

Review of the Ultimate Goal of Human and its Obstacles in the Holy Quran based on Mulla Sadra's Perspective

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Abstract

Based on Sadraei's Hikmah (rationale), the human being is a traveler whose destination and the Almighty God sets the path of perfection, and he has granted him the facilities, talent, will, and option to pass through the path of perfection and prosperity by his good choice and will, and reach the happiness and closeness to God. Alternatively, he can step on the path of mischief and misguidance by his bad choice. The role of a human is a dynamic and moving essence that is moving from the potential to the action, and every action of him intensifies his inner essence, and he passes through a path and reaches perfection. Now, this perfection and intensification can be either in the way of becoming angelical or satanic or becoming wild or predatory. Therefore, perfection is inevitable for different sensual forms. The man needs to step on the path of closeness to God by developing his talents and becoming angelical. Therefore, the man is initially generic with the individuals being its types, but ultimately, he is a kind with different creatures.

Keywords: Human being, soul perfection, essence movement, angelical, predatory, brutal, satanic.

INTRODUCTION

The late Akhund states that the human soul has hierarchies whose inferior state is the material and physical, and the supreme state is spiritual. Furthermore, its intermediate state is purgatory. Thus, man has an intensive journey between the material and divine worlds. "فالانسان صراطٌ ممدود بين العالمين" (for the man, there is a long way between the two worlds). (Mulla Sadra, 2003, p. 311). He considers the soul as the link between the material and divine worlds. So, man is composed of two states: One is the physical body, and the other is the divine soul. The soul is simple, but the body is intricate.

It should be said that the human body is a capable essence created by the Almighty God for promotion and closeness to Him due to his intrinsic talent and perfection. Just as a pack animal is a means of bringing a rider to his destination, and only riding it and grazing it, without using it to reach the destination, is

serving that animal, the human body is also a means for the perfection of the human soul (Mulla Sadra, 2011, p. 332). The survival of the body itself requires three faculties: 1- The faculty of knowledge that detects the mundane interests and corruptions, 2- The faculty of anger that removes harmful things from the body, and 3- The faculty of lust that attracts beneficial affairs (Mulla Sadra, 1984, Vol.6, p. 283).

Therefore, it can be said that man possesses three important faculties: One is in the thoughts, and the other two are in the actions. Moreover, for training these three faculties, God Almighty has sent guidance to man. If a man moves in the path of divine guidance, he will become angelical and reach moderation in the action dimension. Moreover, if he deviates from the divine path, he would become satanic in the dimension of the thoughts, and with the excess in lust, he would become brutal in the

dimension of action and predatory with the excess in anger.

Moreover, it would be conceived in the angelic image, so when he changes from what is right, he is more deserving of it than ascending to the supreme ranks. So he comes out of the human image and misses the angelic image, so he earns by her actions either a satanic image, or become brutal, or predatory, so he remains in the blaze of fire, not ascending to the degrees of heaven. (Mulla Sadra, 2003, p. 311).

The sensual journey of the man is endless since he has an abstract soul that, after leaving the body, travels through the abstract worlds with no limits and no end. Furthermore, that is the fate of all human beings descended on the earth so that they can re-ascend by the divine string and pass the path of perfection.

In the philosophical teachings, the coming of man to the natural world is defined by the Arc of Descent, and the same arc defines his journey of perfection to the closeness of God and eternity. Furthermore, both arcs (Arc of Descent and Arc of Ascent) can be seen in the Holy Quran.

Ma'ad (the hereafter) has two meanings. One is philosophical, and the other is religious.

Philosophically, the creatures' descent from being wise to monstrosity is called the Arc of Descent, and their promotion and perfection are called the Arc of Ascent. Therefore, the philosophical Ma'ad means the creatures' return after their descent from the world of material to the world of wisdom. In the Arc of Ascent, the natural creatures' movement starts with the simple elements, then becomes intricate, and they make up the concrete objects and the mines. They move up further, become plants, and continue their movement until they reach the animal souls and become humans and wisdom-owning creatures.

Among the types formed with the Arc of Ascent, the type of some creatures remain, but their personality is removed. However, among these types, the noblest and the most perfect is the man, since he has an abstract soul whose type and personality remain. Thus, God's grace is initiated with the elements until it reaches the human soul, with the man being preset eternally in terms of both the type and the personality (Mulla Sadra, 2002, p. 277).

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The Almighty God considers the phases of human perfection to be three: One is the Allamiyah (knowledge), the second is the Sheiah (reifying), and the third is Einiyah (objectivity).

The first phase (Allamiyah) can be seen in the Verse "قَدْ خَلَقْتُكَ مِنْ قَبْلِ وَلَمْ تَكْ شَيْئاً" (indeed, I created you before the time when you were not a thing) (Maryam, 9), and only the Allamiyah being of the man exists before creation and in the divine knowledge.

Second rank: Degradation from the Allamiyah rank and stage of existence to the stage of objectification, i.e., whatever the object, however, the object is not notable.

"هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئاً مَذْكُوراً" (Indeed, there came upon the human a period when he was an unremembered thing" (Al-Insan, 1), which is a sign of relegation from the Allamiyah to the Sheiyah rank. However, he is not a notable object, i.e., in the form of food particles turned into sperm.

Thord phased is the Einiyah in which the man is objectified in the real world. The verse "لَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِنْ طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً لَحْمًا ثُمَّ أَشْأْنَاهُ خُلُقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ" (Then We created of the drop, a clot (of congealed blood) and We created the clot into bitesize tissue, then We created the bitesize tissue into bones, then We clothed the bones with flesh, and then produced it the other creation. Blessed is Allah, the Best of creators) (AL-Mumenoona, 14) denotes this meaning (Javadi Amoli, 2009, Vol.2, p. 84).

The Arc of Descent in the universe has also been initiated with wisdom and is continued to the soul, generic form, and physical form, which are all simple. Then, in the Arc of Ascent, it is initiated with the elements and continues to the minerals, plants, animals, and human beings. The human being is the link between the mundane world to the world of divinity and wisdom. Philosophically, man can advance to the Mostafad (interpretive) wisdom in his journey. However, in mystical terms, his journey is endless, and the journey to the attributes and Names is begun. Thus, it can be said that in the Arc of Ascent, all creatures are moving toward Allah, but since the human soul is an abstract, heavenly, and eternal reality, his journey and existential goal are also boundless.

1. Initiation of Human Objectification:

Unlike the Peripatetic School, Mulla Sadra does not consider the human reality in such a way that after the boy's completion at the age of 4 months, a soul is added to the body, and the human being becomes a creature. Nevertheless, he believes that the objectification of the man is initiated at the same phase of being a sperm and an object, i.e., when he was not a mentionable object. Then, the sperm turns into a clot (of congealed blood), it finds a complete form, and the complete form covers the incomplete One, and in fact, it is the man who is now in the form of sperm or clot or Madhgeh (flesh), which is the same as Jismaniyah al-Hoduth (physical occurrence). Man is in the form of minerals at first. Then he turns into the plants, and after that, he becomes an animal, to be finally turned into a man (Mulla Sadra, 1981, Vol.7, p. 198; Mulla Sadra, 2002, p. 419).

This process occurs with the movement occurring in the essence of the object, i.e., first, he was in the form of minerals, then he became more delicate and turned into plants, and since he is more delicate, he is closer to the abstraction. Thus, the plant phase is more delicate than the mineral phase, and the animal phase is more delicate than the plant phase and is more complete and abstract; after the animal phase, he reaches the human phase, which is more complete and abstract. Therefore, man has reached from a mineral phase to a human phase.

2. The Ultimate Goal of the Human Being:

The late Mulla Sadra defines the ultimate goal of the human being based on the universe, i.e., the man initially enters the natural world with his physical body, and his soul is physical at first since it belongs to the body and this belonging to the body is natural and intrinsic because it is through this belonging that he should acquire the inherent and essential perfection to return to the world of permanency and actuality. Therefore, the man, in the changing natural and material world, is accompanied by the material and elemental body; in other words, he is accompanied by the body he makes. Sometimes, he considers the

ultimate existential goal of the man to be the Mostafad wisdom (Mulla Sadra, 2002, p.267; Mulla Sadra, 2002, p.146), and sometimes to be the perception of abstract intellectual forms (Fayaz Lahiji, 2007, p.429). Furthermore, on some other occasions, following the mystics, he considers man's ultimate goal to be reaching the world of God's Names and Attributes (Mulla Sadra, 2002, p.406).

To achieve this goal, the Almighty God has granted the man all conditions needed for perfection, i.e., he has given the man some facilities, talents, and means and determined the goal, and he should advance towards the goal determined for him based on his own choice.

3. Means to Reach Perfection and Ultimate Goal of Human:

وَاللّٰهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ (Allah brought you out of your mothers' wombs, and gave you hearing, sight, and hearts, in order that you be thankful) (Al-Nahl, 78).

This holy verse points out that God has provided the means of perception and knowledge to the man at the beginning of his creation, and one of the most important benefits of closeness to God is human knowledge and perception. In other words, the position and dignity of a person are as much as a person's perception. The higher his perception, the higher his position will be. Therefore, the Almighty God has placed the distinction between humans and animals in the special perceptive powers of humans, which is wisdom and wisdom specific to the human species, and animals do not benefit from it.

3-1- Theoretical and Practical Reason:

Man has a rational truth, and this rational truth has two faces; One is upwards and receives the scientific forms, which is called "Aqelah" or "theoretical wisdom," and one is downwards, and it is the body, which is called "practical wisdom." The theoretical faculty is to understand the truth and falsity of things and obligatory, possible, and forbidden things, and its role is like the legislative power that establishes laws, and the power of practice is to distinguish the good and the bad and to understand good, bad and permissible actions. Furthermore, its role is the same as the executive power that implements the laws

established in the legislative branch (Mulla Sadra, 2010, p. 299-302).

The heavenly world influences the theoretical wisdom facing upward, and the practical wisdom is downward. Furthermore, the subject is in the body. Of course, it should not be thought that because theoretical wisdom is passive, its dignity is lower than practical wisdom, which is actual, because although the theoretical reason is passive, we should know what it means to be influenced. Furthermore, what is effective practical wisdom?

Theoretical reason is influenced by the heavenly world, while practical reason is active in the body and the material world. Since the dignity of the heavenly world is superior to the material world, the dignity of theoretical wisdom is higher than practical wisdom.

It should be known that the dignity of theoretical wisdom is to understand generalities, and the dignity of practical wisdom is to implement them; Of course, practical wisdom also does perceptive work, although not in a general way. Nevertheless, generalities are only understood by theoretical wisdom.

Practical wisdom does three things: it is compared with lust and anger, i.e., practical wisdom has a relationship with the powers of lust and anger. Furthermore, the work of practical wisdom is moderation of the use of these powers, which is called the position of justice. The second task of practical wisdom is to coordinate with the power of imagination, and it performs some recognitions in the treasures of the face in the inner sense, and the forms of sources and inventions are inferred, or it provides the basis for an analogy for reasoning. The third practical reason is that it takes information from theoretical wisdom and recognizes which is good and which is bad, which are called *Mashhurah* (popular) and *Maqbulah* (accepted) opinions, such as that justice is good and should be followed, and injustice is bad and should be avoided. The general opinion is recognized by theoretical wisdom because it is impossible to act; practical wisdom divides the general into parts and acts on that command. Therefore, practical

wisdom is the servant of theoretical wisdom (Mulla Sadra, 2002, p. 293).

The late Sadrul Muta'allehin says: "Wisdom" is both creation and knowledge, i.e., a wise person is someone who thinks correctly and regularly and based on principles, that is, in understanding the material, he understands well and systematically, and his understanding is not scattered, so a "wise man" is both perceptive and well-comprehensive, and he understands systematically and based on principles. Moreover, another meaning of wisdom is "science," whether theoretical or practical. Exaggeration in wisdom is pleasant, but it is not frowned upon in practical wisdom. Mulla Sadra's other definition of wisdom is knowledge of the self. According to Mulla Sadra, knowledge of the self is one of the two basic pillars of the structure of wisdom. "ان الحكمه التي هي معرفه ذات الحق الاول و مرتبه وجود ... و معرفه النفس و قواها مراتبها" (The wisdom that is the knowledge of the first truth and the order of existence ... and the knowledge of the soul and its strengths and its ranks). (Mulasadra, 2008, p. 7) due to the effective role of the self in the knowledge of the facts, the soul is, in fact, the basic source of knowledge. Also, according to Mulla Sadra, the source of God's knowledge is knowledge of the soul. "من عرف نفسه فقد عرف ربه" (The One who knows his 'self' will know his God) (Mulla Sadra, 2001, p. 432). Without knowledge of the self, knowledge of God cannot be achieved. Therefore, knowledge of truths is also not possible without knowledge of the self. (Mulasadra, 2001, p.11).

Mullah Sadra considers true wisdom to be the same as the wisdom of the Qur'an, whose teaching is one of the goals of the prophets, and the Holy Qur'an considers it to be "*Khair Kathirah*" (great good) (Mulla Sadra, 2008, p.8) and has referred to it as the word "*Tayyebah*" (the good) that although its roots are hidden, its effects and results can be seen in the behavior of a wise person. "أَلَمْ تَرَ كَيْفَ صَرَّبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ" (Have you not seen how Allah sets forth a parable that a good deed is like a good tree, its roots are firm and its branches are in the heaven) (Ibrahim, 24).

A point that needs to be known is that, based on the principles of Sadraei Hikmah, a human

being is initially separated from his knowledge and his actions, or his knowledge and his power, i.e., a person can become aware of something and know its goodness and the rightness of doing it becomes clear to him; but he may not do it. Thus, at the beginning of the work, there is a gap between science and action or science and power; however, over time and at higher levels of existence, the man reaches a point where his knowledge and power become one, i.e., as soon as he knows it, he does it, or when he gains knowledge about its harms, he leaves it. In other words, his knowledge turns into power, like the people of heaven on the Day of Judgment, who imagine the blessing of heaven, and the blessing is realized for them. However, in this world, for perfected people and divine saints, this matter is realized, and human knowledge and power become one, and with the permission of God, they do divine works: “و اما النظرى فله حاجة اليه و الى العلمى ابتداءً لا دائماً، بلى قد يكتفى بذاتهها هنا كما فى النشأة الآخرة، ان كان الانسان من صنف الاعالى و المقربين (As for theoretical wisdom, there is a need for it and the scholar, to begin with, but not always. Rather, it may suffice here as in the afterlife if the person is of the high and close-to-God position) (Mulla Sadra, 2002, p.293).

Man does not need a body for theoretical wisdom. Nevertheless, for practical wisdom, he needs a body, except in two cases; One is in the “evil eye” or the so-called “jinxing someone,” which is the work of the practical wisdom and the practice type. However, practical wisdom does not need a body. Furthermore, the other is in the miracles in which the soul, which has become strong, takes possession of the natural world with God's permission. It is about the saints who have connected to the heavenly world.

3-1-1- Levels of Theoretical and Practical Wisdom:

Both theoretical and practical wisdom has four levels, which are: Hayolaei (potential) wisdom, Bil Malekeh (reasoning) wisdom, Bil Fe'al (actual) wisdom, and Mostafad wisdom. Moreover, the levels of practical wisdom are Tajalliyah (manifestation), Takhalliyah (emptying), Tahalliyah (embellishment), and Fana'a (annihilation).

3-1-1-1- Levels of Theoretical Wisdom:

a) Hayolaei (potential) Wisdom:

Mulla Sadra says: “The human soul, at the beginning of creation, naturally has the talent and understanding of intellectual meanings and the readiness to actualize. However, it lacks obvious and theoretical reasons; i.e., the soul is pure talent and lacks any intellectual form; this level is called Hayolaei wisdom” (Mulla Sadra, 1976, p.309).

b) Bil Malikah Wisdom:

It is a phase of soul ego that has passed from the Hayolaei and potential wisdom and has come out of pure ability and talent; and by receiving the self-evident concepts over time, and as a result of entering many sensations in mind, it is ready to learn the theoretical concepts through thinking.

c) Bil Fe'al Wisdom:

Bil Fe'al wisdom is the level of rationalization of acquired ideas and information. At this time, when a person has reached the rank and level of Bil Fe'al wisdom, his condition and the quality of attaining theoretical perfections in his soul are the same as the condition and quality of achieving primary perfections, in the sense that the achievement of both states is a matter for the soul through necessity, without the need for acquisition and reflection, because just as the attainment of primary perfections for the soul at the beginning, which only has potential wisdom, is a necessary matter without the application of thought and intellect. Also, attaining theoretical perfections for the soul at the level of actual intellect is necessary, without the need for thinking. Rather, all issues, including acknowledgments and perceptions, are present and evident in his soul at this position and level. Therefore, based on the completion, the level of human perfection is unique in three stages: one is the perfection of the self, the other is the likely talent for achieving perfection, and the other is the unlikely talent (Mulla Sadra, 2001, Vol.1, p.345; Mulla Sadra, 2010, p.306-307).

Mulla Sadra believes that the scientific perfection of the human soul is possible through reasoning and the union of reason and the reasonable. (Mulla Sadra, 1981, Vol. 3, p.312); That is, just as the acquisition of natural physical forms in the substance leads to the transformation of its essence, and its perfection goes from the level of imperfection to perfection, the acquisition of intellectual forms also elevates the soul from the level of

potential wisdom to the level of actual wisdom (Mulla Sadra, 2001, Vol.1, p.319-321).

d) Mostafad Wisdom:

Practical wisdom is the same as actual wisdom when it can observe all the rationals and scientific forms by connecting to the active principle in its essence. Actual wisdom is the acquisition and presence of all the reasons in the essence of the wisdom, the actual acquisition and presence, and the practical wisdom, observing all reasonable things, are active like reason.

In many verses of the Holy Quran, it is stated that knowledge is given to the prophets and to the people through the angel and his inspiration; “عَلَّمَهُ شَدِيدُ الْقُوَى” (taught by One who is Stern in power) (An-Najm, 5) “قَالَ تَبَآئِي” (He replied: 'I was told of it by the Knower, the Aware) (Tahrim, 3) (Mulla Sadra, 1981, vol. 9, p.140-143) Sadr al-Mutallahin emphasizes that man acquires such knowledge after the annihilation of his self and survival of the truth, and getting immersed in the observation of the divine essence, and sees things as they are on the outside (Ibid, Vol.2, p.359). In other words, after the total of the soul to the Supreme Source, he observes the truth of the things (ibid, Vol. 1, p.359-360). Therefore, the soul, in its perfection course, when it reaches the status of wisdom, has nothing to do with the material, and it becomes susceptible to union with the active intellect, and from then on, with divine approval, divine guidance, and the afterlife journey, it remains with divine survival (Ibid, Vol.8, p.395-396; Ibid, 1976, p.263).

Therefore, the bliss and true perfection of the soul is reaching rationality and becoming the subject to the heavenly forms (Ibid, 1976, p.362).

During the connection of the soul with the active wisdom, the veil and the barrier of the body are removed from him, and he is prepared to accept the eternal grace and permanent connection with the active wisdom. In short, the essence of the soul attains the perfection of the essence and what is superior to the essence through theoretical wisdom (ibid, 1976, p.261), and the essence of the soul is nothing but the essence of truth and knowledge and the opinion of the wise creator and reaching him.

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As the Almighty God says: “سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ” (وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ) (We will show them Our signs in all the horizons and themselves until it is clear to them that it is the truth. Is it not sufficient that your Lord is witness over everything?) (Fussilat, 53) (ibid, 1984, p.273).

In the Holy Qur'an, God, the Highest, has commissioned the Greatest Creature to receive this form of intellectual perfection and says: “قُلْ رَبِّ زِدْنِي عِلْمًا” (but say: 'Lord, increase me in knowledge) (Taha, 114) (Sadraei Hikmah, No.2, 2018, p.177).

3-1-1-2- Levels of Practical Wisdom:

Mulla Sadra also divides the levels of practical wisdom into four categories based on perfection through intellectual actions, which are as follows:

a) Tajalliyah: The first stage is the embellishment of the appearance of the soul or leaving this world to seek the perfections of the hereafter, which is possible through using the divine vows and following the Prophetic laws such as prayer, fasting, Hajj, and performing other duties and obligations and avoiding taboos and prohibitions.

b) Takhalliyah: The second step is to purify the inner self and the heart from the evil possessions and prohibited and worldly morals and qualities that cause the darkness of the heart, such as arrogance, envy, greed, etc.

c) Tahalliyah: the third stage is the enlightenment (illumination) of the heart with the light of scientific forms and desirable qualities, the purification of the Natiqah (conscious) soul with holy images, such as humility, trust, self-sacrifice, etc., at this stage, the doors of the heavenly world open for him and he observes the unseen things in imaginative perceptions.

d) Fana'a: The fourth level is annihilating the soul from its essence and absorption in the divine essence and attributes and using the inner eye exclusively to observe his truth and manifestations (Mulla Sadra, 2001, Vol.1, p.348; Ibid, 2010, p.309). He observes secret truths and unseen lights. Intellectual truths and divine lights are sometimes revealed and hidden in this position. This position of annihilation and obliteration is the ultimate journey of the first journey of the seeker, and

if he does not remain in annihilation and obliteration, but after the obliteration, he refers to consciousness, his patience brings creation and truth together and becomes comprehensive between both. As the Holy Verse informs about the status of Prophet Muhammad (PBUH): “أَلَمْ تَنْشُرْ لَكَ صَدْرَكَ” (Have We not expanded your chest for you (Prophet Muhammad))(Al-Inshirah, Verses 1-4). With this credit, the seeker observes the truth in everything: “فهو بالحق يرى كل شيء و يسمع و يذوق و يشم و يجد طعم الحق و رائحة الطيبه فى كل شيء، لا على وجه و جب الكثره و التجسم” (He, with truth, sees, hears, tastes, smells, and finds everything, and finds the taste of truth and the good smell in everything, not in the face of the necessity of abundance and embodiment) (Mulla Sadra, 1976, p.277-278) (Alavifar, 2018, p.178).

Wisdom in this image is not the final fruit of the soul's existence, but rather the tree itself, the fruit of which is meeting the Almighty Lord; That is, it is the ultimate end of man:

فالعالم بمنزله شجره، ثمرتها الانسان، و الانسان كشجره
ثمرتها العقل النظرى (The world is like a tree whose fruit is man, and man is like a tree whose fruit is the theoretical wisdom). (Abdullahi, 2010, p.271; Mulla Sadra, 2013, vol. 5, p.185).

From all the discussions about theoretical and practical wisdom, it can be concluded that the difference between the Peripatetic school and Motaaliyah (transcendental) wisdom is that in the Peripatetic school, human perfection is related to science, and they rely on it until the end. However, in the Motaaliyah wisdom of the late Sadr al-Mutallahin, they rely on action and practical wisdom, consider faith and righteous action as a condition for reaching perfection, and consider action and piety to be important factors in bringing a person to high positions. The concepts should be given as self-evident so they will reach the acquired concepts later.

According to Mulla Sadra, when a person reaches the stage of Mostafad wisdom based on theoretical wisdom, he is complete, But according to practical wisdom, it has fallen into a borderless sea, which has no end. The more it advances, the less it reaches an end, and the more it is, the vaster it becomes; That is, as he becomes stronger and higher in the perfection of practical wisdom, his intuition is higher than theoretical wisdom.

Furthermore, another point is that the Peripatetic school considers the perfection of man to be the union with active wisdom. In contrast, the late Sadr al-Mutallahin considers the perfection of man to be in the intuition of intellectual truths, not in the perception of intellectual concepts. He believes that the perfection of man is in the intuition of intellectual forms and the human soul ascends with an essential movement to intuit intellectual truths, not only to understand intellectual concepts but also to achieve their intuition. Moreover, it does not happen to all humans in the course of perfection, and it is not an easy task.

In fact, according to Mulla Sadra, true bliss is in understanding abstract rational beings and achieving their objective and intuitive identities. If happiness is only sensory happiness and related to the body and bodily powers, then it is necessary to observe and achieve sensual pleasures. Likewise, the happiness of every power- including the internal and external powers - will be through the acquisition of what is suitable for him (Sajjadi, 2000, p.261; Mulla Sadra, 1981, Vol.8, p.105-106).

Mulla Sadra, in his other commentary, including: “*ففى ادراك الوجودات العقلية*” (There is a wisdom in the realization of mental existences,” asserts that it means personal perception), which is the ultimate intellectual happiness. So whoever achieves intellectual happiness knows that the active mind is the one who takes out the holy souls from power to action and from imperfection to perfection, and there is never a waiting state for it. Furthermore, perhaps a seeker of happiness has been characterized by the qualities of active intellect and has recognized it through his intuition (Rezanjad, 2018, Vol. 2, p.1141). About such a person, it can be said that he is aware of intellectual beings and attains their identities.

Mulla Sadra, after expressing the meaning that if a person is free between the choice of understanding spiritual matters and the truths of science - which is the perfection of the human soul and the cause of intellectual happiness - and the choice of physical pleasures that are transient- if a person has a generous soul and possesses reason, he prefers intellectual pleasures over sensual pleasures

specific to animals, or at least he judges the superiority and advantage of intellectual pleasures. For this reason, many people are patient in calamities and disasters to achieve spirituality. Furthermore, perhaps the pure souls in the world, to understand spirituality and achieve intellectual and spiritual pleasures, have given up their outward lives and have preferred intellectual pleasures (Mulla Sadra, 2002, p.110).

4. Principles of Human Perfection:

According to the anthropological foundations of Sadraei Hikmah, the human soul is a moving substance that, after the Arc of Descent and passing from the world of reason, soul, and form to the potential wisdom, reaches the minerals after the combination of the elements. Then it reaches the vegetable soul, the animal soul, and the human soul. The basic difference between Sadraei and Peripatetic school anthropology is that Masha believes that the human soul is transferred to the body by adjusting the body shape in the mother's womb at the age of four months, by the active wisdom, and then the human being is created. Therefore, according to the principles of Peripatetic school anthropology, a child is an active and intelligent potential human being at birth, and his soul is an abstract and incomplete essence, which remains fixed until the end, and only his symptoms change. Furthermore, perceptive human powers such as sense, imagination, and fear are all material, and only intellectual forms are abstract. Man has the merit to achieve the perception of intellectual forms, and this form of intellect, which is abstract, causes the human soul to reach perfection, which is achieved by the sensual qualities (science) of man, and man, by passing from potential wisdom to the Mostafad wisdom, finds the merit of perfection.

However, according to the principles of transcendental wisdom, the human soul is a physical substance in the beginning, which passes through the phases of mineral, plant, and animal form to reach the human phase. Therefore, at the beginning of his creation, the child is an actual animal and a potential human. Unlike the Peripatetic school, which considers the child to be an active and potentially wise person, the human soul is original material and

has the merit of being abstract, i.e., in the beginning, it is Jismaniyah al-Hoduth and Ruhaniyah al-Bagha.

The human soul, which is a moving and fluid essence, is constantly on the way to perfection; But the perfection of each object is according to its own. Therefore, the human soul is constantly becoming and intensifying. The late Mulla Sadra believes that man is at first a type under which there are people. However, over time, it becomes a material under which there are types. The interpretation of the late Akhund is based on several principles:

The first principle: Is that the truth of every object is in its form; for example, every natural type has a material and a time, and its truth is formed by its last time, like a human being who has materials and times, and his time is intellect. Moreover, if we take intelligence from man, he is no longer a man, i.e., it does not have a human face. Therefore, every object in the mind is imposed on the material and time, and on the outside, it returns to the matter and form, so a human being without reasoning is an actual animal and a potential human being, i.e., it differs from animals in that both are real. However, although man is an actual animal, he is a potential human being, unlike an animal, which is only an animal and cannot become a human being.

The second principle: is that the personality of everything depends on its being and not its symptoms. Contrary to the Peripatetic school, which considers a person to be his symptoms. The late Akhund believes that the personality of every creature is its way of being, e.g., the color of an apple changes and this change of color is among the qualities and symptoms. While the type of apple does not change, it differs.

The third principle: is that based on the principles of Sadraei Hikmah, existence can be intensified, it accepts substantial movement, and nature can be obtained from it at any level of existence. For example, human existence was once a mineral, then it became a plant, then an animal, and finally a human being. Therefore, the intensity and perfection lie in the essence of existence, and this existence accepts new forms without losing the previous forms

The fourth principle: If the human soul becomes aware of any matter, it becomes the same as the form it receives, i.e., if it is intellectual, imaginative, or sensory, because these forms are the origin of the soul and the rising of the soul is exportation to the soul, it unites with the soul, and in the light of these images, the soul is strengthened (Mulla Sadra, 2002, p.343).

According to these principles and foundations, it must be said that the human soul is, in any case moving in terms of the essence and is intensified and acquires various forms. The main issue is to determine and specify the direction of the human soul because the upward course and going to the heavenly world and traveling in it are not provided for the man (that is, traveling in the world of reason and above that, the world of God's names and attributes). If a human being, by nourishing theoretical wisdom and in the light of practical reason, takes the path of ascending to the heavens and enters the world of wisdom, and under the guidance of active wisdom or Cebraïl (A.S.), becomes angelical and owns an angelic soul, his soul is more gentle, and above the position of the heart, it reaches the position of the soul and the position of the secret and... And, it is in this case that human wisdom and actions grow and flourish in the light of the divine law and move past the position of the superior and reach the position of closeness to God. The sign of reaching this position is that a person can do extraordinary things without matter. قَالَ الَّذِي عَنْهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ (But he who knew the Book, said: 'I will bring it to you before your glance comes back to you) (An-Naml, 40).

In mysticism, this position has been interpreted as the position of "Kon" (be), and this is the bliss of the human souls; a person who has reached this point has reached the prophecy position, and the believer's soul is connected to God, like the connection of a ray to the sun. (Hassanzadeh Amoli, 2008, p.731).

The late Akhund Mulla Sadra says in the tenth section of the third chapter of the Book Nafs Asfar:

إذا خرج الطفل من جوف أمه صارت نفسه فى درجة النفوس الحيوانية إلى أوان البلوغ الصورى والشخص حينئذ حيوان بشرى بالفعل، انسان نفسانى بالقوه. ثم يصير

نفسه مدركه الاشياء بالفكر والروية مستعملة للنفس العلى و هكذا إلى أوان البلوغ المعنوى والاشد الباطنى باستحكام الملكات والاخلاق الباطنة و ذلك فى حدود الاربعين غالباً فهو فى هذه المرتبة انسان نفسانى بالفعل و انسان ملكى او شيطانى ...”بالقوه..”(Mulla Sadra, 1981, Asfar, Vol. 8, p.140)

(If the child exits from his mother's womb, his soul becomes at the level of animal souls until formal puberty, and the person at that time is a human animal, a psychological human by force. Then he becomes aware of things through thought and deliberation, used for the practical soul, and this is how the time for moral and more inward maturity comes through the mastery of faculties and inner morals, and that is within the limits of forty, for he is in this rank, in the form of an actual sensual human being, or an angelical or satanic human being, potentially.

He names the phases of the human course in the embryonic period the vegetative phase, and when he is born, he calls it the animal phase. After that, if a person uses the power of theoretical and practical wisdom and starts purifying his soul and nourishing his properties, he becomes an actual human being, which happens at the age of forty. While being an active human being, he is a potential angel or a potential devil, i.e., after reaching the position of humanity, it is possible to continue its upward path and become an angel, and it is possible to deviate from the path of righteousness and become a devil. Therefore, becoming an angel or a Satan and becoming a devil's soldier is in the hands of man himself.

The elaboration is that the theoretical power, after being completed or connected with the heavenly world, and traveling through the path of the heavenly horizons, turns into Mostafad wisdom, i.e., after purgatory abstraction, it reaches intellectual abstraction. However, if it does not reach intellectual abstraction and remains at the level of purgatory abstraction, if the desire of the soul is for lust, and he insists on this desire, the quality of brutality is formed in the soul, and the human soul, due to its attention and desire for lusts, becomes an animal. Furthermore, if the attention of the soul is towards anger and insists on this path, and the whole attention of the soul is on anger and the power of anger, the soul will gradually turn into a wild animal; And if the soul is at the

limit of the power of fear and the attention is focused on cunning and deception, it will gradually become evil. Based on the above, it can be concluded that:

First: the soul is moving in a movement of the essence.

Second: this movement is a movement of strength and perfection.

Third: The truth of every being is in his face.

Fourth: If the human soul reaches intellectual abstraction after passing through sensory and imaginative abstraction, the perfection of the soul will be towards goodness, light, and nearness to God.

Fifth: If the soul is prevented from entering the heavenly world or remains within the limits of power of fear and becomes a person of deceit, trickery, and deception, the soul becomes evil because it has reached perfection in wickedness and has gained strength.

Alternatively, it remains at the limit of the power of imagination and reaches perfection in lust so that its soul becomes an animal, or it reaches perfection in anger so that its soul becomes a beast.

Therefore, the human soul is constantly being perfected in the direction of good or the direction of evil. In the direction of good, we can refer to the holy verse “أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ” (Have We not expanded your chest for you (Prophet Muhammad))(Al-Inshirah, 1) and in the direction of evil and mischief, we can refer to the Holy verse “شَرَحَ بِالْكَفْرِ صَدْرًا” (but he who opens his chest for disbelief) (An-Nahl, 106).

As it turned out, the principles and instructions of Mulla Sadra in terms of theoretical and practical perfection are not only not different from the principles of the Qur'an, but the verses of the Holy Book have been his guide in this direction. As the Almighty God states in the divine verses: “وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا * وَتَقْوَاهَا” (by the soul and Who shaped it; and inspired it with its sin and its piety) (Ash-Shams, 7-8), so either the soul of man goes towards piety, which is his angelical aspect, or it goes towards evil, which is one of its satanic, beastly or evil attributes.

According to Mulla Sadra, the “theoretical faculty of wisdom” that focuses on the world of abstracts is the proof of all general ontological propositions; But the “practical

faculty of reason” is the aspect of the soul that faces the lower world and the body, is the only proof of practical details. The special perfection of a person is due to the development of these two practical and theoretical dimensions. Therefore, Mulla Sadra has stated in countless cases that human perfection occurs in two dimensions, theoretical and practical, and two kinds of perfection are imaginable for him: theoretical perfection and practical perfection (Mulla Sadra, 1981, Vol.8, p.130; Mulla Sadra, 1976, p.437-438; Mulla Sadra, 1984, Vol.7, p.373-374).

Mulla Sadra has depicted the ultimate perfection of man in three ways:

1- In the first stage, Mulla Sadra considers the real perfection of man to be exclusive to the development of theoretical wisdom. He believes that practical wisdom only has the role of removing obstacles to the development of theoretical wisdom.

2- In the second stage, he took the view of the previous philosophers a step further and added a complement to their words, which is “the union of the conscious soul with the active wisdom.” The previous philosophers denied the “unity of the conscious soul with the active wisdom,”; But Mulla Sadra believes that when the soul reaches the level of the Mostafad wisdom and receives intellectual forms from the active wisdom, it unites with it.

3- In the third stage, Mulla Sadra, paying more attention to practical reason, depicts the ultimate perfection of man according to the method of mysticism and Sufism, with the design of the four levels of practical wisdom. According to his belief, on the one hand, in the dimension of theoretical reason, the conscious soul goes through the four levels of “Hayolaei wisdom,” “Bil Malikah wisdom,” “Bil Fe'al wisdom,” and “Mostafad wisdom,” and on the other hand, in the dimension of practical wisdom, the four levels of “Tajalliyah,” “Takhalliyah,” “Tahalliyah” and “Fana'a,” until in the fourth stage, theoretical and practical wisdom are united with each other. The conscious soul becomes decorated with the stage of “Fana Fi Allah.” In this way, humankind's last stage of perfection is to reach the rank of “Fana Fi Allah.”

4-1- Practical Wisdom Perfection:

Perfection of practical wisdom is an instrumental perfection because the soul, although abstract, needs the means of the body in its actions. Therefore, the perfection of the soul becomes possible by using the body and its animal powers. (Abdullahi, 2010, p.66).

In his first depiction of the ultimate perfection of man, Sadr al-Mutaallahin considers the perfection of practical reason to be instrumental perfection since the soul needs the body to do its work.

In discussing the perfection of the human soul in the practical dimension, Mulla Sadra first explains the human need for the body for perfection and then explains the perfection of this faculty. According to his belief, since the human soul is incomplete at the beginning of its movement and creation and has a weak inherent consistency, it needs a body for its true perfection and takes advantage of it with its physical powers and perceptive emotions (Mulla Sadra, 1976, p.473).

The survival of the body also depends on three powers: 1- The power of knowledge, 2- The power of anger, and 3- The power of lust.

Now that the soul needs the body for its perfection and the survival of the body depends on the use of these three powers, then man has no choice but to pay attention to these three powers. The perfection of the human soul in terms of practical power is to overcome these animal powers and manage them according to the rule of theoretical power (Mulla Sadra, 1981, Vol.8, p.130). The overcoming of the soul over these three powers depends on establishing a middle state and moderation in each of these faculties. The middle state between opposites means being free from both opposites, e.g., warm water is water that is free of cold and heat. In the same way, the perfection of the soul in the application of the three animal powers is to avoid excesses and shortfalls in each of these powers and to have an intermediate state. In other words, the soul must master the body and use these powers. This state is realized for the soul by being in the middle state between the extremes of each of these three animal forces (Mulla Sadra, 1981, Vol.9, p.127-128; Mulla Sadra, 1984, Vol.6, p.283).

In this way, each of the three faculties has three states of excess, shortfall, and moderation.

Extremism and negligence are vices and hinder the perfection of the soul; however, the state of moderation is a moral virtue and provides the ground for the evolution of the soul. This is because the requirement of each of these six attributes (the extreme sides of the three forces above) will be the captivity of the human soul by the body. However, when a person is in the middle state in each of these powers, because the middle state is empty from the sides, the control of these powers over the soul is lost, and the human soul is freed from the bondage of the animal powers, and the result of this freedom is the readiness to accept practical perfection.

As a result, as long as one of these animal powers is in excess or shortfall, the human soul is an enslaved person and a tool in the hands of the animal powers, and all its efforts will be to fulfill the demands of these powers. Nevertheless, when these three powers avoid excess and shortfall and practice moderation, the human soul removes the yoke of these physical forces from its neck and provides the ground for intellectual perfection (Mulla Sadra, 1981, Vol.1, p.95).

The power of knowledge, which is the use of external and internal senses in worldly affairs, is called "wisdom" in the middle state and moderation; Its extreme side is called "Jorbozah" or trickery, and its shortfall side is called "Bilahat," "Ghibavat" and "Sefahat" (foolishness).

4-2- Theoretical Wisdom Perfection:

The levels of theoretical wisdom are linear, i.e., each subsequent level is the completion of the previous level. These levels are, in fact, the levels of perfection of the conscious soul and his existential progress. In the dimension of theoretical reason, the human soul passes through these three practical phases one after the other and finally reaches its final destination and peak, which is the last level of its practical dimension, "Mostafad Reason." (Mulla Sadra, 2001, vol. 8, p.131; Mulla Sadra, 2003, p.206-207).

Sadr al-Mutallahin considers the perfection of the human soul in the theoretical wisdom dimension to be the realization of all forms of perception, the form of the entire universe is formed in him, and the human soul becomes an intellectual world that is the same as the world of reality. The practical perfection of man is

that the mental version of the external world is realized in him, and his soul becomes a full-view mirror of the real world (Ibid, Vol.1, p.20).

At this stage, the soul becomes the great man in whom all beings are realized so that he sees all things as parts of his essence (Ibid, Vol.8, p.132).

The result is that the perfection of a person's soul is his advancement in the linear levels of theoretical wisdom, i.e., the soul, in the course of its perfection, must change from potential wisdom to the Bil Malekah and actual wisdom, and finally, attain the status of the Mostafad wisdom so that the image of all beings can be imprinted on him (Ibid, Vol.9, p.7; Mulla Sadra, 2003, p.437-438).

Just as was stated in the section on happiness that the Prophet is a perfect person in terms of the theoretical wisdom due to the inspiration from God, this matter can be raised again in terms of perfection because when the mission is achieved for the prophet, he is also perfected in his spiritual power. When he possesses the Sharia and determination (Ulu al-Azm), he becomes the master of all perfections, and it is as if he is a human-like god whose obedience is obligatory after the obedience of the Almighty God. Therefore, in him, as a perfect human being who is the totality of human perfections, there are three miracles: first, there is a quality in the power of the soul, which affects the potential of the world, and creates one form and removes another, e.g., in the transformation of the weather, it affects the clouds, and creates a rain like a storm or the extent of need, or in the transformation of fire, it affects the coldness and health, or what is related to these two things.

The second is what is caused by the power of imagination, and that is his imaginative soul is connected to the invisible world, which is a revelation when he is awake, or the One who hears the sound of a hidden voice in a true dream, even though he does not see a person. Alternatively, in a dream, he sees and hears what God inspires him from sciences and meanings in the form of words, letters, and sounds.

The third miracle, which is the highest quality of prophethood, is the perfection of theoretical

power and theoretical wisdom, i.e., the essence of the wisdom finds a purity that its connection to the active wisdom, which is also called the "Supreme Pen" and the "Mighty" Teacher and is the One who imparts knowledge to the notebooks of rational souls by divine command, becomes very intense so that it acquires knowledge and sciences without the intervention of a human teacher and receives them in a short time because the souls of Prophets and Saints are at the height of intelligence and understanding. The speed of transmission is so much that their mind is transferred from one science to another in a short time without human learning. Furthermore, the end of the sciences is the miracle or dignity (Ibid, 2008, p.86-89) (Gharavi Naeini, 2011, p.40).

5. Obstacles for Human Beings to Reach their Ultimate Goal from the Point of View of Qur'an and Mulla Sadra:

In his philosophical books, according to the divine verses, Mulla Sadra has stated the obstacles that prevent a person from reaching the goal of his existence, some of which include: vices such as lust, anger, illusion, and sins such as forbidden food, longing for eminence and headship, love of money, enmity, drinking alcohol, lying, ignorance, and insisting on false beliefs.

5-1- Vices:

Moral vices that cause a person to not reach his ultimate goal

a) Lust:

The power of lust, the perfection of the animal power of the soul, has different dimensions and levels. Actions from this power affect the soul through a hierarchy of doubts. The pleasure of lust and debauchery, on the surface, is considered worldly happiness, and some people also see and seek worldly happiness only in these pleasures while these pleasures, in addition to being worldly and hereafter villainy, are also considered to be the cause of deprivation of true happiness (Mulla Sadra, 2004, Vol.7, p.79).

The most important factor of the tendency to lust is the sense of pleasure that is created in the illusion and imagination of a person and the

acknowledgment and enthusiasm for it. This is because eating and drinking and worldly pleasures stimulate lust. (Ibid, 1984, p.160). Of course, it is clear that pleasure, regardless of the supreme principles, plays an essential role in achieving lust, and only the pleasure combined with the resemblance to higher principles leads to the desired perfection of man, not animal lust. (Ibid, 1428 A.H., vol. 2, p.277).

According to the principles of the sages, pleasure is the gentle perception of the nature of the soul, and the principles of its perception, depending on what level of existence it corresponds to, make the object of perception natural in the human soul, i.e., the perception of gentle things with sense, sensual pleasure; perception of gentle affairs with illusion, illusionary pleasure, and the understanding of gentle things with the mind lead to the intellectual pleasure (Ibid., vol. 4, p.118).

According to the position and rank of each of these matters (the sense, illusion, and wisdom), only intellectual pleasure leads to the position of knowledge and the perfection and exaltation of the soul. Other pleasures have no result other than worldly villainy. It is the immersion in moral vices and defects of the soul. Therefore, sensual pleasure is the worst and most incomplete order of pleasures, and intellectual and cognitive pleasure is considered the highest degree of pleasures of the soul. (Ibid, 2004, vol. 7, p.79).

Pleasures inconsistent with the intellectual world of the soul are pleasures that lead to the stimulation of lust. Therefore, the consistency of the soul with the requirements paves the way for lust and prevents the achievement of intellectual and sacred perceptions. It is for this reason that Mulla Sadra writes in preaching on wisdom:

Do not waste your precious life on learning sexual pleasures. Due to being immersed in worldly pleasures, most people are turned towards lust and are under its control, and in this way, they use all their power in deducing sensual tricks and get busy with lust. Therefore, they are deprived of the ability to understand pure intellectual issues. This is because the basic dignity of the power of lust is the use of ugly things, the rejection of sensual waste, and the attraction of material

pleasures (Ibid, 1984, Vol.7, p.63). Furthermore, it is expected from its nature and essence because the active origin and goal of the soul in such a state is animal and satanic lust and pleasures. (Ibid, 2001, vol. 6, p.43).

b) Anger:

Factors such as anger and lust can be the origin of many ignorances so that the mental concern of man will be diverted and occupied by the requirements of these two powers. In other words, the most important dignity and requirement is the power of anger, violence and domination, attack on others, and harassment (Ibid, 1984, Vol.7, p.63).

Human concern, influenced by anger, is nothing but matters related to the satisfaction and provision of these requirements because a person's soul is not free from the satanic obsessions that lead him to meet these needs (Ibid, 1975, p.209).

c) Illusion:

The main and fundamental root of the stimulation of anger and lust is the power of illusion (ibid, p.202), whose most important function in the levels of the soul is related to the perception of things. Therefore, deviation from the perceptions of this faculty causes deviation from the path of intellectual perfection. Of course, the preoccupation with these powers makes the powers angry, lust, and illusion ignorant, which makes the soul neglect other matters and focus only on that power. (ibid, p.296).

All sins and vices are rooted in these three powers, and the centrality of guiding and managing these matters belongs to the power of illusion. (Ibid, 1428 A.H., Vol. 8, p.219).

5-2- Sins:

In addition to preventing moral vices from attaining wisdom, which are more related to the inner aspects and properties of the soul, ugly and lowly actions and deeds also play a double role in the imperfection and helplessness of man in understanding the issues and truths of existence. Mulla Sadra has stated some of these matters as follows:

a) Forbidden Food:

The three powers above, each of which has special requirements, lead a person to things like sticking to unreasonable and illegitimate things. For example, excess of the power of

anger and lust paves the way for eating the forbidden food (Ibid, Vol. 7, p.166), and it has basic epistemological results. In a rational analysis of lust being a reason for attaining the forbidden wealth, it should be noted that the objective manifestation of this lust is the love of wealth. Love of money is one of the diseases and moral vices that causes ignorance and hinders the understanding of truths. Therefore, Mulla Sadra listed it as one of the reasons for not understanding the Quran and the truths revealed from the heavenly world (Ibid, Vol. 8, p.44), which is the leader of all mistakes and sins. Mulla Sadra has stated this point as follows:

“During my life, which I have now reached forty years, I have not seen anyone who turned away from learning wisdom unless he was overcome by the love of the world and the leadership in it, and the belief and trust in wealth predominate his soul, and his intellect was in search of tricks to achieve it. He is forced to carnal pleasures” (Ibid, 1975, p.198). And all sages agree on this point that whoever gets his food from the forbidden, will not recognize the difference between temptation and inspiration” (Ibid, 1984, p.160).

b) Love of Position and Headship:

In the introduction to Hikmah Mota'aliyah, Mullah Sadra considered the condition of understanding the issues of wisdom and reaching certainty, which is the fruit of the light of faith, to being freed and purified from seeking power and the disapproved ethics related to it. He states:

“وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ” (Indeed, to whomsoever Allah assigns no light, he shall have no light) (Al-Noor, 40).

Therefore, the light of faith, due to the seeker's connection to the holy world and his purity and freedom from ignorance, low morals, love of leadership, attachment to the world, and relying on the physical adornments of the world, is obtained through ascetic practice because one of the most fundamental causes of misunderstanding and lack of understanding of the issues of wisdom is the same desire for leadership that Mulla Sadra explained. (Mulla Sadra, 2004, vol. 5, p.159).

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c) Love of Wealth:

Mulla Sadra considers wealth to be one of the reasons for securing and providing the ground for the emergence of lust and in explaining the reason as follows:

Wealth is the most important means of achieving lust because, with its help, a person can eat any delicious food or satisfy any desire. Therefore, by leaving wealth and possessions, the causes of worldly lusts disappear, and this is mentioned in this verse: “قَدْ أَفْلَحَ مَنْ تَزَكَّى” (Prosperous is he who purifies himself) (Al-A'ala, 14) (Mulla Sadra, 1984, p.207).

Mulla Sadra has written as follows in his analysis of both love, love of wealth, and love of position:

Whoever is dominated by ambition and the desire for wealth will not care about respecting human rights and will not pursue knowledge. Such a person may try to unite religion and the world and pay attention to God and people with his corrupt suspicion and sordid greed. In contrast, this idiot poor person does not know that such a decision is the seed of hypocrisy, the ground of corruption, the cause of disobedience and obstinacy in knowledge, and the cause of hypocrisy in obedience and worship. For those who know the quality of attainment of certainty teachings, it is clear that pride and self-conceit prevent human hearts from studying the verses and seeing the truth as the almighty God states: “سَأَصْرِفُ عَنْ آيَاتِيَ” “الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ” (From My signs I will turn away the unrightfully, arrogant in the land) (Al- A'araaf, 146) (ibid, p.238).

d) Enmity:

Enmity is among the vices that result from the love of the world. Mulla Sadra, describing a hadith from Imam Baqir (PBUH) about hostility (إِيَّاكَ وَالْخُصُومَاتِ) which he said: “Avoid enmity”), has explained this matter as follows: Imam (PBUH) refers to hostilities, verbal disputes, and bigotry debates that are done to overcome others and silence the other party. Moreover, it is not done with intentions other than bragging on others, declaring grace, and finding a creditable position with the people (Khajavi, 1987, Vol.1, p.130).

Mulla Sadra compares this vice to wine drinking and writes:

Furthermore, avoid enmity, which is the source of many, if not all, bad morals. Even some mystics have said: It is related to internal sins, just like drinking wine is related to external sins such as adultery, Ghazaf (false accusation of adultery or sodomy), murder, and theft. Just as a person is free to choose between wine drinking and other sins, he underestimates the drinking of wine and tries to do it; then, this action calls him to commit other sins while drunk. So, in the same way, whoever condemns others and defeats them in debates and seeks position and bragging about prevailing over him, is led to all the hidden carnal ugliness, which arouses all reprehensible morals in him. (Ibid, vol. 3, p.130).

e) Drinking wine:

Wine drinking is one of the sins that occur as a result of the dominance of lust and are the cause of many other sins and vices. Drunkenness is the primary and apparent result of wine drinking, which is also considered one of the external obstacles to the emergence of the perfections of the soul and even the external perfections of the soul. (Mulla Sadra, 1428, Vol.8, p.148).

f) Lying:

One of the sins that play a destructive role in attaining the truth is lying. In the Islamic narratives, lying is considered even worse than drinking and a destroyer of faith, with the interpretation of "Kharab al-Iman" or as the worst possible prostitution that a human can commit, and there is no prostitution above that. It has been mentioned. (Sobhi-Saleh, 1991, p.115)

The reason why lying is one of the obstacles to understanding and knowledge of matters of wisdom is stated in Mullah Sadra's statement as follows:

Moreover, among them (relative existential evil) is compound ignorance and lying. These two vices are considered the perfection of all souls since they are animal attributes and existential and carnal qualities. Nevertheless, concerning the imaginative soul, they are considered evil because they conflict with unbreakable scientific certainty and the quality of truth while the scientific certainty is really good, and the quality of truth is also beneficial in attaining the truth (Mulla Sadra, 2004, Vol.7, p.280).

Conclusion:

Based on what was stated, we found out that the human soul has material and physical levels and these levels are sublime and spiritual, and man is always moving to reach the perfection of his essence. The perfection of man is in reaching God, who is absolute perfection and has been the ultimate goal of creation.

According to Mulla Sadra, the human soul is incomplete at the beginning of its development and creation. It needs a body for its true perfection and uses it with physical powers and perceptive emotions. In addition, the Almighty God did not leave man and provided him with all the conditions of perfection, i.e., he has provided tools and facilities to man and has determined his goal, and he must move towards the goal that was determined for him by his own free will. The possibility that God has made available to man is one in the dimension of opinion and thought or theoretical wisdom, and the other is in the dimension of action and behavior and practical wisdom. The noteworthy point is that theoretical wisdom is derived from the heavenly world, while practical wisdom is active in the body and the natural world. Since the dignity of the heavenly world is superior to the natural world, the dignity of theoretical wisdom is higher than practical wisdom.

Through this wisdom, God Almighty has sent guidance to man so that he can move on the path of divine guidance and possess an angelical or devil soul. Mulla Sadra, paying more attention to practical wisdom, depicts the ultimate perfection of man based on the method of mysticism and Sufism, with the four levels of practical reason. According to his belief, on the one hand, in the dimension of theoretical wisdom, the imaginative soul goes through the four levels of "Hayolaei (potential) wisdom, Bil Malekeh (reasoning) wisdom, Bil Fe'al (actual) wisdom, and Mostafad wisdom. On the other hand, in terms of practical wisdom, the man passes the four levels of "Tajalliyah," "Takhalliyah," "Tahalliyah," and "Fana'a" until in the fourth level, the theoretical and practical wisdom are united with each other. The imaginative soul is decorated with the "Fana Fi Allah." In this way, the last stage of the perfection of humankind is to reach the rank of "Fana Fi

Allah.” Of course, he considers the end of human existence to be the use of Mostafad wisdom, and sometimes to intuition as abstract intellectual forms, and sometimes, following the mystics, he considers the end of human existence to be the world of truth, which is the world of Names and Attributes of God.

In expressing man's ultimate goal, the two Peripatetic schools and Motaaliyah (transcendental) wisdom have differences, as the Peripatetic school considers human perfection to be in union with active wisdom. In contrast, the late Sadr al-Mutallahin considers human perfection to be in the intuition of intellectual truths, not the perception of intellectual concepts. He believes that the human soul must rise with a material movement to intuit intellectual truths and not just to understand intellectual concepts.

The essential movement of the soul is a movement of strength and perfection, and if the human soul attains intellectual abstraction, the perfection of the soul will be toward goodness, light, and nearness to God. Moreover, If it remains within the limits of the power of imagination, it will reach perfection in lust and turns into an animal, and if it reaches perfection in anger, its soul turns into a beast.

Therefore, the human soul is constantly being perfected in the direction of good or in the direction of evil, and the complete objective example of a human being who has reached his ultimate perfection in the direction of good and goodness, according to Mulla Sadra, are the divine prophets and their Owsia (successors). With the light of their faith, they enlighten all areas of life. All that is good and beautiful manifests in them and their social behavior.

From his point of view, the Holy Prophet (PBUH) has the Shariah and Azm (Ulu al-Azm), and he is the totality of all perfections, and it is as if he is a man-like god whose obedience is obligatory after the obedience of God.

Mulla Sadra points out in his philosophical books based on divine verses that there are obstacles in this path that prevent a person from reaching the end of existence, such as vices including lust, anger, delusion, and sins

such as forbidden food, love of power and leadership, love of wealth, enmity, wine drinking, lying, ignorance, insisting on false beliefs.

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