

**The Position of "Human" in the Philosophical System of Sadr-al-Din Shirazi (Mulla Sadra)**Dr. Sima Mohammadpour Dehkordi <sup>1</sup>, Dr. Reza Akbariyan <sup>2</sup>, Dr. Shahin Aawani <sup>3</sup><sup>1</sup> The Holy Prophet Higher Education Complex, Tehran, Iran<sup>2</sup> Tarbiat Modares University, Tehran, Iran<sup>3</sup> Iranian Institute of Philosophy, Tehran, Iran[sima.dehkordi@gmail.com](mailto:sima.dehkordi@gmail.com)

**Abstract:** Human, the core of Sadrayee philosophy and Asfar Arbaah [Tetrateuch] is a symbol of borderless being of the reality of human and his continuous existence flux. Due to the fact that in accordance with the "principality of existence", the reality of existence is not captured by the mind, (since externality is its exact essence), so that the role of human, the importance of intuition science and the close link between existentiality and anthropology in the philosophical system of Mulla Sadra, the theologian becomes clear. Among the principles of transcendental philosophy, the principle of "the possibility of poverty" is a proper ground to clarify the ratio of human (with all his capabilities) with God which in a sense saves the Sadrayee man-oriented view from the pitfall of humanism (in its prevailing meaning). The interpretation of "shadow of God", one of his most comprehensive interpretations shows that the possible existences are the "exact" connection and belonging to the Necessary Being and not a "holding" connection and belonging. Proving this oneness of existence with "poverty" in the views of some scholars is the end of the art of philosophy. The present article aims to show this reality that the "position" of human in Sadrayee philosophy is such that in it the "man-oriented" and "God-oriented" concepts can be put together, since "man oriented" attitude means "humane oriented". This issue is not in conflict with the philosophical foundations of Sadrayee philosophy, but it is more compatible with the Islamic divine teachings as compared with other viewpoints.

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**1. Introduction**

The anthropology of Mulla Sadra, the scholar is based on his philosophical foundations. As the principle of existence and other principles of transcendental have become keys to solve many philosophical issues, his anthropology is also based on these very principles and there very principles are his foundations for different interpretation of the human. A Sadrayee human is a creature who despite the fact that has a material origin, but has a capacity to attain the highest position of creation by moving in the existence rankings and in the position of self evolution. A question which is put forth in this article is that whether or not, with regard to the foundations of Sadrayee philosophy, it is possible to present an interpretation of human in which the 'man-oriented' and 'God-oriented' concepts to be put together? Can re-identification of Sadrayee be effective in controlling the psychological challenges of the present age and anthropological crisis?

a) The 21st century is termed the anthropology century. Today, anthropology is recognized as an interdisciplinary science. In the history of philosophical view towards the reality of human, various and sometimes conflicting ideas have

been put forth. Sometimes, human has been degraded to the level of a natural creature at the rank of other animals and sometimes, he has been mentioned as a lofty creature. Referring to the Holy Book, the Christian philosophers believed that God created human in His face and example. (Genesis, Chapter 1: Verses 26, 27). Though, they have disputes over the definition and interpretation of the meaning of "face" and "example" of Godliness but difference in interpretations does not reduce the importance of the issue.

b) The Muslim philosophy scholars who have interpreted "anthropology" as the "science of self" [psychology], with a belief in the duality of self, have included anthropology in natural sciences and theology in different forms. When we face the transcendental philosophy, the issue finds another form. Here, essence and the metaphysics are two ranks of existence and human in the scope of existence is a unit and existential reality "without any border" who has a capacity to promote his breadth of existence from the earth to the heavens and from the land to the celestial world and to become the example of God on the earth.

a) Human is the core of Sadrayee philosophy and "Tetratouch" (الاسفار الاربعة) is a symbol of his four-fold travels. From the beginning phrases of Tetratouch, the role of human and Sadrayee man-oriented attitude emerge. In defining 'philosophy' (Mulla Sadra, 1989, vol. 1:20), he believes that philosophy is to perfect the human role and promote his self in existence positions up to attaining the resemblance to the creature and emphasizes on the capabilities of human in gaining knowledge and achieving the reality of existence. Though, he thinks that the capacities to reach this position is different and this is also an emphasize on the belief in the human's trans-substantial motion in this path:

«علم أن الفلسفة استكمال النفس الإنسانية بمعرفة حقائق الموجودات»  
«علي ما هي عليها... بقدر الوسع الإنساني، وان شئت قلت نظم العالم  
نظماً عقلياً علي حسب طاقة البشرية ليحصل التشبه بالباري تعالي»

b) Liking natural sciences and theology, Mulla Sadra, the wise and scholar, proves that self arises from the ground of material and from this point of view, it has a evolutionary addition in ratio to the body (corporal being) and is in the scope of natural sciences and at the top of it, and on the other sides, due to the fact that self, in its evolutionary trans-substantial motion becomes a spiritual being (spiritual permanence) and moves towards his origin, so that it is included in the divine science. From this point, Mulla Sadra interprets all realities of human being as self in his works.

c) Based on what was stated earlier, in the space of transcendental philosophy and in accordance with the Sadrayee wise foundations, human has its own specific position. If this position to be identified properly, it can serve as a capable rival to the views of today's world. Because on one side, the Sadrayee self science (psychology) is a new attitudes vis-à-vis new psychology and on the other side, it is somehow return to human. It presents a specific 'human oriented attitude' according which human is the symbol and position of the reality of existence as some of the western philosophers believe too, though the western humanism (with its different attitudes such as humanism, existentialism) and with the Sadrayee human-oriented attitude has fundamental differences .

## 2. The Ratio of Human and Principality of existence

a) Though in the history of philosophy, some of the philosophers are famous for "principality of existence" idea such as Saint Thomas Aquinas (the philosopher of the 4th century B.C.), as Gilson believes, in the past, he had been the only person who has noticed to the existence in the meaning of action and source of impact (existence) (Gilson, 2006:22). But in a sense and in particular in the world of Islam,

the view of principality of existence is allocated to Mulla Sadra, the wise scholar as a basic principle which has been the source of changes in other philosophical ideas. He himself believes that belief in this principle is a divine ray being obtained through intuition, and then he put forth reasons for it and argues it in different ways. For Mulla Sadra, the issue of existence is the Bases of Philosophy Rules «اس القواعد الحكيمة» and Foundations of Theological Issues «مبني المسائل الالهية» (Mulla Sadra: 1984:4) and in the view of some of the great scholars, it is the core and heart of his philosophical discussions (Nasr, 1911:646). So, as the blessing of the principality of existence, which is the container of conflicts-many of the apparently conflicting issue of philosophy could be solved and put together and this is the property of existence and not the essence (mahiyyat) .

b) In the view of Mulla Sadra, the theologian, understanding the existence is the base of all sciences and principality of existence is the most basic philosophical principle. The important point here is that the principality of existence is a philosophical issue which has deep roots in mystical intuition of reality. So that the basic source in the intellectual change of Mulla Sadra should be seen in the 'intuition of the principality of existence': «وأي قد كنت شديد الذب»  
«عندهم في اعتبارية الوجود وتواصل الماهيات، حتي إن هداني ربي  
وانكشف لي انكشافاً بيناً إن الأمر بعكس ذلك، وهو أن الوجودات هي  
الحقائق المتأصلة الواقعة في العين، وأن الماهيات المعبر عنها في  
عرف طائفة من اهل الكشف واليقين بأعيان الثابتة ما شمت رائحة  
الوجود ابدأ»

(Mulla Sadra 1989: vol.1:49). According to the rational analysis on the chapter of principality of existence, the "reality of existence" is not captured by the mind. Because externality is the exact of its essence. What is obtained in the scope of mind, in accordance with the views of some of the great scholars is a perspective of the reality. So, understanding the reality of existence is possible only through intuition and institutive knowledge. And this is adaptable to the famous quotation which says «من لا  
من لا» «كشف له لا علم له». So, due to the fact that the reality of existence is obtained through intuitive science, that reality is not doubtful. The reality of the existence can be understood only by intuitive sciences, so that prior to intuition, there is no knowledge about that existence and after intuition, there remains no room left for doubt, since the evident [though intuition] is not doubtful (Javadi Amoli, 1996, Part One: 43).

c) A question which is raised here is that how is this intuition gained? Is the "intuition of the reality of existence" prior to the "intuition of the reality of self"? Or later than that and a preliminary for that? In response, it can be said that firstly, since human can not open a way to reality through concepts and essences, but after intuitive knowledge of the

existence itself, he can extract the concepts and essences, and secondly, the reality of existence can not be transferred to mind because the externality is the exact of his substance, so that understanding the reality of existence "from the viewpoint of His existence" is a difficult job. So that, the self through its intuition and observing the intrinsic aspects, the self impacts and its internal practices has capability to have a limited intuition and the intuition of the broad reality of entity is hidden (Javadi Amoli, 1996: Part One: 380). Based on what was stated, it can be learned that on one side, the Sadrayee anthropology is the product and fruit of self cognition: «واكثر المتأخرين من الفلاسفة كالشيخ واتباعه لما لم يحكموا اساس علم النفس ...» (Mulla Sadra, 1989, vol. 8:135) And on the other side, recognition of self is the product of self knowledge. It is better to say that Mulla Sadra began existential recognition from understanding the reality of his self existence. Then by learning the reality of self, he found the reality and truth in the existence. So, in the virtue of self knowledge, he believes that by learning the self, other things can be realized (Mulla Sadra, 1981:131).

### 3. Borderless Being of the Reality of Human

a) In the history of the philosophical and religious theories, in relation with the reality of human and the relationship between self and body, generally the dominant views led to duality in one way or another. In the space of transcendental philosophy, this issue like many other issues finds another color. In Sadrayee philosophy, opposite to the two famous views prior to that, which one believed that self is an abstract reality from material and independent from it and the other believed that it is a materialistic substance and phenomenon, the human self has a material source and in the occurrence is material and corporal. On the other hands, it is not a static and unmoving substance, but it is a dynamic, fluid and a restless reality which becomes perfect daily in the ground of trans-substantial motion. That is to say that in principle, the self and body are two rankings of a unit reality and exist with one existence. Mulla Sadra has proved that even one material phenomenon which has the capability of abstraction, can take a non-material form gradually with the help of trans-substantial motion (body and corpse), that is to say that self is a traveler from the position of material occurrence ((جسمانية الحدوث روحانية البقاء)) up to the position of spiritual permanence.

b) Mulla Sadra believes that human is the existential reality with two positions and the difference refers to the manifestations of that reality and not itself, i.e. the unity of the existential reality of human and the doubting multiplicity of

manifestations and its existential aspects. From here, two points are obtained: Firstly, whereas human is a creature with two positions, at the end of his evolutionary course holds all previous perfections and becomes so called, "totally strong" «النفس في وحدتها» (Mulla Sadra: 1989, vol.9:56). That is to say that all forces of self are different positions and aspects of the self. Also, there is a certain limit for other creatures which they cannot surpass that, but human is a borderless creature and there is no specific position and ranking for human (Mulla Sadra, 1981: 290-293). The human has a capacity that to promote his breadth of existence from the earth to the heaven and this is one of the most beautiful manifestations of the human-oriented view in Sadrayee philosophy.

The human being, a borderless flowing creature

a) Of the important characteristics of Sadrayee philosophy is the proving of the principle of motion in substance, i.e. the proving of institutional restless and instability in the foundations of all material beings and a dynamic attitude toward human and the world. It is a principle which was ignored by scholars prior to him, and this denial, made them ignore the position, ranking and existence sources of human (Ashtiyani, 1999:77). Proving this principle on the existential reality of human showed that firstly, the existence of human is superior to this change and evolution and human is a creature intrinsically restless. Secondly, the duality of self and body was replaced with the unity of doubting reality. Thirdly, reconciliation was established between the natural and metaphysical dimension of human, but its characteristic unity was also proved. That is to say that human is a unit identity with different images, manifestations and emerges. Fourthly, human is a unit reality that not only in each motion does not lose anything, but He is the perfection of the self link and so called "الليس بعد اللبس".

b) In Sadrayee philosophy, self is the product of the trans-substantial motion of the body (Mulla Sadra, 1989, vol. 8:347). As the reality of existence has two ranking, one the ranking of the fixed existence and the other the rank of the fluid existence, which the method of the fluid existence is necessary and indispensable, in fact, human reality is the same such that fluidity and repetition is a method of His being. Human is a unit reality which in each of its present existential linking motion, has all His previous beings too and not in the sense of combination, but the present being of human is a unit reality that holds all the previous beings in addition to the higher existential perfections in an extensive and united form. So, in the ground of trans-substantial motion, human is a traveler who paves the way

distance by distance and in all stages of travel, he maintains his real unity.

c) Based on what was discussed, it is learned that when the relation between the self and body is of the type of natural intrinsic link and in accordance with the famous rule: «إن النفس الانسانية جسمانية الحدوث» (Mulla Sadra, 1989, vol. 8:347). Firstly, bordering human into self and body is not real and is a kind of negligence. Human is the reality with two positions and without border that is constantly flowing. It is we that assume He is static and stable and do not feel this flowing state. Secondly, human is a constantly traveling creature with no stop limit. When the principality of existence and trans-substantial motion is considered, human in his evolutionary path has no stopping limit and is not stopped in any limits, because limitation is one of the features of essence and human is an existence with no border and has no certain substance and identity. Due to the fact that He is more ready to accept changes as compared with other creatures, he accepts changes much faster. (According to some philosophers, He makes his essence by his own hands and this interpretation also is a kind of negligence according to the principles of transcendental philosophy). Human is a creature that does not remain in self and builds the self with idea and practice (Mulla Sadra, 1981:143). As we see that the existential philosophers emphasize on action and practice, this issue reaches the climax in the existential philosophy of Mulla Sadra. In the view of existential philosopher, practice in the deep meaning of the term encompasses all beings of the human. Because, it both includes thought and passion and desire.... so that, the action of an existential philosopher should not be considered adaptable with an action which is only external and apparent (Ibrahimi Dinani, 2000, vol. 3:75). So that, Mulla Sadra, the theologian, believes that pure imitation of Shariah (religious laws) is not sufficient to attain human and divine perfection. He disagrees to pretend commitment to the appearance of Shariah, because Shariah which conveys human perfection news can not be obtained but only through existential course and change of human. Self in the ground of Shariah is always a traveler who paves the way station by station and without this existential course and change, his human dignity is not obtained and the God closeness is not materialized. So, Mulla Sadra, in his *Asrakyat* believes that many are Muslims in appearance (Mulla Sadra, 1981:11), thus, some of the great scholars believes that the real life of each human is his very trans-substantial motion based on his recognition and attitudes. Moreover, they have valued the comprehensiveness of each human in harmony with his existential course and change." The real life of

each human is formed with his trans-substantial motion ... the trans-substantial change of each follower is not the same, because each moves in accordance with his existential broadness? The human trans-substantial course will be more comprehensive, since his being is more complete than other. One who does not believe in trans-substantial motion will never find way to his internal change, because the one, who is ignorant of the spirit detachment, has no way to understand the secrets of metaphysics. Because, the one who has not identified himself may not have a share in understanding the reality beyond himself (Javadi Amoli, 1996: Part one: 15, 26).

#### 4. Human-oriented and God-oriented Attitudes

a) Though the prevailing humanistic ideas has had various negative and undeniable impacts on the human communities, and many of the anthropological crisis of the present age has roots in the radical inclinations of those ideas, but the undeniable reality is the human inclination towards these ideas. It is such that, those ideas with their true or false attractions have arrived into our houses too. We should accept that we are crises-stricken. The secrets of those attractions are attention to "human".

b) Human-oriented philosophy of Mulla Sadra, the theologian considers firstly human as an example of God on the earth and the territory of self like a country (Mulla Sadra, 2003:161). Secondly, he believes in the position of creature for the human self (Mulla Sadra, 1989: Vol. 8). Thirdly, he believes that the source of self is a material issue (material occurrence) and discuss some other foundations which if noticed outside the atmosphere of trans-substantial motion, perhaps might not be put together with the divine views, but in the philosophical system of Sadra, thanks to the pivot of existence which holds the whole conflicts, human-oriented and God-oriented attitudes have not conflict with each other. If man-oriented attitude means humane-oriented attitudes and humanism means the perfection of self, flourishing the talents and scientific and practical capacities of human, this is not in conflict with Sadrayee philosophy, but it is more compatible with the original teachings of Islam too.

c) Among the principles of Sadrayee philosophy, the principle of "poverty possibility" is a proper ground to elaborate the ratio of human with all his capabilities with God. If there was not such a principle with his wise interpretation, in a scene, the Mulla Sadra humanism would lead to the radical humanism of the west. The transcendental philosophy is a school encompassing both human-oriented and God-oriented views. In the theoretical dimension, knowledge on God is possible through human and

identifying human is not possible without understanding God (Mulla Sadra, 1989, Vol.8) and in the practical dimension, human is in a rank of existence wither he knows or does not know that is rather higher than the connecting reality. The existence of human in the Islamic philosophy is an existence for eternal life and connection to the positions higher than entity.

d) That, Mulla Sadra, the wise scholar believes self is the example of God on the earth and is a God shadow reality is due to the fact that he does not believe an independent identity for human. Human has a belonging identity. Here, the original existence of human is the exact belonging and dependence and poverty and needs has filled and captured all his entity. In transcendental philosophy, this need which is the exact belonging existence is mentioned as "poverty possibility". Poverty possibility means that the possible existence is the exact need and the needy is the exact need, that is to say that poverty is the exact essence of it. Proving the unity of creatures of the world with poverty, like proving the unity of the features of perfection with the divine essential is the end of the art of philosophy (Javadi Amoli, 1996, Part Three: 216). In this system, human while being the Caliphate of God on the earth but has a belonging identity and his existence is full of poverty, need and dependence on the absolute existence, i.e. God.

e) Though, Mulla Sadra, the great theologian like Sohrevardi believes that the relationship of creatures is a illuminative relation with the absolute truth and does not believe in independent beings, but the meaning of poverty possibility in the transcendental philosophy refers to the necessity with other, because in the scene of being, we have only necessity being and necessity with other and necessity with other is at the same position and emergence of necessity with being. When this happens, there is no room for the essence possibility of non necessity beings. So, poverty possibility is in fact the same necessity with other (Javadi Amoli, 1986: Part One: 455) and the possible beings are the exact relation and belonging and not holder of relation and belonging to the necessity.

## 5. Conclusions

In the history of Islamic philosophy, the philosophical system of transcendental philosophy has been designed such that in which it is possible to find the elements and foundations in "human-oriented" view that are in conformity with the "God-oriented" view of the Muslim scholars. An order in

which human is a fluid borderless reality who has capacity to have a broad existence from the earth to the heaven, but at the same time he has a belonging identity and his being is full of poverty, need and dependence on the absolute being, i.e. God. Paying attention to this approach can be effective in controlling the existing challenges of the humanistic views of the present age and return of wandering human of today to his capabilities and capacities to regain his real position and his dignity.

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