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- Introduction
- Materials & Methods
- Results
- Discussion
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“The Human Being in the Philosophy of Suhrawardi”

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Abstract

Understanding human being is a fundamental quest and a core concern of human thought, with many sciences and branches of knowledge relying on diligent inquiry and research into its various dimensions. This study with an analytical-contemplative approach examines the nature of humanity from the perspective of Sheikh Shahab al-Din Suhrawardi, the founder of The Philosophy of Illumination (Hikmat al-Ishraq). Suhrawardi, through a synthesis of philosophical, mystical, and revelatory traditions, considers human being as a luminous being. Their soul (nafs), conceptualized as the "Esfahbadi Light," is an immaterial substance that is creation in time (hadith), not eternal. This luminous soul, originating from the Highest Divine Realm, connects with the body in a managing (tadbirī), rather than imprinting, manner and it acts as a manager that controls the body. Drawing upon his system of light, Suhrawardi explains the relationship between the soul and the body not as a union or indwelling, but as an "affectionate attraction (‘alāqa shāwqi)," akin to a

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magnet's pull on iron. He substantiates origination of the Soul through four arguments and robustly affirms its immateriality (tajarrud) using three key proofs: the changeability of bodily organs, the indication of "I-ness" (anāniyya), and the impossibility of substantial decomposition. In Suhrawardi's philosophical system, the perfection of the soul hinges on human being 's luminous journey through asceticism, detachment, and intellectual illuminations. This process allows the soul to ascend through the stages of material intellect (‘aql hayūlānī), intellect in possession (bi'l-malaka), actual intellect (bi'l-fi'l), and acquired intellect (mustafād). Death is not annihilation but rather the shedding of the Esfahbadi Light from the darkness of the body and a return to the true "East" (the world of Dominant Lights). This perspective, by emphasizing the survival of the souls of the righteous and wise after death, establishes an unbreakable link between epistemology, the metaphysics of light, and practical spiritual discipline within The Philosophy of Illumination.

Keywords

Esfahbadi Light, Immateriality of the Soul, Origination of the Soul, The philosophy of illumination, Luminous Perfection.

1. Problem statement

Understanding human being, the most complex product of creation and the most unknown of beings, has been one of the most fundamental concerns of human thought. The more humanity has spurred the horse of reason in the fields of thought to understand its own existence, the more it has fallen into astonishment and bewilderment, and the less it has attained pure gems. This is because the best way to understand humanity is to surrender to its Creator, from whom and to whom the essence of human existence derives, whether in terms of its original nature, attributes, or actions. Therefore, thinkers who have sought to understand humanity through pure reason alone have either failed, or, empty-handed and unsuccessful, have turned to another path. Amidst this, thinkers who have placed their intellect at the service of divine revelation have, by expounding the word of revelation, taken steps towards a demonstrative explanation for success in the realm of understanding humanity. Although they haven't achieved complete success in some matters due to unavoidable errors, one of these great thinkers is Sheikh Shahab al-Din Suhrawardi, known as Sheikh al-Ishraq. In his works, he addresses this important issue. The problem before this article is to examine, from Suhrawardi's perspective, the definition and true nature of humanity, the creation of humanity, the status and virtue of humanity, the Origination and eternity of humanity, the relationship between the soul and body, the immateriality of the soul, the faculties of the soul, the perfection of the soul, and finally, the issue of death.

2. The truth of human being

Suhrawardi considers the soul and what is beyond it as pure "I-ness" (aniyyat) and absolute existences.¹ He views the human being,

\. "Indeed, I became detached in my essence and looked into it, and I found it to be 'I-ness' and existence..."

possessing a rational soul, as having a luminous identity (*hoviyyat-e noori*) that governs the body but is not imprinted within it. For this reason, he calls the human rational soul the *Esfahbad* of *Nasut* or *Sepahbad* of *Nasut* (commander/general of the corporeal world), which, due to its immateriality (*tajarrud*) from matter, is in the utmost state of subtlety and luminosity, with its origin in the divine realm (Sheikh Ishraq, 1374, Vol. 1, p. 115).

In *The Philosophy of Illumination*, Suhrawardi posits that the elemental temperament of humans is the most perfect temperament. This perfect temperament necessitates the reception of perfection from the Giver (*Wahib*). Since change in the Dominant Lights (*Anwar-e Qahira*) is impossible—as their alteration would entail a change in their Agent, the absolute Lights (*Nur al-Anwar*), which is inconceivable—it follows that while the Agent may be perfect, its act of giving is contingent upon the receptivity of the recipient (*isti'dad-e qabil*). Thus, to the extent of its equilibrium, the human elemental temperament accepts form and disposition. Subsequently, from certain Dominant Lights that possess the talisman of the rational species—specifically, Gabriel, referred to as the Near Father (*al-Ab al-Qarib*), one of the great chiefs of the Dominant Kingdom (*Malakut Qahira*), the bestower of spirit, the Holy Spirit (*Ruh al-Qudus*), the giver of knowledge and divine aid (*Wahib al-Ilm wa al-Ta'yid*), and the dispenser of life and virtue—a pure light is imparted to this most perfect human temperament. This pure light is the very light that controls the human body's fortresses (*sayasi insi*). This light is a managing light, identified as the *Esfahbad* of *Nasut* or *Sepahbad* of *Nasut* (the commander/general of the corporeal world), and it is to this light that our "I-ness" (*ana'iyyat*) refers (Sheikh Ishraq, 1374, Vol. 2, pp. 200-201).

«والمزاج الاتم ما للانسان فاستدعى من الواهب كمالا. و الانوار القاهرة علمت استحالة تغييراتها فان تغييرهم لا يكون الا لتغير الفاعل، و هو نور الانوار. و يستحيل عليه، فلا تغيير له و لا لها. و

انما يحصل من بعضها الأشياء لاستعداد متجدد لتجدد الحركات الدائمة. و يجوز ان يكون الفاعل تاما و يتوقف الفعل على استعداد القابل، فبقدر الاعتدال يقبل من الهيات و الصور التي ذكرناها في النسب العقلية في الانوار القاهرة و الوضعية التي للثواب، ما يليق. و يحصل من بعض الانوار القاهرة، و هو صاحب طلسم النوع الناطق، يعنى جبرائيل عليه السلام، و هو الاب القريب من عظماء رؤساء الملكوت القاهرة «روانبخش»، روح القدس، واهب العلم و التأيد، معطى الحياة و الفضيلة، على المزاج الاتم الانساني نور مجرد هو النور المتصرف في صياصي الانسية، و هو النور المدبر الذي هو «اسفهذ الناسوت»، و هو المشير الى نفسه بالانائية.

(Sheikh Ishraq, 1374, Vol. 2, pp. 200-201)

3. The Creation of Human being

In his work "Alwah-i Imadi," Sheikh al-Ishraq (Suhrawardi) writes about the nature of human creation: "And know that our souls are initially in a state of potentiality when they first come into being. From this potentiality, primary (perceptions) then arise, and these subsequently transfer to secondary (perceptions) through the very existence of our soul. The one who perfects them and brings them from potentiality to actuality is what philosophers call the 'Active Intellect,' and what sacred law calls the 'Holy Spirit.' Its relationship to our intellects is like the sun's relationship to our eyes. And that is the spirit that was rightly attributed (to God) in verses... where it is stated: ﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيُحْيَىٰ ۚ كُلًّا نَّمْنَمُ بِهِ﴾ (And I breathed into him of My Spirit) And it (the Active Intellect/Holy Spirit) is the intermediary for the existence of the elemental world and the steward of elemental beings by the command of the Exalted Truth. It is this (Active Intellect/Holy Spirit) that imprints our souls with virtues when we connect with it, just as it is stated in the Quran: ﴿اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ﴾ ("Recite! And your Lord is the Most Generous, Who taught by the pen") And the Pen of the Exalted Truth is not made of wood or reed, but rather it is the very essence of the Intellect, which is the intellect in actuality. The relationship of our souls to them is like the relationship of a tablet to a pen. Thus, our souls are

immaterial tablets, and it (the Active Intellect/Pen) is a pen that engraves our souls with true sciences and divine knowledge. Another verse stated: «كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ» ("He has inscribed faith in their hearts and strengthened them with a spirit from Him") And what bears witness to the fact that teaching is from the Holy (Realm) and what it said concerning the Prophet (peace be upon him): «عَلَّمَهُ شَدِيدُ الْقُوَى» ("Taught him by one powerful in strength") It refers to the Active Intellect, which the Exalted Truth assists with infinite power. And another verse stated: «نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ» ("The Trustworthy Spirit has descended with it upon your heart") And it said: «ذُو مِرَّةٍ فَاسْتَوَى» ("Possessor of strength, and he stood straight") Another verse stated: «ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ» ("Possessor of power, secure with the Lord of the Throne") And in one verse, it said: «ثُمَّ أَمِينٍ» ("Then trustworthy") Another verse: «قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ» ("Say, the Holy Spirit has brought it down from your Lord in truth") Another verse: «وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ» ("And indeed, you receive the Quran from one Wise and Knowing") And it said: «عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ» ("He taught human being what it did not know") which is a reference to (things) coming out of potentiality into actuality. Another verse: «خَلَقَ» «الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ» ("He created human being, He taught him articulation") (Sheikh al-Ishraq, 1380, Vol. 3, p. 179).

Suhrawardi believes that Platonic Forms (Muthul) give rise to souls (nufus). If the "Lord of the Species" (Rabb al-Naw') is strong, it requires an intermediary, namely the soul, to connect with the body. This Lord of the Species creates both the soul and the body through two aspects: a "poor" (faqiri) aspect and a "luminous" (nuri) aspect. From the poor aspect, it brings forth the body, and from the lofty, luminous aspect, it creates the soul. (Suhrawardi, 1380, Vol. 2, pp. 146 & 165). In his seminal work, *The Philosophy of Illumination*, Suhrawardi

states: "تحصل من كلّ صاحب صنم في ظلّه البرزخيّ باعتبار جهة عالية نوريّة، و البرزخ
 "اُتّما هو من جهة فقريّة اذا كان برزخه قابلا لتصرّف نور مدبّر
 (Suhrawardi, 1380, Vol. 2, pp. 146 & 165). " Rational souls are obtained from every "possessor of an idol"
 in its "intermediary shadow" by virtue of a lofty, luminous aspect. And
 the "intermediary" (barzakh), which signifies a dark emanation, is
 obtained from a poor aspect if it is receptive to the action of the
 managing light.

He also writes in "Alwah-e Emadi," when describing the
 creation of humans in the best of forms: "And observe how plants, as
 the most humble possessors of a soul, were created upside down, and
 their origin is in the earth. When they are cut, all their faculties become
 nullified; And animals, which are not rational, since they are nobler than
 plants, are consequently not inverted; rather, they are intermediate, with
 their heads upright. And humans, because they
 are superior to all by virtue of their rational soul, their head faces
 straight towards the sky, and their stature became upright, as it was said,
 «لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ» "We have certainly created human being
 in the best of stature," due to the nobility of his soul, the moderation of
 his body, and the harmony of his forms, and another verse, «وَصَوَّرَكُمُ
 فَأَحْسَنَ صُورَكُمْ» "And He shaped you, and made good your shapes." And
 another verse, «وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ» "And We have certainly honored the
 children of Adam," meaning by the rational soul, whose essence is
 eternal and safe from corruption, and which is capable of acquiring
 knowledge and virtues. «وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ» "And We carried them
 on the land and in the sea"; the "land" refers to their sense perceptions
 and the "sea" to their intellectual perceptions. «وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ» "And
 We provided them with good things," meaning certain knowledge and
 true understanding. «وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا» "And We
 preferred them over many of those We created with a marked

preference," meaning what We increased them with in terms of the suitability of their outward forms and the adornment of their inner selves with a balanced temperament, and the inner depths of their being, consisting of motive and perceptive faculties, with which they surpassed earthly animals in the advantages of states of desire, anger, imagination, and thought. And the innermost depths of their being, consisting of their soul, and theoretical and practical intellect. And it is for this reason that the children of Adam were singled out over some of what We created, for they do not have preference over the separate intelligences in all aspects, nor over those noble celestial bodies. And another verse, «وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً» "And He has showered upon you His favors, both apparent and hidden." The apparent refers to sense perceptions, and the inward to intellectual perceptions." (Sheikh Ishraq, 1380, Vol. 3, p. 158).

4. The Status and Excellence of Humankind

In "The Tale of Occidental Exile" (Qissat al-Ghurba al-Gharbiyya), Suhrawardi, through a symbolic and allegorical narrative, asserts his belief that humanity's original abode is the divine realm (Malakut), situated beyond the River Oxus, in the East of the World of Existence. He believes that by journeying into the "Matter of the West of the world of existence," the human soul becomes ensnared in the occidental exile of the world of bodies and elements. This descent from the divine realms to the corporeal world (alam-e nasuti) leads to its imprisonment in the dark realm of material attachments, where it becomes preoccupied with worldly concerns and distractions. In essence, the human soul, described as a "Spahbadi" or "Isfahbadi light," serves as an intermediary between the East and West of the world of existence (Suhrawardi, 1380, Vol. 2, p. 274).

5. Origination and Eternity of the Human Soul

Plato and followers of his school of thought, including some commentators on The Philosophy of Illumination like Shams al-Din Shahrazuri and Qutb al-Din Shirazi, believed in the eternity of the soul (Shahrazuri, 1383, p. 475; Qutb al-Din Shirazi, 1383, p. 424). However, in The philosophy of illumination and his other works, Sheikh al-Ishraq, following the Peripatetics, provides proofs for Immateriality of the soul. In The philosophy of illumination, he mentions four arguments, which will be briefly presented here:

- A. "This light, meaning the rational soul (nafs-i natiqa), does not exist before the body. This is because every individual possesses an essence that is aware of itself and its own hidden states, which are concealed from others. Therefore, the managing human lights are not unified after becoming attached to the body. Otherwise, if one of them became aware of something, the others would also have to be aware of it, which is not the case. Thus, if these lights and souls existed before the body, their unity is inconceivable. This is because these lights are not divided after the body comes into existence, as they are not quantifiable, material, corporeal (barzakhi), or measurable in a way that would allow for division. Similarly, their multiplicity is also not possible. This is because these abstract lights, before bodies, cannot be distinguished from each other by degrees of intensity or weakness (since countless souls could exist at any given level of intensity or weakness, they would not be distinguished from each other to become multiple). Nor can they be distinguished by an accidental quality, for in that case, souls would not be in the world of motions and matter, which is what specializes, to accept an accidental quality. Since neither

the multiplicity nor the unity of the soul is possible before its attachment to and action within the body, the existence of souls before bodies will also not be possible." (Suhrawardi, 1380, Vol. 2, pp. 201 & 202; Ebrahimi Dinani, 1388, pp. 513 & 514).

«وليس هذا النور موجودا قبل البدن، فإن لكل شخص ذاتا تعلم نفسها و احوالها الخفية على غيرها، فليست الانوار المدبرة الانسية واحدة، و إلا ما علم واحد كان معلوما للجميع، و ليس كذا. فقبل البدن ان كانت هذه الانوار موجودة، لا يتصور وحدتها، فإنها لا تنقسم بعد ذلك، اذ هي غير متقدرة و لا برزخية حتى يمكن عليها الانقسام؛ و لا تكثرها، فإن هذه الانوار المجردة قبل الضياعي لا تمتاز بشدة و ضعف اذ كل رتبة من الشدة و الضعف ما لا يحصى و لا عارض غريب، فإنها ليست في عالم الحركات المخصصة حينئذ فلما لم يمكن كثرتها و لا وحدتها قبل تصرف الضياعي، فلا يمكن وجودها». (Shaykh Ishraq, 1380, Vol. 2, pp. 201 and 202).

- B. "If the soul existed before the body, due to its immateriality and the absence of any bodily obstruction or preoccupation, no veil or distraction would prevent it from the world of pure light. Furthermore, since there are no occurrences or changes in that realm, the rational soul would be perfect and would have no need to enter this plane of existence to achieve completion. Thus, its interaction with and attachment to the body would be futile." (Suhrawardi, 1380, Vol. 2, p. 202).

«ان كانت موجودة قبل الضياعي، فلم يمنعها حجاب و لا شاغل عن عالم النور المحض و لا اتفاق و لا تغير فيه فتكون كاملة، فتصرفها في الصيفية يقع ضائعا ثم لا أولوية بحسب الماهية لتخصص بعضها بصيفية، و الاتفاقات أعنى الوجوب بالحركات انما هو في عالم الضياعي، فيستعد الصيفية لنور ما بالحركات، و ليس في عالم النور المحض اتفاق تخصص ذلك الطرف. و ما يقال «ان المتصرفات يسنح لها حال موجب لسقوطها عن مراتبها كلام باطل، اذ لا تجدد في ما ليس في عالم الحركات و التغيرات على ما علمت» (Shaykh Ishraq, 1380, Vol. 2, p. 202).

- C. "If souls were to exist before bodies and never engage in management or interaction with them, they would remain idle in eternity. However, nothing in the universe is idle. This is because divine actions, which emanate through intellectual lights and celestial movements, come into existence for actual

intellectual ends. This necessitates that every possessor of perfection attains intellectual and physical perfections. The ultimate purpose of creating souls is to achieve perfections, meaning reaching pure immateriality through the management of bodies. Since souls never engage in management before the body, their existence would therefore be futile." (Suhrawardi, 1380, Vol. 2, p. 202; Shahrazuri, 1372, p. 484).

«هي أن الانوار المدبّرة ان كانت قبل البدن، فنقول: ان كان منها ما لا يتصرّف أصلاً، فليس بمدبّر، و وجوده معطل؛ و ان لم يكن منها ما لا يتصرّف، كان ضروريّاً وقوع وقت وقع فيه الكلّ و ما بقى نور مدبّر؛ و كان الوقت قد وقع في الآزال فكان ما بقى في العالم نور مدبّر، و هو محال» (Shaykh Ishraq, 1380 SH, Vol. 2, p. 202; and Shahrazuri, 1372 SH, p. 484).

- D. "Since you have understood the infinity of events and the impossibility of transmigration (tanasukh) to the human realm (nasut), you must know that if souls were non-temporal and eternal, it would necessitate that souls be infinite, which would entail the realization of infinite aspects in the separate intelligences and immaterial beings." (Sheikh al-Ishraq, 1380, Vol. 2, p. 203).

«واذا علمت لا نهائية الحوادث واستحالة النقل الى الناسوت، فلو كانت النفوس غير حادثة، لكانت غير متناهية؛ فاستدعت جهات غير متناهية في المفارقات، و هو محال» (Shaykh Ishraq, 1380 SH, Vol. 2, p. 203).

Also, in "Al-Alwah al-Imadiyyah" and some of his other works, after presenting rational proofs, he endeavors to reconcile reason and revelation, writing:

«و اعلم أنّ النفس لا يتصور وجودها قبل البدن، لأنّها لو كانت قبل البدن موجودة، فإمّا أن تكون متكرّرة، التكرّر دون مميّز محال، و لا مميّز قبل البدن من الأفعال و الانفعالات و الإدراكات؛ و امّا أن تكون متّحدة، فإن بقيت واحدة تتصرّف في جميع الأبدان كانت للجميع نفس واحدة و كان يجب أن يدرك جميع الناس ما أدركه واحد، و ليس كذا. و إن انقسمت بعد الوحدة فهي جسم، و قد برهن على امتناع جرميّتها؛ فالنفس حادثة مع البدن. و يدلّ عليها مثنان «التّفخ» المذكورة، و مثنى آخر قوله: «فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا» إلى قوله: «لَأَهْبَ كُلِّ

عَلَاماً زَكِيًّا»، يثنيه قوله: «ثُمَّ أُنْشَأْنَاهُ خَلْقاً آخَرَ» بعد ذكر التركيب الجسدي و حد النفس الناطقة أنها جوهر، غير جسم، من شأنها أن تدرك المعقولات، و تتصرف في الأجسام. و هي نور من أنوار الله تعالى، القائمة لا في أين. فسبحان، فاعل العجائب، مبدع الهويات، و مظهر الآيات، إله العوالم، واهب الحياة، له الأمر، و إليه الإياب، "فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ" (Shaykh Ishraq, 1380 SH, Vol. 4, pp. 53, 54, and 207).

"Know that the soul (nafs) is inconceivable before the body, because before the body, souls would either be numerous or a single entity. If they were numerous, multiplicity without a distinguishing factor is inconceivable. And before the body, a distinguishing factor that arises through the body—such as actions, movements, and perceptions—is also inconceivable. A characteristic inherent to the species cannot provide distinction, as it would be uniform across all. Alternatively, if there were a single soul before the body, then once bodies come into existence, either that single soul would belong to all, or it would be divided. If that single soul belonged to all, then whatever one person knew, everyone else would have to share in that knowledge, which is not the case. If it were to become multiple after being a single entity, then it would be a body, not a soul, and indeed, proof has been established that the soul is not a body. Therefore, the soul comes into existence (is originated) with the origination of the body. The aforementioned verses about "breathing in" (nafkh) and other narrations bear witness to the truth of this claim, as it was stated that...: «فَأَرْسَلْنَا: «لَا هَبْ» 'So We sent to him Our Spirit' (Quran 19:17) until it said: «لَا هَبْ» 'That I may give you a pure boy' (Quran 19:19). And another verse: «ثُمَّ أُنْشَأْنَاهُ خَلْقاً آخَرَ» after mentioning the composition of the body. And the definition of the rational soul (nafs-i natiqa) is that it is a substance that comprehends intelligibles and acts upon the body. It is a light from the lights of the Exalted God, subsisting without being in a place. Glory be to God, the Creator of wonders, the Originator of existents, the Revealer of signs, and the Lord of all realms, the Giver of

life. To Him belongs all command, and to Him shall all return: 'So blessed be Allah, the best of creators.' «فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ» (Quran 23:14)." (Sheikh al-Ishraq, 1383, Vol. 3, pp. 25 & 133).

Shams al-Din Shahrazuri and Qutb al-Din Shirazi, in their commentaries on The Philosophy of Illumination, critiqued Suhrawardi's arguments regarding the soul's origination, finding them insufficient. However, Suhrawardi aligned with the Peripatetics on this issue, and Sadr al-Muta'allihin (Mulla Sadra) also agreed with him on the fundamental point of the soul's origination. (Shahrazuri, 1372, p. 475; Qutb al-Din Shirazi, 1383, p. 424).

6. The Soul and the Body

Suhrawardi believes that the Esfahbadi Light (Nūr-i Isfahbadī) does not act in the intermediary realm (barzakh) except through its connection with a subtle substance called the spirit (rūḥ), specifically the "vaporous spirit" (rūḥ-i bukhārī). This spirit is diffused and spread throughout the entire body, carrying luminous faculties. The Esfahbadi Light acts upon the body through this spirit, bestowing light upon it. (Suhrawardi, 1380, Vol. 2, pp. 206 & 207).

He considered the Esfahbadi Light (Nūr-i Isfahbadī) to be the governor and active agent within the bodily "ṣīṣiyah" He writes: «فالنور الاسفهبدي وان لم يكن مكانيا ولا ذا جهة، الا ان الظلمات التي في صيبيته مطيعة له» (Suhrawardi, 1380, Vol. 2, p. 207). The Esfahbadi Light, though it is neither spatial nor possesses direction, nonetheless, the darknesses within its ṣīṣiyah are obedient to it, and it is repulsed by darkness and loves light.

In his Alwāh-i 'Imādī (Tablets of 'Imad), Suhrawardi further states: "Know that the soul's connection with the body is through a physical substance, which is the spirit (ruh). This spirit is luminous in the brain, such that if its light diminishes, its life becomes disturbed,

leading to melancholy and other ailments. Thus, the soul's connection is with light, and the very first companion of life is light. You can observe animals' inclination towards light and the subsiding of senses and cessation of movements in the darkness of night. Therefore, the joy of souls with light is stronger than anything else" (Suhrawardi, 1383, Vol. 3, p. 182).

In *Al-Lamahat*, Suhrawardi writes:

«واعلم أنَّ علاقة النفس بالبدن ليست كعلاقة جرمين أو عرض و جرم بل علاقة شوقية، ولما رأيت حركة الحديد إلى المغناطيس لا تتعجب من تحرك البدن للنفس و هيئات النفس و البدن متنازلة متصاعدة متعديّة من كل واحد إلى صاحبه ما يليق به.» (Ishraq, 1383 SH, Vol. 4, p. 208).

Know that the soul's connection and relationship with the body is not like the connection between two physical masses, or between an accident and a substance. Rather, it is a relationship of longing or desire (*shauqiya*). And when you observe the movement of iron towards a magnet, you should not be surprised by the body's movement towards the soul. The states of the soul and body, and the conditions of each relative to the other, involve descent, ascent, and transgression.

In his *The Philosophy of Illumination*, Suhrawardi posits that every attribute of the soul has a corresponding manifestation in the body. He argues that the *Isfahbadi Light* (*Nūr-i Isfahbadī*) is inherently overflowing (*fayyāḍ bi-dhātihi*), possessing both love for its own kind and dominion or wrath over what is inferior to it. Consequently, through its dominion and wrath, the *Isfahbadi Light* necessitates the irascible faculty (*quwwah ghaḍabiyyah*) in the body—or, as he terms it, in the "darkened *ṣiyāṣī*." Similarly, through its love, it necessitates the concupiscible faculty (*quwwah shahwāniyyah*). Thus, the faculties of wrath and desire are, in essence, manifestations of the soul's two aspects of dominion and love, appearing within the body. Furthermore, just as the soul (*Isfahbadi Light*) observes corporeal forms (i.e., particular material forms) and from them constructs universal, luminous forms

suitable to itself—much like the universal concept of "human" is abstracted from observing Zayd and 'Amr—so too is a nutritive faculty (quwwah ghādhīyah) necessary within the ṣīṣīyah. This faculty processes various foods, assimilating them into a substance similar to the nourished essence. Without such a faculty, the body would disintegrate without replacement and perish. Likewise, just as a perfect light is the source of another light of its kind, so too from the Isfahbadi Light it is necessary that a faculty exists in the ṣīṣīyah that engenders another ṣīṣīyah possessing the same Isfahbadi Light. This faculty is the generative faculty (quwwah muwallidah), which ensures the continuation of the human species. The same applies to all other bodily faculties in humans. In reality, these faculties are branches of the Isfahbadi Light within the human ṣīṣīyah, and the ṣīṣīyah is the "idol" of the Isfahbadi Light—or, in other words, they are the emanations and modes of the rational soul. (Suhrawardi, 1380, Vol. 2, pp. 204 & 205)

7. The Immateriality of the Soul

Suhrawardi, in his works, places great emphasis on proving the immateriality (tajarrud) of the soul. For instance, in his *Alwah-i 'Imadi* (Tablets of 'Imad), he presents three arguments for the soul's immateriality:

- 1- The human skin undergoes change, yet the individual retains self-awareness. The human species persists even with the loss of many limbs, and a person remains conscious of their self and essence even when oblivious to all their bodily parts. Therefore, the soul is distinct from all organs, for a person, even when forgetting all their limbs, perpetually remembers their own essence. Thus, none of the limbs are a part of the human soul. (Suhrawardi, 1380, Vol. 4, p. 50).

«اعلم أنَّ الإنسان يتبدَّل عليه جلده، ولا يتبدَّل المدرك لذاته منه و قد يبقى نوعه دون كثير

من أعضائه و القلب و الدماغ و الأعضاء الباطنة يحتاج في معرفتها إلى تشريح، و أنت تشعر بذاتك مع غفلتك عن جميع الأعضاء، فهي مباينة عن الكل، لأنك دائم الذكر لها حين نسيت الكل، و كيف تعقل الشيء و تذكره دون أجزائه. فليس شيء من هذه جزء لك. (Sheikh Ishraq, 1380, Vol. 4, p. 50)

Humans refer to their own essence with the word "I," and they distinguish their entire body and the world of physical objects from their own selfhood, referring to them with the words "he," "she," or "it." However, a human can never separate or isolate their own essence from itself. (Suhrawardi, 1380, Vol. 4, p. 50).

«نقول: أنت تشير إلى ذاتك بـ «أنا» و تفرز عن أنانيتك جميع ما في البدن و عالم الأجرام، وتشير إليه بأنه «هو»، و تتخيله مفرزا عنك، و لا يمكنك أن تفرز ذاتك عن ذاتك و تشير إلى نفسك بـ «هو»، فليست بشيء من عالم الأجرام.» (Sheikh Ishraq, 2001, Vol. 4, p. 50)

- 2- If the nutritive faculty were to supply the body with necessary materials without any part of the body undergoing decomposition, the body's size would increase excessively. Since this does not occur, the body inevitably undergoes decomposition. There is no part of the body whose heat is not diminished or which does not decompose and get replaced. The same applies to the temperament and the vaporous spirit. However, nothing of a person's "I-ness" (ananiyya) diminishes or changes. Therefore, my human self is not a corporeal temperament, nor is it an organ, and it is entirely not something from the world of physical bodies. (Sheikh al-Ishraq, 1380, Vol. 4, p. 50).

«لو أتت الغذائية بما تأتي و لم يتحلل من بدنك شيء لأزداد مقدار بدنك على ما هو عليه كثيرا و ليس كذا، فلا بد من التحلل. و ما من جزء من بدنك إلا و تنقصه الحرارة، أو تحلله بالكلية إلى بدل، و كذا المزاج و الروح، و أنانيتك لم تنقص و لم تتبدل فليست هي بمزاج و لا عضو و لا بشيء من عالم الأجرام.» (Shaykh Ishraq, 1380 SH, Vol. 4, p. 50)

8. Faculties of the Soul

Suhrawardi posits that humans possess a vegetative soul (*nafs nabatiyyah*), an animal soul (*nafs haywaniyyah*), and a rational soul (*nafs natiqah*), and he proceeds to explain the faculties of each. He believes the vegetative soul requires a nutritive faculty (*quwwah ghādhīyyah*), which acts upon food matter to assimilate it into nourishing components, serving as a replacement for what deteriorates. Similarly, it needs a growth faculty (*quwwah nāmiyah*), which causes proportionate increase in the dimensions of parts, leading to its quantitative perfection. It also requires a generative faculty (*quwwah muwallidah*), which separates a portion of matter for the formation of another individual, ensuring the continuation of the species. The generative faculty employs both the nutritive and growth faculties, just as the nutritive faculty serves both the growth and generative faculties. Furthermore, the nutritive faculty employs the attractive faculty to draw in food, the digestive faculty prepares the food for the nutritive faculty's action, the retentive faculty preserves the food for the completion of the action, and the expulsive faculty expels waste (Suhrawardi, 1380, Vol. 4, p. 201).

Then, in explaining the faculties of the animal soul, he divides the senses into ten parts: five external senses and five internal senses. The external senses are:

1. **Touch:** This is a faculty **diffused and spread throughout the body**. Through it, one perceives the four qualities of **hotness, coldness, wetness, and dryness**, as well as lightness and heaviness, smoothness and roughness, and hardness and softness.
2. **Taste:** Located in the nerve spread over the substance of the tongue, this faculty perceives **flavors**.

3. **Smell:** This faculty perceives **odors** through affected air and vapor.
4. **Hearing:** Situated in the nerve spread over the inner surface of the tympanum, this faculty perceives **sounds through the medium of air**. Sound is the vibration of air resulting from impact and displacement, which causes intensified air pressure.
5. **Sight:** Located in the hollow nerve, this faculty perceives **forms** that are imprinted upon the crystalline humor. (Sheikh Ishraq, 2001, Vol. 4, pp. 201 & 202).

Similarly, the **internal senses** are:

1. **Common Sense:** This is where all **sense forms (sensibilia)** are gathered.
2. **Imagination:** This acts as the **storehouse and preserver of all common sense forms** after those forms are no longer present to the common sense.
3. **Estimative Faculty:** This faculty governs animals in their **judgment of particular circumstances and individual meanings**. For instance, it's through this faculty that a sheep perceives a quality in a wolf that causes aversion.
4. **Discursive Faculty:** Its function is **composition and analysis**. Among the faculties, its "mischief" is the most intense. If **reason ('aql)** employs it, it's called the **reflective faculty (mufakkira)**; if **estimation (wahm)** employs it, it's called the **imaginative faculty (mutakhayyila)**.
5. **Memory:** This is the **preserver and storehouse of**

estimative judgments and particular meanings. (Sheikh Ishraq, 2001, Vol. 4, pp. 51 & 109).

Suhrawardi, following other philosophers, also explains the rational soul's intellectual faculties (quwā idrākī 'aqlānī nafs nāṭiqah), dividing the soul into two powers: theoretical (naẓarī) and practical ('amālī). He defines the theoretical faculty as: "A faculty by which universals are perceived, and it is the rational aspect of the soul facing the holy realm." He then defines the practical faculty as: "A faculty by which matters related to the body are perceived concerning its interests and harms. It seeks assistance from the theoretical faculty and is the origin of human movement and the rational aspect of the soul facing the body." Subsequently, he discusses the levels or capacities of the theoretical faculty, identifying it as having four levels or four perfections:

- 1- Remote Potentiality (Intellectus Materialis / Hayulani Intellect): This is the furthest potentiality of a human, as seen in children, and is referred to as the Material Intellect (or Hylic Intellect).
- 2- The rational soul (nafs nāṭiqah) at the stage where it acquires primary intelligibles (or self-evident truths) and possesses the potential to grasp secondary intelligibles through thought and intuition, is called the Intellect in possession .
- 3- The rational soul (nafs nāṭiqah), when it has acquired the habit (malakah) of attaining intelligibles such that it can access them at any time without needing new acquisition, is called the Actual Intellect (Aql bi'l-fi'l).
- 4- The stage where intelligible meanings (ma'qulāt) are actually present in the rational soul (nafs nāṭiqah) is called

the Acquired Intellect (Aql Mustafad).

In explaining the stages and methods of the soul's perfection, Suhrawardi, at the end of his book *al-Talwihat*, offers what he calls a "good counsel" (*ḥusn tawṣiyah*), in which he alludes to the perfection of the human soul. He believes that all wise individuals, from antiquity to the Islamic era, have agreed on the singular knowledge of God, the intellects, the souls, and the ultimate destiny of the blessed. He then advises: "You must embrace spiritual discipline (*riyāḍat*) and detachment (*inqiṭāʿ*); perhaps you too will attain what they achieved." For, as the divine philosopher Plato recounts of himself: "At times, I withdraw into solitude with my soul and cast aside my body, divesting myself of it. I become as if I am without a body, immaterial and naked of natural garments, free from matter. I then enter into my own essence, becoming external to all other things. Then, within my soul, I behold such beauty, splendor, majesty, radiance, and wondrous perfections that I am utterly astonished, and I know that I am a part of the noble, supreme world." (Suhrawardi, 1380, Vol. 1, p. 112). According to Suhrawardi, the First Teacher (Aristotle) also narrated these magnificent illuminations from his own experience. All divine philosophers agree that whoever possesses the power to divest themselves of the body and abandon their senses can ascend to the higher realm. They also agree that Hermes and some other "masters of ascent" (*aṣḥāb al-maʿārij*) ascended to the higher realm with their souls. A human is not considered among the wise until they achieve the habit of shedding the body and making spiritual progress. (Suhrawardi, 1380, p. 113).

Suhrawardi considers the Sufis and those detached from worldly affairs among Muslims to be travelers on the path of ancient divine philosophers, who have reached the fount of light. He describes the path of detachment (*inqiṭāʿ*) as encompassing constant remembrance (*dhikr*), abandoning sensations and movements, continuous worship,

fasting, waking in the early hours, engaging in subtle thoughts, and cultivating imaginations suitable for sacred matters, all for the refinement of the inner core (sirr). Following these introductions, and in a manner similar to Avicenna's Ninth Chapter of *al-Isharat wa al-Tanbihat* ("Stations of the Mystics"), Suhrawardi states: "The first state that befalls those on the spiritual path is the appearance of ravishing and delightful lights, which they have called 'Ṭawāli' (Dawns) and 'Lawā'ih' (Flashes). These are like a swiftly moving and illuminating lightning bolt. Then, with persistent spiritual discipline, the influx of these Dawns and Flashes becomes a firmly established habit (*malakah mutamakkinah*), to the extent that their onslaught overwhelms the individual's control. Subsequently, this fleeting lightning becomes stable, and when it achieves stability, it is called 'Sakīnah' (Tranquility). After delving deeper into spiritual discipline, these states become habitual. Then, they gain the power of ascent to the Divine Presence (*Janāb-i A'lā*). However, the soul will not attain this union as long as it delights in pleasures for their own sake. If the soul becomes veiled from the awareness of itself and its own pleasures, this state is called 'Fanā' (Annihilation). And if it even perishes from awareness itself, it becomes 'Bāqī' (Enduring) by the endurance of the Exalted God. There is yet another station in annihilation, which is annihilation in 'Khalsah' (Ecstasy or Rapture), the state closest to death. Some Sufis have called this the 'Maqām al-Khullah' (Station of Intimate Friendship), and divine Plato alluded to it. This is distinct from the annihilation that can sometimes be accompanied by bodily stimulation." (Suhrawardi, 1380, pp).

Suhrawardi also alludes to this point at the end of his *The Philosophy of Illumination*: When divine illuminations (*ishrāqāt 'ulawī*) continuously descend upon souls, the matter of the world obeys those souls. Their prayers are heard in the higher realm, and it is decreed in the divine pre-ordination that a person's supplication becomes the

cause for the fulfillment of a specific thing. The suffusing light (nūr sāniḥ) from the higher realm is the elixir of power and knowledge, so the world becomes obedient to it. In the immaterial souls, an instance of the divine light is established, and within that light resides creative power. (Suhrawardi, 1380, Vol. 2, p. 252).

«فاعلم أنَّ النفوس اذا دامت عليها الاشراقات العلوية، يطيعها مادة العالم، و يسمع دعاءها في العالم الأعلى، و يكون في القضاء السابق مقدراً أنَّ دعاء شخص يكون سبباً لاجابة في شيء كذا و النور السانح من العالم الأعلى هو اكسير القدرة و العلم، فيطيعه العالم و النفوس المجردة يتقرر فيها مثال من نور الله، و يتمكن فيها نور خلاق (Sheikh Ishraq, 1380, Vol. 2, p. 252).

He then describes the luminous journey (sīr-i nūrī) of the spiritual seeker, concluding that when Divine Lights (anwār-i ilāhiyyah) multiply upon an individual, they clothe him in a garment of glory and awe, and souls become submissive and obedient to him. (Suhrawardi, 1380, Vol. 2, p. 257).

«و اذا كثرت الانوار الالهية على انسان، كسسته لباس العز و الهيبة، و تنقاد له النفوس.» (Sheikh Ishraq, 1380, Vol. 2, p. 257)

9. Death

in "Al-Mashari' wa al-Mutarahat," Suhrawardi argues for the immortality of the human soul after the body's demise. He states in his proof: "The soul is an un-imprinted substance distinct from the body, and its emanative cause also persists. The soul's relationship with the body is merely one of desirous attachment (alagheh-ye shouqi) and relativity, and relativity is the weakest of accidents (a'rad). Therefore, if the body perishes, that attachment is also severed. So, if the soul were to perish with the perishing of this relativity, it would imply that a substance's existence is dependent on the weakest of accidents, namely relativity, while the dependence of a substance on an accident is impossible. Therefore, since the giver of the soul's existence remains, and it has no place or locus to have an opposing or conflicting entity

that could negate it through opposition; and the perishing of one distinct substance (jauhar-e mubayen)—which is not the absolute efficient cause that emanates existence—does not necessitate the perishing of another substance; thus, the soul persists." (Sheikh Ishraq, 1380, Vol. 1, p. 496, Seyyed Yadollah Yazdanpanah, 1389, Vol. 2, p. 453).

«و النفس باقية بعد البدن، و من اقرب ما يحتج به: ان النفس جوهر غير منطبع مباين عن البدن، و علته الفياضة باقية، و ليس له مع البدن الا علاقة شوقية، و العلاقة اضافية، و من اضعف الاعراض الاضافة. فاذا بطل البدن ينقطع تلك العلاقة، فلو بطلت النفس بطلان الاضافة لكان الجوهر يتقوم وجوده باضعف الاعراض التي هي الاضافة، و هو محال. ثم النفس اذا كان المعطى لوجودها باقيا، و ليس لها مكان و محل ليكون لها مضاد و مزاحم يطلها بضرب من تضاد، و الجوهر المباين - الذي ليس بعلة فاعلية مطلقة للشيء تفيض وجوده - لا يلزم من بطلانه بطلان جوهر آخر، (فالنفس باقية)» (Shaykh Ishraq, 1380 SH, Vol. 1, p. 496).

At the conclusion of "The philosophy of illumination," Sheikh Ishraq extols the faculty of death as the greatest of faculties. He believes that through death, the managing light becomes entirely disengaged from darkness. Although a slight connection with the body remains, it emerges into the world of light (alam-e-nour) and becomes dependent on the subduing lights. In this state, it perceives all luminous veils in relation to the majesty of the all-encompassing light (nour-e-muhit) and the Sustainer of the absolute of Light as if they were transparent. It's as though it's immersed in the encompassing light, and this is a highly cherished station (Sheikh Ishraq, 1380, Vol. 2, p. 255).

«و أعظم الملكات ملكة موت ينسلخ النور المدبر عن الظلمات انسلاخا، و ان لم يخل عن بقية علاقة مع البدن، الا انه يبرز الى عالم النور و يصير معلقا بالانوار القاهرة؛ و يرى الحجب النورية كلها بالنسبة الى جلال النور المحيط القيوم نور الانوار كأنها شفافة، و يصير كأنه موضوع في النور المحيط.» (Sheikh Ishraq, 1380, Vol. 1, p. 496).

In his concluding testament in The philosophy of illumination, he also writes:

«واعلموا اخواني! ان تذكر الموت أبدأ من المهمات» وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ. «وَادْكُرُوا اللَّهَ كَثِيرًا»؛ «فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.» (شيخ اشراق، ۱۳۸۰، ج ۲، ص ۲۵۹)
(Sheikh Ishraq, 2001, Vol. 2, p. 259)

My brothers! Know that the remembrance of death is always among the most important matters, and true life is indeed the abode of the hereafter; if only they knew. And remember God often, so, you must not die except as Muslims.

Conclusion

In Suhrawardi's "The philosophy of illumination, human being is inherently a luminous being, with its existence nested within a hierarchy of lights. The rational soul, or "Eshpahbadi Light," governs the body through a providential management (wilayat-e takwini) while preserving its essential immateriality. This connection isn't one of union or incarnation; instead, it's rooted in luminous affinity and a longing attraction of light towards its origin.

Suhrawardi, through his robust arguments, simultaneously asserts both the origination and the immateriality of the soul. On one hand, he uses four strong proofs to refute the theory of the eternity of souls. On the other, he employs three novel arguments to deny the soul's susceptibility to materiality. This precise stance clearly demonstrates the distinction between the School of Illumination and both the Peripatetic (Mashsha'i) school and strict Platonism.

In this philosophical system, the path of human perfection is a journey from potentiality to actuality, and from darkness to light. Intellectual contemplation combined with practical asceticism elevates the soul through stages, from the "material intellect (aql-e hayulani)" to the "acquired intellect (aql-e mustafad)." During this process, the spiritual seeker encounters luminous effulgences that both enhance

knowledge and shape existence.

In this view, death isn't an end point; rather, it's considered the climax of the Ishpahbadi Light's perfection. The soul's detachment from material constraints and its return to the true "East" (the world of conquering lights) is the ultimate goal for the perfected human being. This perspective reveals a profound blend of philosophy, mysticism, and religious law, where theoretical and practical wisdom converge into a unified whole.

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The Perfect Human being in Mulla Sadra's Thought

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Abstract

The concept of human perfection is a universal concern that has occupied thinkers from various schools of thought, including Mulla Sadra. This study employs a descriptive-analytical and library-based methodology to examine Mulla Sadra's perspective on the perfect human being. The analysis reveals that humans are inherently driven towards perfection, and Mulla Sadra's philosophy emphasizes instructing how individuals can progress toward this ultimate state. From Mulla Sadra's perspective, human being is the pinnacle of existence, possessing inherent dignity. However, to realize this, humans must embark on a path of perfection. This perfection lies in the development of their rational faculty, which sets them apart from other beings. Human intellect has two aspects: theoretical and practical. The complete development of both these facets is essential for human perfection.

Keywords

Human, perfection, theoretical reason, practical reason, perfect human, Mulla Sadra.

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Introduction

The question of The Perfect Human being is a pivotal philosophical, religious, and ethical concern. It delves into the ultimate purpose and goal of human existence and the means to achieve it. Throughout the history of human thought, this issue has captivated philosophers, thinkers, and theologians, giving rise to diverse interpretations and expressions across various cultures. Perfection, in a philosophical context, means reaching a state of completeness and flawlessness. It's an ideal state that humans strive for. This concept varies greatly depending on culture, religion, and philosophical viewpoints, but it generally has three main aspects:

Spiritual Perfection: Many religious schools of thought believe that human perfection lies in drawing closer to God and embodying spiritual and ethical values.

Intellectual Perfection: In philosophy, intellectual perfection refers to the development of an individual's scientific and rational capabilities. From the perspective of great philosophers like Aristotle and Hegel, the growth of intellect and thought is considered a cornerstone of human perfection.

Ethical Perfection: Based on many religious and philosophical teachings, ethical perfection is linked to virtuous conduct and performing praiseworthy actions. This dimension of human perfection involves cultivating qualities like honesty, forgiveness, and fairness, which are attained by individuals striving to approach moral ideals.

The evolution of the human soul is a central issue in Mulla Sadra's philosophy. This is because he considers the ultimate goal of his philosophy to be teaching how humans can progress from imperfection to perfection, a point he frequently emphasizes in his writings. Since human perfection is a crucial topic, forming, in essence, the very

foundation of human being , understanding the factors that lead to it is of significant importance to people.

The author's aim in conducting this research, which employs a descriptive-analytical and library-based methodology, is to provide a definition of human perfection and also the factors leading to its attainment from Mulla Sadra's perspective.

1. Perfection

The term "perfection" in philosophy is used with two different meanings. From Mulla Sadra's perspective, perfection is that by which a thing becomes an actual existent, and it is of two kinds: 1) First perfection; 2) Second perfection. "First perfection" is that which constitutes the entirety of a thing.

He (Mulla Sadra) believes that the perfection of every existent is in its actuality, and the manner of existence of every existent is in the perfection by which a thing becomes that thing. The form and natural limit of every thing is the perfection of that thing. He says: "The vegetative soul, which is the form of a plant, is the first perfection of the plant. And the animal soul, which is the form of an animal, is the first perfection of the animal. In reality, what relates to the fundamental existence of things are their first perfections, while other matters that come in a subsequent stage are their secondary perfections. "The final stage of human perfection and the progress of the soul is reaching the rank of the acquired intellect (aql al-mustafad), which is the stage of perfecting its theoretical and practical faculties" (Sajjadi, 1386, pp. 422-423). From his perspective, second perfection refers to the effects that emerge from a given type after the attainment of first perfection (Mosleh, 1352, Vol. 1, p. 9). According to Mulla Sadra's statements, first perfection refers to the specific form (or "essential form") of a kind, by the realization of which a thing falls under a particular species. Without this

specific form, the existence of that particular species would be negated. More precisely, a thing's first perfection is its specific form, without which the thing would be non-existent and possess no perfection whatsoever. However, the perfections acquired by a type after its constitution, such as the influences it exerts on other things (actions) and the influences it receives from other things (affections), are all considered its second perfection. The constitution of its type-ness is not dependent on these. It's worth noting that first perfection is by no means acquisitive for any existent, whether that existent has free will or not. However, secondary perfections can be acquired.

Mulla Sadra considers perfection to be among the relative and additional matters (Sadr al-Muta'allihin, 1410 AH, Vol. 1, p. 1). This is because existents, at a certain level, possess an actuality that makes them complete in relation to an existent at a lower level lacking that actuality, yet they are incomplete in relation to an existent at a higher level that possesses that actuality. Therefore, what constitutes the higher rank is its first perfection, and that same thing is the second perfection for the lower ranks. Thus, it's possible for the second perfection of one existent to be the first perfection for another. For example, the soul is the first perfection for plants, animals, and humans, while for the body, in terms of its corporeality, it is a second perfection. Mulla Sadra states: "a thing being the first perfection for one thing does not contradict it being the second perfection for another" (Sadr al-Muta'allihin, 1410 AH, Vol. 8, pp. 14-15). On the other hand, the secondary perfections of every existent are proportionate to its nature and first perfection. Therefore, when we compare a particular quality across various things, we find that the same quality is a perfection for one existent but a cause of deficiency in the existential rank for another. Similarly, some existents do not possess the capacity to acquire certain perfections. Mulla Sadra states:

"Existents differ and excel in their existences and their perfections, for often an existence and an existential perfection for one thing is a deficiency and a flaw for another" (Sadr al-Muta'allihin, 1383 AH, Vol. 4, p. 252). The essence of the matter is that "every existent possesses a specific essential limit and boundary, exceeding which it transforms into another kind that is essentially distinct from it" (Misbah Yazdi & Sobhani, 1380, p. 35). Therefore, the secondary perfections of every existent are proportionate to its nature and its first perfection. From the general explanations given about first and second perfection, the first and second perfection of humans also become clear. Based on the famous definition of humans as "rational animals," the first perfection of a human is the rational soul, which constitutes human nature and upon which a human's human being depends. The secondary perfections of a human are all matters that accrue to them after the realization of their human being. Mulla Sadra states: "First perfection [...] is like the form for a sword and the rational soul for a human, and second perfection [...] is like sharpness for a sword and knowledge and power for a human" (Sadr al-Muta'allihin, undated, p. 178).

Based on these discussions, we conclude that perfection in this research refers to the secondary perfection of a human being. When a human comes into existence, they possess inherent potentialities within their essence. If favorable conditions and circumstances are met, these potentialities find the opportunity to manifest and actualize, allowing the individual to attain things they did not possess before.

2. Human Perfection

Mulla Sadra, like earlier philosophers, defines humans as "rational animals." If he considers "rationality", which is our logical differentia, to mean the perception of universals, this points to a fundamental truth.

That truth is the human's true differentia: their rational soul (*nafs-i nāṭiqā*). The ability to perceive universals is unique to humans. This is because knowledge and perception are characteristics of abstract beings, and a material being lacks any knowledge, even self-knowledge. This is because knowledge is the presence of an abstract entity to an abstract being, and presence has no meaning in material beings. However, in the realm of creation, a human is not solely a rational soul; rather, they are a composite of soul and body. Since Mulla Sadra considers the relationship between the soul and body to be one of union (Sadr al-Muta'allihin, 1362, p. 293), Their composition isn't like the combination of two separate parts. In other words, although the soul and body differ in their rank, they are essentially a single reality that, despite its unity and simplicity, possesses different degrees. In reality, a human is a single personality and identity that progresses in its very essence, and its personal unity is preserved at all levels, merely becoming more complete at each stage (Sadr al-Muta'allihin, 1410 AH, Vol. 9, pp. 86-87). It's worth noting that Mulla Sadra believes humans possess various stations and degrees, each corresponding to the different realms that exist in the universal order.

According to him, there are three fundamental realms of existence: 1) The realm of sensibles and material things, which are transient and perishable. 2) The realm of imaginal forms, which is the world of archetypes. 3) The realm of intellectual forms and separate intellects. Human being is also a reality that is potentially comprehensive of these three realms. Just as there is a vertical existential hierarchy among these three realms—meaning some realms are at a higher level and some at a lower level—the same applies to the levels of human existence. In this hierarchical structure, the lowest existential level is that of sensation, which pertains to the realm of sensibles. As long as a human remains at this level, they do not ascend beyond the degree of

sensation and perceive only sensible things. Following this is the level of imagination, which possesses a stronger existence compared to the sense level. While a human is at this stage, they perceive only imaginary forms and, like other animals, lack intellectual perception. After traversing these stages, one then reaches the intellectual level, which is existentially positioned at the highest point in this vertical hierarchy and represents the most complete existential stage. At this level, a human perceives all that cannot be contained by sensation and imagination, which are the intellectual and universal forms existing in the realm of intellect. By perceiving these forms and acquiring perfections in accordance with substantial motion (Sadr al-Muta'allihin, 1410 AH, Vol. 2, p. 230), a human can reach a state of union with the active intellect, effectively becoming the active intellect itself, and thereby attain the highest degree of human being (Sadr al-Muta'allihin, 1388 AH, pp. 405-406). Therefore, these realms are all stages that a human must traverse to ascend from the lowest depths to the pinnacle of perfection. Based on Transcendent Philosophy (Hikmat-i Muta'aliyyah), God created humans from a world similar to the divine realm, "bringing forth a comprehensive mode of existence that gathers within it all that exists in other existential realms. Indeed, He created an essence described by all that His unique Essence is described and defined by, from attributes of beauty and majesty, and effects and actions, and realms, all the way to paradise and hell, and so on" (Sadr al-Muta'allihin, 1362 AH, pp. 89-90). Therefore, based on the principles of Transcendent Philosophy, the reality of a human being encompasses all categories of existents. Indeed, it represents a vast breadth of being and a wide spectrum of existential levels. For this reason, such a human is the essence of existence and can attain the station of Divine Vicegerent. From the perspective that everything found in the universe is gathered within him, human being is that very universe. And from the perspective that his form is small yet all the forces of the universe

are collected within him, he is like a summary of a book or a short piece of writing (Sadr al-Muta'allihin, 1377, p. 52). Therefore, Mulla Sadra considers human being to be a microcosm (*ālam-i ṣaghīr*), in whom all beings actualized in the macrocosm (*ālam-i kabīr*) exist in an summarized form.

Some great figures in philosophy and mysticism, inspired by Quranic themes, consider the human's evolutionary path to be their very soul (*nafs*). In other words, a human's journey toward their ultimate goal is their soul (Va'ezi, 1377, p. 151). God states in the Quran: « يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ إِذَا أَهْتَدَيْتُمْ؛ "you who have believed, take care of yourselves. If you are guided, he who errs will not harm you" (Al-Ma'idah, 105). Allameh Tabataba'i, in his interpretation of this verse, states that if a person intends to reach their ultimate perfection, they should not overstep the bounds of their own soul. In traversing the path of perfection and achieving human ends, a person performs duties and actions; however, the outcome they gain on this path does not extend beyond the realm of their being and their soul. Whatever we do, think, or intend, we have not gone outside of our own self (Tabataba'i, 1394 AH, Vol. 6, pp. 177-180). Therefore, human perfection means the growth and actualization of one's own soul.

All matters that, in some way, lead to the perfection of the human soul are categorized into two aspects: theoretical and practical. This is because the soul possesses both theoretical and practical dimensions: one for truth and falsehood in universals, and the other for good and evil in particulars. A human reaches their perfection when both of these dimensions are fully realized. Therefore, we must consider human perfection to lie in their intellectual development. This is because the intellectual dimension is what distinguishes humans from other animals. Consequently, the unique perfection of a human is the perfection that they achieve through their intellectual capacity.

Building on our previous discussion about first and second perfection and the multi-layered nature of the human soul, we can now clarify the roles of theoretical intellect (al-‘aql al-naẓarī) and practical intellect (al-‘aql al-‘amalī). The human soul strives for perfection through these two distinct yet interconnected dimensions, each with its own function and stages of development.

2-1 The Two Faces of Intellect: Theoretical and Practical

A) Theoretical Intellect

Mulla Sadra believes that the theoretical intellect apprehends absolute universals. This includes universals related to contemplation and extra-mental realities, such as God and the divine essential attributes, as well as universals pertaining to human voluntary acts and actions, like the goodness of justice and the badness of injustice (Misbah Yazdi, 1381, p. 96). Therefore, in practical matters, it is the theoretical intellect's duty to grasp universals. However, the specific judgment that brings that universal understanding to the stage of action is the work of the practical intellect. It's important to note that the way universal understanding is achieved is when the soul, after reaching the stage of the acquired intellect, connects with the active intellect (which is the treasury of intelligibles) and receives these intelligibles. Therefore, to perceive universals, the soul turns towards the higher realm, specifically the world of separate intellects. It establishes a connection with this realm of separate entities, and through this connection, it can gain access to universal knowledge. In order for the theoretical intellect to fulfill its function, it initially requires the body and its organs, as well as the practical intellect. This is because, for the preliminary stages of its work and to arrive at a universal concept, it needs the senses and the body. Furthermore, to draw conclusions from its universal judgments and to put them into action, it needs the particular judgment of the

practical intellect. However, once the theoretical intellect reaches its appropriate perfection, even in this world, it no longer needs these stages. Through its own essence, it can then perform its specific actions and operations (Sadr al-Muta'allihin, 1388 AH, p. 292).

B) Practical Intellect

The practical intellect is another facet of the rational faculty, specifically dedicated to contemplating particular matters—that is, what ought to be done or ought to be avoided. This faculty deals with "oughts" and "ought-nots," enabling humans to discern the benefit and harm, beauty and ugliness, and good and evil of actions (Sadr al-Muta'allihin, 1384 AH, p. 516). Mulla Sadra views the role of the **practical intellect** as serving the **theoretical intellect**. This is likely because a universal judgment can only manifest as an action when combined with a particular judgment issued by the practical intellect (Sadr al-Muta'allihin, 1388 AH, p. 292). For instance, the universal judgment about the inherent goodness of justice (from the theoretical intellect) cannot by itself compel a person to be just in practice. It's only when the particular benefits and beauties of justice, recognized by the practical intellect, are added that a person can be motivated to act justly. In essence, the practical intellect chooses what is good, or what it perceives to be good, by contemplating actions. This choice of good then creates the necessary conditions for that action to be performed. Specifically, after grasping a particular judgment, the practical intellect employs the power of yearning (*quwwat-i shawqiyya*) to generate a desire within the human, which in turn leads to the emergence of will. This will then actualizes that particular judgment externally. Thus, it becomes clear that by possessing the practical intellect, humans turn towards the lower realm of possibility below them. The practical intellect is responsible

for leading and directing other human faculties (such as anger/aggression and desire/appetite) along the path to human happiness, though always under the supervision of the theoretical intellect.

We can now conclude that Mulla Sadra categorizes the intellect into theoretical and practical because this faculty, on the one hand, receives knowledge from its origin and from the intellects, which is referred to as the passive aspect of the rational faculty. On the other hand, it influences and acts upon the body, which is called its active (or practical) aspect. In essence, Mulla Sadra considers the division of the intellect into theoretical and practical to be based on the soul's engagement with universal and particular matters (Sadr al-Muta'allihin, 1380 AH, p. 368). Ultimately, Mulla Sadra does not accept a separation of the theoretical and practical faculties, viewing them as interconnected (Sadr al-Muta'allihin, 1410 AH, Vol. 3, p. 48).

2-2. Stages of Theoretical and Practical Intellect

As previously discussed, the theoretical intellect apprehends concepts and judgments, discerning truth from falsehood in what it intellected and perceived. This faculty has four stages, and these stages should be understood in accordance with substantial motion and the gradual levels of existence (tashkīkī). This is because passing through each stage signifies the intensification and subsequent perfection of human existence, and a distancing from animalistic souls. In essence, the stages of the theoretical intellect are vertical levels, meaning each subsequent stage is a perfected form of the preceding one. In essence, these stages are the levels of evolution of the rational soul and the degrees of its existential progress. In the theoretical dimension, the human soul, in its ascending journey, traverses these scientific stages one after another, finally reaching its ultimate destination and peak—

which is the final level of its scientific aspect, namely the acquired intellect (al-ʿaql al-mustafād).

1) Material Intellect (al-ʿaql al-hayūlānī)

Every human being, at the beginning of their human nature, possesses the material intellect. This means they only have the potential and capacity to perceive intelligibles, but they haven't yet actually intellected anything; in other words, it is empty of all intelligibles. Mulla Sadra initially considered the material intellect to be on the level of accidents due to its existential weakness. However, he later regarded it as even weaker than accidents. This is because accidents are actual in their very essence, while the material intellect is purely potential (Sadr al-Muta'allihin, 1388 AH, p. 294).

2) Intellect in Possession (al-ʿaql bi al-malaka)

At this stage, the soul moves beyond a state of mere potentiality and begins to apprehend matters that are common to all individuals. These are given to humans by the Active Intellect, based on their sense and imaginative capacities. These matters do not require acquisition or proof and are known as "first principles" or "self-evident truths" (awwaliyyāt or badīhiyyāt). At this stage, by possessing these self-evident truths, the soul becomes ready to accept theoretical matters.

3) Actual Intellect (al-ʿaql bi al-fiʿl)

After the previous stage, the soul's journey toward perfection continues. At this level, it acquires theoretical intelligibles with the help of the primary and self-evident intelligibles it already possesses. The soul reaches the stage of the actual intellect through two main avenues: Voluntary Actions and the Acquisition of Middle Terms: This involves using the self-evident intelligibles gained at the " Intellect in

Possession" stage to construct syllogisms, particularly certain demonstrations and logical definitions. This process is within human will and choice. Effusion of Intellectual Light from the Higher Realm: This occurs through the emanation of intellectual light and radiance from the higher world. This effusion leads to conviction and assurance regarding those demonstrations and definitions, a process that is not within human will and choice.

Following this, the soul's journey of perfection continues. At this stage, it acquires theoretical intelligibles by utilizing the primary and self-evident intelligibles it already possesses. The soul reaches the degree of Actual Intellect through two main pathways: Voluntary Actions and the Acquisition of Middle Terms: This involves constructing syllogisms, especially certain demonstrations and logical definitions, using the self-evident intelligibles gained at the "Intellect in Possession" stage. This process is within human will and choice. Effusion of Intellectual Light from the Higher Realm: This occurs through the emanation of intellectual light and radiance from the higher world. This effusion results in conviction and assurance regarding those demonstrations and definitions, a process that is not within human will and choice. At this stage, the soul is termed the "Actual Intellect" because it can access theoretical intelligibles within itself whenever it wishes, without needing to acquire them again. It has gained this faculty as a result of repeated study, continuous reference to the overflowing Origin (Mabda' Fayyadh), and connection with the divine presence. According to Mulla Sadra, the actual human life, which is independent of any physical matter, belongs to this intellect.

4) Acquired Intellect (al-ʿaql al-mustafād)

From Mulla Sadra's perspective, the pinnacle of intellectual perfection is reached when, after acquiring primary intelligibles and

theoretical knowledge, the intellect attains a stage where it can directly observe all intelligibles without any material hindrance. At this level, a human being perceives all things and sees all forms within the overflowing origin, which is the Active Intellect itself. Mulla Sadra states that whenever the soul is considered in such a way that it observes intelligibles and is connected to the overflowing origin, it is called the "Acquired Intellect." This is because the soul has received these intelligibles from the Active Intellect. Therefore, in general, the Acquired Intellect can be understood as the observer of all intelligibles within the very essence of the Active Intellect. Mulla Sadra considers reaching the stage of the Acquired Intellect to be the very purpose of human creation, stating: "The main purpose of the creation of this world is the creation of humankind, and the purpose of the creation of humankind is to attain the rank of the Acquired Intellect, which is equivalent to the knowledge of God and annihilation in the Truth" (Sadr al-Muta'allihin, 1388 AH, p. 277).

Just like the theoretical intellect, the practical intellect also possesses degrees and stages as it moves from a lower state to a higher, more perfected one. The practical intellect also has four stages.

1) Tajalliya (Purification/Illumination of the Outward): This first stage involves the purification and refinement of the outward aspect of a person. It's achieved by diligently applying divine laws and adhering to prophetic ordinances, such as prayer (salat), fasting (sawm), khums, zakat, pilgrimage (hajj), and so on. In essence, at this level, the practical intellect, by perceiving particulars, initially dictates the need for outward refinement, observing divine commands, and following the example of the Imams and perfected individuals.

2) Takhliya (Purification/Emptying of the Inward): This stage follows Tajalliya and is achieved by purifying the heart from moral vices and blameworthy qualities. Therefore, a person who adheres to

the Sharia, refines their soul from undesirable attributes and blameworthy characteristics, and thereby prepares and readies it to receive divine inspirations, has reached this level.

3) Tahliya (Adornment/Beautification of the Inward): For the human soul to reach perfection, simply emptying it of moral vices isn't enough. Rather, the heart must be adorned with praiseworthy and virtuous qualities. Therefore, the stage of Tahliya is achieved by beautifying the inner self with scientific forms and intellectual insights in the theoretical dimension, and similarly, by acquiring good habits and qualities pleasing to the Almighty Truth in the practical dimension.

4) Fana (Annihilation/Extinction): This is the ultimate stage of the practical intellect. It is achieved through the soul's annihilation of its own essence, its subsistence through divine subsistence, its turning towards the Lord, and the shortening of its gaze from everything except the contemplation of the Lord and His supreme grandeur (Sadr al-Muta'allihin, 1380 AH, pp. 383-384). At this stage, the soul perceives all things as emanating from the Truth (God) and returning to Him.

Mulla Sadra believes that traversing these stages depends on Divine guidance and grace. However, this divine favor and attention is not bestowed upon all humans; it is reserved only for those whom God wills and intends.

It's important to note that for the perfect human being (*insān-i kāmil*), after their spiritual journey, traversing stages and stations, and journeying to the abode of proximity and union with the Divine Truth, there are still other journeys to undertake.

2-3. The Perfection of Theoretical and Practical Intellect

From Mulla Sadra's perspective, perfection is that by which a

thing becomes actualized, meaning it moves from potentiality to actuality. This actualization can be either in terms of its essence and fundamental reality, which he calls first perfection, or in terms of its attribute, which he terms second perfection (Ashtiani, 1379 AH, p. 84). Based on the definition provided, we can understand that every existent possesses its own unique perfection based on its essence. For a being like a human, composed of numerous and diverse aspects—given the multiplicity of faculties and the presence of various principles of actualizations and affections that are the source of many effects—there are two types of perfections: the perfection of animalistic faculties and the perfection of human faculties. The perfection of animalistic faculties lies in fulfilling the specific demands of these powers. However, the perfection of faculties specific to humans, qua human, is examined from two dimensions: theoretical and practical. As previously discussed, Mulla Sadra posits that human intellect possesses both theoretical and practical dimensions. Therefore, he explicitly states that human perfection occurs in these two dimensions, envisioning two distinct types of perfection for an individual: perfection of the theoretical intellect and perfection of the practical intellect. In essence, a human being cannot attain their deserved perfection unless they achieve development in both theoretical and practical aspects. In summary, the specific perfection for a human is the comprehension of all knowables and the attainment of a state of complete abstraction and transcendence from material things (Sadr al-Muta'allihin, 1410 AH, Vol. 1, p. 22).

The perfection of human theoretical intellect lies in the engraving of all intelligible forms—the entire form of the universe—within it, so that the human soul becomes an intellectual world, just like the external world itself. In this way, a mental replica of the external world is realized within it, and the soul becomes a complete mirror reflecting the real world (Sadr al-Muta'allihin, 1410 AH, Vol. 1, p. 20).

The perfection of human practical intellect involves purifying the soul from the shortcomings and ugliness of bodily matters, achieving transcendence from them, and adorning oneself with virtuous and praiseworthy qualities (Sadr al-Muta'allihin, 1383 AH, Vol. 1, p. 316).

Mulla Sadra considers the perfection of the theoretical intellect to be more significant than the perfection of the practical intellect. He underscores this by citing the Prophet's saying: "One hour of contemplation is better than seventy years of worship," thus attributing a special status to thought and reflection. He explains the superiority of thought over worship with two reasons: Thought leads human being to God, whereas worship only leads to reward. Thought is the work of the inner heart (qalb), while worship is the action of the outer limbs and organs. Since the heart is nobler than all other organs, its action is superior to the actions of the other limbs (Sadr al-Muta'allihin, 1384 AH, p. 309).

3. Characteristics of the Perfect human being

The human soul (nafs) is what sustains and preserves the individual, and God is the efficient cause of this soul. Therefore, self-knowledge (ma'rifat al-nafs) is the ladder to attaining all knowledge, and through it, one can reach the Essence, Attributes, and Acts of God. This is in accordance with a hadith from the Prophet (peace be upon him) who said: «من عرف نفسه فقد عرف ربه» Our knowledge of our soul (nafs) will be identical to our knowledge of the origin of our soul. Therefore, self-knowledge (ma'rifat al-nafs) leads us to the knowledge of God. God created the soul in such a way that it is worthy of the station of Divine Vicegerency (khilāfat ilāhī). This is why God commanded the angels to prostrate before Adam. It is through this very soul that the Divine Names and Attributes manifest in the created world. Thus, the soul is the divine dimension in the realm of creation, and by virtue of this nobility, it ultimately leads back to God. The embodiment of this divine

dimension in the created world is the perfect human being (insān-i kāmīl).

For a long time, humans have been searching for the Perfect human being—an individual who embodies all human perfections and has reached the highest stage of human being. The perfect human being possesses every virtue, perfection, and praiseworthy human quality, excels in all attributes of perfection, and acts as a guide and pioneer for humankind.

The desire for perfection is inherent in human nature. This aversion to weakness and imperfection has driven human being to seek out a role model—an exemplar for their behavior, actions, and even their thoughts.

While the explicit term "Perfect human being (Insān-i Kāmīl)" isn't found in the Quran, its fundamental roots and underlying concepts are deeply embedded within its verses. Some key examples include: «نفخت فيه من روحي» "When I have proportioned him and breathed into him My Spirit" (Al-Hijr, 29). «انا عرضنا الامانة على السموات والارض والجبال فايينحملها فاشفق منها و حملها الانسان انه كان ظلوماً جهولاً؛ Here's the English translation of the Quranic verse you provided, along with the parenthetical explanations: "Indeed, We offered the Trust to the heavens and the earth and the mountains (of the universe, and the high and low faculties of contingent beings). But they refused to bear it and feared it. And human being (the weak one) accepted it" (Al-Ahzab, 72). «انى جاعلٌ فى الارض خليفه؛" "Indeed, I will place a vicegerent on Earth" (Al-Baqarah, 30). These verses speak of the Divine archetype of human being, whose existence spans from the Divine Throne ('Arsh) to the Earth (Farsh).

Allameh Motahhari, in his book "The Perfect human being"

(*Insān-i Kāmil*), believes that the term "Perfect human being" did not exist in Islamic literature until the seventh century. He states that the first person to introduce the term "Perfect human being" was Muhyi al-Din ibn Arabi al-Andalusi al-Ta'i (Motahhari, 1381 AH, p. 20). Ibn Arabi introduced this term in his books, including *Al-Futūḥāt al-Makkīyah* (The Meccan Illuminations) and *Fuṣūṣ al-Ḥikam* (The Bezels of Wisdom). Subsequently, Aziz al-Din Nasafi wrote *Al-Insan al-Kamil* (The Perfect human being) in Persian, and Abd al-Karim al-Jili authored a work with the same title in Arabic (Kabiri, 1384 AH, p. 2).

However, some believe that even before Ibn Arabi, Hallaj discussed a human who had traversed all stages of perfection and become a complete manifestation of Divine attributes. Following him, Bayazid Bastami used the term "*al-Kāmil al-Tamm*" (The Perfect and Complete) for his exemplar human being (Lahiji, 1371 AH, p. 61).

From Ibn Arabi's perspective, the perfect human being is the complete image of the Divine Truth (God) and a comprehensive mirror reflecting all Divine attributes. They are the mediator between God and creation. Because of their existence, divine grace and assistance, which are the cause of the world's persistence, reach the universe. The primary intention of God in creating the world is the perfect human being themselves (Yousefpour, 1380 AH, p. 212). In essence, the perfect human being possesses a station that no other existent being in the realm of possibility can equal, and no other cosmic phenomenon can stand alongside them.

Based on Mulla Sadra's perspective, a preliminary definition of the Perfect human being is an individual who has actualized all aspects of their being and attained the highest degrees of human perfection. This exalted status is achieved through the complete realization of the two facets of human intellect: the theoretical intellect and the practical

intellect. This occurs such that, with the perfection of the theoretical intellect, a human reaches the stage of the acquired intellect (al-‘aql al-mustafād), becoming abstracted from matter and material things. They attain a degree where they can acquire knowledge and understanding of all the realities of the universe as they truly are, observe them, and connect with the Highest Concourse (al-malā’ al-a‘lā). And by completing the practical intellect, they achieve the station of annihilation (fanā’). meaning they reach a stage where they find no personal existential awareness, annihilating themselves in the Truth (God), and perceiving only the Almighty Truth. This station is, of course, contingent upon the attainment of prior stages. The first of these stages is will. Here, their will is effaced within God's Will, leaving them no will or choice apart from God's choice. Following this, the stage of contentment (riḍā) is reached. In this state, they negate their own power, see all things within God's power, and are content with all matters. After this, the seeker surrenders all tasks and matters to the Truth (God) and reaches the station of trust in God (Tawakkul). Following this, they attain the station of submission (Taslīm), where they negate their own knowledge, seeing their knowledge obliterated within the knowledge of God. Now, if someone possesses such characteristics, they become the repository of knowledge and the complete and perfect manifestation of "And He taught Adam all the names" (Al-Baqarah, 31). They then achieve the sublime station of Divine Vicegerency (Khalīfat Allāh) (Sadr al-Muta‘allihin, 1383 AH, p. 316). In essence, it can be concisely stated that the very vicegerency (khilāfat) and superiority of the perfect human being over the entire universe can be attributed precisely to the actualization and manifestation of intellect within them.

From Mulla Sadra's perspective, the Perfect human being is the comprehensive embodiment of all existential levels. This is because, as

previously stated, humans possess the stations and degrees of sense (*ḥiss*), imagination (*khayāl*), and intellect (*‘aql*). Each of these corresponds to one of the three realms of the universal order of existence. Furthermore, within human existence, there are faculties proportionate to these levels through which one perceives realities from the world. Since these perceptions are a mode of existence, they unite with human existence. Therefore, if a human reaches perfection in all of these levels... ..meaning they actualize from potentiality in all three of these stages, they will gain such existential breadth that, according to the principle of "The Simple Reality is all things" (*Basīt al-Ḥaqīqah kull al-ashyāʾ*), all beings of the higher and lower worlds, and all universal and particular intellects and souls, will be gathered and contained within them. Consequently, they become composed of all the perfections of the beings in the universe. For this very reason, his power encompasses all of creation and its beings, gaining mastery over them all. Such an individual is the Perfect Human. Consequently, no truth can be found in existence unless it is present in the perfect man in its highest, noblest, most complete, and perfect form (Sadr al-Muta'allihin, 1388 AH, p. 408). Furthermore, since each of the countless beings in the universe is a manifestation of a specific Divine Name (Sadr al-Muta'allihin, 1362 AH, p. 77), and given that these Names are present in the perfect human being in their most complete form, the perfect human being can be considered the comprehensive and perfect manifestation of all Divine Names and Attributes. In fact, Mulla Sadra identifies the perfect human being as the most just witness to Divine Lordship and Divine mysteries, and the strongest proof of the Lord's attributes. He states, "He is the manifest proof of the Truth and in the image of the All-Merciful" (Sadr al-Muta'allihin, 1419 AH, p. 90). This means that God created the Perfect human being in His own image so that they could act as His deputy in managing the affairs of the world. With these descriptions and

characteristics, the perfect human being is therefore God's vicegerent in the world. However, from the perspective of some great thinkers, all humans have a share of this vicegerency in a specific sense. Each individual, to the extent of their existential capacity, is a manifestation of God's attributes, as indicated by the verse: «وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ؛ ...and He it is Who has made you successors (khalāʾif) on the earth..." (Al-An'am, 165) points to this very idea. In essence, by stating this, they attribute greater responsibility to humans regarding the world. This perspective clearly illuminates the philosophy behind the presence of countless ordinary humans scattered across the earth, believing that every individual can embark on their own journey of perfection, actualizing their higher aspects to reach their deserved completeness. However, the supreme vicegerency (khilāfat ʿuẓmā) belongs solely to the Perfect Human. Therefore, by virtue of possessing such a station, the perfect human being has the freedom and agency to act upon and influence both the physical (mulk) and spiritual (malakūt) realms. They can do whatever they will. Thus, they can become an exemplar of God in attributes and actions, creating just as God creates. However, from Ibn Arabi's perspective, the only difference between the perfect human being and God is the Perfect Human's inherent neediness and ontological poverty. That is to say, God is the Necessary Existent by His very essence. ...but the perfect human being is the Necessary Existent by virtue of another. If God wills to remove poverty from them in all respects, they too become adorned with Divine attributes and names. In this case, if they say "Be!" it immediately "becomes" (Ibn Arabi, 1405 AH, pp. 58-59). Given these explanations, the only way to know the Almighty Lord is through knowing the Perfect Human. This is because, in Mulla Sadra's view, the perfect human being is the Divine Gateway and the firm, strong rope through which one can find a path to the higher and superior world (Sadr al-Muta'allihin, 1362 AH, p. 90).

Mulla Sadra, in his works, identifies several characteristics for the Perfect Human, the most important of which are as follows:

- 1) His Intimacy with God (Uns bi Allah) :This is the most crucial characteristic of the Perfect Human. He is deeply devoted to communing with God and keeping vigil at night. In his worship, his entire being is immersed in the Divine Essence, and no pleasure rivals the joy he finds in devotion. He remembers God at all times, whether hidden or in plain sight.
- 2) Commitment to both Obligatory Acts (Fara'id) and Supererogatory Acts (Nawafil): He is committed to what God loves to be done, considers it obligatory upon himself, and seeks God in all his movements and stillness. Through this, he attains union with the Truth (God), and because he seeks union with the Beloved and the encounter with the Truth, he has a great inner yearning for worship and the performance of obligatory acts.
- 3) Loving God and loving nothing but Him: For him, everything other than God is nothingness and void. If he loves the prophets, it is only because they are the messengers of his Beloved and his Cherished One..
- 4) Lover of Death:The perfect human being considers death to be the path to encountering the Divine Truth. Since they believe that observing and meeting their Beloved is only possible by journeying to the eternal abode, a profound desire for death emerges within them, and they yearn for this encounter. Signs of this love for death in an individual include: Detachment from worldly affairs,Turning away from over-familiarity with people, Aversion to desires

(shahawat), Keeping distance from those who pursue pleasure and worldly attachments, This is because associating with such individuals can make the world seem appealing, fostering a resentment towards death. The Perfect Human, however, is indifferent to all these obstacles, as they consider death the very means of union with their Beloved and Adored.

- 5) Lover of Knowledge and Scholars: The Perfect Human, among all branches of knowledge, pays particular attention to Divine knowledge (maʿrifat-i Rabb)—which is the ultimate goal of all sciences—as well as to celestial sciences and the science of self-knowledge, including the path from the lowest of the low to the highest of the high. If a person does not attain these sciences, which guide them toward the Truth, they cannot gain knowledge of God, and without this knowledge, love for God cannot be achieved.
- 6) Kind and Well-Behaved Towards Creation: The perfect human being is a friend to God's friends and an enemy to God's enemies. This is because when one loves someone, they love all of their deeds. Therefore, if one loves God, they must love everything, as everything is His creation. Love for the cause is inseparable from its effects; indeed, loving the effects is the same as loving the One who caused them.
- 7) Distinguishing Between "Divine Inspirations" (Khawāṭir Raḥmānī) and "Satanic Whispers" (Wasāwis Shayṭānī): Discerning these matters is both crucial and difficult, a task only possible for those who possess spiritual guardianship (wilāya) and wisdom (ḥikma). This is because they

recognize the enemy and are aware of its cunning tricks and schemes. Mulla Sadra categorizes *khawāṭir* (inner thoughts or inspirations) into five types: a) Divine Inspiration (*Khāṭir al-Ḥaqq*): This arises in the heart of the gnostic without any prior thought or cause. b) Heartfelt Inspiration (*Khāṭir al-Qalb*): This manifests within a person when the heart is freed from the domination of devils and carnal desires, and thereby attains the observation of the spiritual realm (*malakūt*). c) Angelic Inspiration (*Khāṭir Malakī*): This is accompanied by a sense of tranquility in the heart of the believer. d) Satanic Suggestion (*Khāṭir Shayṭānī*): This leads a person towards misguidance. e) Egoic Suggestion (*Khāṭir Nafs*): This is worse than Satanic suggestion, as controlling the commanding ego (*nafs al-ammāra*) is an extremely difficult task.

- 8) Eager for Solitude and Seclusion.
- 9) The perfect manifestation and emergence of the virtues of courage, patience, gratitude, generosity, and forbearance are evident in his states and actions (Sadr al-Muta'allihin, 1381, pp. 103-122).
- 10) Knowledge of Divine Realities with certainty and demonstration (proof), in all states.
- 11) Moderation in his temperament and states, and the unity of his outward and inward aspects (Sadr al-Muta'allihin, 1383, Vol. 1, p. 397).
- 12) Possessing divine unveilings (*mukāshafāt rabbānī*) and knowledge of this world and the hereafter, of heaven and hell, of angels and jinn, of the states of ascension (*mi'rāj*),

and of God Almighty's accompaniment with all beings, as well as the journey of ascension and traversing the heavens and similar matters (Sadr al-Muta'allihin, 1383, Vol. 1, p. 420).

- 13) A Single Reality Possessing Ranks and Degrees: The Perfect Human exists at different levels: at one level, they are nature (ṭabʿ); at another level, soul (nafs); at the third level, heart (qalb); at the fourth level, spirit (rūḥ); at the fifth level, secret (sirr); at the sixth level, hidden (khafī); and the final level is the most hidden (akhfā). Mulla Sadra calls these seven levels the inner ranks or the seven stages of the heart (Sadr al-Muta'allihin, 1384, p. 39).

The Perfect Human, after reaching the stage of **annihilation** (*fanāʾ*) and **effacement** (*maḥw*)¹, returns to the stage of **subsistence** (*baqāʾ*) and **sobriety** (*ṣaḥw*)². After the stage of **unity** (*jamʿ*)³, they return to the stage of **differentiation** (*tafṣīl*)⁴. Their breast expands to embrace both the Truth (God) and creation, and they return to creation to guide the imperfect and the misguided (Sadr al-Muta'allihin, 1383 AH, Vol. 1, pp. 575-576). In essence, the perfect human being has two movements. One is an **ascendant movement towards the Truth**, aimed at perfecting their own essence. The other is a **transformative movement**

١. Annihilation (Fanāʾ): The effacement of the spiritual wayfarer's actions in the actions of the Almighty Truth.

٢. Sobriety (Ṣaḥw): Manifestation.

٣. Unity (Jamʿ): A stage where the wayfarer sees neither themselves nor anything other than God; they behold only the Truth and nothing else.

٤. Differentiation (Tafṣīl): The wayfarer's return to multiplicities. However, in this stage, the wayfarer views multiplicities with the eye of unity, meaning they see and hear everything through the Truth, but not in a way that implies multiplicity or corporeality for the exalted God.

for the perfection of the souls of creation. In the first movement, the ultimate goal for the spiritual wayfarer is the stage of *fanā* and *maḥw*. It's possible they may not return to *baqā* and *ṣaḥw*, remaining immersed in *jam'* and veiled from creation. However, in the second movement, after effacement, they return to themselves, viewing differentiation (*tafṣīl*) through the lens of unity (*jam'*), and their breast encompasses both creation and the Truth (Sadr al-Muta'allihin, 1380 AH, pp. 278-279).

Conclusion

Mulla Sadra views human being as a unified identity that fundamentally progresses in its essence, becoming more complete at each stage. He categorizes perfection into two types: First perfection: This refers to the completeness of a thing's essence. For humans, this is the rational soul (*nafs nāṭiqā*). Second perfection: These are the effects or qualities that arise after the first perfection is achieved. For humans, these are the attributes that appear once their human being is realized. Ultimately, human perfection lies in the development of the intellectual dimension, as this is what distinguishes humans from other animals. Mulla Sadra posits that human intellect has two facets: the theoretical intellect and the practical intellect. A human being cannot reach their deserved perfection unless they develop in both theoretical and practical dimensions. The perfect human being is someone who has actualized all aspects of their being and attained the highest degrees of human perfection. This exalted station is achieved by bringing both the theoretical and practical intellects to full realization. The theoretical intellect reaches its perfection by attaining the acquired intellect (*al-ʿaql al-mustafād*), while the practical intellect is perfected by reaching the station of annihilation (*fanā*).

In summary, from Mulla Sadra's perspective, the perfect human

being is the complete and perfect manifestation of Divine Names and Attributes. By understanding them, one can achieve knowledge of the Almighty Lord. The most important characteristics of the perfect human being include: Intimacy with God: A deep connection and communion with the Divine. Adherence to obligations and supererogatory acts: Commitment to both required religious duties and voluntary acts of worship. Love for God and detachment from all else: Profound affection for the Divine, without attachment to anything other than Him. Loving death as a means to encounter the Truth: Viewing death as the path to meeting the Beloved. Love for knowledge and scholars: A strong inclination towards acquiring knowledge and respecting those who possess it. Eagerness for solitude and seclusion: A preference for being alone to focus on spiritual matters. Manifestation of firm virtues: Exhibiting ingrained virtues in all their states and actions. Knowledge of Divine realities and Lordly sciences with certainty and proof: Possessing absolute and reasoned understanding of spiritual truths. Moderation in temperament and states: Maintaining balance in their inner dispositions. Benefiting from Divine unveilings: Receiving spiritual insights and revelations.

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**The way of interaction of science and religion in criticizing
the view of Hebatuddin Shahrastani about
the multiple earth in the Quran**

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Abstract

Seyyed Mohammad Ali Hebatuddin Shahrastani is one of the scholars of Samarra, born in 1301 AH in Samarra. The book "Astronomy and Islam" is one of his many books in which he examines the Quranic verses related to the science of new astronomy. In 1327 A.H., by writing the book "Astronomy and Islam", he tried to align the appearances of the verses of the Qur'an with the new astronomy to remove any conflict between science and religion. In fact, his thought comes from the motive of defending religion and proving its non-conflict with science to prove that science does not have a newer word than the Quran. Due to the fact that today the discussion of the conflict between science and religion has made theism face wide challenges, we have evaluated the view of Hebat al-Din regarding the multiplicity of earths in the text of the Quran and its comparison with science in order to express the scope of the interaction between science and religion and how they interact. Finally, what can be said for sure is

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that it is not permissible to combine the revelations with human sciences in order to keep the text of the Quran safe from instability and damage.

Keywords

Hebat al-Din Shahrastani, multiple earth, astronomy, cosmology, science and religion.

Introduction

Seyyed Mohammad Ali Hebatuddin Shahrستاني is one of the scholars of Samarra, born in 1301 AH in Samarra. The book "astronomy and Islam" is one of his many books in which he examines the Quranic verses related to the science of astronomy. After the death of his father in 1319 AH, he went to Najaf to study. He wrote the book "astronomy and Islam" in 1327. By writing this book, he has tried to strengthen the relationship between science and religion, and in this book he has tried to establish a balance and alignment between Islam and new science, and he emphasizes that the recognition of new discoveries by religious scholars and their adaptation to religious texts, can strengthen the faith of deniers and enemies of Islam. He believes, Copernicus, who is credited with the new astronomy, did not make a new discovery, but explained the Muslim sciences with explanations and objective evidence based on the new cosmology from the books of the late scholars in the East, which they acquired from the sciences of the Al Muhammad. In confirming the multiplicity of the earth, he cites evidence from the Quran and hadiths.

Due to the fact that the understanding and explanation of nature and the cosmos as a common point in science and theology is very sensitive, especially today that the scientific understanding of the natural world has created obstacles for theological explanations and we are witnessing the emergence of a kind of modern atheism in this era, the investigation of how The interaction of science and religion in knowing the world, has a great importance; As far as today science considers itself sufficient in the final explanation of the world and does not consider a cause called God, necessary for nature. Therefore, when knowledge of nature is raised in theology, the way science is present in theology is a very important issue. That theology in the natural method does not have a subject other than nature to prove beliefs. Therefore,

the interaction of theology and nature is discussed before the interaction of science and religion. Because first of all, the revelation texts find authenticity in connection with the proof of beliefs such as the existence of God. According to this, the muslim scholars used to study the cosmos with the assumption of the authenticity of the Quran, relying on the text of the Quran and the narrations, and they might consider their not very accurate findings, as examples of the verses. but in recent years, scientific tools and reliance on science have made scientists to the point of view of science sufficiency and no need for the existence of God, so that ontological naturalism is the dominant view of non-monotheist scientists. Based on this, the role of prior faith plays an important role in establishing the relationship between science and religion.

Shahrishani, one of the scholars of Samarra, has paid special attention to this issue and has tried to deal with various issues of astronomy in the Quran in this book and its compatibility with today's science. He states his goals in doing this research as follows:

1. Showing the alignment of the old and new astronomy and negating their contradictions according to some philosophers and scientists of the new century. He states that the acknowledgment and confirmation of new sciences and discoveries by the people will strengthen their faith in Islamic teachings and increase their certainty in the statements of the Prophet and Imams. Because there are persons among the people whose doubts and new ideas have misled them and thought that the new astronomy is against the Sharia and only the old astronomy is in accordance with the Sharia.

2. To give an ultimatum to those who oppose us in religion and blame those who believe in the path of Muhammad peace be upon him. Muhammad, who came from the Arab desert without studying among uneducated Arabs, rose. For this reason, he states that; What I have brought in this book is occult news that is not documented by precise

technical devices and does not rely on new discoveries. And thus, it is a way to silence the opponents and the best way to clarify fairness people's thoughts to acknowledge Islam and religious leaders. Because discovering hidden and unseen things through religion and without any tools, is the proof of its truth among every religion and nation.

3. Consecration and santification of the prophet Umi and rejection of what the doubters attribute to the prophet and is considered to express opinions of human philosophers and the explainer of the books of the past. It is very clear that the difference between great prophets and philosophers is one of the most important and difficult problems and issue of religions, and the best solution is to express the hidden and invisible secrets of nature by religion. With this work, I want to show that the Prophet did not agree with the philosophers of his age or before himself, so that it may be thought that he got his information from them, rather, the Prophet fought with their beliefs and opinions in many issues. We witness that the Prophet, even though he did not study, clarified the mysteries of the human world and the secrets of nature and the sky, all of which were exactly the opposite of the statements and things that the sages of his time or the ancestors believed in. Unfortunately, we, who had the honor of these discoveries, lost them. At a time when the philosophy increased at the beginning of Islam and they interpreted the verses and hadiths and even distorted the appearances of the Quran according to their will and considered its facts improbable and strange due to their lack of knowledge, they covered up the truth. So People thought that the appearances of Shariah are the translation of the opinions of philosophers.

4. Our ultimate goal is to make this book a new commentator on religious traditions to interpret problematic verses and traditions. While the majority of the appearances of these verses have been considered allegorical verses. And this is due to the fact that they have not been

able to establish alignment between new science and verses and traditions.

Hebat al-Din Shahrastani's point of view about multiple earth in astronomy

Hebat al-Din Shahrastani states in a part of the book titled "Multiple Earths" that the ancient sages believed in the unity of the earth, but Ibn Sina quoted the theory of the plurality of earths from Persian sages in Shefa. He states that Western philosophers in the 10th century Hijri, due to the discovery of the telescope and the development of science, rejected the ancient opinion that the earth was one. While Islam has already mentioned the multiplicity of the earth. Shahrastani believes that each of these planets has the force of the earth, and everything that is necessary to call the planets in the earth, such as having mountains, seas, clouds, seasons, etc., is also present in them.

He continues that the followers of other religions do not believe in the multiplicity of earth, but Islam has specified the multiplicity of earth. Without including today's tools and equipment, and he refers to the verses in the Holy Quran that refer to the multiplicity of earths: "It is Allah who has created seven heavens, and of the earth similar to them. The command gradually descends through them, that you may know that Allah has power over all things, and that Allah comprehends all things in knowledge". Based on this verse, he considers the earth to be seven and claims that this multiplicity is so strong that it contradicts the statements of philosophers regarding the multiplicity of earths. In order to examine the interaction between science and religion from Hebatuddin's point of view and provide a solution to protect religion from wavering in scientific developments, we will continue to evaluate his point of view.

Evaluation of Hebatoddin Shahrastani's point of view about multiple earth

The term "saba samavat" is mentioned in many verses of the Quran, but the term "Arz", which means earth, appears 461 times in the Quran, and it is always singular in the Quran (Qurashi, 1371, p. 59). However, in a phrase of verse 12 of **Divorce verse**, the word "**Meslahonn**" has been the subject of various debates, and the issue is whether it is possible to infer the multiplicity of the earth as well as the multiplicity of the sky from this verse?

Therefore, the only verse that has created this suspicion about the multiplicity of the earth is verse 12 of Divorce verse, which has been stated in different interpretations, all of which do not support this opinion. In a number of verses (Surah Al-Baqarah, verse 29; surah Fostat verse 12; surah Naba, verse 12; 3 surah Malik, verse 3; surah Isra, verse 44; surah Mumunun, verse 86; surah Nuh, verse 15), the number of heavens is stated as seven, but it does not appear from the appearance of the verses that the earth is more than one. In addition, "**Arazin**" (earths) is not mentioned in any verse. Also, in the 12th Divorce verse, "**Arazin**" is not used, and it is not clear in what field or interpretation the similarity between the earth and the sky in the verse is meant. Therefore, it cannot be said that the numerical similarity is the meaning of the verse (Yazdi, 2015, p. 90). Regarding this phrase, it can be definitely said that there is a difference in the opinions of commentators and there is no agreement on the meaning of the number of earth. Among the interpretations that have been expressed, the following can be mentioned:

The meaning of the seven earths is the climates and the seven parts on the earth, which (old geographical scholars) have divided the simple earth into seven parts (or continents) (Mohammed bin Yaqub Kolini, 1407; Fakhr Razi, 1420, p. 566; Ibn Ashur, 1420, p. 306).

Although today the earth has many dry parts (Yazdi, 2015, p. 91). Also, another possibility is given that "Meslahonn" goes back to creation and it means that God created the earth as well as the heavens. Another interpretation refers to the seven spheres that are similar in structure to the earth. Also, someone believe that "Meslahonn" implies on the seven layers of the earth, which are placed on top of each other, like the layers of an onion (Tabatabaei, 1417, p. 326). A group believes that just as there are seven heavens, there are also seven earths in the form of layers (Abul Fatah Razi, 1408, p. 281).

Paying attention to the existing interpretive possibilities, Shahrastani has included planets such as Mars, Mercury, etc. among the earths (Shahrestani, 2007, p. 180). Considering the planets, the number of earths is more than seven, and on the other hand, even in one verse of the Quran, the number of earths is not mentioned and the singular word is used. Even the plurality that is mentioned in the language of hadiths such as "and al-Arazin al-Saba" cannot be considered as a proof of the seven earths because it is possible that the other aspects that were mentioned about the verse may also be the meaning of the hadith. As Imam Reza was asked about this verse and its reference to the multiplicity of earths, the Imam said:

This earth is the world, and the sky of the world is a dome above the earth, and the second earth is above the sky of the world, and the second heaven is a dome above it, and the third earth is above the second heaven, and the third heaven is a dome above it, and the seventh earth is above the seventh heaven. And the seventh heaven is a dome above it, and the Throne of the Most Merciful and Exalted is above the seventh heaven, and this is the word of God Almighty, who says: "It is Allah who has created seven heavens, and ...". And then they said that there is only one earth under our feet and six other earths are above us (Majlesi, 1403, p. 80; Qami, 1367, p. 329; Tabarsi, 1372, p. 467).

We notice that even among the existing possibilities, stability cannot be seen in them, and we see that today we are witnessing the invalidity of some of these possibilities. Because the humanities knowledge are always evolving and even the possibilities of commentators are subject to falsification due to the progress of science. Thus, according to the objective, method and subject of natural sciences, science can always introduce new explanations and models to explain the world through the scientific study of the world, none of which support or contradict the holy texts. In other words, the revealed verses have a fixed science and what is changing is human knowledge, so it is not possible to constantly adapt the verses to human knowledge and make them suffer from instability and crisis.

Finally, according to interpretations, because the meaning of **Arz** is our earth, and other spheres are not referred to as earth, and on the other hand, their number is more than seven, the possibility that the verse refers to the number of earths like our earth is weak. Therefore, Shahrstan's inference that he considered Mars, Jupiter and other planets to be Earth and took them as an example of the multiplicity of Earth is not accepted. Therefore, verse 12 of divorce, cannot be considered as a proof of the multiplicity of the earth, and these verses cannot be used to claim that the Quran is superior to human sciences; Because we do not have a strong reason for it. Basically, comparing verses of the Quran and uncertain humanities knowledge can be destructive to the Quran, and prejudice against Islam and the Quran should not cause us to insult the holy texts with incorrect comparisons. So how should we behave in these cases.

It is necessary to emphasize that we are not seeking to confirm or reject different statements. Rather, our goal is to show the sensitivity of the relationship between science and religion through the application of verses on science. Therefore, establishing a synergy between science

and religion in this way is not correct, because on the one hand, science is constantly evolving, and adapting it to the firm and definite verses of the Quran causes damage to the authority of the divine book, and on the other hand, even in the interpretation of such verses, it is not possible to be certain that there is always a possibility for error, and in addition to the impermissibility of citing the appearance of the verses, even the appearance of the verses itself sometimes does not indicate the meaning that the scholar has deduced. Therefore, the best way to defend the holy texts is to entering theology into the natural proof of beliefs, so that the content of the divine revelation can be accepted with complete certainty, and if the verses are still unknown, there is no need to compare them with science. Because scientific explanations is always subject to evolution and change, and comparison of scientific theories and verses, can cause great damage to people's religion, faith, and beliefs. Therefore, the issue of faith and the scientific news of the Quran cannot be placed in front of each other. In other words, one can be sure of divine revelation and at the same time use science only as a way to know nature. In this way, even in the case of an apparent conflict, there is no disturbance in people's faith, and this insight can only be achieved by creating a correct attitude to the method of experimental science and theology on the one hand, and finally religion and its rank to science and theology. Just as the theory of evolution does not contradict the scriptures and the creationism, but due to the incorrect performance of theologians, it caused the suspicion of the conflict between science and religion and became a factor for the promotion of atheism in western societies.

Explaining the interaction of science and religion

The relationship between science and religion has been analyzed in scientific societies in recent years. And several relationships have been

proposed for it by monotheists and atheists. Relationships such as independence, differentiation, conflict, complementarity, etc. But until now, there is no solution that can accurately examine this relationship among these views, and sometimes the misplaced prejudices of scholars and scientists lead to the emergence of views that are not in the interest of science and religion. Therefore, what should be done to solve this problem and to solve this incompatibility? Should we change our understanding of religious texts with every scientific discovery? Or should we always seek to reconcile science and religion?

It is clear that having a little knowledge of the content of the holy texts, we find that religion is the motivation of human being to acquire knowledge. Therefore, these two categories are not the same and one should not expect a common and single function from them. On the other hand, encouraging people to knowledge through religion shows that the holy texts are not the source of knowledge to the world. Therefore, the relationship between the objectivity of science and religion is negated. On the other hand, if religious scholars make religion the criterion of knowledge about the world and the criterion of the validity of scientific theories, it will cause the separation of science and religion, while religion is the motivation of human being to know the world. Therefore, the view of independence and objectivity is clearly not acceptable. Therefore, if science, which is a branch of philosophy and knowledge of the world, is not free, it is not philosophy. Therefore, science is allowed to make mistakes or contradict religion in understanding the world. These contradictions invalidate neither religion nor science. Therefore, one should not try to align science with religion. As professor Motahari considers the realm of science to be limited to the natural and physical world and between visible causes and effects, and he states that its purpose is to discover the relationships between natural phenomena, and considers it unable to answer

questions and issues outside the scope of experience and observation (Motahari, 1378, p. 325).

In order to know what relationship these two concept have with each other we must understand the purpose and goal of each; The purpose of religion is to change human behavior. and the purpose of science is to expand human knowledge of the external word. As Stephen Gould believes that the network of science includes the empirical domain, while religion related to the ultimate meaning and moral value. These two types of activities do not overlap and share and do not include all research (Gould, 1999, p. 6). But it is clear that a person cannot be committed to religion without knowledge of the world. Therefore, first of all, it is religion that needs science. I mean that the rank of religion is after the proof of God and the necessity of religion, and its proof is within the scope of rational theology, the conflict between science and religion is caused by the lack of proper interaction between philosophy and theology. In this sense, in fact, science and religion are the subject and they don't have a common method to create conflict, and if the initial interaction between theology and philosophy has been done correctly, the common goals between science and religion will guide them in a parallel path. In fact, science studies nature and compared to religion It is neutral and neutral. But theology studies nature with a rational method in order to prove the foundations of religion rationally. That is, a single nature is known from two aspects and with two methods: empirical and metaphysical methods. But the important thing that is the bridge between science and theology is the intellectual understanding of nature, which science does not need. In fact, by emphasizing the constant need of science to use rational and metaphysical knowledge in the study of material nature, we introduce the necessity of using metaphysics in theology as a completely

scientific and rational matter. If they are not provable, no evidence can be presented for the existence of God; otherwise, science, which itself requires reason and metaphysical foundations to be scientific, how can it help human being in proving and rejecting theological and supernatural teachings?

Therefore, the conflict over Explaining the relationship between science and religion before knowing the place of metaphysics and theology among the sciences is incorrect. In other words, the efforts of theologians to emphasize the relationship between science and religion, even to prove the existence of God or to defend monotheistic religions, are not only beneficial to religion, but also weakens religion. Because the content of religion is a matter of revelation and even science may never reach its truth. While comparing of experimental sciences to religion can create more confliction and leads to the doubt of the conflict between science and religion. While by proving the close relationship between theology and science, even if science and religion have apparent contradictions and contradictions in two propositions, it does not cause doubt of conflict. Because humanities knowledge and divine science do not have the ability to confront and correspond with each other, and the scientific method only finds the power of partial and falsifiable knowledge of nature. Thus, empirical science cannot provide a world view. Because the empirical sciences do not have a certain scope even for the causes and material factors of this world. In a sense, science does not have the means to enter the field of ontology at all. Because the empirical method has no way beyond the world of matter, and on the other hand, the essence of matter has no value beyond experimental study by science (Javadi Amoli, 1395, p. 65).

As Plantinga states, the incompatibility between science and

religion is not real. In other words, considering metaphysics and science to be incompatible, which ultimately leads to the lack of validity of metaphysics in proving the main principles and foundations of religions. In fact, naturalism is a challenge that, by solving it, metaphysics as a basic science finds its main place among human knowledge, and by this means, it is possible to clarify the absence of conflict between science and religion. To put it more clearly, it should be said that naturalism, by leaving the scope of the method of science, has led to the creation of doubts such as the conflict between science and religion. And with science returning to its methodical position, this conflict fades. This means that by using the metaphysical foundations of science, many of the conflicts that are expressed as a reason for the conflict between science and religion can be eliminated and compatibility between science and religion can be established. For example, theories such as the big bang, quantum uncertainty, the conflict between evolution and theism, and many cosmological theories that are presented about the finiteness and non-infinity of the universe, and each of them tries to provide models for the past and future of the world that even no objective witness has. It has not been introduced to confirm these claims. While, by turning to metaphysics and the metaphysical foundations of science, it is possible to get a true understanding of the world from among these many theories without creating a conflict between science and religion. In this way, science continues to help in the understanding of human nature and religion maintains its original validity. And with scientific developments, there is no way to waver in religion. Therefore, the main and most effective solution of theologians before any defense in removing the conflict between science and religion is to try to make metaphysics scientific and negate naturalism. In other words, an ontological naturalist must prove his claim, just as theology, in claiming the existence of the

supernatural and the transcendent world, must strive to revive and prove metaphysics. In fact, it must be proven that metaphysics is prior to science in terms of being scientific, and science has no validity without relying on it. With this scientific approach, scientific explanations are not always considered to be in conflict with the sacred authority due to the relative and variable nature of empirical knowledge, and on the other hand, the inadequacy of human sciences in understanding the sacred texts is always considered in these apparent conflicts. That is, human beings always achieve a relative understanding of the holy texts. However, general beliefs such as the truth of revelation, the existence of God, the necessity of religion, and the like are not things that can be proved and disproved empirically, and create doubts about the conflict between science and religion. Therefore, only the rational method is involved in proving these things in order to protect the fundamental teachings of the religion from wavering. In fact, naturalism has given up the link between science and nature, which is metaphysics, and limited the knowledge of the world to the empirical method. Whereas by connecting experience to the rational method, in the first degree, science can be prevented from error, and in the second degree, any scientific explanation does not create a defect in the holy texts.

In fact, when we acquire knowledge about the world with our intellect and they are valid and important for us, when we prove God and revelation with this intellect, it is valid and authentic. With the difference that the existence of God or the authority of revelation cannot be constantly questioned. Because reason has proven the existence of God and the necessity of revelation in a general way and is not subject to the changes of the material world. That is, the object and subject of intellectual or metaphysical sciences is a separate entity from matter, not matter. As Plantinga states that:

Now we Reformed Christians are wholly in earnest about the Bible. We are people of the Word; Sola Scriptura is our cry; we take Scripture to be a special revelation from God himself, demanding our absolute trust and allegiance. But we are equally enthusiastic about reason, a God-given power by virtue of which we have knowledge of ourselves, our world, our past, logic and mathematics, right and wrong, and God himself; reason is one of the chief features of the image of God in us. And if we are enthusiastic about reason, we must also be enthusiastic about contemporary natural science, which is a powerful and vastly impressive manifestation of reason. So this is my question: given our Reformed proclivities and this apparent conflict, what are we to do? How shall we think about this matter? (Plantinga, 1991).

Therefore, if reason is not a proof, there is no proof in the case of science, and even experimental sciences cannot be considered reliable. While the intellect that studies nature has definitely understood the existence of the world before any science, which is one of the most important foundations of proving the existence of God, followed by the intellectual proof of the necessity of religion. Therefore, the apparent conflicts between science and religion are either caused by the lack of correct explanation between science and the holy texts, or there is no conflict in fact; Because the nature of human sciences has such a requirement.

But they are apparently inconsistent; they aren't really inconsistent. So even Perhaps a more promising approach is by way of territorial division, like that until recently between East and West Germany, for instance. We assign some of the conceptual territory to faith and Scripture, and some of it to reason and science. Some questions fall within the jurisdiction of faith and Scripture; others within that of reason and science, but none within both. These questions, furthermore, are such that their answers can't conflict; they

simply concern different aspects of the cosmos. Hence, so long as there is no illegal territorial encroachment, there will be no possibility of contradiction or incompatibility between the teachings of faith and those of science. These questions, furthermore, are such that their answers can't conflict; they simply concern different aspects of the cosmos. Hence, so long as there is no illegal territorial encroachment, there will be no possibility of contradiction or incompatibility between the teachings of faith and those of science. Conflict arises only when there is trespass, violation of territorial integrity, by one side or the other. A limited version of this approach is espoused by our colleague Howard van-Till in *The Fourth Day* (Van Till, 1986). Plantinga says, properly deals only with matters internal to the universe. It deals with the properties, behavior and history of the cosmos and the objects to be found therein; but it can tell us nothing about the purpose of the universe, or about its significance, or its governance, or its status; that territory has been reserved for Scripture. The Bible addresses itself only to questions of external relationships, relationships of the cosmos or the things it contains to things beyond it, such as God. Scripture deals with the status, origin, value, governance and purpose of the cosmos and the things it contains, but says nothing of their properties, behavior or history (Plantinga, 1991).

In fact, each of them has a different domain of knowledge and none of them violates the other. Because, as stated, each of them has a different subject area, and contradictions and conflicts occur when a subject is studied with two different methods.

So we can't identify our understanding or grasp of the teaching of Scripture with the teaching of Scripture; hence we can't automatically assume that conflict between what we see as the teaching of Scripture, and what we seem to have learned in some other way must always be resolved in favor of the former. Oddly enough, we have no guarantee

that on every point our grasp of what Scripture teaches is correct; hence it is possible that our grasp of the teaching of Scripture be corrected or improved by what we learn in some other way-by way of science, for example (Plantinga,1991).

Therefore, our understanding of the text of revelation must be mixed with faith, and at the same time, science also has its validity. That is, the support of the holy texts is the faith that has believed in it rationally. And the support of science is the same intellect that can believe in revelation and God before any science. Therefore, this method of referring to the scriptures is not correct. Because if science did not tell the truth, then it would not be reliable even for material life. Therefore, partial and experimental science can be a path-breaker for rational science such as theology only by generalizing, and there is no need to constantly compare partial sciences with revelation. Although science even partial and experimental sciences help us in understanding and interpreting revelation. But the interpretations of the verses can be corrected along with science. In fact, interpretation is based on science. But science cannot be documented on verses. Because science is constantly evolving. Therefore, if the interpretation is changed based on science, it is not considered a harm or threat. As the theory of evolution does not conflict with revelation and the way of divine activity in the world. Therefore, reason is the reliable criterion, not science. Because if the intellect is not a proof, the knowledge that originates from the intellect is also not valid, and with the non-validity of the intellect, both science and revelation collapse.

Based on this, our understanding of revelation is subject to human relative sciences, and scientific developments do not disturb the holy texts, which would cause religious scholars to worry. Because we can't even reach the truth of revelation by making revelation a means of measuring science. Because empirical science is relative and falsifiable.

Therefore, it is not appropriate to match them with modern science based on our relative understanding of the verses. Therefore, the multiplicity of earths is not inferred in the Qur'an, and therefore there is no need to reject or confirm knowledge through revelation. In this way, by adhering to the rational understanding of nature and religious beliefs, both science and theology achieve a consistent knowledge of the outside world without any conflict between these knowledge causing doubts. Therefore, belief in God is the first solution that can be prescribed to create interaction between science and religion and resolve their conflict.

Evaluation of the interaction of science and religion in the present era

The nature of science and its method is such that it is always subject to change, and this constant change in the study of nature does not cause the weakness of science, while the adaptation of these partial sciences to the holy texts can provide grounds for harming the verses.

In fact, nature is the creation of Almighty God, so science is necessarily divine and religious, and we never have atheistic science. Science reveals God's actions, and since science is the interpretation and explanation of God's actions, it is divine and religious. Therefore, scientists lean on scientific atheism, placing science as a tool for their atheism and offering a distorted interpretation of the world (Javadi Amoli, 1395, p. 130).

According to Javadi Amoli's view on the relationship between reason and religion and science and religion, reason, which is the source of science, is not opposed to religion at all. Reason itself is the proof of religion. And after the proof of religion, reason is under the guidance of religion. So the science whose scholars have a religious view of existence are themselves under the guidance of religion, not their kind

of empirical knowledge of nature. Therefore, the main challenge is the faith of natural scientists, not the relationship between science and religion itself. (Javadi Amoli, 1395, p. 25). Therefore, the issue of conflict between science and religion is not raised. Therefore, according to the previous explanation, the relationship between science and religion is an interactive relationship because these two fields do not have a common subject and method. In fact, science is the tool and servant of religion so that it can prove the truth of religion. Therefore, first of all, religion needs science, and then, by strengthening faith, religion plays a fundamental role in shaping the correct monotheistic attitude of natural scientists to the knowledge and use of nature.

Based on this, both old and new astronomy are not superior to each other. Because always, the benefit of human beings from knowledge to the world is relative and gradual, while the divine revelation has perfection and is not exposed to transformation. As the Christian world found new scientific theories such as theories of cosmology or Darwin's theory of evolution to be against the Bible, and theologians were not very strong in establishing a scientific relationship between the scriptures and science. Therefore, establishing a correct interaction between science and religion, especially in the current era, is one of the necessary strategies to defend religion and belief in God. That is, it should be shown that what is constantly discovered in scientific developments, whether right or wrong, does not cause any damage to religion and divine verses. While the subject of theology is the beliefs such as the existence of God, and the rational method of theology requires that it be dependent on philosophy. Therefore, the need of theological science to philosophy, refer to its subject (proof of beliefs), and the way theologians use science to prove beliefs, plays an important role in removing the thought of "conflict between science and religion". As we should briefly mention that theology interacts with science

through metaphysics. Because theology in a rational and non-religious way cannot directly use empirical sciences. Therefore, due to the partiality of science, theology should prove beliefs with the help of metaphysics.

In fact, it is rational studies in a general sense and philosophical studies in a specific sense that make the epistemological link between science and religion possible. Philosophical research is capable of examining the methods used in natural sciences and religious theology, evaluating their evidence, thus establishing a link between science and religion in the field of epistemology (Stenmark, 2010, p. 692). This means that these philosophical presuppositions and results can give way to other explanations or results, while the central core of that scientific theory remains constant. Therefore, philosophical explanations of a scientific theory are flexible and can give their place to other explanations (Biyabanaki, 1390, p. 18). In this way, the changes of experimental sciences are not against the holy texts, and every scientific explanation finds the power to adapt to it. Therefore, even though partial empirical knowledge is constantly evolving, it does not have the power to weaken religion.

Therefore, narrative knowledge in theology does not make it unnecessary for philosophy, and the rational proof of religious teachings has no other way than to be related to philosophy. For this reason, science and theology interact with each other by sharing the philosophical method, and naturally, science and religion do not interfere with the subject and method, because the basis of the validity of religion has already been proven by the rational method and not by the more understanding of the world by the experimental method. Not only does it not disturb the previous faith, but the discovery and understanding of nature adds to the faith of scholars. In this way, the interaction of science and religion in strengthening faith shows itself;

Not in proving and rejecting beliefs. Otherwise, it is not possible to establish an interaction between science and religion in an intra-religious way, and if such interactions are carried out, we will commit a mistake like Shahrastani. As Ian Barbour says about the conflict between science and religion in the 17th century: Theology in the Middle Ages was so mixed with Aristotle's school that any conflict with Aristotle's cosmology was considered a conflict with Christianity (Barbour, 1362, p. 63.).

In other words, religious scholars are not allowed to impose revelation on philosophy, and in this case, they commit an unscientific act. Thus, it seems that solving the doubt of the conflict between science and religion, and on the other hand, establishing a correct relationship between theology and theoretical philosophy, is one of the most important missions of theology, to be able to prove the existence of God in a favorable and scientific way, so that the content of the revelation enjoys credibility and there is no need to constantly compare it with science to prove the truth of religion. It is clear that the interaction of theology and philosophy proves the existence of God, and the rank of the relationship between science and religion is placed after the proof of the existence of God. This is how we can defend the text of revelation, even if we are not able to reconcile it with science.

In this way, not only philosophy in all its experimental and metaphysical branches does not conflict with religion, but it is absolutely a prerequisite for proving beliefs and then a prerequisite for using it to prove the essentials of religion. Therefore, the unsuccessful attempt of the monotheists to make religious science, causes not only science due to its free nature, not approach religion, but also arise the suspicion of conflict. While the confliction is strongly removed from this relationship and after the commitment of people to religion, the services between science and religion become mutual and a two-way

interactive relationship is established between these two areas so that both science and religion benefit the fruits of each other. Therefore, none of them should try to change the other to their own color, which will cause a crisis and serious damage to the body of human being and religion. It is clear that philosophy is the servant of religious sciences, and theology does not have the power to influence philosophy before people commit to religion, but by consolidating people's beliefs and promoting the right religion, it can influence the way science is used. Therefore, in order to defend beliefs, science should not be damaged and uncertain science should not be imposed on the verses. Therefore, both science and theology must move in the field of their method.

Indeed, any belief that is accepted with insufficient evidence is worthy of condemnation. Because little information is always more destructive than complete ignorance. For this reason, maximum rationality dictates that faith based on feelings is not a guarantee of moral action (Peterson, 2019, p.80).

Therefore, the interaction between theology and science is a way to strengthen the relationship between science and religion and remove the illusion of their conflict. Therefore, as Ian Barbour points out, the relationship between science and religion depends on the practice of theologians. And due to the fact that natural theology in Christianity is secondary to devotional and revelatory theology, the relationship between science and religion has not been well explained (Barbour, 1362, p.23).

Thus, we find that the truth of religion must be proven, not the content of divine revelation. Because revelation has not provided us with all the information that science has reached today, but it has always instructed us to think about nature, because knowing nature proves the existence of the Creator and knowing him. And on the other hand,

today's experimental science cannot achieve knowledge according to reality. If revelation is definite and irrefutable, and experimental science is uncertain and partial. Therefore, if these two are compared a great damage is done to revelation and religion. That is, science cannot be used as a proof for the verses, nor can the verses be used to confirm or reject a scientific theory. Therefore, citing scientific details with the text of the Quran is not only a service for religion and defense of religions, but also causes the destruction of religion.

Conclusion

As it was explained, human science is in constant evolution, and new and old astronomy are not the issue. Experimental science is evolving and trying to become more relevant to the real world every day. So that the model of Copernicus and Galileo could provide a more accurate explanation of the reality of the world. Not that Ptolemy's model is religious and Galileo's model is non-religious. But the discussion of matching it with the content of the holy texts requires special delicacy and accuracy, which without a certain faith in the holy texts, can cause denial of religion and beliefs. Because human sciences are subject to error, while divine science is not. But infallibility in divine knowledge is not something that can be proven without proving the existence of Wajib al-Wujud and his attributes. As Shahrestani made a mistake in this arrangement and not only did not benefit the religion but also caused irreparable damage to the religion. Because the goal of religion is not to enter human science about nature, but it has encouraged man to think about existence and how it relates to the existence of God, that reaching this stage of knowledge is not dependent on specific scientific theories or models. Therefore, in order to achieve the great and worthy desire of Shahrestani, it is necessary for theology to find a close relationship with the scientific proof of God, so that the existence of

God and the necessity of religion can be proved in a rational and non-religious way, so that the content of religion is reliable. Although there are differences in the interpretation of such verses, it does not lead to departure from religion. Uncertain and inconclusive adaptation of science to the content of religion is imposing beliefs on science, which does nothing but harm and destroy religion. In fact, the intra-religious interaction can be destructive to religion. While this interaction should first of all be done in an extra-religious and rational way so that commitment to the content of religion finds rational support and there is no need to constantly try to adapt science to the text of religion. In this case, even if there is no certainty about the appearances of the doubtful verses, the conflict between science and religion does not arise.

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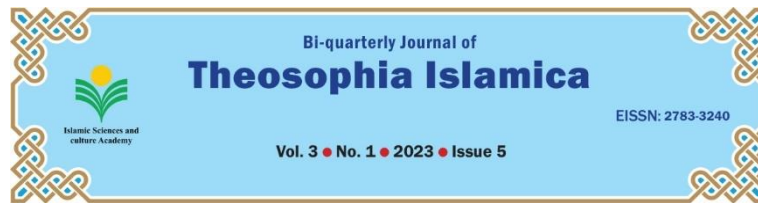
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The Functions of Hope-Giving in Realizing Active Anticipation, Emphasizing the Thought of Ayatollah Safi Golpaygani

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Abstract

Today, the Shi'a anticipating community sometimes experiences a kind of stagnation and passive waiting, which indicates a lack of active hopefulness among those who await. This is despite the fact that anticipation without hope will be dormant and weak, unable to fulfill the political functions of the anticipating society. Based on this necessity, this study, employing a descriptive-analytical method, seeks to explain the functions of instilling hope in realizing active anticipation, with an emphasis on the thought of Ayatollah Safi Golpaygani. The main achievements of this research include: establishing a link between hopefulness and active anticipation, explaining the fundamental role of hope in active anticipation, and elucidating the role of active anticipation in achieving vitality and dynamism for the anticipating society in the governmental sphere and in paving the way for the advent.

Keywords

Hope, Active Anticipation, Passive Anticipation, Politics, Discourse of Ayatollah Safi Golpaygani.

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Introduction

Hope for the future drives a society's widespread efforts to advance its revolutionary goals. Consequently, adversaries exert all their power to instill pervasive despair within society. This is because an anticipating society will never abandon its path of faith for material allurements. A society that lives under the shadow of values and idealism is capable of responding appropriately to challenges by adhering to lofty divine principles, thereby avoiding passivity and intimidation. Such a society, moving towards the promised Mahdavi utopia, embodies active and dynamic anticipation, freed from lethargy and isolation. Among the works written on hopeful anticipation, the following can be mentioned: 1-"The Role of Belief in the Anticipation of the Promised Advent in Hope for the Future" by Ghasem Fattahi, published in 2017 by Masaf Journal. 2-"Dawn of Hope (An Exploration in Mahdism)" by Seyyed Hassan Ishaqi, published in 2015 by Boostan-e Ketab. 3-"Manifestation of Hope in the Culture of Mahdism" by Mohammad Reza Hatami, published in 2006 by Mashregh-e Maw'ood Journal. 4-"Hope and Anticipation" by Mohammad Taqi Jafari, published in 2009 by the Allameh Jafari Publications Center. 5-"Despair and Hopelessness from the Advent" by Behboodi and Poursayyedaghaee, published in 2009 by Mahdavi Studies Journal. However, the distinguishing features of this work compared to those listed are: This study examines the connection of instilling hope within the Mahdism doctrine and active anticipation. It clarifies the relationship between anticipation coupled with hope and the realization of political anticipation. It investigates hopeful active anticipation in the political arena, with an emphasis on the thought of Ayatollah Safi Golpaygani. To achieve a functional model of true, hopeful, and active anticipation in the political sphere, this research will answer the question: What are the functions of instilling hope in realizing active political anticipation, with an

emphasis on the thought of Ayatollah Safi Golpaygani?

1. Research Concepts and Theoretical Literature

The main concepts explored in this research include: 1) Hope, 2) Anticipation, 3) Active Political Anticipation, and 4) Function. In its linguistic sense, hope refers to the comfort and pleasure felt in the heart when anticipating the realization of something beloved (Fayz Kashani, 1390, Vol. 7, p. 249). Despair, on the other hand, comes in two forms: the reprehensible kind, which is cutting off hope from the true cause, meaning God, and this is characteristic of disbelievers. The acceptable kind of despair is cutting off hope from illusory causes, such as the perceived role and influence of people, worldly affairs, and everything other than God in a matter that has been recommended for attainment. Qunut (despair) refers to hopelessness concerning good, and it includes despairing of divine mercy by losing hope in God's mercy and forgiveness, and despairing of one's repentance and good deeds being accepted by Him. This is considered one of the major sins (Motahari, 1385, p. 106).

The essence and nature of anticipation is a blend of two elements: a negative element and an affirmative element. The negative element is the sense of alienation from and dissatisfaction with the current situation. The affirmative element is the hope for a bright and ideal future and the preparation of the groundwork for it (Safi Golpaygani, 1389, Vol. 1, p. 419).

Active political anticipation refers to a dynamic, lively, and movement-oriented anticipation in the political arena, which stands in contrast to passive and reclusive waiting. As Amouzegar states, "Islamic anticipation is not the work of a lethargic, sleeping corpse. Anticipation is the work of an individual, a society, and a movement" (Amouzegar, 1385, p. 61). Here, function refers to the effect or consequence

that a phenomenon has on the stability, survival, and cohesion of the social system (Mohseni, 1401, p. 53).

The Place of Hope in Active Anticipation

Passive anticipation is a paralyzing form of waiting that leads to societal decline and downfall. In such a system, everyone constantly believes that any reformative action to change the current situation and reach the ideal city is unattainable. In the logic of passive anticipation, sin, oppression, corruption, and discrimination are simply what have always been and will always be. Adherents of this view will experience stagnation, silence, despondency, and depression. Passive and inactive anticipation lacks the spirit of hope, movement, and dynamism. In truth, passive anticipation is not genuine anticipation at all, because the very essence of anticipation relies on action and taking steps to expedite the realization of what is being anticipated. As Makarem Shirazi states, "Anticipation usually refers to the state of someone who is distressed by the current situation and strives to create a better one. For example, a patient who awaits recovery, or a father who awaits his child's return from a journey, or parents who are distressed by a child's illness and absence and strive for a better situation" (Makarem Shirazi, 1378, Vol. 7, p. 318).

Active anticipation hinges on the development of three key elements within the one who anticipates:

1. **Dissatisfaction with the current situation:** This involves not being content with the status quo.
2. **Hope for a better future:** This is the expectation of an improved state.
3. **Movement and effort:** This entails taking action to achieve that better future.

All these dimensions are inherently present in the concept of

hope. A hopeful person is dissatisfied with their current state, envisions an ideal situation, and actively takes steps to realize their aspirations. As Makarem Shirazi states, "The tranquilizing effect of anticipation only occurs if its concept is distorted or perverted—as some opponents have distorted it and some supporters have perverted it. But if it is implemented in its true sense within society and the individual, it will be a factor of education, self-improvement, dynamism, and hope" (Makarem Shirazi, 1378, Vol. 7, p. 388). Therefore, the constituent elements of dynamic anticipation and hope all call for action and proactivity, in contrast to passive anticipation, which lacks commitment and constantly seeks to deny responsibility and obligation.

The very essence of anticipation requires the full deployment of all efforts and endeavors towards the awaited matter. This is because active anticipators, in striving to change the current state of the world and achieve their desired ideal, constantly seek to maintain readiness for the final struggle and to exert effort and diligence to reach their ultimate goal. As Ayatollah Safi Golpaygani states: "We know that the world is moving towards a brilliant future, a spiritual and intellectual perfection, a firm religious and divine order, and an era of peace, harmony, brotherhood, and cooperation. With hope for that luminous era, with great vigor and a vibrant heart, we stand firm and fulfill our duty" (Safi Golpaygani, 1393, Vol. 3, p. 94). Therefore, active anticipation cannot take shape without the component of hope. This is because active anticipation necessitates zeal, dynamism, eagerness, and a constant sense of responsibility in preparing the groundwork for the advent of Imam al-Asr. The realization of these qualities would be impossible without hopefulness. In active anticipation, individuals protest the current situation to bring about changes and transformations that lead to the desired state, which is the ultimate ideal that will manifest with the advent of His Holiness in the world. Among the

functions of instilling hope in realizing active anticipation in the political arena, according to the discourse of Ayatollah Safi Golpaygani, are the following:

2. Examining the Functions of Hope in Realizing Active Political Anticipation

2.1. Non-Reliance on the Status Quo and Striving for a Desired Future

Before the advent of Imam Mahdi (PBUH), corruption and darkness will fill the earth. However, does this phenomenon signify abandoning preparations for the advent and gravitating towards passive anticipation and idleness? The world being filled with injustice is a sign of the advent, not its cause. Just as the sound of a doorbell signals a guest's arrival but doesn't cause them to come, so too is the prevalence of oppression and tyranny a sign of the advent's proximity, not its reason. Furthermore, the overflowing of the earth with injustice and corruption will lead its inhabitants to a state of desperation for a divine savior. People in the pre-advent era will reach such a level of helplessness that it will foster their intellectual and attitudinal growth regarding the necessity of the promised one's advent. They will have witnessed firsthand that everyone has come and gone without being able to actualize the promised ideal life for them. The atmosphere among people before the advent will be akin to that of the Children of Israel, who, driven to despair by Pharaoh's intense tyranny and oppression, reached a breaking point, leading them to cry out and plead for the advent of a savior. "The government of Mahdi (PBUH) will be announced and established only when human being has tested all forms of governance and regimes, understood their incapacities, shortcomings, corruption, and flaws, and realized that, in truth, only one path and one hope remains for them." (Safi Golpaygani, 1393, Vol. 2, p. 22).

Throughout history, governments will come and go with various humanitarian and welfare slogans. However, human society will witness that their aspirations and ideals are fulfilled by none of them. This process will strengthen human being's social need for a transcendent savior. This process signifies dissatisfaction with the current situation and will itself lead to political dynamism and active hope in the grand political groundwork for the advent. The discourse of the Islamic Republic, for example, is creating just such an active groundwork for the era of the advent. "Although the advent of a great savior is a belief and desire of all freedom-seeking nations in the world, the realization of this desire is not possible without providing the necessary preparations and groundwork on a global scale. This is because the revolution of His Holiness Vali-e Asr is a global movement and requires supporters at a global level who will accept and back it. Undoubtedly, raising such supporters requires global groundwork. Therefore, the discourse of the Islamic Revolution and the Islamic Republic, in line with preparing the ground for the advent of the Savior on a global level, aims to guide public opinion and propagate the global government of Imam Mahdi" (Kargar, 1395, 65).

The movement of the advent is predicated on revolutionism and transformation across various aspects of human life, and the Islamic Revolution has borrowed this intrinsic characteristic from it.

The Islamic Revolution confronted the Pahlavi regime out of dissatisfaction with the existing situation. Through the efforts of revolutionary forces, it dismantled the monarchy. As Ayatollah Safi Golpaygani states: "A Muslim always looks toward the future, and any existing situation, even if relatively good and just, does not satisfy him; he does not consider it the end of the work or the end of the road. And if it is oppressive and un-Islamic, in any case or condition, a Muslim does not despair and has a duty to condemn oppression, corruption,

aggression, ignorance, autocracy, and subjugation, and to strive and make greater efforts to achieve Islamic goals" (Safi Golpaygani, 1393, Vol. 2, p. 230). Based on this, without an all-encompassing revolution, the city of the advent will not take shape. This is because the existing situation and reliance on despairing, static anticipation have led to widespread corruption at various individual and social levels. Without breaking away from this condition and achieving social maturity, society will not move towards the ideals of the advent. The great stride of the Islamic Revolution was in detaching society from the status quo, so that the community of believers, relying on spiritual transformation, would not be content with the prevailing conditions.

2.2. Strengthening a Transcendent View of God's Promises and Divine Assistance

The Almighty God has consistently promised divine assistance in return for a society's patience and steadfastness on the path of lofty spiritual values. The descent of such aid into the political sphere is even considered one of God Almighty's unchangeable traditions. For this very reason, one of the dimensions of a divine perspective on ideals is patience and steadfastness in actively paving the way for the advent. This means that anticipating individuals should come to believe that to ensure the triumph of truth over falsehood at the end of history, they must sacrifice whatever they hold dear. Just as truth triumphs by eradicating falsehood, it also triumphs by exposing falsehood and introducing it to the people. To achieve any goal, patience and endurance are essential. Therefore, "no one reaches victory except through patience and steadfastness. To the extent one endures hardships and sufferings, to that same extent will success and triumph be attained. With this explanation, we discover the secret of God's words when He says: «وَبَشِّرِ الصَّابِرِينَ» (Al-Baqarah, verse 155): Give good tidings to the patient ones. And it also says: «وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ» (Al-Qasas, verse 80): 'But none

will attain it except the patient ones.' (Moghnieh, 1395, Vol. 3, p. 537). In this context, divine assistance is considered a high-quality factor in the process of political evolution, achieving active anticipation, and spreading hope throughout society. "If there were no divine assistance and God's intellectual help, humans would neither be able to find the right path of life nor be able to walk on it" (Mohammadi Reyshahri, 1375, p. 408).

An anticipating society, on its path to achieving its desired goal, won't fall prey to despair or be swallowed by the passage of time. This is precisely why the community of faith always remains hopeful for victory and relief, anticipating divine aid. Adversaries, with all their external pressures, cannot transform this hope into despair. A community that believes in God's promises—the inevitable divine promise of human being's historical social succession during that era—must understand that on the path of God's uprising, society will face numerous challenges. For this reason, Almighty God has always comforted His righteous servants who have sacrificed their very being to protect the most valuable matter in existence, promising them ultimate victory. In this context, the community of believers has always lived hopefully throughout history and continued its path with steadfastness. Ayatollah Safi Golpaygani states: "Muslims, and especially Shias throughout history, despite all problems, calamities, and pressures, due to this very hope and belief, have not abandoned the fortress of struggle and have continuously pursued their efforts. Nevertheless, history, based on divine traditions and God's promise, will ultimately reach a point that benefits the deprived class and harms the usurping and ruling class; it moves towards a place where everyone will be equal and uniform regarding equal rights, and all superficial colors and distinctions will be washed away and disappear, and human superiority will be based solely on piety." (Safi Golpaygani, 1393, Vol. 2, p. 34)

The people of faith, during the era of anticipation, will not lose their hope. On this path, they believe in God's promise and His divine assistance, because in the holy verses pertaining to this promise, the believers are the ones addressed. «وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ» (An-Nur, Verse 55): God has promised those among you who have believed and done righteous deeds that He will surely grant them succession in the land." In other verses, the Almighty God has consistently and definitively promised victory and aid to the people of faith. «كَذَلِكَ حَقًّا عَلَيْنَا نُنَاجِ الْمُؤْمِنِينَ» (Jonah, Verse 103): Thus it is incumbent upon Us to save the believers." The phrase 'haqqan alayna' (incumbent upon Us) is an absolute object (maf'ul mutlaq) standing in place of its omitted verb, with the original meaning being 'haqqa dhalika 'alayna haqqan' (that is truly incumbent upon us). The definite article 'al' in 'al-mu'minin' (the believers) is for emphasis, meaning the specific believers, i.e., the believers of this [Muslim] community." This sentence signifies a beautiful promise to the Prophet of God and to the believers of this community that God Almighty will save them (Tabataba'i, 1388, Vol. 10, p. 190). Under no circumstances should Muslims despair; the survival of this religion is guaranteed according to divine traditions and the promises of God and His Prophet (Safi Golpaygani, 1393, Vol. 2, p. 57).

Throughout history, God's divine aid has always descended upon believers. However, the timing of these promises' fulfillment, due to their educational and human-building aspect, has sometimes been precisely at the brink of the believing community's hope. «حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ» (Yusuf, Verse 110): "The call of the prophets and the opposition of their enemies continued until the prophets reached the brink of despair regarding guiding the people, and the disbelievers thought they had been falsely promised punishment. Then Our help reached them, and those whom We willed were saved."

This divine assistance, concerning the greatest promise in the

history of human life, will be realized a fortiori. The scope of God's aid in this path has been far vaster than divine assistance in past historical eras. For this reason, the anticipating society, relying on the spirit of hopefulness in divine aid, will achieve active anticipation. Minor incidents along this path will not discourage them from striving and endeavoring to reach the desired state.

2.3. Self-Confidence in Pursuing Divine Ideals

A society that thrives under the shadow of values and idealism is capable of responding appropriately to factors causing despair. By adhering to existing lofty divine values, such a society can avoid becoming passive or intimidated. In this pursuit, monotheistic self-confidence won't lead to narcissism, arrogance, or a deviation from divine ideals. In fact, it stands in direct opposition to pride and ego, as pride relies on the self, while monotheistic self-confidence rests on the existence of God. Therefore, the self-belief and self-confidence of a believer do not contradict reliance on divine power. A believing person attributes everything to God and is aware of divine power in all their actions. Through proper religious upbringing, a believer fosters the flourishing of all dimensions of their personality (intellectual, social, religious, emotional, and physical). They are shaped by Islam's comprehensive teachings and progress from self-knowledge to the knowledge of God.

An anticipating society, by relying on monotheistic ideals, consistently shuns despair and self-underestimation. This fosters its self-confidence on the path toward the great divine ideal, which is the advent. This self-confidence will eliminate dependence on adversaries within the society and distance anticipators from a lack of faith in their religious essence and goals, which often leads to self-abasement. Ayatollah Safi Golpaygani states: "As long as a society does not lose

its self-confidence and does not despair of itself and its ideology, it will not develop intellectual dependence on foreigners. Even if it falls under their political and military domination, it will strive to break the chains of foreign subjugation. However, if it feels inferior, if its thought and faith are shattered, and if it perceives the path and ideology of others to be stronger and more constructive than its own, choosing them as a model and assuming progress lies in imitating them, it will forget itself and its own ideological principles" (Safi Golpaygani, 1393, Vol. 2, p. 230).

Today, as society drifts away from hopefulness and inclines towards materialistic ideals, values have transformed into anti-values. These anti-values now sit on the scales of judgment, serving as the criteria for measurement and analysis. In such a state, the scales in human social interactions will go awry, and the discernment and evaluation of good and bad will occur in an inverted manner. In the period preceding the advent, people long for the establishment of a government and the appearance of a savior who will rescue them from the whirlpool of materialistic arrangements and judgmental deviations. The active anticipation that forms in a hopeful society will not only instill self-confidence but also inject a striving and vibrant way of life into the community. This is because such a society, on the path of monotheistic values, has reached such an aesthetic understanding that it regards actions for the advent as a journey towards God. Due to the divine potentials entrusted within its being, it does not believe in its own inability on this path. Ayatollah Safi Golpaygani states: "This anticipation is hope, it is empowering, it is life and vitality and struggle; it is not lethargy and silence and depression and weakness and inactivity and misery and feebleness. It is action for God, for the exaltation of God's word, for the good and comfort of God's servants, and a journey towards God." (Safi Golpaygani, 1392, p. 93).

Today, Westerners strive to strip Muslim societies of their religious values as much as possible. This is because the motivation, hope, and driving force for progress in these societies stem from their divine ideals. When these ideals are absent, the hope and initiative for forward movement transform into passivity and despair. The West consistently aims to confiscate the goals of the Islamic Revolution and misrepresent its ideals to the younger generation. By creating an atmosphere of intellectual, ideological, cultural, and social sanctions and restrictions, they seek to close off cognitive avenues for religious societies. Through disheartening society from reaching its ideal state, the West endeavors to achieve its desired intellectual objectives.

2.4. Striving for the Expansion of Justice in Society

Human being inherently possesses a natural inclination towards justice, and this innate characteristic is a crucial component in the era of the advent. This is because, prior to it, a pervasive flood of injustice and discrimination will have engulfed the world. One of the reasons human being's desperation for the doctrine of the advent—which is considered a prerequisite for the formation of the City of Advent—is the rampant injustice in this world that no one but God's Wali (guardian) will be able to utterly eradicate. Hopeful striving towards active anticipation leads to the continuous pursuit of faith-based and revolutionary movements aimed at establishing justice and drawing closer to the era of the advent, when the comprehensive word of justice will be realized. It will prevent political frustration and stagnation in this regard. As Ayatollah Safi Golpaygani states: "If Shias were not anticipatory and forward-looking, and did not believe in the triumph of truth and justice and the defeat of falsehood and oppression, even though they saw everything lost, they would never retain the spirit of resistance. Everyone, even in their hearts, would be defeated and

surrender, and they would despair of the situation changing and the page of history turning. The root of every movement, action, and steadfastness within them would wither away" (Safi Golpaygani, 1393, Vol. 2, p. 47).

The materialistic system of the West has never been able to introduce justice as an appealing slogan to human being. This is because, given the inherent principles of this school of thought—the primacy of materialism, maximal pleasure-seeking, diversification, and so on—the realization of justice becomes impossible. The world stage transforms into an arena of conflict and contention where those with money and power play the leading roles in exploitation. The material system is a battlefield of clashes and conflicts. When the very essence of matter carries such inherent contradiction, how can it establish justice?! As Motahari states, "The principle that can maintain social equilibrium, keep everyone content, bestow health upon the body of society, and peace upon its soul, is justice." (Motahari, 1387, Vol. 16, p. 437).

With the advent of the Reappearance (referring to the Mahdi's advent in Islamic eschatology), criteria will initially be reformed, and values and anti-values will return to their true positions. This will also rectify perceptions and expectations of justice. Following this societal reform, the community will gain a correct understanding of both the unjust individual and the reforming human being. Consequently, through its own choice and will, it will become a foundation for the widespread formation and development of the movement of the Imam of Justice. Within this context, the transformed aesthetics of the people will seek to correct deviations and degenerations, striving to eliminate the absolute darkness prevailing over the Earth. This process, which accompanies active anticipation, does not tolerate the rule of oppression and tyranny on Earth in the era preceding the Reappearance. Instead, it will engage in continuous and directed activity to combat this front and

unify hearts around the call of the Savior. "Everyone waits with complete trust and hearts full of joy; they await someone who will clear these dark clouds of oppression, injustice, and corruption from the world's horizon, establish true brotherhood and freedom globally, implement the sublime heavenly decrees, and guide human being towards its noble human goal." (Safī Golpaygānī, 2014, Vol. 3, p. 12) The waiting society, by utilizing a correct understanding and comprehensive analysis of the nature of Western materialistic justice, gradually comes to recognize the urgent need for the Imam of the Age. This is because it clearly witnesses the truth that no movement other than the Reappearance can bring about comprehensive justice for human being . This realization, coupled with hope, will generate active movement within the waiting society. Based on this, despair with the current situation and dissatisfaction with it will transform into a driving force for the believing community. With the advent of the Reappearance, criteria will initially be reformed, and values and anti-values will return to their true positions, thus rectifying perceptions and expectations of justice. Following this societal reform, the community will gain a correct understanding of both the unjust individual and the reforming human being. Consequently, through its own choice and will, it will become a foundation for the widespread formation and development of the movement of the Imam of Justice. In this context, the transformed aesthetics of the people will seek to correct deviations and degenerations, striving to eliminate the absolute darkness prevailing over the Earth.

2-5. Independence from Westoxification or Eastoxification

Independence and the rejection of infidel domination over the destiny of the believing community is not only inferred from the verses of the Holy Quran and narrations, but also affirmed by reason and historical experience. It will also serve to sever the enemy's hand from

political infiltration. The Holy Quran consistently emphasizes the independence and dignity of Muslims and in no way accepts the domination of foreigners over them. Materialistic societies, and in the current era, Western society, suffer from despair in the Almighty God. This is because clinging to materialism is like grasping at a mirage that will never lead its holder to truth and their ultimate destination. In this context, they strive to draw the waiting society towards their materialistic civilization. By fostering intellectual exploitation, their aim is to drag the hope of the proactive and engaged waiting society down to a passive and weak state. As Sadr (2003, Vol. 5, p. 180) states: "In Islamic thought, the Islamic society and government must eradicate all exploitative dependencies and free human being from the burden of exploitation by others in all aspects of political, economic, and cultural life, so that its energy and potential can be harnessed for the progress and perfection of society."

Based on Islamic teachings, the ideal believing society is characterized by its independence and avoidance of tyrannical systems, as well as a detachment from political inclination towards them. In other words, being a Muslim and submitting to God's command is incompatible with accepting systems of domination and tyranny. The Holy Quran considers cooperation with tyrannical systems a cause of deviation and warns Muslims against it. This is because leaning towards enemies and cultures that are contrary to the concept of active waiting (Entezar) will gradually strip the believing community of its purposeful anticipation and will diminish the hope for a promised future and the preparation for it among those who wait. «أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ» (Quran, An-Nisa, Verse 60): O Prophet, do you not see those who claim to believe in what has been revealed to you and in what was revealed before you, yet they wish to refer their disputes to

tyrannical rulers (Taghut), even though they were commanded to disbelieve in them? A society enslaved by the opponent's ideology cannot achieve active hope for its grand ideal, namely the Reappearance. Such a society will be absorbed into the enemy's political goals and plans, and without a unified standard, it will constantly, over time, either incline towards the West or seek its goals and interests in Eastoxification." This phenomenon reached its peak during World War II in the Pahlavi era, when our society, fully reliant on the enemy, became entangled in inertia, silence, and an eager anticipation of Western and Eastern political decisions. This was in stark contrast to a hopeful society with active anticipation, which, in pursuit of its Mahdavi political ideals, possesses a grand plan, a clear path, and redoubled efforts within that system. As Safi Golpaygānī (2014, Vol. 2, p. 230) states: "The belief in Mahdaviyat and the anticipation of the advent of the Promised One of the End of Time, in addition to being a belief in a reality and a certain and undeniable divine promise, also reinforces this light of hope and foresight... Westoxification or Eastoxification prevail when we despair of ourselves and our school of thought, and when we deem the originality and assets we possess ineffective."

In line with hopeful and active anticipation, the Islamic Republic's role was to institutionalize the view of the inefficiency of the Western materialistic system in practically bringing about the end of its global dominance. The Islamic Revolution challenged various individual and social systems of the West. The peak of this confrontation will be when the Revolution, through the continuation and deepening of its movement, enters into conflict and ultimately models a new paradigm in the realm of theorizing and theory-building against this civilization. This confrontation, aimed at demonstrating the

inefficiency of Western civilization, was a necessary and essential event in facilitating the movement towards the Reappearance. This is because the Western way of life is inherently contradictory to the civilization of the Reappearance.

2-6. Paving the Way for the Promised Utopia

Lethargy, weakness, and inaction on the path of waiting will double our suffering and problems, and will pave the way for the quantitative and qualitative expansion of enemies. At such a time, we will constantly remain under the dominion of the tyrannical front, and they will dictate how we live, what we possess, and what we are deprived of. Passive waiting is a paralyzing anticipation that will lead to the decline and fall of society. In such a system, everyone constantly believes that any reformative movement to change the current situation and reach the ideal utopia is unattainable. In the logic of passive waiting, sin, oppression, corruption, and discrimination are simply things that have always been and always will be. Those who subscribe to this view will become stagnant, silent, withered, and depressed.

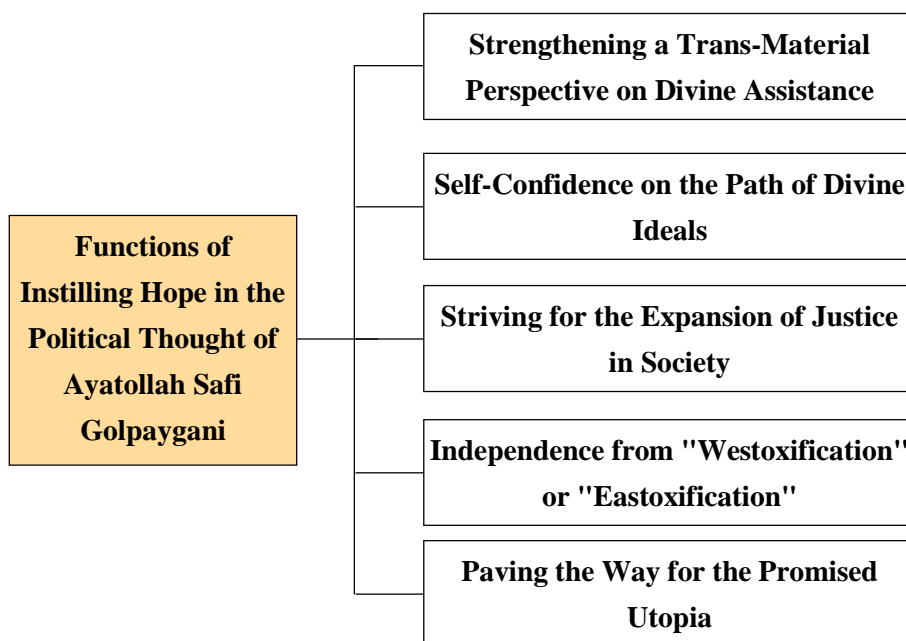
Movement-building and force-building are absolute necessities for paving the way for the Reappearance. But the question is, with the ever-increasing organizational and material expansion of the enemies of Imam al-Mahdi, can it still be said that one should only pray for him and suffice with that? As Khomeini (2010, Vol. 18, p. 269) states: "It's not that since we are awaiting the advent of Imam Mahdi (peace be upon him), we should just sit at home, take up our prayer beads, and say: 'Hasten his advent.' His advent must be hastened by your actions. You must prepare the ground for his coming, and this preparation involves uniting Muslims together. All of you, unite, and God willing, he will appear."

Based on this, the realization of the Reappearance requires both intellectual and practical groundwork to prepare the conditions for the Imam of the Age's revolution. Therefore, passive waiting, sitting idly by, and merely relying on prayer will not lead to the necessary groundwork for his advent. On this path, after identifying those who await, it's essential to take practical steps towards realizing the promised utopia. This continuous and striving movement will not be possible without anticipation coupled with hope. As Safi Golpaygani (2014, Vol. 3, p. 374) emphasizes: "Believers in that advent and divine promise eagerly await it. With their gaze fixed on the future for the occurrence of that great global and divine transformation, they never despair of improving circumstances, no matter the conditions. Amidst the storms of hardship and difficulties, they remain strong-hearted, faithful, steadfast, and firm, hopeful for the future, and decisively move forward, increasing their effort, striving, and action. This is of great importance."

The movement of the Reappearance (referring to the Mahdi's advent) requires force-building, and the establishment of a religious government will further facilitate this path.

In both intellectual and practical spheres, the Islamic Revolution elevated the capacities of its generation, with clear manifestations evident during the Sacred Defense (Iran-Iraq War). The continuation of the revolutionary movement will lead to the formation of circles of understanding and further awakenings. These will, in turn, create the urgency and public demand for the Reappearance movement globally. As Khamenei (2021, p. 394) states: "Waiting for the advent is not for a person to sit idly, doing nothing, not undertaking any reform, merely contenting themselves with the thought that they are waiting for Imam

Mahdi; that is not waiting... Waiting is movement. Waiting is not stagnation. Waiting is not abandoning and sitting back for things to happen on their own. Waiting is movement; waiting is preparation."Achieving the Mahdavi utopia necessitates confronting materialistic utopias. For this reason, the waiting society must, while preparing the ground for that ideal city, engage in an active confrontation with the encroaching civilization, and through continuous vigilance, avoid being absorbed into its discourse.



Conclusion

Every human being lives with hope, continuing their life and traversing their path of evolution to achieve their goals. However, sometimes due to the overwhelming nature of worldly troubles and satanic temptations, a person loses their hope. Being stripped of hope, whether individually or socially, brings about numerous difficulties and creates an opening

for satanic influence and subsequent harmful actions. Today, due to the increasing penetration of materialistic civilization and society's growing distance from the components of spiritual life, despair has spread within communities. Consequently, the need for hope is felt more acutely than ever. This despair has overshadowed society's anticipation of the Imam of the Age and the matter of the Reappearance, minimizing the functions of waiting, as anticipation in such a state becomes passive, stagnant, and weak. This work, focusing on the functions of hopefulness in achieving active anticipation as emphasized in the thought of Ayatollah Safi Golpaygani, has yielded the following conclusions:

1. Hope for the Future Drives Broad Societal Endeavor : Hope for the future will lead to widespread societal efforts aimed at advancing the goals of the Islamic Revolution and creating momentum for the Reappearance (of Imam Mahdi). This shows that hope isn't just a passive feeling; it's a powerful catalyst for collective action and societal progress towards a larger, divine purpose.
2. Active Anticipation Relies on Three Core Elements, Active anticipation depends on three crucial elements: Dissatisfaction with the current situation: Acknowledging that things as they are aren't good enough or are unjust. Desire for the ideal situation: A strong longing for the promised, just utopia. Movement towards this path: Taking concrete steps and making continuous efforts to bring about that desired state.
3. Hope Fosters Self-Reliance and Independence from External Influences Aligned with hopeful and active anticipation, the waiting society will rely on its internal strengths with a monotheistic self-confidence. This reliance will lead to intellectual and practical independence from both "Westoxification" and "Eastoxification." This highlights the belief that true progress comes from within and from adhering to one's own divine principles, rather than blindly copying foreign models.
4. A Hopeful Society Actively Pursues the Promised

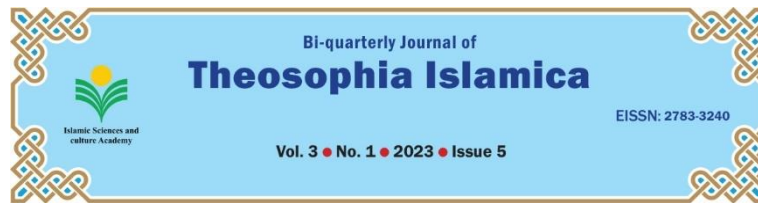
Utopia: A hopeful society, driven by active, engaged, and striving anticipation, will consistently work towards advancing the ideals of the Reappearance to prepare the ground for the promised utopia. This underscores the proactive, dynamic, and struggle-oriented nature of genuine hope and anticipation.⁵ Materialism's Failure Cultivates Hope for True Justice. The front of materialism, because of its inherent conflicts and internal legal contradictions, is incapable of achieving comprehensive and universal justice in existence. Despair with this flawed structure will, in turn, ignite an active hope for true justice in the era of the Reappearance. This suggests that the inherent shortcomings of materialistic systems naturally guide human being toward a more profound and divinely ordained solution.

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The Function of Social Monotheism in the Philosophy of Legal Science, Based on the Quran and the Interpretive View of Ayatollah Khamenei



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Abstract

One of the functions of social monotheism (Tawhid Ijtima'i) is its influence on the philosophy of law, which is considered among the applied philosophies within the human sciences. This article aims to explore the influence of social monotheism on the foundational discussions within the philosophy of law. This exploration is undertaken with a focus on the Quran and the interpretive perspective of Ayatollah Khamenei, given the importance of re-examining and Islamicizing the human sciences and enriching them to address emerging questions and doubts. The findings of this article, which were developed through a library-based method with an analytical approach, show that social monotheism complements the monotheistic origin of all rights and serves as the source of legitimacy for legal rules and regulations. In this regard, any form of subservience to legal

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systems arising from Western culture would be an instance of modern social polytheism (shirk ijtimai'). Among the functions of social monotheism in the aim of jurisprudence (philosophy of law) are: establishing social order within the framework of a monotheistic worldview, Socializing the right to worship across all individual and social affairs, Ensuring equality of rights and negating class discrimination and Promoting a universal uprising for justice. The conclusion is that by adopting a social reading of monotheism, it becomes possible to systematize legal discussions within a monotheistic society based on the guidelines of the Quran and to theorize its foundational perceptual and theoretical prerequisites.

Keywords

Social Monotheism, Philosophy of Legal Science, Function, Legitimacy, Ayatollah Khamenei

Introduction

The theory of social monotheism, which is a social interpretation of the theological principle of Monotheism and a knowledge that is action-oriented, is considered one of the fundamental axes of social theology. The concept of social monotheism was put forth in the years leading up to the victory of the Islamic Revolution by social reformers and religious intellectuals in Arab countries like Egypt, as well as in Iran. Among its pioneers were figures such as Sayyid Qutb, Imam Khomeini, Martyr Motahari, and Ayatollah Khamenei. Social monotheism offers significant theoretical-insightful and practical-applied functions. Among its scientific and theoretical applications is its influence on the philosophies of specialized human sciences. Therefore, a social understanding of monotheism, or social monotheism itself, can play a crucial role in the Islamization of human sciences, especially since the fundamental doctrine of monotheism serves as a cornerstone for all fields of knowledge.

On the other hand, sociopolitical transformations in Islamic countries, the convergence of ideological boundaries between societies, and the prevalence of scientific and cultural exchanges have led to the emergence of new gaps and ambiguities. This necessitates a re-evaluation and Islamization of the human sciences, based on authentic religious sources, which is a strong recommendation by Ayatollah Khamenei. In this regard, he states:

"Our humanities are built upon principles and foundations that are in conflict with Quranic and Islamic principles. Western humanities are based on a different worldview and understanding of creation, and are often rooted in a materialistic outlook. ...We must, in various fields, pay attention to the nuances and subtleties of the Quran and seek out and find the foundations of human sciences within the Holy

Quran" (Remarks during a meeting with a group of women Quran researchers, October 20, 2009).

Therefore, given the broad scope of discussions in the human sciences and the necessity of interdisciplinary specialization within each, this paper focuses on the philosophy of law. It aims to demonstrate, from a holistic and external perspective, and by drawing upon Quranic verses and the statements of Ayatollah Khamenei, the profound impact that a social reading of monotheism has on the foundational and general debates within legal scholarship. Consequently, this study seeks to prove the hypothesis that social monotheism can bring about significant transformations in the philosophy of law.

In the background of this current paper, it's worth noting that the authors have previously explored the role of social monotheism in other fields: The function of social monotheism in the philosophy of economics was addressed in the article "Functions and Theological Implications of Social Monotheism in the Philosophy of Economics, Focusing on Quranic Verses" (Arabpour & Pishvaei, 2023). The role of social monotheism in the philosophy of Islamic sciences, specifically theology and mysticism, was examined in the article "The Role of Social Monotheism in the Philosophy of Islamic Sciences with a Focus on Quranic Verses: A Study of theology and mysticism " (Arabpour & Pishvaei, 2024). The function of social monotheism in the philosophy of Quranic interpretation was demonstrated in the article "The Function of Social Monotheism in the Philosophy of Tafsir Studies" (Arabpour & Pishvaei, 2023). Regarding the background of discussions on the philosophy of law, we can refer to the book "Philosophy of Law in the Quran" (Davoodi, 2020), and the articles "Philosophy of Law" (Hekmatnia,

2006) and "Foundations of Producing Religious Knowledge and the Status of Philosophy of Law" (Davoodi, 2015). These works mention monotheism and God's creative and legislative Lordship in the section on the foundations or sources of law, which are considered part of the truth of monotheism. Some articles have also compared the philosophy of law in the Islamic world and the West (Qiasi Sarraiki & Hakimi, 2021). However, this paper will specifically investigate the influence of social monotheism, or more precisely, the social nature and essence of monotheism, on the philosophy of legal science. This particular approach has no prior precedent. Therefore, the innovation of this article lies in examining the function of a social interpretation of monotheism in the rules and principles of legal science and the aim of this discipline, all based on the worldview and re-interpretation of monotheism from the perspective of Ayatollah Khamenei and the Holy Quran.

In this paper, we will first provide an explanation of social monotheism. Subsequently, drawing upon Quranic verses and the interpretive views of Ayatollah Khamenei, we will demonstrate the hypothesis that a social interpretation of monotheism significantly influences the origin, legitimacy of legal rules and regulations, and the ultimate purpose of legal science. This approach inherently negates secular-inspired thought and its outcomes in the field of law.

The term "function" has two usages in academic discourse, one being broader than the other. In its specific sense, "function" refers to primary roles or features; that is, the main and initial benefits and outcomes of a subject. In its general sense, "function" encompasses both these primary roles and also benefits and outcomes that were not originally intended but are nevertheless consequences of the subject. In

this article, the authors intend "function" in the second, general sense, meaning benefits or advantages. This includes both the primary roles of social monotheism and also the benefits and effects that are not the main and initial goal of understanding monotheism from a social perspective but are nonetheless derived from it.

1. Conceptual Clarification

Before delving into the discussion, it's necessary to clarify the key concepts of this paper:

1-1. Social Monotheism (Tawhid-e Ejtemā'ī)

Social Monotheism is a new term that emerged from the thought of religious intellectuals in Iran—including Imam Khomeini, Martyr Motahari, Martyr Beheshti, and Ayatollah Khamenei—and in Egypt during the 1970s and 1980s (Shamsi calendar decades of 50s and 60s). This term refers to a social approach to understanding Monotheism. It aims to reveal the social dimensions and aspects of this fundamental religious principle, particularly the absolute sovereignty of God, which has been the core objective of all divine prophets' missions. This redefinition of monotheism is inspired by Ayatollah Khamenei's views, especially as articulated in his article "The Spirit of Monotheism: Negating Servitude to Other Than God," and his ideas presented in the book "The General Outline of Islamic Thought in the Quran¹." This matter is explained based on two key components: the absolute Lordship (Rubūbiyah) of God and the negation of servitude (obedience)

1. It's worth noting that while the specific keyword "social monotheism" (توحید اجتماعی) may not explicitly appear in his book, *The General Outline of Islamic Thought in the Quran*, or in his other speeches, the spirit and essence of all his statements clearly embody and elucidate the dimensions of social monotheism.

to anyone other than Him¹.

According to noble verses such as: «وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ» "And worship Allah and associate nothing with Him." (An-Nisa (Chapter 4), verse 36). «يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ» ("O my people, worship Allah; you have no other deity than Him) (Surah Hud (Chapter 11), Verse 61), «وَمَا أَرْسَلْنَا» (And We did not send before you any messenger except that We revealed to him: 'There is no deity except Me, so worship Me.'") (Anbiya: 25) and some narrations, the common slogan of all divine prophets is "لَا إِلَهَ إِلَّا اللَّهُ" (There is no god but Allah). This declaration has two parts and two dimensions: a negative (naysaying) aspect and an affirmative (affirming) aspect. The meaning of social monotheism can be explained through these two aspects: The Negative Aspect: This is the negation of servitude (obedience) to anything other than Allah. It implies a rejection of all forms of domination and oppression. The Affirmative Aspect: This is the acceptance of Divine Lordship (Rubūbīyah) over the entire universe and in the management of all affairs. It means acknowledging God's absolute sovereignty in all realms of existence. This definition, on one hand, refutes the deviant interpretation of monotheism by some Sufis who deem mere heartfelt belief and monotheistic actions in individual life sufficient, thereby leaving social life as a "free zone" for any tyrant to operate. On the other hand, it explicitly negates the theory of religion being a purely individual matter, even from the perspective of those

1. For further reading, please refer to:

Arab Salehi, Mohammad & Pishvaei, Farideh. (2023). "Components of 'Social Monotheism' in the Quran with an Emphasis on the Thoughts of Ayatollah Khamenei." Meftah Journal of Exegetical and Semantic Studies, No. 10.

"Components of Social Monotheism from the Perspective of Commentators of Both Sects (Sunni and Shia) and Narrations, and its Relation to the Term 'Worship'." Pajouheshnameh-ye Ma'aref-e Qura'ni (Journal of Quranic Knowledge), No. 54, 2023.

who advocate it. This is because even they concede that monotheism is the most central teaching of religion. Once it is proven that this core teaching is inherently social in its very essence, there remains no justification for the theory that religion is purely individual. Ayatollah Khamenei, in explaining the negative (naysaying) aspect of monotheism, states: "The point in servitude to God is the negation of servitude to any other being or power. When we affirm our servitude to God, we are, in reality, negating our servitude to any other being. This is one of the two pillars of monotheism." One of the two pillars of monotheism is the negation of servitude and obedience to anything other than God. From Surah Al-Fatiha, this negation encompasses servitude to oneself, to one's desires and passions, and extends to the negation of servitude to oppressive powers, dominant non-divine powers, tyrannical forces that rule over human being and dictate to them, and ignorant and unjust systems that govern mankind. "Absolute bullying. Every kind of bullying. Submitting to these means becoming their servant, which is incompatible with servitude to God (Khamenei, 2022a, pp. 57-58)."

However, the issue is that despite the inherent social nature of monotheism in the Quran—a profound, action-generating, and duty-creating insight that pervades all dimensions of life—the belief in God's Lordship and Divinity has often been confined to the thoughts of intellectuals and Muslims, and their individual practices, manifesting primarily in conventional acts of worship. The negative aspect of monotheism, which involves abandoning all non-divine objects of worship, has largely been overlooked by most thinkers as something inherent in the essence of monotheism, and it has found less expression in social action. While they might fundamentally consider non-God as unworthy of obedience, this isn't necessarily because they see it as intrinsic to monotheism itself. This understanding emerges from

If you ask, "Who moves the sun and the moon?" they would say, "God." If you ask, "Who sends down rain and causes plants and trees to grow, and gives life to people and causes them to die?" they would say, "God." If the purpose had been merely worship, and not more than belief, then neither would the prophets have fought with anyone, nor would anyone have risen to fight them (Taleqani, 1955). Rather, the primary goal of the divine prophets was to transform the system and structure of society and to implement monotheism in all aspects of human life, thereby making the phrase "لا اله الا الله" (There is no god but Allah) a tangible reality. This encompasses the negation of every deity other than God and the necessity of worshipping the One God. "This concept is elaborated upon in verse 64 of Surah Al Imran: أَقُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا الْكُفَّاءَ بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ" The verse says: "Come to a word, a thesis, a truth that is equal for all of us – for you and for us. It grants no special privilege to us, nor any special privilege to you. And that is: that we worship the one God and worship nothing besides Him." Up to this

۲. Please refer to: Arab Salehi & Pishvaei, 2023.

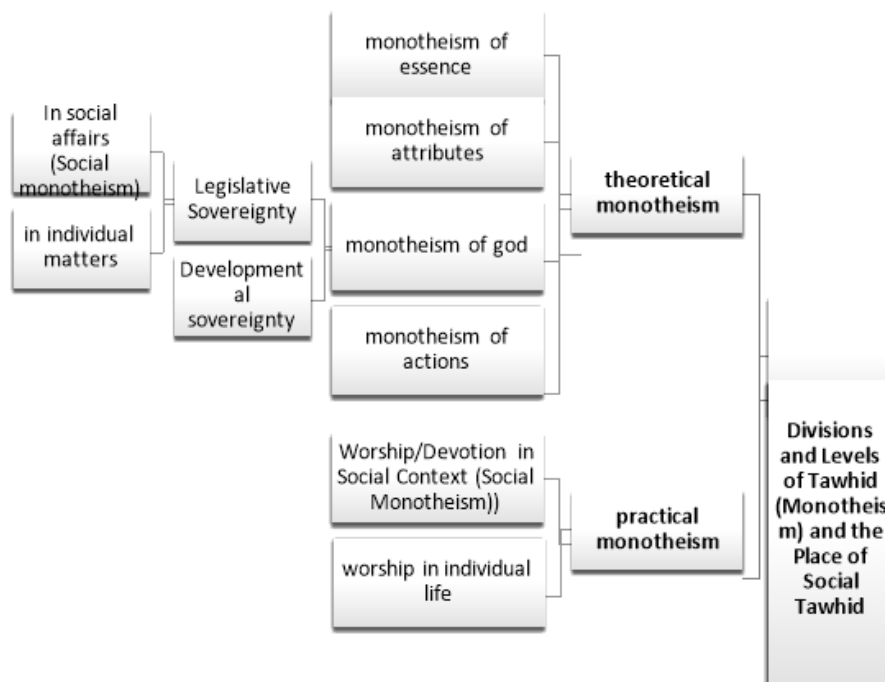
point, the noble verse addresses the unification of human being through a shared faith and ideal, and the achievement of spiritual freedom.

Then it says: «وَلَا يَتَّخِذْ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ» "And let not some of us take others as lords besides Allah." (Motahari, 2011, Vol. 2, pp. 110-111) And in this way, human being is freed from the yoke of servitude to all false deities and comes under the Lordship of Allah. Ayatollah Khamenei believes that monotheism is a real matter, a system, and a guideline for life. Monotheism tells us how to be with our friends, how to be with our enemies, how to be in the social system, and how to live. Some imagine that belief in monotheism is related to the afterlife, while in reality, belief in monotheism is the builder of this world and the architect of life. (Remarks made on July 12, 1998, during a meeting with government officials).

He considers two stipulations important in monotheism: Firstly, it must be conscious and based on understanding and awareness. Secondly, it must be accompanied by commitment, because monotheism is not an irresponsible understanding. Monotheism is an awareness and knowledge that is followed by duties, obligations, and responsibilities for individuals (Khamenei, 2013, p. 141). From Ayatollah Khamenei's perspective, monotheism manifests itself in every subsidiary regulation of Islam. Therefore, if monotheism is lacking or absent in a ruling, law, or directive issued in the name of religion, it should be understood that it is not from Islam. (Khamenei, 2013, p. 143) Thus, the social interpretation of monotheism goes beyond mere heartfelt or mental beliefs; it's a social doctrine and structure that organizes all social relations, including the legal system. Of course, theoretical and doctrinal monotheism can, in itself, have social effects, just as belief in the hereafter does. However, this is different from saying that monotheism is inherently social. In the latter case, its social impacts would undoubtedly far exceed the former,

a point that various authors have proven in numerous articles, and a small part of which has been presented in this very article.

The position of social monotheism within the well-known classifications and levels of monotheism is illustrated in the diagram below. The diagram clearly shows that while the social aspect of monotheism is primarily categorized under practical monotheism and has a greater impact there, it's not limited to it. In the realm of theoretical monotheism, one of its sub-branches also leads to social monotheism.



1-2. Philosophy of Legal Science

The philosophy of law is considered a sub-branch of applied philosophy in the humanities. The philosophy of law is defined as a

field of legal knowledge¹, addressing questions such as: "Why are legal rules obligatory?", "What is the normative basis and characteristic of these rules?", and "What is the purpose of legal rules?" It also provides general theories about law, independent of any specific legal system or branch (Katouzian, 1986, p. 3). In another definition, the philosophy of law is described as external, critical reflections on the collection of general and obligatory rules established to create order and uphold justice. Therefore, it's a form of thinking that takes an outside perspective, detached from the internal rules of a legal system, and critically discusses the law. (Hikmatnia, 2006, Vol. 2, p. 160).

Consistent with the characteristics of such applied philosophies in the sciences, and the definitions provided earlier, the philosophy of legal science addresses a priori and general discussions pertinent to this field. This includes topics like the foundations, sources, goals, and methodology of legal science, as well as the nature and essence of legal rules and the reasons for their legitimacy and obligatory nature.

1-3. Right and Its Relation to Duty

To better explain the discussion on the philosophy of legal science, it's necessary to briefly clarify the intended meaning of "right" and its connection to "duty"). In the lexicon of Islamic jurisprudence terms, "right" is defined as the singular form of "huquq," meaning correctness and truth, the opposite of falsehood, and something fixed and undeniable. It refers to a due share or portion, such as a person's share of an inheritance (Hosseini, 2003, pp. 186-187). Another definition states: "A right is a beneficial privilege that God Almighty, as the Lawgiver of

1. This expression is not without imprecision. From a scientific and philosophical perspective, the philosophy of law is a second-order discipline and not part of the legal discipline itself. It would have been more accurate to say "philosophy of legal science" to refer to a specialization within the field of law in universities.

the Sharia, has bestowed upon the right-holder for the sake of securing the welfare and benefit of the general public. He has permitted the right-holder to claim their right from others and supports and defends them in exercising it" (Azimifar, 2017, p. 87). The word right has been used with various meanings in Quranic literature¹. The word right appears 247 times in the Holy Quran. Approximately forty instances of the word "Haqq" in the Quran carry a legal connotation (see: Mesbah Yazdi, 1998, pp. 34-39). In other instances, it conveys different meanings. Given this point, the meanings of "right" in the Quran can be categorized into two groups: legal and non-legal. Naturally, this article will primarily cite verses where the legal meaning of "right" is intended. Based on the foregoing, "right" refers to a specific privilege granted to an individual or group, with others obligated to respect the subject of that right. The fundamental pillars of a right, in this sense, are: One: The rightful person (or obligee), meaning the one for whom the right exists (مَنْ لَهُ (الْحَقُّ)); Two: The duty-bound person (or obligor), meaning the one upon whom the right rests (مَنْ عَلَيْهِ الْحَقُّ); and Three: The subject or object of the right. (Mesbah Yazdi, 1998, p. 27). accordingly, **right and duty are two interdependent concepts.**

The interdependence of rights and duties can be conceptualized in two ways: The first scenario is that the establishment of a right for an individual only makes sense when others are obliged and duty-bound to respect that right; otherwise, establishing such a right is futile and meaningless. For instance, if we say that a human being has the right to life, this right is effective only when other human beings are obliged to respect this right and not cause any harm to their life. Of course, the "obliged party" (مَنْ عَلَيْهِ الْحَقُّ) might be a specific individual, a particular group, or the entire society. In this type of interdependence,

\. Please refer to "right and duty in the Quran" by Abdullah Javadi Amoli, pages 28-29, for information on the meanings of "Haqq" (Right) in the Quran.

when a right is established for one person, in return, another individual or other individuals become obliged and duty-bound to respect this right and not infringe upon it.

The second type of interdependence between rights and duties is that when a right is established for an individual in social matters, a corresponding duty is also established for that same individual. This means that in return for the benefits a person receives from society, they must also accept a responsibility. For example, if someone has the right to healthcare, they, in turn, have a duty to serve the community. In other words, the establishment of rights for individuals in society and social relationships is not one-sided. Rather, parallel to the privileges and rights granted to individuals, obligations and duties are also imposed upon them. (Mesbah Yazdi, 2009, p. 24) From this perspective, the keyword "law" is closely intertwined with the discussion of rights, with obedience and submission being its definite prerequisites.

2. Social Monotheism: A Complement to the Origin of All Rights from Doctrinal Monotheism

Monotheism is a foundational truth whose dimensions and components permeate every corner of existence. This truth necessitates both Lordship (Rububiyyah) and Worship (Ubudiyyah) monotheism. In the Quranic discourse, not a single particle in this universe falls outside the exclusive and absolute scope of God's Lordship and Worship—which are the two main components of Social Monotheism¹. And nothing in this universe possesses independent existence, will, or status in the face of God's encompassing Lordship monotheism. From this absolute nature, it is derived that the establishment of all rights, laws, and decrees—whether concerning God, oneself, others, society, or the

¹. For further reading, please refer to (Mohammad Arab Salehi & Farideh Pishvaei, 2022).

universe—is dependent on God. And in accordance with the Holy Quran: «إِنَّ الْحُكْمَ إِلَّا لِلَّهِ» (An'am: 57; Yusuf: 40, 67). If monotheism were merely a theoretical belief, it couldn't be considered the origin of rights within the sphere of human social life, and would only serve as an origin for a limited portion of rights. However, when an social interpretation of monotheism extends its reach to all domains of social life, it can then be asserted that this social understanding of monotheism causes it to be regarded as the origin of all rights. Furthermore, in some verses, in instances of resolving disputes, the exclusive right to legislate and decree is attributed to God, coupled with an emphasis on divine Lordship: «وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ» ("And in whatsoever you differ, the judgment thereof is with Allah. Such is Allah, my Lord; in Him I put my trust, and to Him I return.") (Shura: 10). Divine Lordship means that both the legislation of laws and the appointment of their implementers originate from God. The laws that exist in an Islamic and divine society must be derived from divine decrees (Khamenei, 2022c, p. 42). This meaning can also be analyzed by considering the absolute exclusivity of ultimate servitude/worship to God. It's reflected in the phrase "You alone we worship, and You alone we ask for help" (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ), which is a direct consequence of "All praise belongs to Allah" (الْحَمْدُ لِلَّهِ). In the noble verse, "You alone we worship, and You alone we ask for help" (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ), it is stated from the perspective of the servants: "We all worship You and seek help from You." "When we surrender ourselves to someone, submitting unconditionally and moving according to their will, desire, and command, we are worshipping them. Conversely, any internal or external force or factor that has made us submissive and obedient, seized control of our body and soul, and directed our energy as it wished, has made us its servant. (Khamenei, 1977, p. 78).

From his perspective, the exclusive servitude to God that we utter with our tongues and hold in our hearts through the phrase "You alone we worship" (Iyyaka Na'budu) is, in reality, a pervading and ongoing system of life, not just a segment of human existence. Rather, it encompasses all domains of human life. Being a servant of God in matters of politics, governance, struggle, jihad, and life management is a truly profound concept.

All Islamic rulings in these various scenes and fields ultimately come back to being a servant of God and practicing servitude to Him. (Khamenei, 2022a, pp. 66-67) This is not limited by any specific condition, so it can apply to the entire breadth of human life. One of its manifestations is the exclusive right of God to legislate rights and rulings. This meaning is also derived from the monotheistic verses, as well as from the phrase "and that we associate nothing with Him" (وَلَا تُشْرِكْ بِهِ شَيْئًا) in the verse: قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا قُلُوبًا يَأْتِي الشُّرَكَاءَ مِنْ دُونِ اللَّهِ بِغَيْرِ حَقٍّ. (Al-Imran: 64). Say, "O People of the Scripture, come to a word that is equitable between us and you — that we worship none but Allah and not associate anything with Him and not take one another as lords instead of Allah." From this, it is derived that the establishment or adherence to any non-divine right, privilege, or law without His permission is considered an act of polytheism (shirk) and stands in direct opposition to the nature and essence of monotheism. It is necessary to point out one thing here: The aforementioned matters cannot be considered solely as the results of conventional worship-based monotheism (Tawhid Ibadi). Social monotheism is more encompassing than conventional worship and extends to absolute obedience to anyone other than God.

This concept stands in contrast to legal positivism, which is prevalent in the West today and is considered a common and almost universally accepted approach in the field of law. This approach posits

that the origin and root of rights lie in the will of the people. That is, if one asks what the source and validity of rights are, the answer from legal positivism is that rights originate from the will and desire of the people, and nothing other than the people's will influences their establishment and validity. (Mesbah Yazdi, 2012, Vol. 1, p. 93). Its invalidity, based on what has been discussed, is evident. Regarding the origin of human rights, Imam Ali (peace be upon him) states:

However, God has made His right over His servants their obedience to Him, and He has doubled its reward out of the generosity and abundance. He wished to bestow upon His servants. Thus, the Glorified God has made some of His rights obligatory for some people against others. (Nahj al-Balagha, Faydh al-Islam, Sermon 207)

Imam Sajjad (peace be upon him) also considered God's right over human being as the foundation of all rights, viewing other rights as branches stemming from this fundamental right. He states: "And it is the origin of all rights, and from it all other rights branch out." (Risalat al-Huquq of Imam Sajjad).

When we unveil the social identity of Monotheism, its scope regulates every aspect of human individual and social life. Consequently, the authority to establish any right originates solely from God and is issued for others through Him.

3. Social Monotheism: The Sole Source of Legitimacy for Legal Rules and Laws

Based on the definition of **Social Monotheism**, Monotheism is the **only source of legitimacy** for legal rules and laws. The legitimacy and authority of the principles and laws of jurisprudence are attained solely through their **alignment with divine will**. Establishing or accepting any rule or law other than a divine one is considered **polytheism (shirk)**. Humans, independently, have no authority to legislate rights for

themselves; fundamentally, there is no right for human being to legislate. Here's the translation of the provided text:

From Ayatollah Khamenei's perspective, when we speak of monotheism, it means that the Exalted God is the sole active agent, creator, fashioner, Lord, and the unique administrator and planner in both the realm of creation (takwin) and legislation (tashri'). This implies that the blueprint and program according to which human beings must live, and the law of human life, must be inspired by God. Those who acknowledge God's dominion only in the realm of creation (takwin) but do not consider the realm of legislation (tashri') to be within divine power and administration—but rather legislate laws themselves, ruling over people without reliance on God and without having received the mandate of governance from God—such as tyrannical monarchs and rulers who have existed throughout history across the world and still do; anyone who accepts their rule has also attributed partners to God (committed shirk)... A monotheistic society is one that takes its laws, governance, and rule from God. It derives its fundamental principles for life from God. (Khamenei, 2022e, p. 94) This clearly demonstrates the invalidity of newly emerging deviant ideas concerning human rights and the notion that the authority to legislate rights is exclusively human¹. For example, in interviews, Abdolkarim Soroush, while distinguishing between the human of the "duty-oriented era (taklif-madar)" and the human of the "rights-oriented era (haqq-madar)" (see: Dr. Soroush's interview with Jaras Network), believes that the time is now for

1. In a video recording of a lecture at an overseas university, when asked his opinion on homosexuality, Abdolkarim Soroush argued that many past immoralities are now considered rights, being products of a new era. He states: "If we look at the religious ruling (hukm shar'i), this issue is among the forbidden and prohibited matters, as it is mentioned in the Quran regarding the people of Lot. These matters belonged to the era of duty (taklif-madari). However, today is the era of rights-orientation (haqq-madari)."

human rights, and we must only explain and act upon rights-orientation, as the era of duty-orientation has passed. Here's the English translation of the provided text: From his perspective, Abrahamic religions all emerged in the era and paradigm of duty (taklif); their language is the language of duty, not the language of rights. (Lecture by Dr. Abdolkarim Soroush at Princeton University, USA, November 17, 2009 - www.dr.soroush.com). Soroush, by referring to the end of the era of duty (traditional religious outlook) and the beginning of the era of rights-orientation (modernity), believes that modern human being is rights-oriented, meaning it seeks its own rights. The Universal Declaration of Human Rights, written in this era, is a central idea around which all constitutions are drafted; whereas religious thought, in principle, in all religions, and especially in Islam, is based on duty. In a religious government, duty (taklif) takes precedence. The concept of Velayat-e Faqih (Guardianship of the Islamic Jurist) and religious governance, being duty-oriented, consequently clashes in practice with the new, rights-oriented way of thinking. While it might be theoretically possible to establish a religious government, its implementation becomes impractical due to this inherent contradiction. (Interview on BBC Persian - Please note: I cannot access the content of external websites like the one provided (www.x-shobhe.com/shobhe6967.Html)).

These assertions stem from the beliefs of modern atheistic societies, where polytheism (shirk) has manifested in new forms, including the arbitrary establishment of rights and obliging others to them. As Sayyid Qutb states, even lower than these are societies that consider themselves "Muslims" but, in their system of life, do not submit to the servitude of God Almighty. Although they may not believe in the divinity of other than God, they attribute the greatest characteristic of divinity to other than God. They follow the sovereignty of others, deriving their system, laws, values, standards, customs, and almost all principles of their lives from this sovereignty (see: Sayyid Qutb,

2013, pp. 71-72), the primary characteristic of which is shirk.

The Holy Quran states in this regard: «أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا» (An-Nisa: 60); "Do you not see those who claim to have believed in what was revealed to you, and what was revealed before you? Yet they wish to refer for judgment to Taghut (false deities/tyrants), even though they were commanded to reject it. And Satan wishes to lead them far astray from the truth."

The proof for this claim is found in verses 44, 45, and 47 of Surah Al-Ma'idah: «وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ». وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ» و «وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ» Those who do not submit to divine judgment are described as disbelievers (kafir), wrongdoers (zalim), and rebellious (fasiq). Furthermore, the juxtaposition of the phrase "there is no god but He" (لَا إِلَهَ إِلَّا هُوَ) with the exclusivity of judgment to God in the following verse supports this point:

«وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ» And He is Allah; there is no deity except Him. To Him belongs all praise in the first [life] and the Hereafter. And His is the judgment, and to Him you will be returned ". (Surah Al-Qasas (Chapter 28), Verse 70).

«وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ» And do not invoke with Allah another deity. There is no deity except Him. Everything will perish except His Face. To Him belongs the judgment, and to Him you will be returned. (Surah Al-Qasas (Chapter 28), Verse 88).

According to Ayatollah Khamenei's view, since absolute sovereignty belongs to God, it follows that God alone determines the law, and God alone appoints the ruler, governor, and enforcer of that

law. (Khamenei, 2022c, pp. 42-43). If anyone independently claims the right to legislate and establish laws for themselves, they have effectively claimed divinity for themselves (Sayyid Qutb, 2004, Vol. 1, p. 406). Therefore, submitting to a legal system designed purely on the basis of material interests and humanist thought is not legitimate. In reality, it becomes a form of worship and deification of that system, which is strongly forbidden: «وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ» (Dharyat: 51).

The significance and subtlety of this discussion extend to the point that servitude to God or Satan is achieved by listening to a speaker and following their words. Imam Jawad (peace be upon him) states: "Whoever listens to a speaker has worshipped them; if that speaker speaks of God, the listener has worshipped God, and if they speak of Satan, they have worshipped Satan." (Kulayni, 2009, Vol. 6, p. 434). It's clear that this does not refer to conventional acts of worship. This means one cannot simply yield to every speech or idea and surrender to it. Such an act is a form of taking a lord and god, or attributing partners to God. (See: Khamenei, 2022a, p. 71) Based on this, the political literature or international law of today's world cannot create duties for us or remove existing duties. (Mesbah Yazdi, 2012, Vol. 2, p. 113).

4. The Role of Social Monotheism in the Aims of Legal Science

Generally speaking, the goals of the science of law vary significantly depending on one's view of the cosmic order. In other words, these goals are shaped by the epistemology, cosmology, and anthropology adopted by individuals and schools of thought (Javadi Amoli, 2009, p. 190). Clarifying the aims of law necessitates an understanding of the foundations of law within each legal school (Javan Araasteh, 2010, p. 50). In Islamic law, the establishment of rules and decrees aims to achieve a higher goal: material and spiritual growth and perfection, and creating suitable groundwork for it. (Javan Araasteh, 2010, p. 46). Furthermore,

accepting material systems and worshipping human-made systems— laws drafted by humans and commands issued by human individuals— and acting upon them is a form of polytheism and worshipping other than God. worshipping those who originated these systems, such as thinkers who establish schools of thought and write guidelines for human life. (Khamenei, 2022b, p. 337) .Therefore, following human legal schools that center on the desires of individuals constitutes social polytheism. Based on this, a social interpretation of monotheism can influence the aims of legal science in three key areas:

4.1. Establishing Social Order within a Monotheistic Worldview

Since legal systems are rooted in and influenced by various philosophical and social schools of thought, one impact of a social interpretation of monotheism on the aim of legal science is the establishment of social order¹ within a monotheistic worldview with a social approach, as one of the key objectives of legal science. Social order here refers to the regulation of relationships between individuals, the enforcement of rights, the establishment of public order, and the maintenance of stability within society. It also encompasses a set of rules, laws, mechanisms, and social norms that form the foundation and essence of a community. Obedience to these is essential for all members of society, fostering social cohesion and harmony among social actors. In legal science, this is transformed by a monotheistic view of the world, human being , and human being 's relationship with the universe, aiming to ensure human happiness in both this world and the hereafter. The fruit of this transformation is the universal and social integration of a spirit of submission and humility in all individual and social relationships before God. This is a fundamental requirement of servitude (ubudiyyah): «وَأِلَىٰ مَدِينٍ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ

1. Social order

«غَيْرُهُ» (Hud: 84) And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no other deity than Him."

Ayatollah Khamenei defines worship as obeying and entrusting oneself to a central authority, desiring everything for God, organizing all efforts in God's path, considering all gains as steps closer to God, and all losses as hindrance from this movement. (Khamenei, 2022b, p. 268). Accordingly, when the scope of servitude (ubudiyyah) to God and divine Lordship encompasses all dimensions and aspects of human life, and the spirit of monotheism is breathed into the entirety of society, uniting everyone around the axis of Monotheism, then obedience and the performance of specific duties in exchange for specific rights will automatically become universally and integrally established, and a part of social monotheism will manifest in practice.

Conversely, a rival and partner to God isn't just an idol in the Kaaba or found in Indian temples today. When a person in their social environment and daily life obeys a law or system whose directives are not based on God and are not dependent on divine command, that's a form of rivalry [with God] (Khamenei, 2022b, p. 340). If we entrust the foundation, organization, regulation of societal affairs, and social structuring to atheistic and non-monotheistic thought, then disregarding the rights determined by God and failing to adhere to their requirements is considered a manifestation of social polytheism. The result will be disunity and instability in society, and a violation of the tradition of worshipping God in the world. From Ayatollah Khamenei's perspective, there's a harmony between human being and nature, meaning the caravan of existence, with all the laws, regulations, and traditions managing this entire cosmos, moves in step, direction, and harmony with human being. When you obey God's command, you are

acting in harmony with all the laws God has placed upon the entire universe. When you move out of sync and do not worship God, you are out of harmony with the entirety of creation (Khamenei, 2022a, p. 75).

4.2. Socializing the Right to Worship in All Individual and Social Matters

One of the greatest rights of human beings is monotheistic worship. Wherever they may be in this world, they have the right to know God and worship Him: «وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ» (And I did not create the jinn and mankind except to worship Me) (Adh-Dhariyat: 56); If someone obstructs this, they have violated human rights and committed "obstruction from the path of Allah" ¹(صَدَّ عَنْ سَبِيلِ اللَّهِ), hindering the recognition of truth. They have prevented people from inclining towards Islam and deprived them of one of their most crucial social rights (Mesbah Yazdi, 2012, Vol. 2, pp. 307-308).

According to Allameh Tabataba'i, the Holy Quran has established that the most important human rights are monotheism and the religious laws legislated based on it. (Tabataba'i, 2011, Vol. 2, p. 71). Therefore, with a social perspective on monotheism and considering the absolute nature of the aforementioned verses, the right to worship God can, at a higher level, transform into a universal demand and right, encompassing the entirety of individual and social life. Consequently, the most important right of societies should be regarded as the right to worship and serve God. From Ayatollah Khamenei's perspective, in a society where faith in God is not dominant, people do not live with spiritual comfort, peace of mind, or the possibility of growth. Deviations emerge in such a society. In all systems—whether Marxist,

\. [1] See: Quran: An-Nisa: 167; At-Tawbah: 9 & 34; An-Nahl: 88; Muhammad: 1 & 34; Al-Mujadilah: 16; Al-Munafiqun: 2; Al-Imran: 99; Al-Anfal: 36 & 47; Hud: 19; and Ibrahim: 3.

capitalist, or eclectic—when faith is not dominant, people within that system are wretched, helpless, displaced, and bewildered individuals whose potentials fail to flourish. (Khamenei, 2022d, p. 128). Therefore, in the science of law, legal rules and regulations must be structured in such a way that all individual and social interactions are guided towards the realization of this objective. Based on this assertion, the idols, tyrants (Taghut), and false deities that compel societies to obey them through threats, deception, trickery, and fraud, have violated their primary and inherent rights.

4.3. Equality of Rights, Establishment of Justice, Rejection of Class Discrimination, and Universal Uprising for Justice

The rejection of class discrimination, the denial of special rights and privileges within society, and the establishment of justice can be analyzed from a new perspective in legal science through a social understanding of monotheism. From the viewpoint of social monotheism, all human beings are servants of God and are equal in their servitude to Him. Conversely, there are materialistic systems which, according to Ayatollah Khamenei, do indeed achieve material development. In these systems, the absolute value of material progress is considered good. However, even within these material advancements, there's a lack of balance and a fair perspective. For example, in a wealthy country like the United States, while its richest individual might be the wealthiest in the world, its poor sometimes face the worst poverty globally, dying from cold, heat, and hunger. A middle class lives there, and if they don't work around the clock, full-time, with all their might, they can't even feed themselves. This isn't happiness for a society, even if their GDP is ten times that of another country. This means that even in material enjoyments, there's no justice or widespread access, let alone spiritual well-being; no psychological peace, no attention to God, no forgiveness, no compassion, and no helping of

God's servants. (Remarks made during a student meeting on October 7, 2008).

The fundamental characteristic of a monotheistic society is the elimination of class distinctions and the rejection of inherent superiority among human beings. According to Ayatollah Khamenei, "Divine monotheism means that all people are servants of God and nothing else; they are not servants of anyone else. When a prophet enters a society with this idea, with this goal, with this thought, they enter to transform, demolish, and dismantle that stratified monotheistic society and to create a classless, non-discriminatory, oppression-free monotheistic society under the governance of the Lord of the worlds" (Khamenei, 2013, p. 284). However, in tyrannical societies—like most societies today—a particular group seizes control of privileges. This could be a financial group, such as the trusts and cartels that effectively hold the reins of power in Western countries today, or large companies and corporations. Alternatively, it might be an ethnic group or military factions, like the military governments that exist around the world, who usurp control of the government and seize power. (Khamenei, 2023, pp. 87-88).

Considering the characteristic of social monotheism, and the emphasis on upholding justice (qist) in all dimensions and aspects of society—identifying it as a goal of divine prophets—a universal effort to establish justice is essential. This means establishing social justice in society and forming a community imbued with justice and equity. This is because, as stated, "Without justice, without the establishment of equity and fairness, monotheism has no meaning, and one of the signs or pillars of monotheism is the absence of oppression and the absence of injustice." (Remarks made during a meeting with a group of Basijis, November 24, 1999).

Conclusion

This article aimed to explore the role of social monotheism in the philosophy of legal science. The evidence presented demonstrates that a social interpretation of monotheism, representing a new approach to understanding the truth of Monotheism, can reorder and redefine the foundational and external discussions within legal science. Based on the findings, social monotheism, by revealing the social dimensions of Monotheism, rejects any legal system not stemming from a social belief in monotheism. Instead, it identifies the truth of monotheism as the sole origin of all rights. In this system, legal systems independent of God's authority lack legitimacy, and adhering to them constitutes a form of modern polytheism (shirk). This interpretation of Monotheism, which supports the theoretical dimension of a legal system in a monotheistic society, regards Monotheism as the source of legitimacy for all rights. Based on the implications of believing in such Monotheism, a spirit of submission to divine decrees and laws emerges throughout society. This approach, while rejecting all forms of discrimination and monopolization, grants communities the social right to worship God. According to the findings of this article, social Monotheism, grounded in Quranic verses, can play a significant role in the Islamicization of human sciences movement.

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** Nahj al-Balagha

*** Risalat al-Huquq (Treatise on Rights)

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**Outlines of Speech Acts in the Contemporary
Science of Osul-e Feqh**



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Abstract

The philosophy of conventional language and its central signifier, i.e. speech acts, enjoy some general characteristics such as "language as act", "social determination of meaning", "construction of social reality", "methods of linguistic philosophy", "attributive meaning", "phenomenon of the use and application of meaning", and "totalism and reliance on rules". On the other hand, the science of principles of jurisprudence, which has the main contribution to the inference and exploration of Sharia rulings, has also benefited from these elements during its historical milestones. In this article, an attempt has been made to identify the main elements of conventional language philosophy and speech acts in the science of contemporary principles of jurisprudence by means of

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comparative, analytical and possibly ijtihad methods and based on a study that takes place at three historical points. First, the theory of credibility of Mohaghegh Esfahani and its continuation in the view of Allameh Tabatabai is examined, and then we will try to examine the possibilities in the theory of Shahid Sadr as a speech act; and in the end, in the outline of the Islamic thought of the Supreme Leader and Imam Khomeini, the article deals with a kind of speech act that has provided the root of the Islamic revolution and a kind of social reality.

Keyword

philosophy of conventional language, speech acts, principles of jurisprudence, Searle, Mohaghegh Esfahani, Shahid Sadr, Supreme Leader.

Introduction

In the linguistic turn that has taken place in contemporary philosophy, the type of philosophical discussions has turned towards language, and therefore one of the most important central points of contemporary philosophy has focused on language; In the meantime and after language philosophies such as: continental and standard language analysis, a school was named by late Wittgenstein, Austin and Searle under the title of “the philosophy of conventional language”.

The philosophy of conventional language has general characteristics that are collected under the theory of "act" in contemporary philosophy. Among the characteristics of this type of philosophy, one can notice issues such as general points such as "language as act", "social determination of meaning", "construction of social reality", "methods of linguistic philosophy", "reflection and revision of news and essays", "the phenomenon of using and applying meaning", "holism and relying on rules". The main question of this article is whether such features and points can be found in the knowledge of principles of jurisprudence, and if so, how they are realized through the Islamic tradition and Islamic sources.

On the other hand, the science of the principles of jurisprudence has also passed countless milestones in its history, but in the contemporary period and after the investigation, it was determined that there are three possible similarities with the project of the philosophy of conventional language and speech acts.

As for the first turning point, it has been tried to examine the theory of Mohaghegh Esfahani under the title of credibility, and to investigate the type of institutional reality hidden in this theory in a comparative way with the social reality. The second turning point is related to Shahid Sadr and the “theory of probabilities”, which has been

an attempt to introduce the degree of truthfulness as one of the main acts in the procedure of making inference; In the end, based on the ideas of the founders of the Islamic Revolution, it has been tried to uncover a kind of philosophy of act hidden in their basic knowledge and talk about their general plan for Islam. In the following, the article briefly explains the general lines of the philosophy of conventional language and then examines the main points of these cases in the principles of jurisprudence and its historical milestones.

1. Literature Review

In the field of speech acts in the field of Islamic thought, one can refer to the following researches: Abdullahi (2005) which is a comparative study on Shahid Sadr and John Searle; Rostami Kiya (2015), a comparative study of Mohaqeq Isfahani and conventional language philosophers; (Rostami Kia, 2015), dealing with the issue of determining the meaning of the text from the point of view of John Searle and Shahid Sadr. The approach of this work is completely semantic. There are other scattered effects in this field that cannot be directly proposed as the background for the present discussion.

2. Methodology

This article tries to identify the common sources of the philosophy of conventional language and the science of principle of jurisprudence through a library research method, and it takes advantage of the turning points of the two fields of knowledge in contemporary period. Also, the study employs both the analytical method of language, which is used by the philosophers of conventional language, and exploiting the inferential and ijtehad method of the scholars of Usul, in analyzing the points of commonality or difference between the philosophy of conventional language and the principles of jurisprudence.

3. The General Outlines of Conventional Language Philosophy

Before the main discussion, it is necessary to clarify the general lines of the philosophy of conventional language as the central core of the theory of speech acts, so that the commonality and difference of this issue in the thought of the scholars of Osul and the turning points of the speech act theory can be discussed in the three historical turning points; Below, the main and central points of conventional language philosophy have been briefly considered:

3-1. Language as act

In the course of its development, philosophy has gone through many different stages, from naturalism and the raw theory of conformity to Kant's theory of mental cognitive rotation. It was after Kant that the philosophers of language concluded that basically, philosophy is not a mere theoretical preoccupation, which deals only with the cognitive viewpoint and how it corresponds to the external world, and the true statement is the only statement that corresponds to reality; rather basically, cognition is also one of the human actions which determines the criteria of creation, and it is better to talk about its appropriateness and inappropriateness in accordance with the behavioral rules instead of the truth. This course is known as "linguistic rotation". For the first time, it was John Legenshaw Austin who achieved this task and not only did not consider the distinction between constatives and performatives to be correct, but also believed that constatives are also considered a form of self-performatives. This thinking is considered against the view of traditional and even Islamic philosophy of truth, constatives and performatives (Muzaffar, 1431, p. 153) (Kashif al-Ghita, 1991, p. 327); this dichotomy between constatives and performatives is to the extent that some contemporary Islamic philosophers have stated that there is no "productive connection"

between constatives and performatives (Tabatabai, 2008, p. 123).

This issue is actually the expression of the same idea that philosophers of conventional language such as late Wittgenstein and Austin have always expressed that "meaning is the same as use"; in this aspect of meaning, implication has been subject to function and use. Later, many methods such as linguistic philosophy were derived from this philosophical perspective (Hanfling, 2000, pp. 27-33).

The issue that the verb is worthy of philosophical investigation places "language" and meaning as the central core of human actions in the main point of philosophical study and provide the way to create additional philosophies based on verbs, and sciences related to social spaces and the social reality of philosophy; therefore, the new West can be seen as a product of this thinking, which has evolved from the cognitive domain to the lifestyle domain.

For Wittgenstein, consciousness is as clear in his face and behavior as it is in my own. Based on this, the concept of consciousness and awareness is not considered a private concept like the Cartesian concept, and everyone can be informed of each other's consciousness and intention provided that they do not have a special disorder (Gillet, 2001, p. 30). In this context, Wittgenstein relies on a proof known as the "negation of private language"; Wittgenstein seeks to establish that it is not acceptable to believe that a person can talk about objects, reason, and have thoughts that have only been experienced in one instance. Therefore, the need for some kind of agreement in judgment is felt for any theory of meaning (Wittgenstein, 2009, p. 241). This is why Wittgenstein approaches the applied theory of meaning. Wittgenstein's first important claim in his philosophical research is that understanding the meaning of a word is the correct use: he says in this context: for a large group of cases - although not for all - in which we use the word "meaning", meaning can be defined as follows: The meaning of the word is its use in the language (Wittgenstein, 2009, p. 41).

In the table below, I have tried to identify the main elements of language as action.

Title of the component of ordinary language	Most important claims	Sources and reference list
Language as action	Meaning is the same as use Language is a game	(Hanfling, 2000, pp. 27-33) (Wittgenstein, 2009, p. #41) (Wittgenstein, Philosophical Investigations, 2009, p. #432) (Austin, 1962, p. 8)
	There are three layers of meaning:: iLocutionary act. Ilocutionary act. Perlocutionary act. ¹	(Austin, 1962, p. 54)

3-2. intentionality

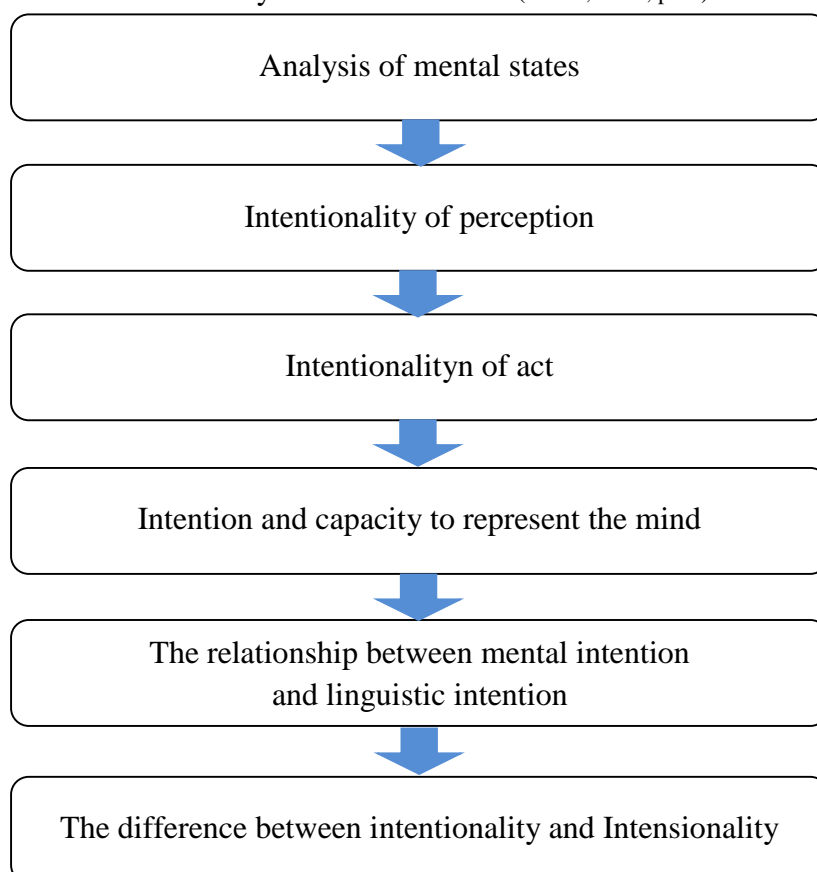
In another part of his works, he clearly points out that language is completely a social matter and the forms of intention and address are also social forms. He believes that one of the basic questions of his philosophy is how humans can bring objects that are not inherently intended under the intention and refer to them. At first, he intended to answer this question in one of the chapters of the book "*Expression and Meaning*", but in the end this chapter became the book "*Intentionality An Essay in the Philosophy of Mind*".

In this book, after going through the following steps, he states "the various forms of behaviorism and functionalism were never

\. Perlocutionary act.

motivated by an independent investigation of the facts, but by a fear that unless some way was found to eliminate mental phenomena naively construed, we would be left with dualism and an apparently insoluble mind—body problem”.

At first, by analyzing mental states, he has examined the intentionality of perception and action, and then he came to the conclusion that there is a causal relationship between the intentionality of these two, then he talked about the relationship between mental and linguistic intention, and then he discusses the difference between the two words “Intentionality” and “Intensionality”, and after stating this difference, he expresses his new theory regarding the relationship between mind and body or mind and brain (Searle, 1983, p. ix).



Searle, based on the principle of expressibility -whatever can be meant can be said- believes in the intentionality of meaning (Searle, 1969, p. 19). This principle has wide-ranging implications, but one of them is that, according to Searle, “since for any possible speech act there is a possible linguistic element the meaning of which (given the context of the utterance) is sufficient to determine that its literal utterance is a performance of precisely that speech act” (Searle, 1969, p. 19).

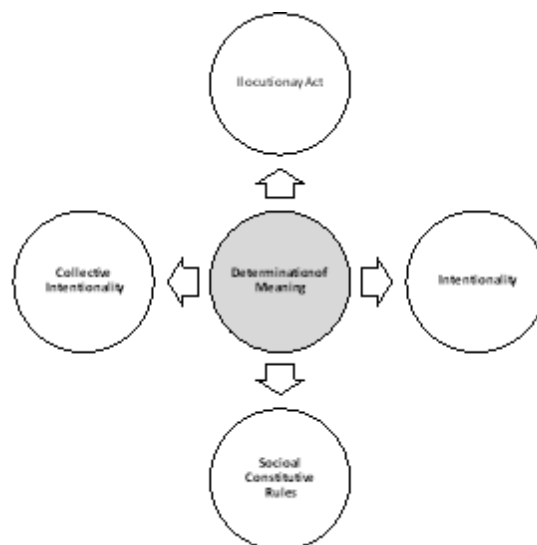
3-3. Social determination

The social world needs it to determine a part, carrying the illocutionary act, including: rights, duties, obligations, requirements, licenses, permits, entitlements, etc.; After this, in order to determine a part, the reasoning and rationality embedded in the action should be fully paid attention to. On the other hand, paying attention to the collective rules is another step in social intentionality according to Searle. After this, it comes to the institutional facts that determine the social intentionality of meaning (Searle, 2002, pp. 7-10).

In short, the theory of determination of meaning from John Searle's point of view can be summarized in the diagram below:

Title of the component of ordinary language	Most important claims	Sources and reference list
Social determination	The meaning of a piece is its role in a chess game	(Wittgenstein, 2009, p. #563)
	Meaning is a form of life	(Wittgenstein, 2009, p. #19)
	1. Collective intentionality is based on individual intentionality	(Searle, Making the Social World: The Structure of Human Civilization, 2002, pp. 7-10)

Title of the component of ordinary language	Most important claims	Sources and reference list
	2 .The social world is constructed on the basis of collective intentionality 3. Collective intentionality occurs on the basis of social rules of coherence. The rules of coherence rely on the content verbs in speech	



3-4. Methods of Linguistic Philosophy

Linguistic philosophy: Linguistic philosophy is not a branch of philosophy, but a method to solve philosophical problems. Analytical philosophers have proposed this method to investigate and study

philosophical issues and consider it common in all areas and branches of philosophy. Based on this method, to solve philosophical problems, instead of examining mental essences and digging into the depths of the mind, one should search for the usage of words in conventional language.

The meaning of a word is the sum total of the usages of that word in conventional language. The philosophers of the conventional language thought that by applying this method, it will not take long for the major philosophical issues to be solved and philosophy will basically reach the end of its work. Of course, such a ruling was incorrect and the passage of time made it clear that it was invalid.

Title of the component of ordinary language	Most important claims
Methods of Linguistic Philosophy	Meaning is the sum of uses

3-5. Holism and reliance on rules

One of the important issues raised among philosophers of conventional language is the distinction between institutional and brute; Institutional realities are realities that, unlike brute realities, require the existence of specific human institutions (Searle, 1969, p. 51). These institutions are systems consisting of constitutive rules. The explanation of institutional realities by means of natural realities is an incomplete task that has been dealt with by some philosophers. Austin gives an example to explain this incompleteness: To illustrate this inadequacy, imagine what it would be like to describe institutional facts in purely brute terms. Let us imagine a group of highly trained observers describing an American football game in Statements only of brute facts. What could they say by way of description? Well, within certain areas

a good deal could be said, and using statistical techniques certain 'laws' could even be formulated. For example, we can imagine that after a time our observer would discover the law of periodical clustering: at statistically regular intervals organisms in like colored shirts cluster together in a roughly circular fashion (the huddle). Further-more, at equally regular intervals, circular clustering is followed by linear clustering (the teams line up for the play), and linear clustering is followed by the phenomenon of linear interpenetration. Such laws would be statistical in character, and none the worse for that. But no matter how much data of this sort we imagine our observers to collect and no matter how many inductive generalizations we imagine them to make from the data, they still have not described American football. What is missing are all those concepts which are backed by constitutive rules (Searle, 1969, p. 52). He believes that the description of natural facts can be explained in terms of institutional facts. But institutional facts can only be explained in terms of the consistency rules that establish them; And this is because the speakers of a language engage in some kind of regular intentional behavior.

Title of the component of ordinary language	Most important claims	Sources and reference list
Holism and reliance on rules	Language is an institutional reality, not a natural reality.	(Searle, Speech Acts, 1969, p. 51)

4. Extracting the General Outlines of Conventional Language in the Science of the Principles of Jurisprudence

4-1. The Theory of Contingents

Mohaghegh Esfahani first deals with the subject of Contingents and abstract concepts and the difference between them. From his point of

view, there is a relation and connection between the meaning and the external existence of objects, without finding an existential transformation, in a claimed and contingents. In fact, in contingents, a concept is attributed to something beyond its reference, while the concept remains in its conceptuality, and is merely created and attributed to a contingent existence that is not the real existence of that external object. For example, "Zeid is a lion" is a credit in which an unreal existence and example for the concept of lion (Zeid) is attributed to it. With this explanation, Mohaghegh Esfahani considers "situation" as an instant of contingents.

Contingents are the product of the activity of the human mind that lives in society; however the Contingents are not reflection of reality, and they are caused by the multiplication of perceptions in the human mind. The analysis of contingent issues in the science of *Osul-e Feqh* was mostly done by Mohaghegh Isfahani and his student Allameh Tabatabai discussed it from a philosophical point of view for the first time.

Mohaghegh Esfahani distinguished two types of claims from each other, and he is of the opinion that among different claims, two types of claims can be distinguished by two types of effects that are different from each other. He distinguished these two types of claims with the definitions of "pure Contingent" and "institutional". Mohaghegh Isfahani, in order to distinguish pure Contingent from institutional, first them into three categories. These three types are: 1. contingency of Ba'ath (command) and Zjar (prohibition) and the like, 2. contingency of authenticity (according to some views) and judgment, ownership and marriage, 3. contingency that the criterion in certainty is the very same as the fact. From Mohaghegh Isfahani's point of view, there are three types of Contingents in these three categories. In the first part, there is no claim at all, but Ba'ath (command) and Zjar

(prohibition) are two abstract titles that are abstracted from the uttering of the claim of command and also from the uttering on the claim of prohibition. Ba'ath (command) and Zjar (prohibition) are not two Contingent concepts, although the source of their abstraction is an institutional issue that is at the discretion of the Shariah, and if the Shariah does not have a special artifact, then Ba'ath (command) and Zjar (prohibition) cannot be abstracted.

Mohaghegh Esfahani believes that in the second part, legal artifacts such as ownership and marriage, Contingency appears in the real sense of the meaning; i.e. in them a concept is matched to its non-extension. In these cases, the articulator carries the meaning of constructive property and constructive couplet over its non-extension. In these cases, the Contingency itself is the source of the effect, not that the real effect spreads to the non-real extension through the Contingency.

This is, in fact, the difference between "Contingent" and "institutional" or the third category of legal artifacts. For this purpose, Mohaghegh Esfahani compares the Contingency of property with the institutionality of "circumambulation around the House of prayer" (Al-Tawaf Balbit Salat). In both of them, some kind of claim is made and none of them is indicative of the reality, but in the first one it is claimed that the owner's relationship with, for example, the book is a developmental property relationship, while in the second one it is claimed that circumambulation, is the same prayer; Salat has artifact effects, and this is a institutionality for those who spread it for Tawaf as well. In fact, institutional statement is the same as fabricated statement and composition of ruling, with a difference in utterance. This is despite the fact that in the case of property, the property of creation does not have a fabricated effect that we want to extend the same effect to other things with the Contingency of property, but this claim itself is the

subject of works that have been fabricated in advance by the Shariah or intellectually, and the claim of ownership somewhere fulfills the subject of those works. Hence, the claimant in institutionals is the fabrication of a similar ruling for the issuer, but the claimant in pure Contingency is creating an individual instance from the subject of a work; A pre-fabricated work (Hasani, 2014, pp. 264-265)

Later, Mohaghegh Esfahani's student, Allameh Tabatabai, played a very important role in recognizing the Contingents and separating them from the facts; so that some it is believed that clarification of the Contingents and separating them from the facts is one of Allameh Tabatabai's initiatives.

According to Allameh Tabatabai, making Contingents is an epistemological activity similar to similes and metaphors. As in similes and metaphors, a concept (lion) is carried over its non- extension (brave man) and for example it is said "Zeid is a lion"; in the same sense, one thing is extended to another thing. From this statement, he concludes that the beliefs are consistent in the mind and illusion, although they are not in the external; secondly, the beliefs change depending on "inner feelings", for example, it is possible for a person to be described today based on one's feeling as a "lion" and consider him as a "mouse" tomorrow according to another feeling; thirdly, in addition to this imaginary example, each of the Contingents also has a real instance, which is taken from that real entity; fourthly, these Contingents are not false and have real effects; and fifthly, since these perceptions arise from inner feelings, they will not have a productive relationship with true and real perceptions.

In a division he makes of the relationship between Contingency and truth, he divides the Contingents into two types: before the meeting and after the meeting. According to him, Contingents before the meeting include: 1. Obligation, 2. Goodness and badness, 3. Easy

selection, 4. The principle of employment and 5. The principle of subservience to knowledge; and about the Contingency after the meeting, he also mentions: 1. The principle of property, 2. The word (speech), 3. Headship and subordinatness, and 4. The Contingency of the equality of the parties (Tabatabaei, 2008, p. 117).

4-2. Probability Theory

The Logic of Induction is one of Shahid Sadr's works, after the writing of which, he believed the flow of science will soon be reversed from the west to east, and we will export our pure ideas to the West (Nablosi, 1397, p. 47). This is a method in the inductive logic that Shahid Sadr has tried to use throughout the Islamic sciences, especially in jurisprudence in topics such as the conduct of intellectuals, foundation of intellectuals, the conduct of Islamic jurists, strict coupling between word and meaning, consensus and intellectual independencies and discussion of the advent. This method, in its own way, is considered to be the brilliant masterpieces of logic in Islam.

Even in the principles of beliefs, he has used this method to prove God, prophecy and Imamate; also in jurisprudence and Rijal to evaluate the reliability of the narrators. Even in his discussion in the book *Our Economics*, this method has been used to discover the economic system of Islam and has somehow used this method in systematizing theory. This method has undoubtedly had the most repetition in the works of Shahid Sadr. He has attempted to build the theory of probability on an overview based on the basic discussions, so a localization is seen in his theory. Accordingly, the integration of a large number of sciences transforms the science into detailed and objective certainty. This is not in line with the view of some Iranian intellectuals who believe him to be seeking psychological certainty (Soroush, 2009, p. 85). Therefore, we will briefly explain his method.

Regardless of the way of proving this method, which the Shahid Sadr has tried to address in the logic of induction, he has tried to provide a new meaning of causality in reason, so that certainty in induction is neither equal with the logical certainty nor the essential certainty, rather with the subject of certainty. Therefore, he considers the past rules of Aristotelian logic, such as “probable is neither permanent nor prevalent” as the result of induction. Therefore, he believes that the necessity and certainty are of psychological and external origin, and this is the rational concept of causality that indicates the necessity and certainty (Sadr, n. d., p. 18-20).

Shahid Sadr has implemented the method of probability and induction in various parts of the sciences. Below we have tried to point out some of these and explain how to refer to them:

1. *Induction as a new method in beliefs*: Shahid Sadr has put forward this new method to prove beliefs in the book "Al -Mujz fi Osul al-Din", published in the preface to Al-Fattavi al-Waziha. According to his argument in this book, Shahid Sadr used the results of the book "Al-Asas al-Mantiqiyyah Li al-Istaqra" in the text of "Al-Mujz fi Osul al-Din" and by providing a five -step method to prove Islamic fundamental beliefs. In this book, for example, he accepts “the argument of order” on the basis of induction. Furthermore, he uses inductive practices to prove prophecy and Imamate. In Sadr's intellectual apparatus, the introduction of his knowledge was the prelude to his word, and he considered his own common arguments like Siddiqin and the possibility and necessity defected with vicious circle, and he believed that they are short of proving the theory and did not take care of shortcomings; still he wrote *Osul al -Din* based on the same viewpoint. In their view, Induction is a subjective view and similar to Pavlov's psychology.

2. *Using the probability method in the philosophy of the science of Osul*: Although in *Osul*, Sadr intends to take a fundamental step, and

hence has removed the induction from the science of the *Osul* and has documented it to the overall science, it seems that induction is a matter of "the philosophy of the science of *Osul*"; moreover, Shahid Sadr had written a book titled "*Analysis of the Human Mind*" in the last 10 days of the siege, which was unfortunately confiscated and remained out of access.

3. *The use of hypothesizing in jurisprudence*: His hypothesizing in jurisprudence and justifying this jurisprudential hypothesizing based on probability theory were among his masterpieces. Paying attention to justification has been one of the major changes in Shahid Sadr's viewpoints. It is important to appeal to justifying in the jurisprudence rather than to concordance to the fact. He believes that there was no rules in the time of the Prophet, but after the Imams we must explain our linguistic rules and provide them with the defamation method. He had come to the conclusion that he would prove the suspicion of certainty by induction in scholars such as jurisprudence that do not require argument. In other words, he has been able to regulate the method of congestion of the Sheikh's suspicion.

4. *The use of induction in historical viewpoint*: In addition to using a holistic historical view, he emphasizes on the inductive point of view in understanding the history of Imamate. His methods are based on the historical traditions of induction and probability method.

5. *In the discussion of strict coupling between word and meaning*: Although Shahid Sadr did not explicitly mention this in this discussion, from the way of reasoning he gave in the explanation of strict coupling between word and meaning, one can clearly see the trace of the inductive method in his approach. It seems that Shahid Sadr uses strict coupling between word and meaning in relation to psychological analysis and the connection between the concept of words and the concept of meaning, and this is different from words and meaning;

Shahid Sadr has always sought the point how a contingent issue can lead to a real issue? And in this assumption of valid contingency, the real relationship between the concept of the word and the concept of meaning takes place, and this is different from the contingent relationship between the word and the meaning. In the second and third circles, he has used all these points in a very regular way. The theory of induction is not of absolute and overall use in meaning, but it is applicable in certain matters; things that one can use as clues in discovering the meaning, extra-textual evidence can also be involved. Even he provides such a phrase in the definition of context in the first circle: The context is everything that can somehow help to understand the text; Well, this kind of word can provide the ground for induction; In this case, the context expands, and according to the words of Shahid Sadr, it also includes the last deval. Some scholars' perception of this definition is that the text includes the rules outside the text as well (Rajbi, 2015, p. 10).

Based on this, in the theory of strict coupling between word and meaning, since there is a common field in the signification, this intersubjective interaction has refers to the reality and human experience causes this common field to come into existence. This common field can be realized and tied with "strict coupling between word and meaning". It is because of this social and cultural sense that the connection between word and meaning is created. Cultural and social determination is "realized" in this sense. Shahid Sadr has tried to base all these cases on induction. Of course, it does not cover the field of imagination unless one extends the inductive method to the field of suspicions.

6. *Benefiting from the method of probability in exegetical debates*: It seems that in the exegetical debate, he considers induction as one of the exegetical methods to reach the Qur'anic systems, which

leads to a general and logical whole (Sadr, 1384, pp. 36-42)

7. Benefiting from the method of probabilities in social issues:

It seems that Sadr uses this method to first identify the components of society and its constituent elements; It examines the types of existing relationships between the components and elements of the society and examines the effective factors in the social composition and its components. Then he reviews the literature and collects the texts that are suitable for the topics and after discovering the relationship between the concepts, he also grants them coherence. It is clear that he has appealed to induction to know the society.

8. Benefiting from the method of probability in the science of Osul: He has used this discussion in various aspects of Osul; besides the discussion of strict coupling between word and meaning, he has also used it in discussions related to the authority of advent, the intellectual conduct, the conduct of Islamic jurists, the right of obedience, consensus, etc.

9. Benefiting from the method of probability in the science of Rijal: Shahid Sadr has relied on this method in terms of the degree of knowledge and the degree of probability of trustworthiness of every narrator; therefore, it can be said that this knowledge and historical classes and the biographies have also received special attention by Shahid Sadr.

According to the aforementioned points and the different types of aspects with which Shahid Sadr dealt through induction, one can be guided to the conclusion that the logic of induction played a central role in his theories, and based on this, the method of probability plays a central role in discovering and determining the meaning of the text and the relationship between the object and the mind in a way. Therefore,

this method is placed in the central core of Shahid Sadr's methodology.

4-3. Theory of structural actuality

Dealing with the project of Islam, as a social way which has coherent and coordinated principles and observes the collective life of humans, is one of the most urgent necessities of religious thinking, and the leader of Iran, Ayatollah Seyyed Ali Khamenei, has attempted to theorize it. According to his opinion, the Islamic debates and researches, previously, mostly lacked the two important features, and therefore, in the comparison of Islam with the current schools and social issues, they have not reached a fruitful and decisive result; that is, they have been unable to provide the plan and map of a unified and coherent religion and to determine its relationship with other schools and religions (Khamenei, 2016, p. 27)

In a pathology of the current state of Islamic sciences, Khamenei started his general plan and design to enter the practical and objective arena and he believes: "Because the discussions are generally subjective and far from the scope of practical and objective, especially social, influence, It has not produced anything more than subjective knowledge and has not presented a clear and specific theory regarding the collective life of humans, especially regarding the determination of the shape and form of society.

Therefore, he believes that it is necessary to place three important features in Islamic intellectual discussions and reports in order to reveal a kind of "functional jurisprudence and social jurisprudence":

1. First, the Islamic education and intellectual system has got rid of the isolation and pure subjectivity, and like the school of Techniktahi, it deals with practical tasks and especially social life; and it hence each

of the theoretical topics from the point of view of what is the plan for human life and what is the purpose of being and what way it offers to achieve this goal should be investigated and researched.

2. The other thing is that the intellectual issues of Islam should be studied continuously and as parts of a unit, and each one is a part of the complex of religion and an element of this complex and solid building and with other parts and the elements are harmonious and related, so that a general and comprehensive plan of religion can be deduced from the knowledge of these principles, in the form of a complete and unambiguous ideology with dimensions that are suitable for the multilateral life of human being.

3. Another thing is that in deriving and understanding Islamic principles, the basic documents and texts of the religion are the source and not personal tastes and opinions.

Based on this, he has depicted the basis of his jurisprudence as functional and peratical, and also, he speaks of a kind of holism and coherence, and then he has revealed a kind of regularity in this social jurisprudence, which is based on a kind of general inferential culture and Islamic sources. And he is wary of personal tastes and individual expedients. This issue can somehow clarify the meaning of social respect.

5. Conclusion

The philosophy of the acts covers a wide range of issues; meanwhile, these topics can somehow provide the basis for comparative study of approaches in philosophy and open the way for philosophies based on social sciences. In the table below we have attempted to portray the main and general lines in speech act theory and philosophy of conventional language in the principles of contemporary jurisprudence:

	Mohaqqiq Isfahani's Theory of Contingencies	Shahid Sadr's Probability Theory	Ayatollah Khamenei's Theory of Islamic Thought
Language as Act	☑	☑	☑
Intentionality	☒	☒	☒
Social in Intentionality of Meaning	☑	☑	☑
Language Philosophy Method	☒	☒	☒
Functional Theory of Meaning	☒	☑	☒
Wholism and Relying on the Rules	☒	☑	☑

According to this study, it is revealed that the theory of Shahid Sadr is one of the closest theories to speech act theory in the philosophy of the conventional language, and therefore the enormous capacity of this thinker is recognized for the construction of Islamic philosophy and systems.

The philosophy of language is a fascinating field that examines the nature of language, its meaning, its reference, its use, and its relationship to mind and reality. The later Wittgenstein (in his *Philosophical Investigations*) believed that the meaning of language lies in its use—the “language games” and “forms of life” in which language is used. For him, ordinary language is perfectly fine, and philosophical problems arise from the misuse of language.

John Searle continued this argument with his theory of “speech acts,” which was influenced by Austin. He argued that linguistic statements are not merely descriptive, but are actions by which we do something—such as making promises, requesting requests, stating statements, etc. Searle’s theory of “intentionality” can also be examined in relation to ordinary language.

The science of Usul al-Fiqh is one of the most important Islamic sciences that examines the methods and rules for deducing religious rulings from Islamic sources (the Quran, Sunnah, consensus, and reason). This science provides a theoretical system for understanding and interpreting religious texts.

Speech Act Theory, proposed by philosophers such as Austin and Searle, argues that language is not only used to describe reality, but also that speech can be used to perform actions such as promising, ordering, announcing, etc.

Common and comparable points between them:

1- Both seek to understand the speaker's intention: In Usul al-Fiqh, there are concepts such as "appearance" and "speaker's intention," which are comparable to the concept of "intentionality" in speech act theory.

2- Classification of types of speech: In Usul al-Fiqh, there are classifications such as *insā* and *akhbar*, command and prohibition, which are comparable to the classification of speech acts into Assertives, Directives, Commissives, etc.

3- Validity of speech: In Usul al-Fiqh, discussions such as the authority of appearances and the conditions of validity of speech are similar to the discussions of "Felicity conditions" in speech act theory.

4- The role of context and evidence: Both areas pay attention to the role of context, evidence, and conditions in understanding the

meaning and intent of speech.

For a deeper comparison, you can focus on specific topics such as the topic of "in-sā" in Usul al-Fiqh and "declaratives" in speech act theory. Also, the topics of "concept and utterance" in Usul al-Fiqh are comparable to "explicit and implied meaning" in speech act theory. The topic of intentionality in philosophy of mind and phenomenology is capable of comparative study. Intentionality, which means "being directed towards something" or "being about something", can be compared from different aspects:

- 1- Intentionality can be compared in different philosophical perspectives (e.g., Brentano, Husserl, Searle, and others).
- 2- Intentionality can be compared in different mental phenomena (e.g., intentionality in belief, desire, intention, perception, etc).
- 3- Intentionality can be compared in different philosophical traditions (e.g., analytic philosophy, phenomenology, Islamic philosophy).
- 4- It is also possible to compare intentionality with similar concepts in cognitive science and artificial intelligence.

This topic is a suitable subject for comparative analysis due to its complexity and importance in understanding the nature of consciousness and mind. Intentionality is a philosophical concept that means the characteristic of consciousness to be "oriented to something" or "about something". This concept is mostly proposed in the philosophy of mind and phenomenology and has been developed by philosophers such as Husserl, Brentano and Sartre. Usul al-Fiqh, on the other hand, is the science of methodology for inferring religious rulings that provides rules and methods for extracting religious rulings from Islamic sources (the Quran, Sunnah, consensus and reason).

Comparison of these two fields:

1- Subject and purpose :Intentionality: deals with the nature of consciousness and its relationship with the object of consciousness. Usul al-Fiqh: is dedicated to the method of inferring religious rulings

1. Origin:

Intentionality: that has its roots in Western philosophy and phenomenology. Usul al-Fiqh: was formed in the Islamic tradition and to respond to the needs of jurisprudence

2. Methodology:

Intentionality: Focuses on the phenomenological analysis of the experience of consciousness

Principles of jurisprudence: Emphasizes the logical and linguistic analysis of religious texts and the application of the rules of reasoning Of course, some theoretical connections can be found between these two concepts: Both deal in some way with the issue of "understanding" and "interpretation". In principles of jurisprudence, understanding the text and the intention of the legislator are also important, which can be related to the discussion of intention and meaningfulness. Some contemporary Muslim philosophers have tried to apply phenomenological concepts to the analysis of principles of jurisprudence. For this comparison, I can suggest a few key points:

1-The concept of intentionality in Searle: Searle believes that intentionality is a mental property by which our mental states refer to or imply something other than themselves. This property is about or being attentive to something.

2- In the science of principles: concepts such as word order,

signification, and legislative and formative will can be compared with the intentional aspect. Especially the discussion of order and use in which words refer to specific meanings.

- 3- Common points: Both perspectives examine the relationship between the mind/language and the external world in some way. In both, the issue of how the subjective and the objective are related is raised.
- 4- Differences: Searle is more concerned with the psychological aspect and the philosophy of mind, while the science of principles focuses on the use of language in understanding religious texts and deducing rulings.

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