The creative and active nature of soul and its effect on Intellectual Process

Mohammad Salari and Abas Javareshkiyan

PhD student at Mashhad University of Firdausi, International Campus, Iran.

ABSTRACT

The self-understanding and self-knowledge is the source of any knowledge and including knowledge of existence. Mulla Sadra finds his existence by means of presential knowledge and perceives the unity of its development and formation with intuition into its reality and continuance and whereas the existence cannot be perceived only with intuition thus as long as the human is not aware of his/her presence for the sake of self-knowledge, s/he will not perceive it as well. Thus, self-knowledge is prior to ontology and epistemology. In his several books, Mulla Sadra deems human’s soul as divine exemplar. He implies in this regard that God has created human similar to His own in terms of essence, attributes, and acts. In this article we try to investigate into soul dimensions from Sadra viewpoint and its performance in intellectual process.

INTRODUCTION

The God has created human in such a way that like his own, the human may initiate the hidden forms of senses without sharing with materials in the world of matters and the mystic person may even create the essence of external objects by his/her effort.

Mulla Sadra assumes perception through abstraction as the position of soul before transcendence and linking to active intellect and deems the soul responsible for at least three first stages of agent’s perception and creation of perceptual forms and argues that soul does not need to abstraction after perfection (Al-Shawahid Al-Robubiyyah (The divine witnesses), p 25). Sadra viewpoint totally differs from the antecedent philosophers, who deemed knowledge as a type of subjective imagination and incarnation form in the mind and called its reality as soul’s quality. In his opinion, knowledge to any object is to create and develop its essence into the overshadowed existence in world of soul so that cause- and- effect relationship is established among subjective form and the perceptual soul and its presence is illuminative presence for the soul and it is consolidated by emanation. The challenges regarding the subjective existence i.e. quality by accident for a reality and above all purposing it under several contexts may be automatically negated. Thus, drawing sensual images and consequences as well as mental objects and faculties are placed at level of preparation and consideration in perceptual process. In his view, soul of mystic wayfarer acquires the potential to create enormous and various objects due to soul abstraction and refinement.

In the book of Al-Shawahid al-Robubiyyah (The divine witnesses), Mulla Sadra expresses that the essence of objects are seen according to the essence of their acquisition by means of presental, intuitive, and illuminative knowledge not by acquisitive knowledge while due to observation of sensual objects and animal related accidents, humans ignore the world of nucleus and miracles of instinct and world of sovereignty in it (Mulla Sadra: Al-Hikmat Al-Motaaliyyah Fi Asfar Al Arbeah (The transcendent wisdom in four intellectual journeys); vol. 8, pp 178-181).

Mulla Sadra assumes soul as active in practical religion and calls visual forms as positions of soul but not by considering this point that the soul is assumed as the place for accepting the conveyed forms from outside world or the location for the light which reflected from the external objects, as the peripatetic followers had believed.

In contrast to its sensual and imaginative perceptions, the soul is further similar to an inventive agent than the actor that can be described and at the same time as what it has been assumed by peripatetic followers, general perceptions and intellectual concepts are not acquired by abstraction i.e. by omission some additional subjects, but they are additionally illuminative abstract and observation of intellectual essences and illuminative
abstract examples occur in world of creation. At this point, if the soul is more abstract and further benefitted from the existential intensity it can be united further with abstract facts and acquires more perfect knowledge.

Mulla Sadra calls the relationship among soul and body sometimes as discretion and often as developmental. Namely on the one hand the relationship among soul and body is type of discretion and possession with respect to body needs since from the beginning of its creation, the soul possessed the advantages of physical soul and was capable for handling the body affairs; but on the other hand, with respect to the virtues, which are acquired by the soul in employing the body, it belongs to body developmentally e.g. the relationship among a craftsman with his tools. Of course it differs from the body that this relation is external and accidental about this example while the soul is not placed inside the body because of its abstraction. In other words, body does not form a vessel for the soul; however, from this viewpoint, their relation is type of accompaniment and supplement so the soul tends to perfection in the path of theoretical and practical wisdom by means of body tools and implements this development with two theoretical and practical faculties. In other words, theoretical faculty (theoretical intellect) perceives the imaginations and assertions and infers human certain acts by means of practical faculty (practical intellect) and distinguishes the approved good deeds from improper and criticized acts (Mulla Sadra, *Al-Shawahid Al-Robubiyyah*, pp 299-300).

In particular, Mulla Sadra argues that the soul occurs as subject matter for scientific forms in process of acquisition of knowledge and is united with those forms and accepts them as typical forms and thereby it passes from the summit point of sky and angels in terms of existence, intensity, and faculty and is changed into something that could not be imagined. In its existential- knowledge trend, the soul philosophers call it as intellect (wisdom) and this trend or the same orders of intellects are as follows: 1) Material intellect; 2) Habitual intellect; 3) Actual (agent) intellect; and 4) Acquired intellect (Sadreddin Shirazi; *Origin and End*, p 304).

### Types of intellect:
#### Theoretical intellect and practical intellect:

In his various works, Mulla Sadra has expressed and defined practical and theoretical intellect and their types and orders. Here we deal with them briefly: 1- He implies in book of "Origin and End" that the first is theoretical faculty and the second one is practical faculty. Due to the first one (theoretical faculty), [human] may acquire perceptions, imaginations, and assertions and that is called theoretical intellect and theoretical faculty. The human actions can be inferred by means of the second type and thereby human may distinguish among bad and good actions and doing and or leaving a behavior so it is called practical intellect and practical faculty (Sadreddin Shirazi, *Al-Shawahid Al-Robubiyyah*, p 299).

In the book of *Al-Shawahid Al-Robubiyyah* (part of Illumination VIII and Witness Place III), he has defined it as follows: There are two other faculties for human’ soul because of possessing advantage and power of learning the sciences beyond of his/ her own and power for discretion and possession the world beyond of his/ her existence; namely, theoretical and practical powers in which human perceives and distinguishes imaginations and assertions with the first faculty and thereby finds their authenticity or void and this faculty is called theoretical intellect and human may infer the human specific actions and industries including construction of buildings and monuments, mapping, and fascinating designs, dealing with beautiful images and figures from precious metals and stones and or good or bad nature of actions and doing and or leaving good and bad behaviors and distinguishing good and or bad deeds and doing or leaving them so by them s/he can acquire the goodness or viciousness of those behaviors. This faculty is called practical intellect. Also he implied in book of *Mafatih Al-Ghaby* (Keys of invisible world): “ the imaginations and belief in right or evil nature of something may be perceived and discerned by the first one that is called theoretical intellect and it is considered as one of the Right Angels while the human- made objects can be inferred and s/he may believe in viciousness and or goodness of behaviors in leaving and or doing them and this is called practical intellect and it is considered as one of the Left Angels in human (Sadreddin Shirazi, *Mafatih Al-Ghaby*, p 515).”

He has implied and defined intellect (wisdom) and soul in “Commentary of book of Kafi Principles” that the substantial unknown objects have been divided into three various classes in existence orders: The first and highest one of them is something in which there is no need to any other one except God (intellect)... The second one is something that it has no need to any other one except God in its existential essence but it needs to third one in its developmental trend and perfection of its existence is dependent on other object after its original existence and typically before its being (soul). Third one is something that needs to other one in both cases i.e. both in its existence and in its perfection (body) (Sadreddin Shirazi, Commentary of book of Kafi Principles, p 216).

### The orders of practical intellect:

In books of *Al-Shawahid Al-Robubiyyah* and *Origin and End* as well as Commentary of book of Kafi Principles, Mulla Sadra has mentioned four orders for practical intellect so we refer to two examples of them in the following: the orders of practical intellect are divided and restricted to four types based on development:
1- Physical refinement with application of divine orders and practicing Shariat of Holy Prophet (e.g. prayer, fasting, and Hajj etc.)

2- Internal refinement and purification of heart from vicious acts and the morality and attributes, which may cause darkening of heart;

3- Illumination of heart with theoretical light and imagination beams and good attributes;

4- Mortality of soul from its essence and tending mystic eyes and heart exclusive to observation of divine image and glory and making one’s attention and efforts only toward the Almighty God and His splendid court so this is the last and ultimate order in wayfarer’s conduct toward God (Sadreddin Shiraz, Al-Shawahid Al-Robubiyyah, pp 308-309).

In commentary of book of Kafi Principles, he writes that the orders of practical intellect, which are discussed in ethical books, are as follows:

1- Purification of physical body and or performing of prayers and avoiding from what the human has been forbidden from them like performance of prayer, fasting, hajj, and other obligatory duties and prevention from forbidden acts and deeds.

2- Purification of inside (soul) i.e. cleaning of inside from vicious acts and sins in order to convert human’s soul into a transparent mirror and to reveal the facts in the form of examples and images.

3- One could observe all known things and or something further than them;

4- The phase of soul mortality in which it may be mortal in respect of its soul while it deems all objects as emanated from the God and sees them all return to Him so this a type of tendency toward divinely ethics (Sadreddin Shirazi, Commentary of book of Kafi Principles, vol. 1, ibid, p 227).

Mulla Sadra argues that passing through four phases is also due to God’s grace, guidance, and leading and favors, which are granted to anyone that God wants (Sadreddin Shirazi, Al-Shawahid Al-Robubiyyah, p 309).

The orders of theoretical intellect:

Mulla Sadra has implied some orders for theoretical intellect but these orders are different in his works. He referred to four orders in some of his works while in some other works he has implied six orders for this purpose. In those cases where he has mentioned six orders for theoretical intellect, he also defines these four orders within one of the six orders of the given intellect.

What it seems important is that according to Mulla Sadra viewpoint, term “intellect” denotes other meanings in terms of lexical common sense while term “intellect” is used in other cases based on skepticism. The cases in which term “intellect” is used as lexical common meaning are six. But, when word “intellect” is employed about subject of soul and its four orders i.e. potential intellect, habitual intellect, actual intellect, and acquired intellect, it means the perfection and defect phases of a fact so they have a type of skeptic unity. Namely, the intellect is common in all four cases but it is obvious that those orders differ from each other (strength and weakness) (Shahabeddin Vahidi, Intellect in the field of religion, pp 115 & 129).

Those cases in which theoretical intellect denotes lexical common meaning are six items: (Sadreddin Shirazi, Commentary of book of Kafi Principles, vol. 1, ibid, pp 222-228)

1- It is an instinct thereby human is distinguished from other animals and it is prepared for acceptance of theoretical sciences and intellectual objects so all of humans are equal in this instinct while the slept, anesthetized, and unaware people may be found. As the life is considered as an instinct in animals thereby they do the works and their body is prepared for voluntary motion and sensual perceptions at the same time intellect is assumed as an instinct in human thereby s/he may become prepared for acquisition of theoretical sciences.

2- The intellect, which is expressed and called by all speakers, is something that prove one thing and negates another one and thy mean something, which is known and certain for all people from the beginning and this is something that is called “intellect” and the essential and evident sciences are based on this meaning of intellect (reasoning) including knowing this fact that two is twice of one and one is half of two and so forth. Briefly, from this view, it includes the essential sciences based on which the common view from the people has been established.

3- It is the intellect, which has been called in ethical books, and it means a part of soul that is gradually acquired by maintaining of certain belief and by experience little by little and its cases are voluntary and optional so if we want it we can select and or leave it and this is a part of soul’s elements and the given results can be achieved by humans in this way. This intellect is increased and intensified all over human’s life since it is acquired by experience and according to public opinion sometimes it may be implied that someone is intellectual or not so they refer to this type of intellect. Humans differ from each other in this type of intellect and some of them are preferred to other ones in this regard.

4- It is something that if humans see it in a person they call that person as intellectual. This type of intellect refers to understanding well and high alertness and cunning in inference and perception what it assumed proper. In other words, this intellect may be defined in this way: It is something if exists in human, all people may call him/ her as intellectual and also it acts for quick alertness to infer some affairs, which are appropriate for doing and or it requires avoiding from them.
5- This type of intellect is discussed in theological books and for recognition of God so it is a creature that pays no attention to anything except its creator and inventor so it is not dependent on anything save its creator. This intellect neither belongs to or is relied on any subject like an accident nor is dependent on form of material and not like the soul that belongs and is dependent on body but it is independent from anything except its creator (Sadreddin Shirazi, Commentary of book of Kafi Principles, p 222).

6- It is type of intellect, which has been generally discussed in subject of soul and it includes four orders as follows:
   a) Potential or material intellect
   b) Actual intellect
   c) Habitual intellect
   d) Acquired intellect

These four orders are discussed in subject of self-knowledge or psychology with which Mulla Sadra has dealt as a philosopher in his subject about soul and we define them in the followings:

**Potential or material intellect:**
This stage is pure faculty. At this step, intellectual faculty is void of any form and action. But at the same time the capacity and talent for possible perceptions and intelligibles exist in this intellect. This phase of intellect is called material or potential intellect since there is an existential order for soul at this phase but for potential intellect not actual intellect. In book of Al-Shawahid Al-Robubiyyah, Mulla Sadra defines potential (material) intellect that “… And it is an order that is possessed by each of human souls based on the original essence and instinct when it is free of all forms under title of talent and accepting all existing intelligibles and for this reason it is called material intellect since the soul includes intellectual existence at this order but potentially not actually. As in essence and instinct of material there is a potential sense not actual one before accepting any form from the existential- sensual forms thus substantiality of soul is weak at the beginning of creation and contingency like material substantiality and it is similar to accident but weaker than accident since at this state and order, soul is pure faculty and talent while the accident is actual affair at its essence (Sadreddin Shirazi, Al-Shawahid Al-Robubiyyah, p 302).”

In other place, Mull Sadr explains about material intellect that it is one of soul’s faculties and but the same as soul in which there is neither perfection and nor intellectual form of perfection in terms of its primary origin and source and at the same time no proximate talent exists in this faculty. But this talent may exist in this faculty that can make abstract and separate all essences in creatures and their images (Sadreddin Shirazi, Commentary of book of Kafi Principles, vol. 1, p 216).

**Habitual intellect:**
If the intellect has been passed through material order and step and it is not generally free of perceptions but at the same time it has acquired some perceptions as well as the primary forms and sciences and evidences briefly it is possible for this type of intellect to achieve a faculty to be transferred to forum of actual intellect. At this phase, intellect may employ reasoning and but it possesses reasoning faculty thereby finds the forms of intelligibles so that at this stage the intellect becomes typically actual and material intellect may pass through path of perfection by this action and it is turned into habitual intellect.

In both books of Al-Shawahid Al-Robubiyyah and Origin and End, Mulla Sadra defines habitual intellect as follows:

When a light beam was reflected as intellectual radius in human’s intellectual faculty from world of wisdom he is assumed like an eye that looks at sunlight in terms of his/ her intellectual faculty. At this time, the first thing of the perceptibles (sensibilia) emerges in his/ her essence, which has been yet potential and stored in treasury of imaginative faculty including the primary intelligibles on which all human beings are common and shared in their perception under title of axioms, experiences, Testata, and admissible premises e.g. whole is greater than part, the ground is heavy, there is a sea even though no one has yet seen it, and telling lie is ignominious that is unanimously accepted by the people. Whereas these forms are derived from human’s intellectual faculty so naturally they create thinking and pondering in human about all other affairs along with new enthusiasm and interest to infer and perceive those affairs and faster tendency toward the issues, which have been yet remained unknown for him/ her. Therefore, these intelligibles and known forms are placed in the essence of soul at habitual intellect for any person since their acquisition in soul is considered as primary perfection for intellectual faculty because the intellect is potential like motion.

After acquiring these intelligibles in soul, this will cause acquisition of new perfection under title of secondary perfection in soul because it has been potential toward them and this secondary perfection is assumed as the primary perfection for the soul since it possesses them actually (Sadreddin Shirazi, Al-Shawahid Al-Robubiyyah, p 306).

Mulla Sadra has defined in simpler way in other place:
The second order of intellectual degrees is a type of soul’s faculty or even the same soul for which the soul has prepared for this order by general knowledge and primary perceptions in which the existing external status, which are some external examples of abstraction, may appear in them. Under this condition, soul is subjected to a type of existential conversion and soul is united with image of other creatures as the material does (Sadreddin Shirazi, Commentary of book of Kafi Principles, p 226).

**Actual intellect:**

At this step, the intellect has passed through material and habitual phases and become more perfect than those two stages and theoretical aspect has been added to it in addition to acquisition of primary axioms.

The actual intellect is the achievement and presence of all intelligibles in the essence of wisdom. Of course, the actual presence and acquisition and this actual intellect are that light of divinely faith under its aegis the soul may achieve the actual phase and perfection from faculty and defect.

Regarding actual intellect, Sadra implies: ‘The actual intellect is called as intellectual since at this step the soul is capable to witness all its acquired intelligibles any time without pain and hard efforts of thought in its essence. Achieving this order and degree is a result of iteration of study on intelligibles and plurality of sequential references to abundant origin and linking to divine glorified field until the faculty for referring to divine glorified field and connection to God’s sacred position are realized and thereby all of its intelligibles and knowledge, which are embedded in an intellectual essence as total origin and source, to be restored and maintained.

In other location, Mulla Sadra expresses about actual intellect:

Their third order is the actual degree of intellect. All or most of intelligibles have been transformed from their primary form- which was the sensual form of material- into the secondary existence and nature and they have been united in their essence with the isolated intelligibles, which were already accompanied with the current materials, and they have emerged in that essence for the second time so that essence was transformed into the actual intellect because of something that is actually intelligible and its intelligibility and existence in its soul as well as intelligibility and existence for that substance- while that essence was totally intelligent- have achieved a unified concept and existence at the same time.

Therefore intelligibility and reasonable nature of intellect that causes plurality in essence and existence in its prestigious concept without dispute while there is some difference in concept and meanings of lexicons and their existence was type of material existence and substance as well as physical before they have been also abstracted from their substances and they follow of something to which they are linked and connected in their own existence. Sometimes they are subjected to certain condition and often to other status and probably some quality from physical features and they may become active and sometime passive but when intelligibles are acquired many concepts, which had already applied to them, may be removed and their existence are transformed into other essence like the ground that is converted into other land and the sky is as well. Thus according to view of a mystic wayfarer, the earth becomes illuminated and the sky may be passed- as all creatures will be transformed and converted in Resurrection Day- so you can compare transformation of sky and earth into others things in Resurrection Day (Sadreddin Shirazi, Commentary of Kafi Principles, p 226).

**Acquired intellect:**

At this phase, intellect has passed through the former stages i.e. material, habitual, and actual steps and approaches to the stage in which it does not need to paying attention to acquire and presence of knowledge perfectly and all actual theories are achieved intuitively without awareness and acquisition so the person may observe all objects and see all forms and images in his/ her abundant and generous origin that is actual intellect.

In other words, the acquired intellect witnesses all intelligibles in the essence of active intellect. In fact, actual intellect is the achievement and presence of all intelligibles in essence of intellect while active intellect is to witness all intelligibles in the essence of active intellect.

To explain the acquired intellect in Al-Shawahid Al-Robubiyyah, Mulla Sadra implies:

This type of intellect is called the acquired intellect because the soul acquires the intelligibles beyond of it i.e. active intellect. Thus in this way, human is totally and perfectly assumed at the final level and forms of world of return that is led in ascending and upward trend to there and achieve that position and degree. As the active intellect moves through the descending and downward path, the perfection of this world and ultimate and final point are led to it since genesis of human is the ultimate and final destination for creation of physical world and types of creatures and sensibilia and universe in this world while the purpose of human creation is to achieve the position of the acquired intellect i.e. observation of intelligibles and connection to the highest heaven (Sadreddin Shirazi, Al-Shawahid Al-Robubiyyah, p 308).

Mulla Sadra describes the acquired intellect in other place as follows:

The acquired intellect is a degree of this essence in which if it is intended to conceive in details of intelligibles it can present this intellect without needing to separation and abstraction and undergoing pain and effort to acquire it again.
Why it is not so while it has been derived from them and separated it from materials and stored it. But it may find it present whenever it looks at active intellect since it has acquired faculty to link with active intellect. Whereas the acquired intellect is overwhelmed until it is linked and concerned with this world but its connection and attachments- and what is followed by them from granter of these forms according to its order and one who has actualized intelligibles and sky and earth have been maintained by His power- are not related to Almighty God while it is benefitted from a type of linking faculty in this world.

In book of “Origin and End”, Mulla Sadra assumes the achievement the stage of acquired intellect as the goal for human’s creation and argues that the acquired intellect requires the greatest attributes and righteous instructions and Quranic teachings (Sadreddin Shirazi, Origin and end, p 317).

Active (agent) intellect:
It necessitates for us here to discuss about active intellect from Mulla Sadra viewpoint. Mulla Sadra define active intellect in this way: “The meaning of active for intellect is that it is actual from all aspects and there is no defect of faculty in this type of intellect and nothing in this intellect can be purposed as intellectual form and or in other form, but the perfection of its sense is the intellectual form based on its own soul and essence so there is no place for its existence since actuality is pure so this possible existence is only subjected to intellectual validity that is not proved except in mind.”

Mulla Sadra deems human’s perfection in acquisition of active intellect in human’s soul and considers it as the last degree and order in soul’s perfection and purposes argument based on this claim so argument for existence of active intellect and the fact that the presence of active intellect is the last position for soul is based on this point that the soul is considered as potential action toward intellectual perfection and the existing separable wisdom at the beginning of existence and early times of contingency; however, the perfective form of natural body, which emanates some actions, is an actual object then it becomes gradually as an intellectual being with positions of actual intellect toward acquisition of power for imaging the facts and application of sciences and teachings and taking the relevant issues and series of policies for life rules and regulations so to the extent it achieves actuality from faculty (in this path and approaching to this excellent goal); inevitably, it will be dependent on the existential attention and favor by (its superior).

And if this existent is not also reliant on intellectual nature and does not possess the intellectual virtues it also needs to existence of other that is subjected to intellectual nature and has the intellectual perfection so it is a matter fact that the need cycle will not be led to infinity, but it is linked to divine emanation and illumination that will be led to a fully actual and active being and dominant on souls and purified from any defect and omission under title of active intellect, which guides it from the level of faculty to the actuality order. Therefore, soul is reasoning actually by means of alliance with this fully- actual existent.

And also it is clear that this intellectual form (and the resultant intellectual illumination in soul’s essence) exists in the essence of active intellect since (active) intellect (and or each of all other intellects) covers all beings. Hence, soul (perceived by intellectual forms) is actual intellect and connected to active intellect and allied with it and it may perceive the intelligibles to the extent it is linked and unified with active intellect but the sensible illumination is not so …. Therefore, based on definitions and explanations of Mulla Sadra it can be concluded that all separable intellects are active but what it is closest to us is active for us while this active intellect is visible in Shariat expression as Holy Spirit.

In this regard, Mulla Sadra implies that he is taught by Lord of Mighty Power and he induced revelation to the prophets and if we have connected to him he will approves us and establish divine faith in our hearts (Sadreddin Shirazi, Origin and End, ibid, pp 316-317). The existence of active intellect is divine illumination of glorified and Godly being thereby all creatures are formed and the earth planet is totally seized under his dominance and possession and hands as a result human’s soul may request for light of Him and it is illuminated and due to this existence the intellect achieves the actuality of perfect wisdom and is linked with all objects and covers all of this and the perfection of human soul so this the limit of theoretical intellect.

Concerning to real salvation, Mulla Sadra expresses that perfect is specified to rational soul that is unified with general intellect (i.e. active intellect) while there are theoretical forms for them and the perfect order and goodness, which is emanated from the origin of universe covers the intellects and souls of various natures in celestial bodies and the element of conduct is the last order of existence, which all of them are imagined in its essence as a result its essence is allied with active intellect. The forms of all creatures are turned into intellectual and scientific world in this essence in which the natures and facts of all objects have been realized and they will return to world of eternity and their headquarter so such perfection is no longer similar to other types of perfection in which other sensual faculties are the given beloved and favorite subjects for comparison. The relationship of this issue with perfection in other faculties is like the intellect compared to faculties of beastly and angry senses in term of magnitude, intensity, duration, and necessity.
Discussion and Conclusion:

One could come to conclusion based on the expression of Mulla Sadra and looking deeply at the comments of this great philosopher in that despite of all dispute and differences as well as rational skepticism in lexical meaning of “intellect”, one issue is common in all of them and that is immateriality (non-physical) and lack of attributive nature of intellect for the body while it is physical and it is competent and proper based on this commonality that intellect is subjected to a unified knowledge.

As we initially referred to this point in dividing of theoretical intellect, denotation of term “intellect” has been purposed in subject of soul in skeptic way; namely, it is common in all four cases, but they differ from each other in terms of degrees (strength and weakness). This also applies to practical intellect in which the orders of practical intellect are unified skeptically. In other words, while they are typically allied, they have several intensities, weakness, wholeness, and defect in any phase compared to other step. In Commentary of book of Kafi Principles, Mulla Sadra argues that the fourth phase of practical intellect i.e. the mortality step the theoretical and practical intellects are led to a type of unity and alliance, which causes eventually to remove any duality and disparity.

Therefore it becomes obvious for us that Mulla Sadra assumes some degrees for both theoretical and practical intellects. He deems perfection for theoretical intellect in perceiving intelligibles and inclusion of generalities (connection to active intellect) and in contrast the perfection for practical intellect in purification and avoidance from defects, inadequacies, and evils and prevention from physical and sensual affairs refinement from them. But the very important point, which has been implied by Mulla Sadra for several times is in that practical intellect is like servant and subordinate to theoretical intellect since perfection of practical intellect is in that to achieve the position of mortality and unconsciousness and to become smooth and transparent due to purity and refinement of inside and heart. It is clear that after reaching to this stage of mortality, the given person may witness all possible existents and creatures and world of being in smooth and transparent mirror of his/her own existence and being. Thus, it can be implied finally that what it done in four stages of intellect is for achieving and reaching to ultimate and final point of theoretical intellect (i.e. passivity to active intellect) and what Mulla Sadra expresses as the ultimate point of practical and theoretical intellects is that the goals of both of them are finally the same thing and it is recognition of God. Namely, according to Mulla Sadra viewpoint, the ultimate point of practical and theoretical intellects is a type of unification and alliance.

REFERENCES


