

Defining and reconsidering features of Sadra's human soul

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ABSTRACT

According to the Islamic perspective, the human soul, in which names of God and perfection are gathered together, is of utmost importance. Islamic philosophers have paid a special attention to the human soul in order to give religious instructions a rational image, which includes finding answers for demonstration of the soul, relation between the soul and the body, life of the soul after death, features of the soul, and such like.

In the present research, author has addressed the soul from the viewpoint of Mullasadra with an overview study. His influence on contemporary philosophers is undeniable.

Using his creativeness, he has considered the issue of the soul from a new outlook and obtained remarkable and unprecedented results. Introducing a few new aspects like the corporeal soul, soul's gradual evolution towards immateriality, as well as the similarity between the soul and the body by nature, has led to call Mullasadra the innovator of these thoughts.

Keywords: Rational soul; Principality of existence; Substantial motion; The union of the intellect and intelligible

Introduction

The human soul is one important philosophical issues, and it is generally true to say that many scholars decided to study philosophy to find a solution to problems about the human soul. Therefore, there is a large amount of philosophical research into this issue.

Moreover, some of the philosophers consider the human soul as the center of their philosophical thoughts.

That is, whatever they have already wrote with the pen of philosophy is nothing but an introduction to the issue of the human soul. And whatever they have stated following this issue is finding that has been obtained thanks to a theoretical thought on the human mind.

MullaSadraShirazi or Sadr al-Mutuahelin is a thinker who has miraculously and admirably explained the issue of soul in a way it was compatible with both rational principles and revelatory topics. To that end, he changed his usual philosophical view, that is, the originality of identity, acceptance of the originality of existence and its consequences, including ontological guardedness, substantial motion, the union of the intellect and intelligible, the emphasis on the opposite of matter as the approval of things, the principle of the physicality of occurrence and the spirituality of the survival of the soul.

The present paper seeks to find straight answers to the following questions:

- What are features of Sadra's human soul in terms of philosophical innovations and acceptance of the originality of existence?
- How would be the relation between the human soul and the body?
- What are main features of the rational soul?

1- Mullah Sadra's philosophical foundations and major elements of Sadra's psychology

The soul in Sadra's wisdom, as one of the most difficult issues, is strongly based on Sadra's philosophical foundations. Sadra's foundations, which begin with the originality of existence, are generally considered as the innovations of him. When it comes to the soul and his different view on this issue, Sadra's philosophical theory are reflective.

The following demonstrates Sadra's philosophical principles which are necessary for the study of the soul in his wisdom.

- 1- Defining and explaining existence
- 2- The originality of existence and its precedence over identity
- 3- Gradation of existence
4. Substantial motion
- 5- The union of the intellect and intelligible
- 6- Bodily origination and spiritual survival of the soul
- 7- The principle of Simple reality.
- 8- Bodily origination and spiritual survival of the soul

According to the foregoing principles, simplicity and ontological guardedness are also important to study.

1. Defining and explaining existence

According to Mullah Sadra, existence cannot be defined and its definition should not be considered true.

Because, on the one hand, it is the idea of existence that is hold to be the most clear concept in the human mind, and on the other hand, it is free of gender and deterrent, and is completely pure and it is different from identity. Therefore, At the beginning of his book "Nahayat al-Hekmat", AllameTabatabaei has stated: "existence has an obvious concept and it is inherently recognizable by the intelligence, and that we do not need anything else to mediate in identification of the concept of existence (Tabatabaei, 2:10)

Because whatever plays a role as a mediator in the definition must exist.

Therefore, in his book Mashaer, MullaSadra has stated, "The concept of existence is the most obvious and clear things. Being obvious, the concept of existence does not need to be defined. Furthermore, being included anything, it could be the most general thing (MullaSadra, 1982: 6).

In order to understand the improvisation, it is important to consider two important points: first, it is necessary to explain the meaning of improvisation, and second, we will distinguish the concept of existence from the truth of existence.

"The meaning of being obvious and self-evident is being lack of ambiguity and conciseness and being distinct from others without the need for interpretation and explanation. Moreover, the word "innate" is sometimes used instead of the term "obvious".

However, it is worth noting that such concepts as obvious or innate are inherent in the soul, and the soul has had those concepts from its formation." (Quoted from Tabatabaei, an introduction by Motahhari, no date, vol. 1, p. 385). According to Motahhari's work, an obvious concept is one that could be assumed free from and it is inherently clear and distinct. To put it simply, it is self-consistence.

Moreover, simplicity is sometimes considered as a reason for being obvious, as AllamehTabatabai has stated in "Nahayat al-Hekmat" and Motahari has pointed as a footnote to his book "Principles of Philosophy".

It seems that the argument of these two philosophers are both right. However, we must be aware that, as mentioned previously, the concept of obvious is intrinsic. Being self-consistence, it does not need other things to be assumed.

The simplicity of the word "obvious" may be part of its essence, not the reason for the improvisation of an obvious issue. In other words, simplicity mediates prosody, rather than the proof of the obvious to the improvisational.

"Existence is a simple concept, and concepts of this type does not need to be defined.

The simple concept is whatever which has been occurred to the mind and lacks any element of ambiguity.

"Simple concepts either do not enter to mind at all, or they do come to mind without any ambiguity." (Ibid: 384-385)

After defining existence and the meaning of its truth, Sabzevari has stated in his book that the concept of existence is one of the clearest ones, but its truth is the most hidden thing. (Motahari, 1981: 23)

In a nutshell, the concept of existence is different from the truth of existence.

And the truth of existence is a completely obvious subject, which itself is a typical specimen of prophecy and an innate thing. Moreover, philosophers have reached a consensus that it is categorized as the philosophical second contemplative.

2. The originality of existence

If we accept that there is reality in the external world and that there is no mass of our illusions outside; we have to accept one of the following gaps. If we accept that the external world is a reality not a mass of our illusions, we have no option but to agree to one of the following alternatives. First, existence is genuine but the identity is constructional. It is the opinion of Mollasadra. Second, identity is genuine but existence is constructional. Mollasadra completely contradicts this view. Third, neither existence nor identity is genuine.

This view is contrary to common sense and our presupposition because we truly believe that there is an absolute truth in the external world. Fourth, both existence and identity are genuine. It is also contrary to the human nature and common sense, because it requires that an object has two identities in the external world.

First of all, it is necessary to explain the meaning of being genuine and constructional to reveal the meaning of the principality of existence. By the term principality is sometimes considered precedence. For example, when materialists say principality is only true for matter not the soul, they admit precedence of matter over the soul (Including intrinsic and temporal precedence).

However, principality is sometimes considered as an external identity. When we don't know whether existence or identity is principal, what we mean by principality is the second meaning. Moreover, the word constructional means either being contractual or being subjective.

All things considered, the meaning of under studied terms is completely clear. The question is which of these two concepts has an objective typical specimen: existence or identity. And which has been abstracted and acquired a certain concept in the human mind.

In philosophical term, the former is principal while the latter is constructional. "Principality" is the opposite of constructional. To put it simply, what develops reality is beyond our minds and it is considered the source of external works (Motahari, 1360: 36). If existence is deemed to be the opposite of non-existence, the identity is considered as the response of the real "we"; (Sajadi, 1981: p.205 & 236).

The answer to above question seems quite obvious. The reason why existence is genuine while the identity is constructional is that, on the one hand, as mentioned earlier, there is a source in the external world from which concepts of existence and identity are propagated. On the other hand, existence means presence in outside and it is opposite to non-existence. Essence which means essence is the answer that convinces the human mind to the question "what is it?" So it is the original existence that inherently seeks external realization. (Motahari, 1360: 36).

3. Gradation of existence

As previously mentioned, an alien object has only one truth. Now, this single truth and issue may have the single existence and identity as well. To put it simply, human's mind call it to his soul and divides it into two main concepts, including existence and identity.

The discussion about originality of existence and identity was which of these two concepts is principal and which one is constructional- that is which concept indicates objectivity and mental pleasures, and which one has been abstracted.

As existence can be considered as a concept referring to the identity and truth of objective matters, this question arises that does the relation between existence and objective matters depends upon similarity or strengths and weaknesses. It already seems necessary to remind that the concept of existence has the same meaning over its various instances. Creatures have a spiritual commonality.

The concept of existence applies to a wide range existence from the lowest one to God Almighty. Because existence is opposite to non-existence and absolute non-existence is simple, so existence versus non-existence has no other meaning than a single and simple one.

Spiritual (semantic) sharing is the opposite of verbal sharing- that is the term existence has different meanings in different senses. However, it is deemed to be false according to the above argument.

Now, the question is how this common spiritual concept of existence is applied for creatures? Is it the same for all or does it differ in weakness or strength? There would be no difference between creatures if this concept is applied the same for all of them. For example, the concept of human is applied equally for all people.

According to Mullah Sadra, existence is a common spiritual concept which does not equally apply to its typical specimen. Existence is inherently definite and distinct. Furthermore, it manifests itself in different forms and degrees. Therefore, any kind of existence could be determined and recognized through primacy recency effect, perfection and imperfection, or enrichment and poverty. It could be also determined by material effects, when the existence is discussed about matter and the physical world. (Mullah Sadra, 2007: 138). In short, the concept of existence does not have the same meaning for all typical specimen. Its severity maybe differ from weak to strong in different occasions.

Light is case in point. The concept of light can be applied for candles, lanterns, electric lamps, as well as sunlight, with the result of that the concept of light can include all above subjects. In the same way, existence is not only applied for solid, plant, animal, human and abstract, but for obligatory, possibility, potential, actual, and such like.

However, it is necessary to note that four elements are involved in the fulfillment of gradation of existence as follows:

True unity, true plurality, influence of that unity in this plurality, and the true return of this plurality to that unity. If unity and plurality are referred to unanimity and dispute, it could be said that agreements return to disagreements, and vice versa (JavadiAmoli, J 1:42). Existence is weak in inanimate material matters, it becomes a little strong in plants, then it is very strong in animals, human beings, and angels, and finally it becomes extremely strong in God Almighty.

3. Substantial motion

All of the savants have considered motion permissible in four categories: quality, quantity, identity, and situation. There is a lack of consensus among them that whether substantial or congenital motion is permissible according to a rational argument? Transference and motion are part and parcel of the nature. That is an individual moving element has existence and substantial motion, while its identity changes completely in an instant.

Although, Sheikh al-Ra'is and other scholars has denied the substantial motion, MullaSadra has proved it completely (Hasanzadeh, 145). So it is acceptable for an object to move in terms of quantity, manner, location, and position. Now, the question is should we consider movement for substance like other cases in this category? If so, what kind of movement does it have and what is the meaning of substantial motion? The reason why scholars before Sadra denied the substantial motion was that, if we consider motion for matter, then matter, which is the subject of motion, will itself changes and motion will no longer have meaning. In this case, there would be no answer what has been changed and for what the movement has been occurred. According to AllamehTabatabai, the realized matter considers movement for a kind of matter which is the specific cause by which matter a matter is realized (Tabatabaei, 1981).

Motion is the same existence of substance. In other words, the concept of motion is not a substantive one, but it is considered as a philosophical secondary reason. To put it simply, motion is categorized

external needs of creatures. As a result, such a concept need no subject to be approved, the source of its abstraction, which is its substantial could be considered as its subject. It is worth noting that according to the principality of existence, motion should be attributed to relativity as an analytical complication, so it is untrue to ascribe it to the nature of substance (MesbahYazdi, 2012, Vol. 2: 384).

MullaSadra uses the rule of substantial motion in the problem. According to him, the soul was one of the forms of existence at the beginning of its creation in the material world. However, it could gradually take steps towards the kingdom of heaven. As a result, the soul was first in the form of a physical being. There is no contradiction between this actuality and acceptance of the complementary motion.

Because the ontological gradedness of a matter is a linear progression, while it would be crosswise when completion is achieved by corruption and finding something intrusive.

Therefore, the sensual form of matter is a sense for the imaginary form, and it in turn is the subject for the rational form, and this rational form is what is added to it at the beginning of becoming intellect and then it gradually become rational (Sadra; Vol 1: 282).

5. The union of the intellect and intelligible

The union of the intellect and intelligible is among issues which has been strongly rejected by the scholars of the Islamic period have strongly, but Sadr al-Mutuahilin has proved it in a rational way. In this paper, the author aims to explain terms and give an outline of the issue that, along with the issue of substantial motion, will be considered as an introduction to Mullah Sadra's psychology. First of all, it should be noted that MullaSadra's considers knowledge as a kind of existence.

According to Sadr al- Mutahilin, science is a matter of existence, absolute actuality and growth grade of the human soul. As the non-existential meaning of abstraction does not attributed to knowledge (Mullah Sadra, 1999, vol. 3: 294), he considers it as the perfection of the human soul. Because on the one hand, existence has originality, and on the other hand, science intensifies the human soul.

In fact, the human soul is substantially intensified through the acquisition of new sciences and knowledge, which are deemed as main elements of its perfections. "The rational soul and its different forms, one after another, are used as the source seeking substantial perfection, and the human soul could not be act as an abstract substantial existential power connected to the actual identity." (Ashtiani, 2008: 130)

MullaSadra in his book "Asfar" explicitly claims that the union of the intellect and intelligible is an attempt to determine the nature of human science and the quality of perception, through which well-known problems related to mental existence such as substantial form, the presentation of a single object, as well as considering two categories for one object will be resolved (Mullah Sadra, 1999; Vol. 3: 317). As previously mentioned, unlike absolute mental forms which are united by seldom, science is of the type of existence (ibid). The main issue what is the relationship between the rational soul and contemplative knowledge and scientific forms?

Is this association the same as the relation between of substance and accident, or the rational ideas are in complete union with the human soul? According to Mullah Sadra, a united link is found between them (Ibid: 315). "Every form, whether rational or perceptible, exists with a rational form, and the proof is that existence of soul is logical while practicality and existence are equal for a rational. That is the existence of rational, the existence of the intellectual and the nature intellectual all are the same. So, it is impossible to assume an independent non-intellectual existence for this from of rational.

In other words, if the rational form has a superfluous existence, the soul could not be considered as a rational existence (Mullah Sadra, 1982: 65). What distinguishes MullaSadra from other sages is that he has first stated a reason for the between intellectual and intelligence.

Secondly, not only intelligences but also thoughts are not separable from one who thinks and imagines. In other words, the union of intellect and intelligible is not only found in intuitive knowledge, but, according to Mullah Sadra's, in acquired knowledge.

In words of Motahhari, despite they consider the human soul as an important truth, they do not believe in the multiplicity between the soul and the sensual powers and perceived forms. That is, although they take into account a kind of gradation about the truth of the soul, they do not believe in multiplicity of this type which includes three independent elements: substance, accident, and tool.

Instead, they claim that, substance of human soul is not in conflict with the sensual powers. Second, the relation between each sense and perception is like that between matter and form, that is, sensual powers could not be considered as possible subject accepting any accident.

Rather, by accepting any type of form, including sensory, imaginary and rational, in each step of the perceptual level, changes into feeling, imagination and reason (Motahari, 1981, Vol 1: 89). The union of intellect and intelligible regarding soul's seeking perfection is deemed to be the cross-point of the two other theories, namely the substantial motion and science congruity. It is not in vein to say it was of intellect and intelligible that explain the meaning of substantial motion in association with human rational soul.

According to MullaSadra, science is similar in type to existence and is considered the perfection of the human soul, and mental existence is under the influence of science (Asfar, vol. 3, p. 294).

In fact, the example of mental forms can be compared to objects where light contribute them to be seen. In other words, it is light that is seen basically and by nature and secondly other objects are seen crosswise (Ibid: 318).

It can be concluded that the union of intellect and intelligible is similar in the type to that of matter and form.

That is, a potential and imperfect thing reaches actuality and perfection through another element. To put it simply, science is of the type of existence and originality is along with existence, so when human beings achieve knowledge the human soul aggravates. Therefore, the more human soul acquires knowledge, the more aggravated will be.

Since having more perfections requires having enough power to actualize them, therefore, the relation between five senses and knowledge with perceptive soul and the world, or in other words, the relation between the intellect and intelligible will be of the type of matter and form which is actualized by matter.

We reach to a conclusion that the human soul at the beginning of creation, like monsters, lacks any perfection. So, obtaining actuality with the acquisition of scientific and actual perfections, it gradually becomes the agent of abstract forms (Ibid, Vol.8: 328)

Therefore, the soul, which was imperfect reaches actuality and perfection due to the presence of scientific forms. In same way, whatever form unites with will obtains actuality, rather than the soul has that form.

As a result, the meaning of the substantial motion of the rational soul from Sadra's point of view is perceived with the rule of the union of intellect and intelligible. Perceptual forms are the basis of the soul's existence and they will contribute it to change from being potential to actual. In other words, the human soul obtains perfection and abstraction with substantial developments.

6. Simple reality and its general meaning

In Sadra's transcendent theology, as causality refers to the personality and unity of existence, the inclusion and simplicity is necessary to obtain perfection. Therefore, it is free from world's constraints and limitations (JavadiAmoli, vol. 2, p. 352). In fact, according to the "Simple reality", the perfections of things, not the perfections mixed with their possible identities, are attributed to God Almighty.

Therefore, this rule in theology specifically refers to the truth. (Asfar, Vol 6: 110). When it comes to the relation between this rule and the human soul, it is important to note that as there is a real and subtle relation between simple and abstract existence of God Almighty and other creatures, the same is true between the rational soul and its forms.

That is, the rational soul is abstract and simple, and different forces do not cause a changes in its nature. And the rational soul in every situation acts as a truth in its lower place (Asfar, Vol. 8:51).

7. Examining and explaining the theory of physicality of occurrence and the spirituality of the survival of the soul

Sadr al-Mutuahilin suggested that the soul is created in a physical form and then remains in a spiritual state. His view is based on several important philosophical principles, including substantial motion. He believes that every physical being, including the embryo that is placed in the uterus, has a substantial motion. With its substantial movement, the embryo reaches a stage of existential and perfection intensity

by which evolves from physicality to spirituality (Ibid: 15). In his words, the human soul is physical in occurrence and possession, but spiritual in survival and reasoning.

Like other Islamic philosophers, MullaSadra, considers the soul abstract in terms of essence and origin, and physical in terms expediency. According to him, despite its unity and simplicity, the soul has various states. These states vary in terms of their creation including, pre-natural, contemporaneous with nature, and post-natural. When it comes to pre-natural changes of the human soul's state we mean the rational souls has existed to the rational existence before belonging to the human body. In the same way, the existence of rational souls depends on the existence of God Almighty. In short, pre-natural rational souls has been separately existed with their causes.

Because the effect is inseparable from its cause (MullaSadra, 1999, Vol 8: 346). After examining the pre-nature world, the question how the rational soul occurs and belongs to the physical body from MullaSadra's point of view? On the basis of MullaSadra's ideology, originality of existence, substantial motion, and ontological guardedness, when a being undergoes its elemental, solid, and animal development in a complementary and guardedness way, and thinks about its growth every moment, it reaches a perfection and from then on it is no longer physical but spiritual.

It is worth mentioning that on the basis of MullaSadra's substantial motion, all beings are constantly moving towards their specific end, and add a new attribution to the previous ones. He believes that when classical elements are completely refined and their immixture moderated and the being left material, vegetable, and animal stages behind, he takes one more step forwards and God Almighty donors them the rational soul. (Ibid: 347)

Another point is that the body is only the context and prerequisite for the occurrence of the rational soul. Therefore, the abstract soul is less likely to be created by a physical being. (Ibid., P. 392). Generally speaking, although the soul is abstract in terms of its origin, but it is material in occupying the body.

Regarding the spiritualization and spirituality of the soul, it can be said that based on the human soul's substantial motion and its inherent perfection, which in fact leads to ontological guardedness of the soul, the spirituality of the survival of the soul is argued. AllamehHassanzadeh quotes a short passage from the followers of MullaSadra. "It is the lowest level of its existence, then, the substantial motion and perpetual creation is strengthen and gradually goes beyond the physical world due to its guardedness, and reincarnates with the supernatural to the extent to which it reaches the purgatory, rational, and finally the meta-abstraction. That is, nothing can block its way.

8. Definition of the human soul from Sadr al-Mutallahilin point of view

At the beginning of the eighth volume of Asfar, MullaSadra accepts the definition of Aristotle and his followers about the human soul, and then attempts to express truth and sensuality of it by giving some gives explanations based on his ideology, including originality of existence, substantial motion, and the union of intellect and intelligible.

The human soul is considered the first perfection for the body. This type of perfection contributes the body to issue secondary perfections by means of ears, hands, eyes, mind, etc. Secondary perfections include vital symptoms and willful movement (Asfar, vol. 8, p. 16).

When it comes to difference between the first and secondary perfection, it is worth noting that the former is the same perfection ant object needs for existence, and the latter is perfection any object needs for growth after its creation (Hassanzadeh, p. 90).

In other words, the first refers to perfections and forms with which an object obtains identity, for example action for agent. It is the first element that develops in a matter, in other words, it is the first thing happens for a matter and it should obey (Ibid).

Now, since an object achieves its actual type with the first perfection (Asfar, vol. 8, p. 14), it is true if the human soul is considered as the first perfection, because the first works specific to the type will appear in an actual form by it (Ibid., Pp. 14 and 15).

In the same way, when perfection is used to define the human soul; the intention is actually a form which is both the source of action reaction. Therefore, both meanings of senses are valid to define the human soul (Hassanzadeh, p. 100).

The final point about Sadra's definition of the soul is that when an alive is considered the perceiver of actions and it has symptoms of life, such as nutrition, growth, and reproduction, as well as three sensory, dynamic, and knowledge, so life will be the form of perfection, or in other words, it will be the first perfection that is added to the possessor of the soul. Therefore, when it comes to plants, animals and human beings, their soul serves as their life (Asfar, vol. 8, p. 5).

As the absolute divine grace is eternal, the ascension is started after reaching the first step. That is, the divine grace requires that creatures are gradually develop.

To that end, they need a matter to show their capabilities and enter a stage where they can accept the perfection of life. The form of perfection by which the symptoms of life are realized for a lifeless matter is called "soul." (Ibid., P. 5). However, it is worth noting that MullaSadra considers the soul from two different aspects, including an abstract substance and the something belong to the body.

Now, as the human soul is a simple and abstract substance, it is neither defined, nor be argued. Because the definition is a mixture of action and agent. Therefore, since the human soul is simple and lacks action and agent, it could not be defined according to the rule of connection between limitation and proof.

Regarding the second aspect, belonging to the body, the human soul includes both limitation and proof (Shajari, p. 137). Accordingly, this chapter seeks to define the human soul from Sadra's point of view in. like Aristotle and his followers, MullaSadra defined of the human soul as follows: "The first perfection for the body which possesses tools" (Asfar, vol. 8, p. 16)

As previously mentioned, according to MullaSadra, means are sensual powers by which secondary perfections or the symptoms of life are applied to the natural body.

Ayatollah HasanzadehAmoli explains the restrictions concerning the definition of the soul as follows: First of all, this definition "the first perfection for a body that possesses and has potential life" is true for human beings and animal. However, it potentially includes both heavenly and earthly populations (Hassanzadeh, 1992, p. 98). By the term perfection is meant whatever complement the type. Furthermore, the word sense means the origin of an action. As a result, a complete definition which embraces all aspects precedes other definitions. So, perfection is better explained in definition.

According to the above definition, the term body refers to the sexual aspect. However, when its kind is taken into account, it is untrue to consider body. In fact, the artificial body comes out of it, like a scabbard. Because the instructional body is not outside of the artificial body. So if the perfection of the human soul is considered for the body, perfection will also be applied to the instructional body.

Inorganic matters are all distinguished from organic conditions whose actions are based on using a particular means. By the word "potential life" is meant not all signs of actual life need to be in a being that we consider to have a soul (Ibid., p. 100-101).

The term "life" also means that not all signs of actual life need to be in a being that we consider to have a soul. Rather, their power is enough. That is, actions done by the alive do not have to be permanent, but it is enough to be sometimes potential and sometimes actual. (1983, Vol. 2, p. 316)

Conclusion

According to MullaSadra's ideology, the rational soul is significant from two aspects. First, the rational soul makes it easier to find good answers for many intellectual, theological and philosophical questions. Second, MullaSadra has presented new innovations and ideas for this issue based on which the present research deduces three main points:

First, although the human soul is abstract due to its inherent nature, it is strongly dependent on the creation of body with a view to its function.

Second, stringency of the human soul varies based on the originality of existence, the substantial motion, aggravation of existence, as well as the union of intellect and intelligible- that's a fact. Third, the human soul is considered a simple unit of existence that it is completely similar to the body. From this view, the body is considered the lower part of the soul.

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