Analyzing intellectual training based on Mulla Sadra's epistemology

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Abstract
The present research is a qualitative study that is aimed at exploring intellectual training. Following an analytic-deductive method, it tries to explain the relation between philosophy and intellectual training within the framework of Mulla Sadra's epistemology. By analyzing the main aspects of knowledge in Transcendent Philosophy and unification of sane and sensible, it tries to explain the essentials, objectives, principles, and methods of intellectual training. Some results of the study indicated that Mulla Sadra's philosophy emphasizes the intellectual aspect of human and the necessity of intellectual training to the extent that he believes that strengthening the intellectual aspects of human guides him towards the fact of existence. Therefore, he has evaluated the intellect in different levels and believes that moving through these phases needs educational stages to be achieved. So, the trainee finally achieves the active intellect because this intellect will grow only in the knowledge base. Moreover, some educational implications related to epistemology indicate that Sadraian training objectives are explainable within the framework of results- and process-oriented approaches. The principles of Sadraian philosophy include the entanglement of the soul and the body, association of science with existence, skeptic unity of science, singleness of understanding and etc.

Keywords: Mulla Sadra; epistemology; intellectual training; intellect.
1. Introduction

Human personality is composed of various physical, emotional, social, moral, and intellectual aspects. Among these aspects, the intellectual aspect is particularly outstanding and shines as a light on the darkness of the human existence because the intellect is the basis of humanity and in other words, it is the "distinctive criterion" of human from animals, the gracious source of all human knowledge and science, and the origin of all human good deeds. Therefore, within the realm of education, intellectual training is the fundamental component in educating other aspects of human. As a result, in its most common sense and application, education refers to the intellect, i.e. developing the thought. And probably, different types of training that are namely called moral, political, aesthetic, and alike all have intellectual and cognitive components.

Mulla Sadra Shirazi is someone who could achieve amazing facts about the aspects of human existence in the light of thinking, reasoning, knowledge acquisition, austerity, resorting to the valuable verses of the Holy Quran and Imams, and most importantly Divine Grace. He is the innovator of one of the main and the most comprehensive Islamic philosophical beliefs in Transcendent Philosophy. Since it was innovated, it has been one of the most consistent and certain philosophical systems, which many believe that by combining opinions of BuAli, Sheikh Ishraq, and Ibn Arabi, it has been able to offer an innovative ontology that is a combination of intuition and intellect and is based on rational thinking, intuitive experience, and a Shiite approach to the understanding of God, man, and the universe (Ashtiani, 2001: 10). In this regard, he pays special attention to the issues related to science, understanding, and cognition which in fact include the issues of new epistemology.

1.1. Statement of the problem

According to Islamic scholars, developing intellectual aspects and organizing the human's intellectual and ideological system are so important that some believe that Islamic training is mainly characterized by emphasis on the intellect and the intellectual aspects of human (Shariatmadari, 1988: 49). However, the intellectual aspect needs to be guided and trained in order to reach prosperity and step in the evolution path. In training prospective, intellectual training is the prerequisite for the success of the training in other emotional, moral, and social human aspects. And in Islamic thought, divine and spiritual aspects of human training put emphasis on his intellectual training. Therefore, in order to establish a lively and dynamic educational system, a theosophical and philosophical source that has a very strong, consistent, and coherent structure and includes excellent and dynamic concepts should be utilized. As a result, such a system will have the capacity to cause development, growth, and creativity in its educational subsystem. Many scholars believe that Transcendent Philosophy partially has such potential and capacity (Beheshti, 2000: 26) (Elm al-Hoda, 2005: 17).

1.2. Epistemology

Epistemology is generally defined as the knowledge that deals with investigating human different types of knowledge and their correctness or incorrectness and the criteria for their accuracy (Hasanzadeh, 2002: 18). In the present study, epistemology refers to a branch of Mulla
Sadra's Transcendent Philosophy which indicates a systematic and practical approach to achieve Sadraian training system by discussing how knowledge is recognized.

1.3. Intellectual training

Intellectual training is the process of development of theoretical and practical intellectual values along with enhancing the infrastructural capacities like intelligence, memory, understanding, and imagination that are effective in cognition. Intellectual training approaches are a set of strategies and objectives that systematically provide the necessary conditions for theoretical and practical development of the intellect so as to achieve favorable goals (Bagheri, 2009: 87-88).

1.4. Wisdom

According to Mulla Sadra's philosophy, wisdom is defined as the knowledge of God, dignity, and His knowledge. He believes that wisdom is gained through three ways: logic, discovery, and revelation (the Holy Quran and Tradition), and the optimal way is discovery which follows the revelation (the Holy Quran and Tradition) and is not against the certainty logic (Khajavi, 1987: 20-22).

2. Sources of Transcendent Philosophy

2.1. The Quran and the Hadiths

Sources that have mainly affected Mulla Sadra's thoughts, as he claims, include the Holy Quran and the Hadiths by the Prophet and Imams (P But). He devoted a part of his lifetime to the interpretations of the Hadiths and explained and interpreted a part of the Holy Quran and the Book al-Kafi. His interpretation books are considered as the most important interpretation books of Shiite. On the other hand, the most important philosophical interpretation of the Quran is written by Mulla Sadra. His Asrar al-Ayat (the secret of the verses) and Mafatih al-Ghayb (the key to the hidden) books are the most amazing sources of Islamic intellectual tradition (Nasr, 2002: 134). He does not consider a philosophy that is not in accordance with the Quran and Tradition as true knowledge (Shirazi, 1990:303/8). Therefore, he believes that a Hakim whose beliefs are not according to the prophet's beliefs is not a real Hakim (Someone whose religion is not that of prophets (P But), then he is not wise in anything) (Shirazi, 1990: 205/5).

2.2. Early Greek philosophers

Greek philosophy is another source for Mulla Sadra's Transcendent Philosophy. He looked up to early Greek philosophers among whom he respected Aristotle more than others and with wonder talked about his excellent position, mystical power, and light of reason (Shirazi, 1990: 71/9).

2.3. Ilm al-Kalam (science of discourse) and speakers

Transcendent Philosophy is like Kalam to some extent and deals with all problems that are paid attention to in Ilm al-Kalam (Nasr, 1989:236). Stating the problem through narration is another similarity between philosophical speech and Transcendent Philosophy. His intellectual speech is associated with narration and it is responsible for proving it and providing its intellectual defense (Panahi Azad, 2006: 54).
2.4. Peripatetic philosophy

Mulla Sadra admires Ibn Sina's intelligence, wit, and understanding (Shirazi, 1989: 108/9). At the same time, he took advantage of Sheikh's all written works that were available that time and referred to the works of many other peripatetic philosophers. He also used to suggest others that they investigate their books and benefit from their scientific attempts.

2.5. Illuminism

It can be stated that the ideal image that Sahrverdi had from the theologian Hakim, Mulla Sadra completely recognized in himself. He was more successful than Sahrverdi in establishing an intellectual basis for the knowledge that is originated from spiritual intuition although in this regard he is indebted to Sahrverdi because he was the first person who stepped in this path (Nasr, 1989: 135).

3. Mulla Sadra's philosophical foundations and intellectual training

Training foundation includes sciences and fields of knowledge through which necessary information is gained to regulate the training process. Therefore, it deals with human position, his facilities and limitations, and the necessities that life is always under their influence (Shokuhi, 2007: 61). Therefore, this discussion has a completely descriptive nature and supervises "existences". In addition, it tries to provide a reality that is in accordance with its referent and a norm that is appropriate to its origin (Hooshyar, 1956: 16). Mulla Sadra's philosophical foundations are affected by Islamic thoughts. Therefore, creating necessary conditions for intellectual development is an important goal in Sadraian education. It is absolute that when human training is in question, educational objectives like development of different aspects of human existence like intellectual, moral, physical, cultural, and spiritual aspects are also paid special attention (Entezam, 1998).

4. Principles of epistemology

Discussion of epistemology as one of the main branches of philosophy and an independent, serious, and extensive subject is the result of the attempts made by new western scholars. However, it does not mean that past scholars and philosophers and subsequently Islamic philosophers were unaware of this subject because Hakims have long paid attention to the value of epistemology. Even sophists have prioritized the understanding of the knowing agent over the knowable object and microcosm over macrocosm and given a comprehensive position to epistemology (Coplestone, 1983: 117). In Islamic philosophy and before Allameh Tabatabaee, no specific and well-organized chapter had been allotted to the issues of epistemology in early philosophical works. He paid attention to this issue and discussed it as an introduction to other philosophical topics (Moallemi, 2007: 49). According to some scholars, this is due to the firmness and unwavering status of intellect in Islamic philosophy; therefore, no need has been felt for detailed investigation of cognitive issues in a systematic way and epistemology has not been introduced as an independent branch of philosophy (Mesbah Yazdi, 1991: 150). However, by inquiring into Islamic philosophical works, it will be clarified that Islamic philosophers considered and commented on most epistemological issues. For instance, Ibn Sina and others
have concluded outstanding epistemological hints in many issues related to limit and logic. It is also true about the topics of theology in the issue of "idea" or mystics' comments on intuitive knowledge (Yathrebi, 2008: 46).

Therefore, it can be stated that these issues are dealt with in different sections and chapters of Islamic philosophical books; a part of them are discussed as intelligibilia and more specifically sensual pleasure, much of the issue is also discussed in psychology, a section in intellectual and reasonable issues, another part is generally and specifically dealt with, and finally a part is presented under the topic of intellectual existence (Motahari, 1989: 207/9-208).

5. Ontology related to epistemology

In Sadraian philosophy, knowledge is a type of existence; therefore, it has a history similar to that of existence. Therefore, many epistemological issues are dependent on ontology in general and epistemic ontology in particular because if a part of its existence, principality, and abstraction and another part of its reference and infiniteness and other issues are obviously clarified, singleness of science will be defined and the physical effect of the perception machine will place in the scope of intellectual numerical cause and not in the axis of truth (Javadi Amoli, 2005: 55-56).

6. The issue of science and existence

The most significant reasons for integration between Mulla Sadra's ontology and epistemology rest in the issue of science and existence. On the one hand, he emphasizes the evidence and existentialism and tries to prove the fact that existence can cover all levels and degrees of reality. Therefore, the word "existence" is taken equal to "reality". On the other hand, he claims that there is no acceptable reason for separating existence from intellect or any other knowledge or science. Characteristics like science, determination, and power cannot be deprived from any level of existence; however, their degree can differ depending on the degrees of existence. As a result, Mulla Sadra considers science as a category of existence. Therefore, the relation between "existence" and "science" and unity between the two have been paid special attention in Mulla Sadra's insight and play an important role in understanding other intellectual principles. Therefore, the reality of science is one of the topics integrated with Mulla Sadra's ontology. He considered science in two aspects: one was epistemic ontology and the other was epistemology. In this regard, opening up an independent chapter in science and epistemology is the characteristic of Sadraian philosophy (Panahi Azad, 2006: 198, 216).

Therefore, understanding the reality of existence in accordance with Transcendent Philosophy in acquiring the basics of Sadraian epistemology has a pivotal role. According to Mulla Sadra, the individual's unawareness of the existence reality will be transmitted to his other epistemological issues; therefore, episteme is not separated from existence but like any other reality it is another representation for existence, which is referred to as "intellectual existence" in our philosophers' ontological classifications (Entezam, 1998: 69).
6.1. Existentialism

Before the time of Mulla Sadra and by the time of his mentor Mirdamad, existentialism had not been considered as an independent and serious issue in philosophy. However, Mulla Sadra pointed out that peripateticists and mystics believed in existentialism (Shirazi, 1989: 39). However, among the available resources of peripatetic scholars especially Sahrverdi and Mirdamad, Mee Avan concluded that he believed in existentialism (Motahari, 1987: 61). Following his mentor, Mirdamad first accepted existentialism then by the grace of God he got aware of the reality and believed in existentialism (Shirazi, 1989: 49/1). In regard with existentialism, he practically gave the issue due and clarified the issue and resolved many philosophical problems through delicate innovations. In his book "Mashaer", he has mentioned various reasons for existentialism, some of which are supportive and some are rejecting. He also represented some reasons through falsification of existentialism and responded to various problems in different ways (Shirazi, 1989: 9). For instance, existentialism is represented as the essence of Transcendent Philosophy and is effective in resolving many philosophical problems (Ashtiani, 2001: 31-33). In other words, Sadraian Transcendent Philosophy resulted from this new look at the issue of existentialism.

Mulla Sadra began his philosophy first with the issue of existentialism and then with existential skepticism and completely changed the attitude of the universe and whatever is in it by proving the three main theories (i.e. principality, singleness, and existential skepticism) (Tabatabaei, 1981: 79). Because existence is given principality if Mulla Sadra's philosophy, direct understanding of existence is considered to be possible in innate knowledge and this direct understanding is the basis and beginning for epistemology. Therefore, epistemological principles of Mulla Sadra's philosophy are attainable and identifiable on the basis of his ontological rules and principles. Moreover, paying attention to existentialism provides the necessary conditions for proving some crucial issues like trans-substantial motion and the unity among science, scientist, and the known (Obudiat, 2006:117).

6.2. Skeptic unity of existence

Skepticism literally means doubt, uncertainty, and wonder. In this issue, since a word refers to unity of meaning and at the same time meanings and concepts are not identical and there are priority and non-priority, on the one hand, and despite of the unity between the word and the meaning, there are different connotations, on the other hand, similarity and uncertainty in their meaning will occur; therefore, this issue was named skepticism (Shirvani, 1998: 82). However, it should be noted that the word "skepticism" in logic is different from its equivalent in philosophy and they should not be confused. Skepticism in logic means the conceptual difference in consistency with the connotations. In philosophy; however, it means skepticism in existence reality and being skeptical of its existence reality and the difference refers to the priority (Ranjbar, 2002: 248).

After Sheikh Ishragh, Mulla Sadra accepted skepticism theory and used it as the basis for his philosophy. He even proved existentialism through skepticism. According to existentialism, there is nothing other than existence; therefore, the priority of these external realities should be similar to their commonality. God is placed on the top of the hierarchy of existence. His
existence is unconditionally his own. Accepting His existence is eternally essential and other levels of existence are taken from Him. This type of skepticism is called specific skepticism or "accidental skepticism" because accident is the same as difference (Shirazi, 1989:64; Ibrahimi Diani, 1976: 289). In epistemology, by accepting the skeptic unity of reality, an existence that is original, united, and extensive can be the topic of philosophy without defining specific conditions and the topic for minor sciences with specifying particular conditions (Javadi Amoli, 2007: 224/1).

6.3. Trans-substantial motion

Proving trans-substantial motion is bound to accepting existentialism, unity of existence reality, and skeptic reality (Mostafavi, 1998: 58). The issue of trans-substantial motion is one of the crucial issues in philosophy and has long been investigated by great philosophers. Among Muslim scholars, peripatetic philosophers have referred to two types of gradual and rejecting motions. However, he only believes in motion in some entities. But, trans-substantial motion does not prove motion in some indirect matters. By proving motion in trans-substantial motion, the entire universe is in motion in an integrated way (Fanaee Oshkuri, 2010: 125).

7. Basics of knowledge

Basics of knowledge refer to the factors that create and maintain knowledge, internal identity, and knowledge subject or object; therefore, science, scientist, and the known are three basics of knowledge and the evolution of existence and science actualization are dependent on these three basics. In real actualization, these three basics are not separated and they are only theoretically investigated in a separated way. It is impossible to imagine any one of these basics without the other two. Therefore, all of the three basics are always accompanying each other (Khosropanah-Panahi Azad, 2209: 131). Therefore, these three basics need to be shortly investigated.

7.1. Science, the first basis of knowledge

Science literally means knowledge, certainty, reception, and understanding (Dehkhoda, 1998). In Islamic prospective in general and in Mulla Sadra's philosophy in particular, the concept of science follows the concept of existence and is prior to the concept of human and has a more extensive scope than human knowledge.

The famous and common stance among the philosophers before Mulla Sadra was that they considered science as sensual pleasure (Shirazi, 1989: 284/3-296). After Mulla Sadra had proved that science was not imminent and of pleasure type but it was issuable and illuminative added, he concluded, "Science is not a deprivable issue like immateriality or an added issue, but it is an actual existence and not a potential one. It is not any actual existence but a pure one without absence and the more pure it is from material and absence, its degree of science will be greater" (Shirazi, 1989: 297/3). He also interpreted Sheikh Ishragh's comment on the issue in the same way (Shirazi, 1989: 286, 291, 298/3).

Therefore, according to Mulla Sadra there is nothing clearer and more obvious than science and nothing has such a rank and position that can enlighten him that much.
7.1.1. Innate and acquirable knowledge

In a classification, science is categorized into innate knowledge and acquirable knowledge. In innate knowledge, exploring the known takes place through the presence of the known in the scientist himself, but in acquirable knowledge where the reality of the known is other than the knowledge, exploring the known occurs through the image or the concept he possesses (Tabatabaee, 1993: 83). Therefore, human knowledge about a being occurs in two ways: first, the real existence of the object is present directly and without its image and second, the self knows the existence of the object through its image. The former is called "innate knowledge" and the latter is "acquirable knowledge" (Mesbah Yazdi, 1995: 20).

In explaining the difference between these two types of knowledge, Mulla Sadra writes: sometimes specifying a real object is such that the ontology of the object is identical with its real existence, which is called innate knowledge. And sometimes it is such that the ontology of the object and its real existence are different and the two are not the same, which is called acquirable knowledge. Therefore, one is real existence and another is scientific existence. The latter is acquirable and reactive knowledge that can be represented and proved (Shirazi, 1988: 4-5).

7.1.2. Characteristics of innate knowledge

Innate knowledge and its role in Islamic epistemology as the most rudimentary epistemological principle and the basis for acquirable knowledge is one of the characteristics and advantages of Islamic philosophy compared to the western philosophy (Hayeri Yazdi, 1989: 28). Before Mulla Sadra, the common theory was that acquirable knowledge, as opposed to innate knowledge, is a quiddative matter and is under quiddative rules because presence of science in it is not the same as the scientist and has no unity with him (Tabatabee, 1981; Mesbah Yazdi, 1993: 354-355). According to Mulla Sadra; however, acquirable knowledge like innate knowledge is not a quiddative matter and does not follow the relevant rules, but like motion, incidences, step, and actuality it is among ontological descriptions and philosophical concepts (Shirazi, 1989: 382/3). Innate knowledge has also some categories like abstract knowledge of existence and self actions, self-knowledge of the cause, the caused, power, and characteristics (Entezam, 2005: 33).

7.1.3. Characteristics of acquirable knowledge

Acquirable knowledge is a mental image that forms in the brain and is gained through the actualization of the object (Khosropanah & Panahi Azad, 2009: 59). Therefore, in acquirable knowledge, presence of an known knowledge is other than its actual existence. Moreover, innate knowledge has priority over acquirable knowledge in terms of creation (Hayeri Yazdi, 1989: 35).

Another characteristic of acquirable knowledge is its division into imagination and verification (Shirazi, 1996: 64-65; Shirazi, 1988: 24).

7.2. Scientist, (self, human), the second basis of knowledge

Science is an abstract reality and an existential matter which is recognized by the knowing agent (i.e. the scientist). It is also called human rational soul. According to the philosophers especially the peripatetic ones before Mulla Sadra, the soul (scientist) had a passive role and was a mere
receiver and his relation to science was similar to the relation between place and time. In trans-
substantial; however, it has a role higher than a passive one or mere effect (Khosropanah Panah
Azad, 2009:131-132). All Muslim philosophers agree on the fact that the soul is the knowing
agent; however, they do not have consensus over how soul was created and what its structure
looks like, which resulted in different approaches in the theory of epistemology (Alizadeh, 2002:
127). Mulla Sadra considers the soul as a trans-substantial matter which is inherently
independent and practically dependent on other objects. Regarding the soul, he stated that God
created the soul like His own essence, characteristics, and actions in order to be used as a means
for knowing God. It was also immaterially created and was endowed with will and power so that
it can create whatever he wants (Sajadi, 2000: 516-517).

Therefore, Mulla Sadra believes that the soul status is not the same while being created and after
reaching perfection because its creation is physical but its maintenance is spiritual. It can be said
that it is like a baby who needs uterus at the beginning but after being born and changed, it no
more needs it. It is also like a hunt that needs a trap to be hunted, but after being hunted, it no
more needs the trap (Shirazi, 1989: 393/9).

7.3. Known, the third basis of knowledge

Known or subject is the matter that is recognized by the scientist. According to Mulla Sadra, like
science, known is also divided into different sensual, imaginative, and rational categories.

In Mulla Sadra's view, there are two types of known: known by essence and known by accident.
In the first type, the existence is per se the same external existence and the obtained evidence is
the same practical representation. In the second type; however, the existence is per se obtained
from the evidence and the actual representation is different from the practical one (Khosropanah
& Panahi Azad, 2009: 158). However, this duality of known by essence and known by accident
is only present in acquirable knowledge and not in innate knowledge (Mozafar, 1998: 15).
"Intelligible" or generally "known" that is united with "scientist" means known by essence or
scientific representation not known by accident or direct representation of the external object.
According to Mulla Sadra, it is impossible that science directly belong to an external object let
alone existentially uniting with the scientist. Known by essence refers to an abstract science of
the soul which is irrelevant to the material universe although it refers to it and equal to an
external object (Shirazi, 1984: 109+).

8. Definition and reality of understanding

Mulla Sadra defines understanding as reaching and meeting. That is, when the rational faculty
reaches the nature of the known and gains it, the known will be understood (Shirazi, 1989:
507/3). In other words, "perception refers to a perceived image" (Shirazi, 2001: 126).

8.1. Types and degrees of understanding

External faculties: Mulla Sadra classified understanding faculty into external and internal
faculties. The initial means in perception includes the five senses of olfactory, auditory, touch,
vision, and taste (Shirazi, 1999: 169/8). While prioritizing the visual sense (Shirazi, 1999: 201-
204), he believes that these five senses provide the circumstances for sensual perceptions. Likewise, internal faculties make intellection possible.

**Internal faculties:** According to Mulla Sadra, internal senses include common sense, imagination, fantasy, memory, and rational.

**a. Common sense:** The first internal faculty is common sense (Shirazi, 2001: 195). It can be stated that sense is the perception of a material object with all its perceptible characteristics like quantity, quality, and so on by the perceiver. However, what is perceived by the perceiver is a representation of the perceptible object not the object itself because if no perceptible effect is created in the perceiver, his potential state does not turn into the actual state (Shirazi, 1989: 360/3).

**b. Imagination:** Mulla Sadra believes that this sense maintains the little perceptions of the common sense (Shirazi, 2002: 107). However, it is different from common sense in that:

- Common sense is responsible for perceiving the images while imagination maintains them.
- Common sense both governs the sensible and is governed by them whereas imagination only stores them.
- The images of the sensible are sometimes observed and other times they are imagined, and observation is different from imagination (Shirazi, 2001: 201-202).

It is noteworthy that Mulla Sadra also considers imagination as an immaterial matter (Shirazi, 1989: 484/3). This immateriality: however, possesses specific properties. That is, its immateriality is between complete immateriality and complete materiality (Shirazi, 1962: 71).

**c. Fantasy:** Mulla Sadra named this sense perceiver of intangible meaning albeit as added to partial tangible (Shirazi, 1989: 361/3-362). According to him, fantasy is a part of intellect and is not an independent sense, and although it perceives the general meaning in the intellect, it receives partial meanings (Mosleh, 1973: 272-273). Therefore, he believes that most perceptions of people rely on this sense and not intellect. However, fantasy is called defective intellect of the intellect reliant on imagination. He emphasizes that all scientific principles and rules that scientists and thinkers believe are intellectually and perceptually well-founded are totally the result of fantasy or are attributed to it because intellectuals never disagree over something that is perceived by pure intellect (Mosleh, 1975: 205-206).

**d. Memory:** Mulla Sadra considers memory as the repertoire of fantasy, like fantasy that is the repertoire of common sense. Therefore, the images of the perceptions are stored in memory. It is also called reference because it is very rigorous in representing of referring. Referring can take place both from image to meaning and vice versa (Shirazi, 2001: 207).

**e. Intellect or rational:** Intellect processes the total images and excellent concepts. Its difference from other senses and is that it can perceive pure unity or extensive intellectual concepts that are not dividable at all (Shirazi, 1989: 362/3).
9. Union of science, scientist, and known (intellect, intellectual, and intelligible)

If the process of perception is the result of the interaction among the three elements of knowing agent, knowable object, and knowing process, many theories of science and perception in Islamic philosophy can be organized in accordance with the two relations among these three elements. The theory of "union between the intellectual and the intelligible) which is one of the topics of how to acquire knowledge is among the theories that control the relation between perception and the knowing agent. This issue is epistemologically significant and plays an important role in human perfection because episteme enhances the existence of the scientist and the knowledge agent through trans-substantial motion (Nasr, 2007: 205/3). Mulla Sadra believes that the union of the intellect and the intelligible is the most difficult philosophical problem that is not clear to any Islamic scholar. This issue is related to how to obtain knowledge or intellectual perception. He believes that intellectual, intelligible, and intellect are the same existence with three representations because known or intelligible images are degrees of the soul that are known. Therefore, the known and the scientist are the soul that has knowledge itself (Mehrabi, 2006: 46).

In fact, the discussion of the union between the intellectual and the intelligible is in acquirable knowledge. Acquirable knowledge is divided into prepositional knowledge and conceptual knowledge. It should be noted that the theory of the union between the intellectual and the intelligible is related to conceptual knowledge because Muslim philosophers' epistemology, as opposed to the modern epistemology, is based on concepts while the western philosophers' epistemology is mostly based on prepositions and is preposition oriented rather than being concept oriented. At the same time that Mulla Sadra divides knowledge into acquirable and innate types, unlike peripatetic philosophers who consider innate knowledge akin to the object essence, like Sahrverdi he believes that innate knowledge includes abstract knowledge by its essence and cause to effect and effect to cause (Shirazi, 2002: 27). As was referred to before, by union in this theory, it means the union between potential and actual existences.

10. The infrastructure of Mulla Sadra's though in the discussion of the intellect

Undoubtedly, intellect is the most outstanding distinction between human and other creatures and the most powerful device available for him. All human achievements from culture and civilization to industry and technology are the result of intellect.

It is noteworthy that intellect definitions with all their variations and gradation are common in being immateriality for the body and such differences are due to defection, perfection, intensity, and weakness (Shirazi, 2004: 164-167/1). In his book "Afsar Arba'e", Mulla Sadra provided a more specific classification for the intellect and stated that human soul has two faculties: knowing faculty and acting faculty. These two faculties are not separable as opposed to other animals because they are inferior and do not possess these faculties (Shirazi, 2002: 344).

11. In another classification, Mulla Sadra refers to attached and detached intellects.

a. Detached intellect: Or the initial issuer that is an independent and detached existence from human existence and along with other levels of intellect plays the role of a medium to reach the nature and instance worlds. This decline process begins from the initial issuer in the form of three intellect, instance, and body worlds such that every level is caused by a higher level.
b. Attached intellect: It is human intellect or human rational soul. In this category, Mulla Sadra believes that human soul possesses two faculties: one related to his superior, i.e. theoretical intellect and one related his inferior that is called practical intellect. Although theoretical intellect follows practical intellect regarding its evolution, it is superior because practical intellect receives and deduces the practical details of general rules from theoretical intellect. Therefore, practical intellect is in service of theoretical intellect. In classifying intellect into practical and theoretical faculties, Mulla Sadra believes that theoretical faculty is reliant on practical faculty in the beginning, but it becomes quite independent afterwards (Shirazi, 2006: 300-308). In his view, theoretical intellect also has some levels: potential intellect, possessive intellect, practical intellect, and using intellect (Vaezi, 2006: 94-97).

Potential intellect: In this stage, the intellect is devoid of reasoning actuality and lacks images (Mosleh, 1974: 268). Mulla Sadra states that potential intellect is "majma' al-bahrain" and "moltagh al-ighlimin". It is majma' al-bahrain" because human soul is the isthmus between his body and immateriality. And it is "moltagh al-ighlimin" because it is the region between materiality and spirituality and the end of material and the beginning of immateriality (Shirazi, 2001: 21-22). In this stage, human soul is like its inferior stages like plant and animal souls and in regard with perceiving intelligible, it is material (Shirazi, 1989: 459).

Possessive intellect: In this stage, the intellect understands basic realities like "the whole is greater than the components" (Lansle, 2007: 127). When the soul promotes from the potential stage, the first sensible images that have been potential up to that time and have been saved in fantasy faculty will form. These are the initial and obvious intelligible matters that are perceived by all humans (Shirazi, 2006: 306).

Compared to the potential intellect, possessive intellect is the first perfection because obtaining possessive intelligible in the soul results in a new perfection called secondary perfection. Since the soul lacks them and is potential to them, the secondary perfection is the first perfection for the soul in this regard that it potentially possesses it (Shirazi, 1983: 319; Shirazi, 2006: 306).

Practical intellect: In this stage, the intellect only deals with theoretical matters and does not need material any more (Lansle, 2007: 127). Obtaining the initial intelligiblilas and obvious concepts in the soul, and in possessive intellect stage, is the reason for thinking about theoretical matters, which motivates the soul to think about them in order to learn new intelligible that are considered as secondary perfection. In fact, this secondary perfection is human real prosperity. The owner of this theoretical intellect is free from materiality and maintains eternal.

Using intellect: The fourth stage of theoretical intellect that is related to obtaining all theoretical and acquirable sciences is using intellect (Sajadi, 2000: 2). When using intellect is able to observe all intelligible and images in his essence by connecting to the active source, it will be the same practical intellect. This type of intellect is called using intellect because the soul uses the intelligibilia from its superior, i.e. the active intellect (2006: 308).

Human reaches this theoretical intellect in two ways, first through intentional actions and acquiring middle limits using possessive intellect and comparisons and definitions, especially logics and limits that guide him towards the favorable, second through God's grace and
intellectual scope that are not available for him. However, the sky, the earth, and whatever is assigned to be discovered by intellect and the soul will be discovered and clarified to human through divine approval and inspiration (Vaezi, 2006: 97).

The distinction between Mulla Sadra and other Islamic philosophers is that, he believes in a stage beyond the using intellect for human, which is called simple, transient, and Quranic intellect. In this stage, there are all of the intelligibilia in a simple transient form. The source of issuing the intelligibilia in the using intellect, which is also called sensual, detailed, and divine intellect, is the Quranic intellect (Shirazi, 1987: 249-250/1). By existential promoting and reaching the using intellect stage, the actuality of the intelligibilia can be observed in active intellect. This stage is the one that in mysticism, the mystic can observe divine intelligibilia. However, reaching this stage is impossible and most people stay in fantasy stage (Vaezi, 2006).

Mulla Sadra believes that soul stages are not stable and have differences according to different theories, such that different theories can claim that a soul is in different stages like potential intellect, the using intellect, practical intellect, possessive intellect (Shirazi, 1983: 322-323).

12. Conclusion

According to different aspects of human existence and uniqueness of his intellectual aspect compared to other creatures, Mulla Sadra is one of the most outstanding scholars who paid special attention to training of this aspect, which can vividly be observed in his epistemological works. He utilized the Holy Quran, Hadiths, philosophy, mysticism, theology, and other disciplines in order to found his educational essentials. By bringing about issues like existentialism, skeptic unity, trans-substantial motion, and so forth, he also could prove the components of the episteme like science, scientist, known, their union, and different human faculties, whereby he explained epistemological and cognitive issues well.
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The Holy Quran
