of a creature with such an organization, its order and its specific organism for the purpose of the predetermined purpose. Now, if the creation of being and the creatures gradually took place over hundreds of millions of years, happened accidentally, and moved towards an unknown purpose, it can not be considered endogenous because all the changes, environmental or genetic mutations are random; In Darwinism, an accident has played an important and influential role in the creation of existing creatures. Although accident is not enough for the creation of objects, its effective role in the evolution theory is undeniable. For example, the earth's crust - the place for the creation of living things - was randomly created, like an explosion, and then moved by the influence of the sun's gravity upon its placement. Then the conditions of life were provided due to its close proximity to the sun, and cellular life has begun. In the same way, something happens after another to the whole universe, without any previous design (Morteza Motahhari, 1982, 74).

Darwinism has two specific consequences in anthropology. First, the threat to human ascension to other beings is a threat to the soul's insinuation of man by negating its creation. When man comes from animals and the laws governing his life are the same as the natural laws of other beings. Why should man be superior? Why should he believe that this being has an eternal life among other beings and will continue to live after death in another world? Freud (1856-1939).

Declared that with the advancement of science in three stages, man has come to his own true: the discovery of Copernicus that the earth is not the center of the universe. Darwin's discovery that humans are like other animals and animals. And his discovery of the extent of human influence on unknown, uncontrollable, and sometimes uncontrollable forces (Rach: Larsen, Character Psychology, 1, 90).

By promoting more and more people's belief in human beings in scientific and non-scientific circles, acceptance of human dignity and sanctity was undermined and the concept of function was replaced instead. Human beings see themselves and others as devices, consisting of biological, psychological and social functions that interact with each other. The sense of human dignity and value is based on the functions that exist in the society, not on the knowledge that humanity is an intrinsic sanctity and that man has been chosen as the creature of Ashraf (Gabriel Marcel, 1996, 22-27).

Marcel uses an example of an underground train pickup to clarify this meaning. In the world of ticket sales, everything has been hand in hand so that he will be treated with what he does and with the function he has. When a judgment is given, man is the same as he does and its value is equal to his work, the human being's meaning is extinct (Haman).

The effects and outcomes of such thinking on human dignity are that everything is measured with material profit and loss. The conflict over the use and profit of nature is widespread and many books are written to achieve these material goals. Seeking more power and wealth and, under any circumstances, to survive and become social norms to achieve material pleasures of warfare. Under the influence of this kind of thought and culture, the possibility and capacity for love, sacrifice, and self-sacrifice can be achieved, and the acquisition of the benefits and pleasures of affairs is everywhere. Individual interests are prioritized and collective interests mean that they include individual interests. In such a society, humankind will be the least harmed to despair and humiliation, suicide will be a sensible response to the pressures of life and community, a person who has not succeeded in gaining wealth and power or restoring his social function has no meaning and will not be respected in society.

The meaning of life in Darwinism According to the Aingara naturalism approach means life, because Darwinism emphasizes the discovered facts in the universe and sees its achievements in natural science in reality and in the objectivity of the universe, which, while accepting the real and objective meaning of life, the role of man Meaningfully meaning, so it can be said that the meaning of life in Darwinian school is fake-discovery.

The view of counterfeiting in relation to the meaning of life believes that life has no objective meaning independent of mankind, and it is a human that makes sense to it and makes it meaning in accordance with its own will. Contrary to the viewpoint of counterfeiting, this view, while accepting the reality and the values that created it, also perceives the will of man and is in balance between the ends and defines both in meaningful life (Ellis, 2011, p.2).

Darwinism considers the word of God as personal and subjective, and believes that useful life has been directed toward goals beyond individual constraints (Levy, 2005, pp. 178-179).

In Darwinian's view, the protection of life and the attempt to continue to increase those components that have created it in its present form (Darwin, 2000, 20-30 and Darwin, ch, 1859), therefore, can not and should not obliterate these facts. Rather, using reality based on it, it must be applied to the meaning of life.

Another point that is important in the semantics of life based on Darwinism is morality. Morality derived from human desires; morality in Darwinism has the characteristics and

principles of natural evolution and based on it, it explains ethical values. Ethics in this school, like human evolution, is the product of natural selection (Mahmood Behzad, 2008, 203).

It is worthwhile to help human beings in the struggle for survival and to sustain him; it is the basis of the emergence of the moral traits of social instinct. These instincts are very complex, and in post animals, they create special tendencies for certain actions, in excellent animals, animals that have social instincts, enjoy pleasure in coexistence, make each other aware of danger, defend each other they help and help each other. These instincts do not extend to all types of people, but only to those who have a collective life. These instincts are very useful for the type, so they are more likely to be gained through natural selection. (The same) The following features can be cited for ethics in the school of Darwinism:

1. Ethics is relative; there is no stable and distinct value and value, but according to the values of value and value, it will be different; good and bad will be imposed on man according to social necessities. Committing to ethical relativity means denouncing Abouzar's admiration for their biological times. Abouzar was at that time considered ethical and anti-morality; maybe at different times, Abouzar, with all its characteristics, is anti-morality and morality. Moral relativity and the absence of a certain criterion cause doubts in all moral details, for example, it can not be argued that truthfulness and clarity of accent are always worthwhile and good, because in situations where the flattery and lying can be consolidated their position is the correct behavior of lying and truthfulness Is incorrect. Of course, the diagnosis of what is in the long run is in the interest of mankind is not an easy task. In general, the relativity of morality means that values are relative, that is, at different times and environments and in distinct conditions.

2. In the school of Darwinism, the virtues always exist and all that is not worthy of it is not worthy of it, or it is not as desirable as it is necessary, so what always comes next is better than it was before. . On this basis, Darwinian morals make two terms "reactionary" and "progressive", and attributes it to various social and political groups. The reactionaries are those who are paying attention to the past. The past will end up and live up to it, while the forerunners will win the present and the ones who will be victorious under the law of evolution, and, of course, are more appropriate and useful. Similarly, the evolutionists refuse to condemn the thought or behavior to which they oppose, rather than pointing out the weaknesses and possible weaknesses of that thought and behavior, only to say "It's time past." Or belonging to the past fourteen centuries, and in the evolutionary ethics of this self is a solid ground (Abdolkarim Soroush, 1379, 146).

- 3.

## THE IMPACT OF DARWINISM ON LIFESTYLE

The meaning of life in Darwinism is interpreted on the basis of the reality of being and the will of man with relativity in morality. Now, one has to see the impact of this meaning on the lifestyle of mankind.

In the metaphorical sense of life, human beings have fixed values in life, and may pass their lives or their own to preserve these values, and give others priority; those who are worthy of the same value, and war is only justifiable in defense. But in the naturalistic sense of Darwinian life, which is the natural choice and survival of the fittest, it is a struggle for survival; these behaviors are frivolous and unreasonable. In this view, every struggle and war that will lead to the survival of the fittest will be favorable and memorable.

The world has no place for weakness, and they must either serve the powers or be condemned to death, the struggle and war will never be eliminated from human life, and it can be argued that beings need a struggle forever for survival.

For this reason, the true style of life is to make as much as possible tools for winning the war, tools that intimidate or completely destroy the other side, or bring war to other lands to cause the least harm. Harming and hijacking others is not only not denied, but in some cases, like global population control....it is also useful.

And since humans do not have the same values, and some have some preference and struggle, it is determined which human beings are worthy of it and those who were killed were right to go; the cost For disabled people or those suffering from inherited illnesses, people with disabilities and others. . . . It is also incorrect, because in this sense of life there is no place preventing the progress of others, they are condemned to technology, and in the Darwinian way of life, they spend only on any financial and human costs, and when they are immoral and incorrect. Philosophy of Power is also the origin of this view and thinking.

One of the other effects of this view on lifestyle is the acceptance and acceptance of the difference in races and the superiority of some on other races, whose fanatic and extremist form is fascist. Darwin himself has talked about the difference between races. But how human progress has been made and why some tribes are still in a state of savagery and others are in a state of complete civility, it is a question that Darwin seems to be complicated (Mahmoud Behzad, 1951, 193).

What is clear is that genetic variations that affect behavior are likely to be released soon. Creatures that are thinking of their own children will leave their generations more sophisticated than the creatures that they are suppressing. The younger generation who is being cared for inherits the genes, and they take care of their children according to the training

they have seen, indirectly or indirectly. Similarly, children with parental care have a better chance of survival than children who have not enjoyed such an advantage. Parental care and the child's love for them, through natural selection, are part of human nature. (Darwin, 1968, 115) What is controversial in this controversy is how the desire for friendship is transmitted through genes. Any behavior that is not in the interest of the subject is not controlled by the genes. Therefore, self-sacrifice will not be a hereditary feature unless it is in the interest of those who are genetically related to the person.

From here, the discussion of race and adventure in lifestyle is formed. Self-sacrifice is so meaningful and useful that it is formed in the race of a person and is related to genetic transfer. Individuals of the same race are similar in genes and with the help of individuals; the individual genes that are sacrificed are also presented. However, when a race is transformed into a nation that is not merely composed of close relatives, it is difficult to transfer genes by sacrifice and genealogy through genetics. And the result of sacrifice in such societies is contrary to natural selection and causes the extinction of generations.

According to Darwinism, races, more than other human groupings, are associated with natural selection, individuals are vehicles of genes, and nations and races only flourish so that they can develop the ground that their members have grown up and have generations of them. Even advanced technological civilizations will not be left unless they encourage their children to raise their children sufficiently (Roger Trick, 2003, 99).

They compete with morality for reserves, and morality can hold back reserves. According to Darwin, a member of a race who desires to devote himself to self-sacrifice does not leave a generation left to inherit his original nature (Loren Eiseley, 1958, p. 130). Therefore, in a lifestyle based on Natural selection can be fought against ethics.

Evolution comes from the natural selection path through individuals who have the highest degree of loyalty in lifestyle to the principles of Darwinism. The most clever and best-defended societies succeeded in keeping most of their children alive and growing (the same). This affects the race, because races whose people have such a function are superior to other races. Darwin explicitly said:

"If we look at the world not so distantly, then we will have eliminated the racial segregation (Francis Darwin, 1887, 316).

The philosopher Herbert Spencer, who founded his idea on the basis of evolution, believed that everything, including human nature and human society, was constantly improving (Roger Trike, 2003, p. 95). For example, he said: "Sufell creatures of a kind to the law has been upgraded to make sure that the existing superiority of the superiority and the existence of the

longer it is. Adhering to this law, not only for the continuation of life, but also for the increasing happiness, is still needed (Herbert Spencer, 1907, 170).

Some Davis believes that the success of Darwinism affecting the lifestyle is based on the profitable use of those who set the foundation of science as a new source of power in the western civilization (Rick: Merrill Wayne Davis, 2006).

In the Darwinian system, improving and empowering, one needs the support of asbestos from each other and their further proliferation. A country that is rich in culture but has a negative birth rate. So there are two ways in life style. Encourage early adopters to give birth. Second, reduce non-homosexual people at different times when they have the least harm and cost to themselves.

Adolf Hitler believes in Racial Logic in his book "The Battle", according to rational logic, "If we do not respect the law of nature and impose our will not to force others to be stronger, then the day will come when wild animals will regain us, and then insects They will eat animals and there will be nothing left on the earth except microbes. It means the emergence of human beings based on the struggle for survival and in the shadow of bloodthirsty, warfare and competition, and then it is necessary to maintain this lifestyle for self-protection. By virtue of the survival struggle of a more appropriate class, it will always be renewed, and the law of natural selection and the survival of the fittest justify this continuous struggle (Rok: Abdolkarim Soroush, Knowledge and Value, 1979, 30-31).

This style of life eliminates a place for sacrifice and sacrifice for the weak tribes. Rather, according to perceptions that evolved from theory, there is a serious challenge between non-racial sacrifices and survival. Biological succession prompts people to seek, in their lives, the good and the good of their race and nation, and to destroy everything that prevents the prosperity, advancement and survival of this race as much as possible.

In other words, it can be said that breeders, instead of allowing the nature of their work, decided to personally handcuff and modify it (John Cartwright, 1999, p. 399). On this basis, Nietzsche believed that in this struggle, which is called life, what is necessary is ability, not goodness, pride, not humility, tactic, not altruism, equality and democracy, contrary to the principle of natural selection, And the goal is to develop geniuses, not masses of people, and what determines the difference and determines destinies is power, not justice (Rack: Wheel Durant, 2008, 354 and Cartwright, 1999, 385).

## RESULT

The meaning and lifestyle are two-way communication, and in no way can they be separated from each other. From the perspective of Darwinism, the meaning of life is based on evolutionary principles, especially natural selection. Lifestyle is also synchronized with the same meaning. Policies are in the direction of overtaking others to maintain excellence because superiority ensures more survival and continuity. In this sense of life, ethics must be relative to function in different positions and to change in a different period of ethics and anti-morality. The lifestyle that is meant in this sense is more selfish and limited to attempting to acquire, mental needs are met only through material arrangements, and words such as sacrifice and sacrifice are slogans that sweep away the naive people into the hands of the government.

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