

## A comparative study of the status of the perfect human being from the perspective of Mulla Sadra and Kant

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### Abstract

Aristotle called man a "rational animal." Ibn Arabi has called it the "divine joke" and "the Majma Al-Bahrain" (The great Multiplicity (barrier) of the world of unity and Multiplicity) for the manifestation of the divine spirit and the merciful Breath in the physical body of this creature. Mulla Sadra, in order to influence Ibn Arabi in establishing, explaining and promoting his philosophical-mystical school, also considers man as a divine caliph with a comprehensive description. He denies the unity of a kind of human being and proves the plurality of a kind of every human being. He is considered to be of various kinds according to his esoteric intoxication. He did not set a specific limit for him and has infinite potential for promotion. Immanuel Kant believes that everything - even God and the universe - makes sense to man. And in his view, man, in order to have the inherent dignity that underlies his moral system and practical intellect, it can be promoted and developed to the point of attaining perfection and infinite happiness. Mulla Sadra and Kant with two different bases But a single goal, they have explained the process of human development and how to crystallize his talents.

**Keywords:** perfect human being, practical intellect, Mulla Sadra, Immanuel Kant, absolute perfection

### 1.

#### **Problem statement**

The thinkers of the world in different schools of thought have different and sometimes contradictory readings of man and perfect human being. In mysticism, especially in its Islamic form, man is a creature not parallel to other creatures but in their length and comprehensiveness. Man (who in mysticism is often willed in its full sense) is the full manifestation and all the attributes and names of the Absolute Being (God) and the assembly of all perfections. In other words, the perfect human being is comprehensive of all the attributes and truths of perfection, and by having these perfections in the course of descent, he is the starting point of creation and the place of their ascent in the course of ascent. Man moves with an innate substantive movement towards the

Supreme Being, and the actual cause of this movement is God. Man has passed through all the levels and levels of creation and attributed to all their perfections, without stopping at a certain degree of the degrees of the creatures, he has become the environment on all of them and all over the world to the extent of each creature in the same costume. The creature appears and manifests. According to Mulla Sadra, "Man, by maintaining his personal unity in the process of gradual evolution, it is being transformed from the highest levels of existence in the form of clothes after clothes and without corruption, to the highest level of existence (see: Sadr al-Muta'allehin Shirazi, 1981: 1/115). Mulla Sadra defines and explains the dignity of man in relation to his (divine) dignity with an existential attitude and influenced by the Qur'anic teachings.

Immanuel Kant also believes that although man is incapable at birth, but at the same time he has innate preparations with the help of which he can be promoted to the "human being" who according to Kant is a moral being. Kant, unlike Mullah Sadra- which does not give any independent dignity to man and considers him as a relation to God- with the establishment of our post-moral nature foundation, man has been introduced as a being (the foundation itself) and gives him dignity in himself and independently.

In the present study, we examine the attitudes and readings of these two influential philosophers about man and the principles and degrees of its promotion.

## **2. Background of the problem**

Attention to man and his study, it is one of the most important topics related to the history, culture, philosophy and art of human society. About human nature there is a lot of talk, and there are different schools, and many thinkers have emerged. Each school has looked at these great creatures from a special perspective. Each school has looked to these outstanding creatures from a special perspective. Aristotle called man a rational animal (thinking) that distinguishes him from other nasut beings is this dimension of his thinking (intellect / reason). (See: Trig, 2003: Section 2/32). Aquinas, a Christian philosopher who was concerned with the Christian faith, especially with regard to the explanation of the Trinity, knew the nature of man in understanding the apparent conflict of the doctrine of the Trinity (ibid.). Hume, the English empirical philosopher, has justified the moral nature of man on the basis of ideas based on his empirical impressions, and at the level of habits and traditions arising from human passive nature. (See: Edwards, 2009: 108). Some postmodern philosophers, such as Foucault and Derrida, have spoken out against the scholastic philosophers who considered the nature and truth of man to be his intellect. (See: Ozmon and Crower, 1997: 340), they believe; Speaking of human truth is talking about the intrinsic attributes of a being with many complexities. Kant, by reading non-transcendental, man emphasizes his ability to make a moral law based on reason and to acquire special dignity and status within the framework of that law. (See: Islamic, 2011: 31/130), According to Kant, human humanity has absolute

value and the mentioned moral law does not diminish human freedom and dignity. Therefore, the definition of man as "rational animal" and "instrument-making animal" and ... cannot lead to the true knowledge of man (see: Adibi, 1979: 7). The Greek Heraclitus used the perfect human being in the sense of the divine spirit, whose works are present throughout the universe. According to him, the "logos" (perfect human being) is the universal intellect or the general (universal) law and is depicted in everything and everywhere. Anaxagoras uses man in the sense of nous or divine intellect, which is the discerning faculty of the universe and the mediator between the divine essence and the universe. And the Stoics refer to it as the general intellect from which the partial intellects benefit. (See: Bedouin, 1984: 2/371). The Neo-Platonists considered the first man to be the radiant light that possesses all the attributes of a perfect human being (cf. Plotinus, 1993: 69).

The philosophical approach of Muslim thinkers to the problem of man is fundamentally different from the view of Western philosophers and they have explained this issue from a mystical point of view. Mansour Hallaj, citing the prophetic hadith "Allah is the creator of man in the form of a face", believes that in addition to the earthly and earthly aspects, man also has a divine and theological aspect. And this divine dimension distinguishes man from other beings and is the cause of his honor and dignity among all forms (see: Mazhari, 2011: 25: 182). Ibn Arabi, with more care and reflection on the status of human beings, considers it as the manifestation of the essence of the Supreme Being. According to him, in spite of the fact that man is incapable of knowing his own truth and consequently of knowing the truth, he can become aware of himself in terms of belonging to the body and thus gain knowledge of his Lord and the world. In his view, man includes all levels of existence from the world of nasut (outward) to divinity (inward) and according to this inward dimension, has the ability of divine guardianship and caliphate (cf. ibid. : 183). In Farabi's thought, a perfect human being is one who is virtuous. That means; achieved the ultimate perfection of science and practice. Ibn Sina also considers a perfect human being to be one who has reached the end in knowledge and action and in the attainment of

happiness, which seems to be due to the perfection of knowledge and action (cf. *ibid.* : 185). Mulla Sadra has a combined view on this (a view derived from the products of argument, mysticism and the Qur'an or the findings of reason, heart and revelation). He says: "In the beginning, man, pure and first faculty, is physically lifeless until he has reached the vegetable house and the attributes of growth and development. And then he appears as an animal and then he becomes a human being and a benefactor of thought in a way that he can take possession of things. And after these stages, it reaches the rational soul and human status, and through divine providence and success, it can become a holy essence and the divine spirit" (cf. Sadr al-Muta'allehin Shirazi, 1982: 252). He believes; The secret of man's knowledge of God and knowledge of the universe lies in man's knowledge of himself And it is for this reason that the religious leaders and saints of wisdom have introduced human self-knowledge as the most useful and best knowledge and the surest way to understand the Absolute Truth and the existence of the Supreme Being. Man's desire to achieve pure happiness and freedom from any sting, which is certainly achieved by reaching absolute perfection and the emergence of all talents and the blossoming of potential abilities, it is so vital that it has sometimes led some people to assume supernatural beings and mythical heroes as complete human beings or instead.

Mulla Sadra and Kant's thought about the truth of man and the extent of his abilities and how to promote him, have been considered by researchers in this field. Although Mulla Sadra defines man as a rational animal, he believes; the real differentia of man is not the rational, rather, it is a two-dimensional being that God has created as a two-dimensional creature (resulting from body and soul) (See: the same, 1993: 125). But this two-dimensional human being, in his essence, is a single truth that has different degrees of unity and simplicity and can be developed and developed to infinity. One of these areas of human existence, which is the physical dimension, is limited and mortal, but the other area, which is the spiritual dimension, is unlimited. And continuously in both positive and negative directions (in terms of moral and merciful virtues and in terms of moral and evil

vices) there is no definite limit. Mulla Sadra, considering the movement of substance and the modulation of existence, considers the course of man in the positive and negative dimensions to be unlimited. In case of attribution to divine attributes and the realization of divine truths, it can receive all levels of existence. But Kant bases the truth of moral man on the will (practical intellect) and considers the will as the basis of both morality, wisdom and wisdom of man and the origin of moral law, order and moral obligation and commitment (see: Kant, 1998: 342). In the view of these two thinkers, there is a kind of similarity and distinction that is examined in the present study.

### ***3. Principles of Mulla Sadra Anthropology***

Mulla Sadra believes; Knowledge of the truth of man is not possible with conceptual knowledge; because man does not have a specific identity and a fixed existential rank, but is constantly changing and transferring from one level to another. And it has different existential levels and from each of its existential levels, a special nature is abstracted (see: Mulla Sadra, 1981: 254). Mulla Sadra offers an interpretation of man based on the principles of transcendent wisdom (including anthropology) without which his views on man cannot be spoken. These principles are:

#### ***1.3. Principality of existence***

#### ***2.3. Modulation of existence:***

Another basis of Mulla Sadra in the interpretation of the perfect human being is the modulation of existence. He believes that the existence of truth is one and infinite, and that pluralities are its various manifestations. Therefore, beings, although multiplied and distinct, but are all from the determinants of the essence of God, every being is the appearance of light and the rays of the transcendent essence, and each of these manifestations and rays is deprived of any independent dignity. (Cf. *ibid.* 1:71).

#### ***3.3. Substantial motion***

Another basis of Mullah Sadra is the belief in substantial motion, that in the light of which, all beings in the universe (nature) are constantly flowing towards the ultimate perfection (departure from faculty to action and reaching the status of abstraction). This movement from faculty to action is in fact a movement from

imperfection to perfection (See: Mesbah, 2001: 1/60). Mulla Sadra proves that material phenomena are gradual in existence and find new existence at every moment (cf. Mulla Sadra, 1981: 3/54). According to this basis, man does not have a fixed existence in any way, and he is always moving towards his highest perfection and his original homeland, which God has assigned to him (constantly renewing himself).

#### **4.3. Identity of subject and object (intelligible and intellect):**

Pre-Sadra philosophers considered the relationship between science and the soul as the relationship between the subject and the object (and its secondary perfection). But Mulla Sadra was of the opinion that the relation of science to the soul is of the type of action, subject, cause and effect, but also of the type of manifestation. The human soul, by receiving or creating any knowledge, actually adds to its existence a perfection (first perfection, not second). The increase of any knowledge in the human soul leads to the further development and completion of his existence. In his view, reason is: the union of the essence of the wise with the rational; That is, when the rational soul of man thinks of something in terms of existence, it becomes the very intellectual form of it. And since the active intellect is the treasury of rational forms of things and the denominator of populations from faculty to action, when the soul thinks of the rational forms of things, to the extent of its existence, it unites with the active intellect (cf. Mesbah, 2001: 78-79).

#### **5.3. Representative faculty:**

Representative faculty is one of the perceptual faculty of the soul. The Aristotelians considered the soul to be the essence that is the first perfection or the spiritual form of the body. And the body has been considered as a substance and a tool for the soul to reach actuality and its perceptual and stimulating faculty (see: Daftari, 2012: 12/9). Mulla Sadra also accepts Aristotle's definition in this regard and considers the soul as the first perfection for the body. He has argued to prove the abstraction of the imagination and believes that there is a form in the human soul devoid of matter that cannot be sensory. (See: Mulla Sadra, 2003: 197). According to him, this faculty is an abstract substance that has no matter, but has the properties of matter, and is the

mediator between the lower stage of man (body) and the higher stage (man), and because it is abstract, it does not perish with the destruction of the body. (See: Mesbah, 2001: 85-90).

#### **4. Rationality in the Human essence**

Reason, especially theoretically, is the most fundamental human characteristic in Mulla Sadra's view. In his view, the intellect is the faculty of the psychic evidence that is the main origin of man in achieving reality. This faculty is the bedrock of man's wisdom and ingenuity, which transforms him from within into a world similar to the outside world (cf. Homo, 1981: 1/20). According to him, science (wisdom), which is a kind of existential realization and enlightenment for man, is rooted in the theoretical dimension of his intellect (Ibid:3/292-295). Man has the capacity to know all the truths of existence (cf. Ibid. 1375: 98). Therefore, the more scientifically actualized it becomes, the higher the level of the existential world it provides for itself and the greater its existential scope. And by receiving the highest truths, he goes through the highest degrees of humanity, and that is why he considers the subject and purpose of human creation to be the caliph of God (realization of all divine names and attributes). The ultimate purpose of the creation of the creatures is nothing but the realization of the perfect human being (and his attainment of the position of caliphate of God) (See: Ibid. 1982: 239). According to Mulla Sadra, the human soul has a fundamental faculty with both theoretical and practical functions. Theoretical intellect is and is not in terms of perception, truth and falsehood are good and evil, and practical intellect in terms of perception should and should not, right and wrong, good and bad. Of course, this faculty has intensity and weakness in both human beings and in its intensity and weakness, it also has levels (see: Ibid: 2001: 306). The true strength of man is based on this eternal wisdom; because through it, man intuitions rational truths and builds his moral world. And without the theoretical aspect of reason, its practical aspect is eliminated (See: Ebrahimimi-Dinani, 2009: 35). According to Mulla Sadra, theoretical intellect manages the body through practical intellect and the most important task in the practical sense of reason is to command it theoretically and to serve it. And the superiority of man over other creatures is his

theoretical intellect because this is the theoretical intellect that faces the world of immateriality and transcendental (see: Sadr al-Muta'allehin, 1981: 1/20). Therefore, rationality is a criterion for understanding the value of humanity and the foundation of perfect human realization (see: Ibid. 2003: 240)

### **5. The transformation of man into a perfect human being in Mulla Sadra's view**

Mulla Sadra seeks to explain the quality of human development to a perfect human being by using revelatory teachings and quoting and arguing against them. In the light of God's providence and through the material behavior and through the sensory, heavenly and coercive stages to the annihilation in God and the survival of God, he goes through the process of perfection. He testified to the verse: "And when your Lord said to the angels, 'I will appoint a successor in the land,' they said, 'Will you appoint in it one who incurs corruption and sheds blood, while we purify [you] with your praise?' We do and we pay homage. He said, 'I know something you do not know'" (Baqara / 2: (Fooladvand, 2009: 1/30). In the interpretation of this verse, Mulla Sadra states:

"That the reign of the eternal essence and the sublime attributes required that by raising the creatures and realizing the truths and subjugating the objects, they raise the banner of the Lordship. This was impossible without intermediaries; therefore, a successor (caliph) is needed. This successor seeks help from both God and the creatures" (cf. Mulla Sadra, 1987: 3/69). From the perspective of Sadra, The universe and man have three existential aspects (nasut (realm of humanity), realm of supernal and realm of omnipotence) and human perceptions are graded according to the mentioned levels into three levels, which are: sensory, imaginary and intellectual perception. Accordingly, the human population has begun to travel and improve in the path of the essential movement of the existential order of nasut and the sensory perception associated with it. And by passing from the level of kingdom and imaginary perception commensurate with it, to reach the higher house, which is commensurate with the level of compulsion and rational perception, and to live in all kinds of bliss and afflictions for eternity but also for eternity.

This movement is possible only in the light of the special divine care and the flow of man in the direct path of creation and compilation and during various stages and nested and steps of existence and intuition (cf. Homo, 2001: 21-22).

This ultimate movement is to reach the highest and highest position of existence and to observe all the truths of the universe and to see them in the homeland of divine knowledge, but in the essence of the unseen in the unseen in a concise manner while at the same time discovering in detail. (See: Homo, 1981: 9/228)

### **6. Principles of Kant Anthropology**

Kant is one of the most prominent philosophers and influential thinkers of the Western philosophical tradition in the eighteenth century. In the greatness of the position of this philosopher, Bertrand Russell writes: "Immanuel Kant is generally known as the greatest person of modern philosophers" (see: Russell, 2009: 530). Thinking about man is one of Kant's most important intellectual concerns, which is especially evident in his philosophical studies, so much so that Marx says of his thought: "There is only one theory about man that has human dignity. (The position of man) is consistent, and that is Kant's theory" (Rachels, 2011: 192). Kant says: All philosophical endeavors can be considered as an attempt to answer one of the following four questions:

- 1- *What can I know?* 2- *What should I do?*
- 3- *What can I hope for?* 4. *What is human?*

Although all of these questions can be posed and solved in anthropology, but the first question has been answered in metaphysics, the second question in ethics, the third question in religion, and the fourth question in anthropology. Because the reference point is three other questions (Kant, 1885: 15). He believes that in order to give a correct answer to the question "What is man?" Instead of defining man in terms of essence and substance, he should be defined based on his actions and behavior. That is to say, what does man do? In this case, man is the product and characteristic of his action. (Kant, 1996: 238). In Kant's philosophical school, the definition of man is based on certain principles, these principles are:

### ***1.6. Practical intellect or will:***

Human actions can be divided into rational (purposeful and guiding) and irrational (non-purposeful and non-guiding). In rational action, it is not only the agent who only knows what he wants to do or how to attach himself to it, but the individual has a rational action when his action is done politically and in accordance with it. (See: Mohammad Rezaei, 2001: 79).

According to Kant, reason is the distinguishing feature and the superiority of man over animal. He considers practical intellect as influencing the action or determining it and believes that practical intellect and theoretical intellect are a force that have different uses (Ibid: 32). Will is one of the key and most important concepts in Kant's philosophy and has a great affinity with practical reason, and is the most important capital of human existence on the basis of which man realizes himself and achieves moral happiness. According to Kant, the will is a kind of cause that belongs to living beings in terms of being rational, and it can be considered as the existing rational faculty and ability to produce effects and effects in the phenomenal world. Our will also bring about changes in our mental world (the world of the inner senses) that if we think of rational beings as beings with a will, it is as if they were beings with knowledge of their cause. Have, we have imagined (see: Mohammad Rezaei, 2001: 195).

### ***1.6. Attention to the Representative faculty:***

Representative has an exceptional and unique place in Kant's epistemological system And a far more active role than imagination in pre-Kantian philosophical systems. Kant says: "The representative is productive as an intuition without the presence of an object, or productive; That is, the original presentation faculty of the object, which, therefore, takes precedence over experience, or is reproduction; That is, the derivative presentation faculty of the object, which recalls the previous empirical intuition of the mind. The pure intuitions of place and time belong to the productive faculty. Therefore, when [these empirical intuitions] are related to the concept of the object, they cause empirical cognition and as a result, they are called cognition of experience" (cf. Fooladi, 2014: p. 2/81). He considers the creative representative as one of the superior characteristics of man, which in his

philosophy is a sign of the existence of human independence and free will. According to Kant, freedom is the condition of creation and the source of creativity. [Free Will - Autonomous Will - Creative representation].

### ***3.6. Self-determination of man***

Kant believes that the free will or autonomy of man is not subject to external law, but is fundamentally internal and subordinate legislation. This approach leads to humanism; because man's relationship with the supernatural is disjointed, and man himself constructs his identity. The fundamental self of man is very important in Kant's view (see: Kant, 1990; 48). According to Kant, man is a creature of thought and thought, who has created everything himself, and is an autonomous creature that continues to exist independently of other universes without dependence. And the continuation of his intellectual and moral life does not require dependence and reliance on other beings, embodiment and imagination is manifested (See: Sanei Dareh bidi, 2005: 89). Kant states that free will must be conceived in such a way that it operates under the domination of autonomy; that is, it can act on the maximums that can be willed as a general rule. In this case, these rulings can be assumed from his own rulings (see: Mohammad Rezaei, 2001: 199).

### ***4.6. The Intrinsic Purpose of human:***

The fundamental concept of philosophy, especially in Kant's philosophy of ethics, is man. Every human being is inherently a goal, and no one has the right to look at another as a tool. Kant places moral free human action or moral self-regulation at the heart of his philosophy and defines it as the basis of human dignity. In Kant's thought, the main basis is the recognition of truth as the knowledge of equal principles among all human beings. And every person is morally obliged to respect the rights of others. Man is not a tool but a goal and other than humans, it is a tool and tradable. Because man alone is the goal in itself, it has intrinsic value and this intrinsic value is also known as dignity (See: Kant, 1991: 433). Kantian man is not a divine caliph and has no predetermined destinies and from the world outside of itself, an absolute ruler, whether in its metaphysical form; whether it is metaphysical;

That is, God and whether physically; Ruler, sultan ... There is nothing on his behavior and actions. Therefore, the meaning of the inherent dignity of man is the same freedom and liberty of comprehensiveness and its dimensions and hierarchy in freedom and liberty. Kant considers man to be a being with four natural preparations, which are:

- a. *Animal readiness: Kant in his book "Religion within the Boundary of Reason" considers the only purpose of preparing the animal dimension of man as three things: Self-preservation, reproduction of the species through sexual instinct, and communication with other human beings or the same social tendency of human beings (see: Sanei Darreh Bidi, 1998: 62).*
- b. *Technical readiness (rational readiness): In this type of readiness, wisdom is present, and it is this readiness that ultimately leads to the privilege of man over other beings in the universe. Therefore, the technical readiness of man is the readiness of his skill. Skill is not a permanent thing in humans, but it gives them the capacity to communicate with any goal and unlike animal stimuli, skill requires training (Kant, 1885: 226).*
- c. *Pragmatic readiness (humanization): Pragmatic readiness or readiness to be human [In other words, pragmatic preparation means; He is ready to become human]. This kind of preparation depends on human social civilizations and prepares man to become civilized through culture and upbringing (Same).*
- d. *Moral readiness: Humans can naturally be good, evil, and neutral. According to Kant, human beings, on the one hand, are prepared for immorality and, on the other hand, have a sense of duty and a sense of morality in all their situations. These moral laws are present in human beings from birth and there is no need to cultivate them in human beings (Wilson, 2006: 81).*

## **7. Rationality in Kantian thought**

There is a lot of discussion about the meanings and functions of reason. Reason in the traditional application is the superior faculty of cognition and is contrary to sense and imagination. Aristotle defined man as a rational animal. That is, a faculty beyond the senses and imagination that distinguishes man from other beings. Kant introduces reason as the fundamental force and

basis of judgment (See: Mohammad Rezaei, 2000: 32). In Kant's philosophy, human humanity is based only on reason, and this reason is very reliable in the field of action. Therefore, intellect has two functions and applications in practice, and the goal of both of them is good: in the first application, it is focused on conditional goodness (happiness), and in the second application, it is focused on absolute goodness (good will), but the first is a function of the second (ibid: 43).

Kant's humanism is very prominent in the field of ethics and practice. Man is the legislator in the dimension of action. And independently sets the rules for its actions, to create the world that our minds want. Kant's "morality of self-command" is independent of religion, and according to this man is both a leader and a commander. Kant considers only the value of man to be intrinsic (See: Kant, 2001: 134). He says that the attainment of complete dignity and honor of man requires the severance of all dependencies, including economic, political, and [even] metaphysical dependencies (ibid, 240).

## **Final results**

Considering a comparative look at the theories of these two philosophers, we find that although there are differences in their views, but there are also similarities.

## **Differences:**

- Mullah Sadra considers man to have a divine and supernatural epistemological essence and the same belonging and evolutionary connection with the origin of existence.
- Mullah Sadra considers man never emerges from pure poverty and need and complete connection and complete belonging to God.
- Kant considers man to have a human (natural) epistemic essence and to have independence and autonomy.
- Kant believes that man never leaves his independent identity.
- Mulla Sadra considers the theoretical intellect and the humiliation of man in the face of absolute existence (God) as the basis of morality.
- Kant considers the practical intellect to be the highest moral principle of human independence and autonomy.

## **Similarities:**

- Kant like Sadra, considers science and existence as one.

- Both thinkers used the inner nature of man to explain their views.
- Both thinkers believe that man has an evolutionary movement.

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