



Durham E-Theses

Mulla Sadra and the mind-body problem: A critical assessment of Sadras approach to the dichotomy of soul and spirit

Daftari, Abdulaziz

How to cite:

Daftari, Abdulaziz (2010) *Mulla Sadra and the mind-body problem: A critical assessment of Sadras approach to the dichotomy of soul and spirit*. Doctoral thesis, Durham University. Available at Durham E-Theses Online: <http://etheses.dur.ac.uk/506/>

Use policy

The full-text may be used and/or reproduced, and given to third parties in any format or medium, without prior permission or charge, for personal research or study, educational, or not-for-profit purposes provided that:

- a full bibliographic reference is made to the original source
- a [link](#) is made to the metadata record in Durham E-Theses
- the full-text is not changed in any way

The full-text must not be sold in any format or medium without the formal permission of the copyright holders.

Please consult the [full Durham E-Theses policy](#) for further details.

6. Chapter six: The traditional evidences about the soul and the spirit

6.1. Introduction

This chapter includes some evidences from Quranic verses and some Islamic Traditions which support the argument that the soul and the spirit are two separate entities. We will consider the verses and Islamic Traditions in two separate parts. In this chapter we will not use philosophical arguments. We will begin by looking at the verses and examining them to determine whether the Quran confirms that the soul and the spirit are separate and then we will turn to the Traditions. It should also be said that the Traditions are being used to support the differentiation of the soul and the spirit in an illustrative way only; since they are narrative 'proofs' and not revelation, they do not have absolute authority and can only serve to illustrate, not to 'prove'. This chapter aims to support the previous chapter and to show that according to Islamic textual content we can also find some subjects which could be evidence for the differentiation between the soul and the spirit. This author believes that the textual contents explicitly show that the soul and the spirit are separate although this subject seems to have received little attention to date. First of all it is worth speaking generally about what we mean by these two words.

6.1.1. The intended meaning of the soul and the spirit

The word 'spirit' is used as *spiritus* in Latin, *esprit* in French, *rūḥ* in Arabic and *rawān* in Persian and the word 'soul' is used as *anima* in Latin, *ame* in French, *nafs* in Arabic and *jān* in Persian.

The intended meaning of the soul is that to which man's life, knowledge and power is attributed. It is different from the spirit that gets breathed into man. It exists before the breathing of the spirit. And it is that to which this verse points:

the angels stretch forth their hands (saying) yield up your souls: this day shall ye receive your reward, - a penalty of disgrace, for that ye used to tell lies against Allah, and scornfully to reject of his Signs.¹

It is also that which Mulla Sadra called 'corporeal origination', that is its creation begins at the same time as the creation of the body.

However the meaning of spirit (human spirit), firstly, is other than the soul as it has life and consciousness of its own, it is created by God and has been breathed into man's body. It comes down from the divine command (*'ālam al-'amr*) and is an inner source to guide man towards supreme beatitude and finally it is what is referred to in this verse: "when I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."² In this chapter we will attempt to explain some reasons from the Qur'an and then from Islamic Traditions which support the idea of distinction which, until now, has never been done. In all fields, such as psychology, philosophy, theology, lexicology, pedagogy and the like, the soul and the spirit have been defined in many different ways. Of course, considering all the expressed meanings would require a separate research but in a brief consideration we can conclude that the majority of these definitions are incorrect. It is not clear why these definitions have been given. For example, in the realm of theology Mulla Sadra has stated more than forty meanings explained by theologians. He goes on to say that none of these definitions have been based on the correct foundations.³

Investigating these meanings as expressed in different books shows that they have some deficiencies such as:

1. The definer has been confused between the meaning of the soul and the spirit.

¹ Qur'an, 6: 93.

² *Ibid*, 15: 92; 38: 72.

³ Sadra, *Asfar*, vol.8, p. 12.

2. Faculties of the soul have been defined instead of the soul itself.
3. The majority of the meanings are only a description rather than a correct definition.
4. In those meanings which seem to be more accurate than others, like those of the philosophers, the effects and prerequisites of the soul are attributed to the spirit and the effects and prerequisites of the spirit are attributed to soul. This mistake occurred because they thought there was no difference between the reality of the soul and the reality of the spirit.

As previously stated, the main aim of this research is to prove the distinction between the soul and the spirit or at least to create an open question in the mind as to whether there is a distinction. It is hoped that this research will be a motivation for further research on this subject by creating more questions.

6.2. Consideration of the Quranic verses on the soul and the spirit

6.2.1. Considering the verses about the spirit

The word spirit is used 21 times in the Quran. If we remove the two verses which have been repeated then it has been used only 19 times. If we remove the verses in which spirit has been used for other than human beings then only three verses will be left and if we remove the repeated one, finally there will remain two verses which are used concerning only the human spirit and those verses are: "when I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."⁴ and the verse: "but He fashioned him in due proportion, and breathed into him of His spirit. And He gave you (the faculties of) hearing and sight and understanding: little thanks do ye give."⁵ Therefore according to these verses the word spirit has two types of use that are for the human spirit and for non-human spirit. In the book '*Ma'ārif-i Quran*' reference has been made to these uses as follows:

⁴ *Qur'an*, 15: 92; 38: 72. This is the verse about human spirit which has been repeated twice.

⁵ *Ibid*, 32: 9.

What is indisputable and certain is that the word spirit has two kinds of use in the Holy Quran: the first one is about the human spirit and the second is about an existence which is from the angels group.⁶

It is worth investigating whether the spirit is from the angels or whether it is a special kind which has its own particular state of being. We must consider the reality of the spirit and it will actually be useful to understand the reality of the soul and the difference between the soul and the spirit.

6.2.2. Reality of the spirit

It is clear that throughout the Quran the spirit has two real kinds of use. Here our aim is to investigate the reality of the spirit although of course we know that we have very limited knowledge about the spirit and as the Quran say: "of knowledge it is only a little that is communicated to you"⁷. However, we wish to know whether it is possible to understand something about the spirit or not. There is something in *Ma'ārif-i Quran* which might be useful:

Overall it can be understood from the Quran that there is something very noble in man which is other than the body, however it is created by God not a part of God, and man is not human until this noble thing enters the body. When it came into Adam he attained a level at which angels had to show humility toward him. Of course it is not an independent condition; rather it is a necessary condition. This means a human cannot be prostrated to by the angels unless this spirit has been breathed into him. But does he need anything else to attain this station? This requires more research into Quran and the traditions.⁸

Sometimes the Quran refers to the spirit without mentioning its features and qualities; it only refers to something about its type of existence. The Prophet Mohammad recited this verse when someone asked about the spirit: "They ask thee

⁶ M. T. Misbāḥ Yazdī, *Ma'ārif-i Qur'an*, first edition, published by Imam Khomeini Institute for Education and Research, (1376 SH, Qom), p. 354.

⁷ *Qur'an*, 17: 85.

⁸ Misbāḥ Yazdī, *Ma'ārif-i Qur'an*, P. 358.

concerning the Spirit, say: The Spirit is of the command of my Lord: of knowledge it is only a little that is communicated to you.⁹" in this verse God introduces the spirit as a thing which is from the realm of divine command (*'ālam al-'amr*) and then refers to the point that you have no more knowledge about the spirit and about divine command of the Lord, "of knowledge it is only a little that is communicated to you."¹⁰

6.2.3. The realm of Divine Command

'The command' or 'world of command' or 'command order' is explained in Quranic verses as follows: "Verily, when He intends a thing, His Command is, "Be", and it is."¹¹ And in another verse, for further explanation, it has been said: "And Our Command is but a single word, like the twinkling of an eye."¹²

These verses clearly show that the commanding worlds and the spirit are instantaneous existences (*daf'ī al-wujūd*)¹³. It can be taken from these verses that commanding existences, the spirit and entire command worlds are not like the material order which needs something for its existence, like previous matter, previous faculty, motion, time and many other conditions. In other words God's command is the same as divine perfect volition which creates things instantaneously. This means there is no distance between 'command' and things 'becoming existent'. The only requirement is God's will and then suddenly the issue of the command world will come into existence.

The book of *Mabānī-i nazārī-i tazkīya* explains divine command with useful details as such:

⁹ *Qur'an*, 17: 85.

¹⁰ It is not important to understand whether the spirit which was asked about by someone from the Prophet is the human spirit or a non-human spirit which has a higher location than angels. Now we are trying understand the Qur'anic explanation of the spirit in general and then we will consider the spirit breathed into humans and its attribution to the higher spirit in particular.

¹¹ *Qur'an*, 36: 82.

¹² - *Ibid*, 54: 50.

¹³ This means that spirit does not need time or gradual creation for it to come to existence.

The 'worlds of Divine command' and their existents and realities and also the spirit are manifestations of divine volition. They do not need previous faculty or matter, modification, motion, time and other conditions and the like. The only requisite is the divine command and will. And naturally command world and its existents and also spirit, that is from this world, are all divested and separated of matter, motion, gradualness, time and the other prerequisites of matter. They are metaphysical, super natural, super time and temporal realities.¹⁴

Hitherto this idea that the spirit is from the realm of divine command has been supported. In other words according to Quranic verses it is a higher existent than matter and material issues. It is an existent which is separate and far from matter and material things.

6.2.4. The meaning of the spirit that was breathed into man

There is diversity of opinion between Muslim scholars about the spirit that was breathed into man and its relation with the explained spirit; some scholars, like Tabātabā'ī, believe that this relation is a kind of equivocation (*ishtirāk-i lafzī*). He says:

As mentioned the spirit is a creature which is greater than other angels. It has no relation to human spirit and using the word spirit for that reality and human spirit is a kind of equivocation (*ishtirāk-i lafzī*), rather than content participation (*ishtirāk-i ma'nawī*).¹⁵ Perhaps this is from the point of view that the rational human soul can attain a station to be collaborator and of the same rank with that Great Spirit via its ascending journey and in accordance with its worship and spiritual struggles.¹⁶

¹⁴ M. Shujā'ī, *Maqālāt, Mabānī-i Nazārī-i Tazkīya*, second edition, Surūsh Publications, Tehran, p. 23.

¹⁵ Equivocation (*ishtirāk-i lafzī*) applies when a single word is used for various things like the word "ayin" which is used for many different things like, gold, silver, eye, spring water and etc. But content participation (*ishtirāk-i ma'nawī*) applies when various things share a single meaning like the word 'human' which is used for all human beings. This is in fact participation in meaning (*ishtirāk-i ma'nawī*).

¹⁶ S.M.H. Husainī-i Tehrānī, *Mīhr-i Tābān*, a mystical dialog with Tabātabā'ī, p. 161.

We can find some truths in his words. The best commentary of his words is one which seems to be closer to the idea of differentiation of the soul and the spirit. It can be said that the truth is that the human soul and the spirit which possesses a higher rank than the angels are two different things¹⁷. Moreover it is true that the rational human soul can reach the rank of that greater spirit via its ascending journey and all these issues have many evidences which can confirm them. However, there are also many evidences that the soul and the spirit are two separate things. That which is similar to the greater spirit is the human spirit, the reality of which is different to the human soul. The appearance of the verses and traditions clearly confirms this point and they are actually not compatible with any other idea on this subject. This is confirmed by Traditions that God has sent two guides to help man in his material and spiritual journey.¹⁸ As will be explained in the next section the exterior guides are prophets and the interior guides are intellects which have a special relation with the spirit.

However, contrary to Tabātabā'ī, his student, Shujā'ī, believes that spirit in humans and the greater spirit¹⁹ not only is not equivocation but in fact the human spirit is a descended form of that spirit. In this regard he says:

Now that we have understood something about this existence that is the reality of man, which the Holy Quran calls 'spirit', 'our spirit', 'a spirit of him', 'my spirit', 'spirit of sanctity' and 'trusted spirit', and have become partly familiar with it, it is worth noting that: what is breathed into the material body is a lower level form of this existence. This means if we want to interpret the Quran according to its verses and the true traditions and if we pay attention to allusions of the verses and avoid intellectual stagnation to understand the verses and the traditions, then we will reach the conclusion that the intended meaning of spirit in the verse of: "and breathed into

¹⁷ Actually the soul and the spirit have no common factor for one to say they have equivocation or content participation with each other.

¹⁸ These traditions will be expressed later on in this chapter.

¹⁹ Greater spirit is what has been stated in this verse: "Therein come down the angels and the Spirit by Allah's permission, on every errand." (*Qur'an*, 97: 4) to avoid confusing this spirit with the Holy Spirit and other types of spirit we have used the term 'greater spirit'.

him of my spirit" is the created being which the Quran explains via special existentiality and different features. It is the same created being that has sometimes been said that to be from the command world and has been introduced as a command existence, which is higher than matter, time and place and surrounds time and place. It is also sometimes called holiness and purity. Occasionally it is explained as the closest created being to supreme principle (God) and as the perfect manifestation of the divine Names and Attributes. It is also described as a principle within the angels and angels are a manifestation of it and along with. It also has some other features which have been stated in the Quran for the spirit."²⁰

One may thus argue that the human spirit is in the same group as the greater spirit and it is an inferior form of that spirit which has been breathed into the body. According to the Quran, after the spirit was breathed into Adam the angels had to bow down before him. How then can we remove the opposition of this statement with Tabātabā'ī's statement? The solution is to avoid attributing the characteristics of the spirit to the soul and vice versa. This is because there is no evidence to prove that the soul and the spirit are the same; however, there are many evidences to support their distinction. Even if there was no reason to prove this separation, the appearance of the verses and some traditions is enough to reveal some features of the spirit and its distinction from the soul. Shujā'ī gives a full explanation on this, then concludes by saying that the verses of the Quran lead us to the following results:

- A) The 'spirit' possesses a special purity and holiness which other creatures, even the angels, lack.
- B) The spirit is the first and the nearest creature to Almighty God and the perfect manifestation of the Divine Name and Attributes. That is why it has been attributed to God and is called 'God's spirit'.

²⁰ Shujā'ī, *Maqālāt, Mabānī-i Nazārī-i Tazkīya*, p. 27.

- c) The spirit is the inward reality of angels and angels are different manifestations and different ranks of the spirit. Although the spirit is different from angels, in this respect it has a kind of unity with angels."²¹

With this point we have briefly understood the meaning of the word 'spirit' and the human spirit accurately. Now it is time to turn to the soul and understand what it means and its relation with the spirit.

6.2.5. Considering the verses about the soul

The word soul and its derivatives have been used 303 times in the Quran. By investigating these verses we can see that the soul has been used with the following meanings:

1. The soul has been used with the same meaning as what has been added to (it has been used reflexively). For example 'soul of human' means 'human' and 'soul of stone' is 'stone'. In this case soul has an emphasising meaning and the result of this kind of usage is that if it was not added to something then it would have no meaning. Soul in this case has been used about God too, for example in these verses: "He hath inscribed for **Himself** (the rule of) Mercy".²² "But Allah cautions you (to fear) **Himself**; for the final goal is to Allah."²³
2. It has also been used for 'human being'; it means a composite existent which consists of body and soul,²⁴ this verse shows this kind of meaning: "On that account: We ordained for the Children of Israel that if anyone slew a soul -unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if anyone saved a life, it would be as if he saved the life of

²¹ *Ibid*, P. 26.

²² *Qur'an*, 6: 12.

²³ *Ibid*, 3: 28.

²⁴ S.A.A. Qurashī, *Qāmūs-i Qur'an*, Dār al-kutub-i islāmīya Publications, (1371 SH, Tehran), vol. 7, p. 94.

the whole people."²⁵ And also this verse: "On the Day every soul will come up pleading for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with."²⁶

3. Soul is used for 'carnal desires', like in this verse which says: "Yet I do not absolve myself (of blame): the (human) soul certainly incites to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-forgiving, Most Merciful (Quran, 12: 53)."²⁷
4. Using soul in the meaning of inward and heart like in these verses: "And do thou (O reader!) Bring thy Lord to remembrance in thy (very) soul, with humility, and remember without loudness in words."²⁸ And also the verse: "Your Lord knoweth best what is in your souls (hearts) (Quran, 17: 52)."²⁹
5. It has also been used to refer to the first human (Adam). This verse shows this usage: "It is He Who created you from a single soul (person), and made his mate of like nature, in order that he might dwell with her (in love) (Quran, 7: 189)."³⁰

However soul in the second and third meanings has not been used for vegetables and animals. It has only been used for humans. Also the soul has not been used for angels and jinn although it is believed that angels and jinn have life and according to the religious traditions, jinn have religious obligation, death and resurrection. It is also worth mentioning that, according to the third meaning, it is clear that the human soul has religious obligation and therefore if he commits any sins he will receive humiliating punishment.³¹

²⁵ *Qur'an*, 5: 32.

²⁶ *Ibid*, 16: 111.

²⁷ Qurashī, *Qāmūs-i Qur'an*, vol. 7, pp.94.

²⁸ *Qur'an*, 7: 205.

²⁹ Qurashī, *Qāmūs-i Qur'an*, vol. 7, pp.94-95.

³⁰ *Ibid*, vol. 7, p. 95.

³¹ S.M.H. Tabātabāeī, *al-Mizān fī tafsīr al-Qur'an*, vol. 28, pp. 123-125.

6.2.6. Reality of the soul

There are many verses about the soul and we will explain some of them, however it should be said that, based on the words of the Quran, it is clear that the verses about the soul do not have a tone of sanctity and reverence about them as those about the spirit had. We can see this point in some verses like: "By the Soul, and the proportion and order given to it. And its inspiration as to its wrong and its right. Truly he succeeds that purifies it. And he fails that corrupts it"³² and "But he will prosper who purifies himself. And remembers the name of his Guardian-Lord, and prays."³³

Obviously rectification, purification and conveying the soul to its evolution depends on knowing and paying full attention to it. This verse shows this point: "O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray. The return of you all is to Allah; it is He that will inform you of all that ye do."³⁴ With special attention to the verses it can be understood that the Holy Quran defines the soul as something which has capability and potentiality. This includes the ability to purify, develop and reach a level at which the angels would prostrate for him, or to fall to the chasm of aberration. This verse can show man in the first state: "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."³⁵

And these verses show the second state: "They are like cattle, nay more misguided: for they are heedless (of warning)."³⁶ And the verse: "Or thinkest thou that most of them listen or understand? They are only like cattle; nay, they are farther astray

³² *Qur'an*, 91: 7-10.

³³ *Ibid*, 87: 14-15.

³⁴ *Ibid*, 5: 105.

³⁵ *Ibid*, 15: 29; 38: 72.

³⁶ *Ibid*, 7: 179.

from the way.”³⁷ And also the verse: “while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.”³⁸

From the above verses some characteristics of the soul can be understood. The human soul has a potentiality and capability which leads it either towards evolution and divine being, or towards decline. The purpose of this point is to prove that the human soul has movement. The soul has a gradual motion which means it is temporal and it is naturally material. This confirms Mulla Sadra’s idea that the soul is corporeal from the beginning of its creation and can go towards its evolution and being immaterial via its trans-substantial motion.

6.2.7. Are the soul and the spirit the same?

From everything that has been said about the soul and the spirit in the Quran it can be concluded that the spirit possesses some characteristics like being abstracted from matter, being from the realm of divine command and being instantaneous. In *Ma’ārif-i Quran* the author explains this verse: “then we developed out of it another creature”³⁹ by saying:

[We developed] of it another creature, apparently each stage compared with the previous stage is another creation, why then did the verse only say it is another creation after the breathing of the spirit. The reason is that people can understand the previous stages, however as we are not familiar with the stage of the spirit the verse says “it is another creation”. It is not a type of natural and material interaction. This verse could be proof that the spirit is a non-material creature. And again according to Quranic and Traditional usage we understand that the essential condition for the spirit is to have consciousness and perception so if we agree that consciousness is immaterial, it will be proved that the human spirit is immaterial

³⁷ *Ibid*, 25: 44.

³⁸ *Ibid*, 47: 12.

³⁹ *Ibid*, 23: 12.

too. However there are many experimental and philosophical reasons to prove the abstract nature of the spirit."⁴⁰

In the previous section it was concluded that the soul has been introduced in Quranic verses as an existent which possesses capability, potentiality and motion. The creation of the soul starts with a vegetative soul then animal soul then human soul etc, unlike the spirit which was concluded to be an immaterial issue.

Now there is a question which all philosophers who believe that the spirit and the soul are the same must answer: can the existent which is essentially immaterial i.e. the spirit (*rūḥ*) be changed in its essence and lose its immateriality and become material? With due attention to the point that the essence will not change at all, can the degradation of the spirit change its essence so that it becomes material? We will continue the investigation to see whether or not more details can be found in the Quranic verses.

There are some evidences in the verses which can show that the soul and spirit are different from each other.

6.2.8. The first evidence: The meaning of Adam's proportionment (*taswiya*)

There are three verses about the human spirit all of which postpone breathing the spirit until the time that Adam became proportioned⁴¹. Almost all commentators believe that proportionment means finishing the creation of the body. This means God created Adam's body first and put all his organs in place and then started to breathe the spirit into his body. This was another type of creation by God and was different from the previous stages of the creation of the body's organs. Tabātabā'i explains the issue of proportionment in three different places in *Al-Mizān* In the commentary of the verse which is about breathing the spirit he says:

Human proportionment means to adjust his organs and it means to complete and mix together all of his organs until he reaches the shape of a perfect man. Breathing

⁴⁰ Misbāḥ Yazdī, *Ma'ārif-i Qur'an, insān shināsi*, pp. 356-359.

⁴¹ *Qur'an*, 32: 9; 15: 29; 38: 72.

the spirit into him means giving him life. The reason for the attribution of the spirit to God (God says: I breathed my spirit into him) is to give honour to the spirit. The command sentence which says (fall ye down) is the conclusion which was taken after the proportionment and breathing of the spirit. God says now that I breathed of My spirit into him, do you fall down, prostrating yourselves unto him.⁴²

Also in the commentary of the verse "Then He fashioned him and breathed into him of His Spirit"⁴³ he says:

Proportionment means illustration and completion of the action and the sentence (breathed into him of His Spirit) contains metaphor and metonymy, that is the spirit has been simulated to inbreathe of man and sometimes insufflate to others. Adding the spirit to a pronoun which returns to God is an honouring relation for the spirit and the meaning is (then breathed into him of the honour spirit which attributed unto him) God breathed unto Adam of the honourable spirit which was attributed to him.⁴⁴

And again in the commentary of the verse (15: 29) he says

Proportionment (*taswīya*) means to straighten and moderate something which can be self-subsistent so that each part is placed where it should be fixed and not in another place and allocated a state which the other does not deserve. It is not strange to use the two sentences "I am creating" and "when I fashioned him" to indicate that the creation of the first human (Adam) was gradual and over a period of time. The first stage was creation (*khalq*) and then collection of all parts and then proportionment. That is, setting components and putting each part in the right place and appropriate situation and then breathing of the spirit.⁴⁵

As previously noted the meaning of proportionment is to finish the action. The word indicates that the creation of the first human, including his body and his soul, has finished. It would be contrary to the main meaning of the word to define proportionment only for the body (this will become clearer with the reasons which

⁴² Tabātabāeī, *a/- Mizān*, vol. 34, p. 39.

⁴³ *Qur'an*, 32: 9.

⁴⁴ Tabātabāeī, *a/- Mizān*, vol. 32, p. 84.

⁴⁵ Tabātabāeī, *a-Mizān*, vol. 23, p. 226.

will be given later). Tabātabāī and all commentators who believe that the meaning of proportionment in the Quran is to complete the body only, have not provided any evidence for their interpretation.⁴⁶ However, as the verses indicate, the main manifestation of the word means the proportionment of the soul not the body, and naturally when the creation of the human being is completed the body is completed too. After all there are some points which support the main meaning of proportionment in this way. We have stated them as follows:

- 1- In Sura *al-Shams* this can be seen: "By the Soul, and the proportion and order given to it; and its inspiration as to its wrong and its right."⁴⁷ In these two verses proportionment has been attributed to the soul and there is no mention of the body. This could be proof that the meaning of proportionment is that God creates the body and the soul both together, since the body has no consciousness itself to understand what is right and wrong.
- 2- In Sura *al-Sajda* we read: "But He fashioned him in due proportion, and breathed into him of His spirit."⁴⁸ Breathing the spirit has been connected with 'and' to show that breathing the spirit is separated from the preceding stages. As God says clearly: "then we developed out of it another creature"⁴⁹. This has no meaning if a thing is in the normal course of its creation (that is the stage of solid, vegetative soul and animal soul) unless this stage is different to the previous, as God then says: "thereafter we developed out of it another creature". And as previously stated in the early part of this chapter the spirit is not from the actions of this material world, however creation of the soul is from the actions of this material world.
- 3- In this verse proportionment means that the action is completed and finished since the verse has used 'inspiration' and inspiration has no meaning if there

⁴⁶ Since the commentators of the Qur'an did not believe in the separation of the soul and the spirit, they have taken proportionment of body instead of the proportionment of the soul.

⁴⁷ *Qur'an*, 91: 8-9.

⁴⁸ *Ibid*, 32: 9.

⁴⁹ *Ibid*, 23: 14.

is no consciousness. The Arabic word (*fā'*) here (the soul's inspiration) shows that this is a conclusion, that means God grants the inspiration to human due to proportionment of the soul.

- 4- This interpretation is fully compatible with the meaning of 'another creation' which was attributed to the spirit, since the separation of breathing the spirit by God has no meaning unless it has a particular characteristic which did not exist in the previous stage. This characteristic is that the spirit is from the command world and something which is from the command world does not need matter, potentiality or anything else for its creation, but the body and what is made from it (as Mulla Sadra said the soul is bodily in its origination) does not have this characteristic. This is the reason why God separated the creation of the spirit from the creation of the body and the soul.
- 5- Contrary to Tabātabā'ī's idea which is: "breathing the spirit means that God granted life to the body", but according to the Traditions⁵⁰ breathing the spirit occurs in the fourth month of pregnancy and the foetus is definitely alive before that time. In any case breathing the spirit does not grant life to the human being. This needs further investigation and we will express some evidences further on.
- 6- On the other hand, if proportionment means the completion of man's creation and the spirit is the only cause of life and perception in man then the creation of the body alone can certainly not be called human much less that its material creation is complete. Furthermore creation of the body alone is not worth being mentioned separately by God.
- 7- What is added to the human being by breathing the spirit is a spiritual life which provides a capacity for him to grow and reach a higher level than the angels. Also it was after the breathing of the spirit that God told the angels to prostrate before man, however possessing material life creates no exclusivity

⁵⁰ S. Ṣadūq, *Ma'ānī al-'akhbār*, bāb 27, Ḥadīth 1, p. 170. Also see: M. I. M. 'ayyāshī, *Tafsīr-i 'ayyāshī*, vol. 2, ḥadīth 10, 98, p. 241.

which would force angels to prostrate before him. This is also the reason why we say Tabātabāī has stated something which is contrary to the main manifestation of the words.

- 8- This understanding can be matched with the meaning of completion of the action because even if the divine will did not belong to breathing the spirit into man, the soul alone was able to manage man at the level of the animal soul. Angels would not be commanded to prostrate before him as they were not commanded to prostrate before the humans that lived before Adam. We will explain some evidences and traditions which say there were other human beings before Adam (our ancestor) who became extinct. It will be interesting to look at the differences between them and this human (Adam's children).
- 9- Proportionment of the soul before breathing the spirit is evidence which supports Mulla Sadra's idea which says the soul is bodily in its origination. It also confirms that the creation of the soul is material. Furthermore the evidences which say the soul is bodily in its origination confirm that God fashioned the soul and body together, rather than just the body. Although Mulla Sadra believes that the soul is the same thing that is breathed into the body in the fourth month of pregnancy he does not believe that the soul and body are distinct from each other.

Thus, it is wrong to attribute proportionment to the body and say it means that God created the body and completed and fashioned it first and then granted life to man by breathing the spirit and also by this breathing the human found a level at which angels prostrated before him. It is more correct to say that by this proportionment God completed the creation of the human soul and body and granted him life and perception. However, God granted him a capacity where angels prostrated before him by breathing the spirit into him.

6.2.9. The second evidence: The human being is an existence with two spirits

Some verses have pointed to a spirit by which God confirms prophets and believers. However, this confirmation has its own form for the prophets and is also specific to the believers. We will explain these with more investigation and in more detail in the second part of this chapter. This spirit is a part of the general spirit which exists in both believers and non-believers. We will first look at Tabātabā'ī's idea of the spirit in general and about this second spirit in particular. Then a conclusion will be drawn from what he says and from what can be understood from Quranic verses and Traditions. However, the details regarding the Traditions will be explained in the second part of this chapter and they provide a useful conclusion. Now we will continue to look at Tabātabā'ī's idea about the spirit and particularly the second spirit which he understood from the Quran. He says:

Although God mostly uses the word spirit in the Quran by adding another word like 'My spirit', 'his spirit', 'our spirit', 'a spirit from him', 'Holy Spirit' and the like and sometimes spirit has been used with no addition like: "in it the angels and the Spirit descend, by the leave of their Lord, upon every command."⁵¹

He also says:

It would appear from the words that the spirit is an independent existence, divine creature and different from the angels. There is another verse that is similar to the previous: "To Him the angels and the Spirit mount up in a day whereof the measure is fifty thousand years"⁵², however the spirit which belongs to human has been interpreted as 'my spirit' or 'his spirit'. The word 'my' indicates the originality. The belonging of the spirit to the human body is interpreted by breathing. The spirit that is special to believers is called confirmer and reinforcement spirit like this verse: "and strengthened them with a spirit from Himself."⁵³

⁵¹ *Qur'an*, 97: 4.

⁵² *Ibid*, 70: 4.

⁵³ *Ibid*, 58: 22.

Tabātabāī then explains the other spirits which have been mentioned in Quran saying:

The other spirit is special for prophets like in this verse: "and strengthened him with the Holy Spirit."⁵⁴ This spirit is to confirm the prophets. Again one spirit belongs to the angels like these verses: "Then we sent her our spirit"⁵⁵ or "Say, the Holy Spirit has brought the revelation from thy Lord"⁵⁶ or: "With it came down the Truthful Spirit"⁵⁷. If God has not used breathing in the spirit and confirmation for angels but has used them for the human spirit, it is because the angels with all their differentness in proximity to God are pure spirit unlike man who is not pure spirit.⁵⁸ Man is composed of a dead body and a live spirit so in his case it is appropriate to use the interpretation of breathing. As God said about Adam: "When I have fashioned him (in due proportion) and breathed into him of my spirit."⁵⁹

Tabātabāī continues his interpretation saying:

"Yes there is a spirit which was breathed into all humans, and God says: I breathed into him of My spirit and the other spirit which is called the confirming spirit (*rūḥ-i mu'ayyid*) and that is only for believers and God says about it: "For such He has written Faith in their hearts, and strengthened them with a spirit from Himself."⁶⁰

⁵⁴ *Ibid*, 2: 87.

⁵⁵ *Ibid*, 19: 17.

⁵⁶ *Ibid*, 16: 102.

⁵⁷ *Ibid*, 26: 193.

⁵⁸- It is not clear whether the angels have spirit or not, so it cannot be said that they are pure spirit. It can be understood from the Traditions and what Tabātabāī says that the spirit is an independent creature which has its own duty, but why should we count the other angels as the spirit? However it must be said that there are evidences against this statement too, as the human being reaches a higher level than the angels by receiving the spirit. On the other hand it is a different thing to say that pure spirit means pure immaterial, therefore it should firstly be proved that the angels are purely immaterial and secondly that they are spirit. There are some statements in the third evidence which further explains that the angels are not pure spirit.

⁵⁹ *Qur'an*, 15: 29.

⁶⁰ *Ibid*, 58: 22.

Tabātabāī has stated his own idea here but the truth is that the confirming spirit is the same as the breathed spirit which helps and confirms the believer but not the unbeliever. Possessing life is different from this spirit. The confirming spirit is inside us and is not an external issue. This spirit confirms the believer via its connection with the greater spirit. This statement has some evidences which will be stated later in this chapter.

This second spirit is more honourable and powerful in itself. The evidence for this claim is that this verse is similar to the previous verse: "Can he who was dead, to whom We gave life, and a Light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out?"⁶¹

As a conclusion he says:

As can be seen this verse knows the believer as someone who has a life which possesses the light unlike an unbeliever who has life and is alive, but the verse knows him as lacking that light and dead. Therefore it becomes clear that the believer possesses a spirit which the unbeliever does not have and the believer's spirit has an effect which the unbeliever's does not.⁶²

Again in the interpretation of the verse "and strengthened them with a spirit from Himself."⁶³ he says:

The point here is that the spirit is the origin of life by which the power and consciousness are prompted. Therefore if we leave the phrase (and strengthened them with a spirit from Himself) as it is, it can be understood that: in believers there is a spirit which is other than the human spirit that exists in both believers and

Tabātabāī has stated his own idea here but the truth is that the confirmer spirit is the same as the breathed spirit which helps and confirms the believer but not the unbeliever. Life is different to this spirit. The confirmer spirit is inside us and is not an external issue. This spirit confirms the believer via its connection with the spirit and the greater spirit. This statement has some evidences which will be stated later in this chapter.

⁶¹ *Qur'an*, 6: 122.

⁶² Tabātabāī, *al-Mizān*, vol. 39, pp. 444-447.

⁶³ *Qur'an*, 58: 22.

unbelievers. This spirit gives another type of life which brings about a new kind of power and consciousness.⁶⁴

This was his argument about the spirit and it was important we expressed it in full. Before analysing the results a point must be made which will be required later and that is that the spirit of faith (*rūḥ-i 'īmān*) is different from faith (*'īmān*). Faith is about believers and a property of the believer's heart, whereas spirit of faith, as this author understands it, is the same as the spirit breathed into man. This point is confirmed by some verses like: "For such He has written Faith in their hearts, and strengthened them with a spirit from Himself."⁶⁵ In this verse, faith is attributed to the heart and, confirmation has been attributed to the spirit which is from Him (God).

From the above arguments the following can be concluded:

- 1- The confirming spirit is the same as the spirit breathed into the human body and both the believer and the disbeliever naturally possess this spirit. On the other hand it is a fact that the disbeliever is not able to use its guidance for his heresy, whereas the believer continuously uses the benefits of its guidance so we can see why Tabātabā'ī concluded that it is only believers who have this kind of spirit. Of course the disbeliever potentially has this spirit too and if he can destroy the barriers he will also be able to use this spirit. This point is compatible with the above verse, *Nahj al-balāgha* and also many Traditions. We will express some of them in the next section.
- 2- Tabātabā'ī believes that the spirit is the source of life by which consciousness and power are to be prompted. In other words he knows the spirit as the only source of life. This opinion has some problems, one of which was pointed out in the first evidence. According to the Traditions this spirit was breathed in the fourth month of pregnancy, whereas the foetus has been alive for more than two month at this point.

⁶⁴ Tabātabā'ī, *al-Mizān*, vol. 38, p. 48.

⁶⁵ *Qur'an*, 58: 22.

- 3- Another problem is that each confirmer requires a confirmed issue for it to be truly called a confirmer. Now the question is, what is confirmed by the confirming spirit? If you say that only the believer's spirit is confirmed then we are face with the problem that this spirit is common to believers and disbelievers since, as Tabātabā'ī said, this spirit is the source of life which both the believer and the disbeliever possesses. On the other hand if you say both the believer and the disbeliever possess this spirit and life, but the believer's life has a specific characteristic which is different to the disbeliever's life since the believer leads a goodly life which the disbeliever does not, then the answer is that this goodly life will be attained after the believer's spirit is confirmed by God and before that there was no such life with a specific characteristic for the believer and this question. The question still remains that if an unconfirmed believer could attain this goodly life then what specific characteristic did he have which helped him to reach this perfection which was not present in the disbeliever's spirit?

However, if it is said that the confirming spirit confirms the believer's spirit (the spirit which was breathed into all humans but is ineffective in a disbeliever because of his blasphemy) by God's permission or, more precisely, the spirit, which is the great creature of God, confirms the believer's spirit (inner guidance) so that it can guide the believer's soul to reach the desired bliss with the help of the external prophet. This conclusion has many corroborators and reference will be made to some of them in the following parts of this chapter.

Conclusion: From all of this it can be concluded that, as Tabātabā'ī said, there are two spirits in the human being (or we would say a spirit and a soul). However he believes that the second spirit is specific to the believer. However, according to the previous and future explanations it will become clear that the second spirit, which is the breathed spirit, exists in unbelievers too and is different from the soul which is the source of life. The most important thing is that what caused the angels to prostrate before Adam was not this animal life, since the Quran postponed the prostration until after the spirit was breathed when it says: "When I have fashioned

him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him.”⁶⁶

This verse is not saying that man had no animal life and when he found animal life then the angels had to prostrate before him. If that were the case why were the angels not told to prostrate before the other animals? The intention seems to be something else. The verse is silent or at least does not intend to state that by the breathing of the spirit man finds animal life.

6.2.10. The third evidence: the subject of the angels’ prostration before Adam

In this evidence we will firstly try to explain some of the Quran’s points regarding the angels’ prostration before Adam then will analyze how Adam was able to attain the stage at which angels had to prostrate before him, given the fact that angels have a great rank with God and God in Quran says about them: “even those who are with Him are not too proud to serve Him, nor are they (ever) weary (of His service).”⁶⁷ And also: “They are (but) servants raised to honour. They speak not before He speaks, and they act (in all things) by His Command.”⁶⁸ In this situation God says to the angels “this human is my successor and you must prostrate before him and anyone who turns away from my command will deserve severe punishment”.

The fact is that the eventuality of performing an action or avoiding it (doing the compulsory and leaving the legal prohibition) and man’s ability to do so is not the main criterion for his virtue and his better obedience. It is because God expresses Adam’s supremacy in the story of his creation and says that this man has the power to endure the Names which you cannot and this is a station of perfection that the station of angels does not reach. This is a level which purifies man’s inward from

⁶⁶ *Qur’an*, 15: 29.

⁶⁷ *Ibid*, 21: 19.

⁶⁸ *Ibid*, 21: 26-27.

corruption and bloodshed. Therefore the angels were convinced by God's reply: "Behold, thy Lord said to the angels: I will create a vicegerent on earth. They said: Wilt Thou place therein one who will make mischief therein and shed blood? ⁶⁹ Whilst we do celebrate Thy praises and glorify Thy holy (name)? He said: I know what ye know not."⁷⁰

First of all before looking into why Adam could reach this station, it is necessary to mention some points:

- 1) As for the content of the conversation between God and the angels we can understand that God's aim in commanding the angels to prostrate before Adam was not only to prostrate before him but to prostrate before all human kind. This means that this kind of creature has the competency to be prostrated before by the angels. Adam was considered as a representative. There appears to be consensus among scholars on this.
- 2) Why were the angels forced to prostrate and not to do something other than that (an action which shows bowing and reverence to Adam). For example they could have been told to be respectful towards Adam or revere him instead.
- 3) Who is worthy of prostration in the believers' eye? It is clear that prostration is only for God and someone who has found the station of divinity and divine deputyship.
- 4) God postponed the angels' prostration until the time when he breathed his spirit into Adam when he says: "When I have fashioned him and breathed into him of my spirit, fall ye down in obeisance unto him."⁷¹ Before that the angels were not obliged to prostrate. On the other hand Adam understood that he had something which caused the angels' prostration.

⁶⁹ *Ibid*, 2: 30.

⁷⁰ *Ibid*, 2: 30.

⁷¹ *Ibid*, 15: 29.

Conclusion: Overall it can be understood that the breathing of the spirit was the cause for the angels' prostration. The above verse clearly shows this point and from this two other points can be understood:

1- The greater spirit was not told to prostrate unto Adam, since it was not of the group of the angels.⁷² There is great similarity between the human spirit and this spirit. As mentioned for the respect of this similarity between the greater spirit and human spirit angels prostrated before Adam and this greater spirit is the main source of the human spirit. However as the Quran says we cannot understand its nature: "of knowledge it is only a little that is communicated to you." (*Quran*, 17: 85)⁷³

1- On the other hand the angels are not spirit, otherwise they would not be forced to prostrate unto Adam. The Quran says: "So the angels prostrated themselves, all of them together."⁷⁴ As can be seen in this verse the spirit is not mentioned whereas the station is at the level that if the spirit had to prostrate then it would have had to be expressed by God. For example God would have said: so all the angels and the spirit prostrated together, as in Sura *Qadr* which says: "Therein come down the angels and the Spirit by

⁷² There are some verses which show that the greater spirit and angels are separate from each other like the verse: "Therein come down the angels and the Spirit by Allah's permission, on every errand. (*Quran*, 97: 4)

⁷³ In the commentary of the verse: "(Allah) said: O Iblis! What prevents thee from prostrating thyself to one whom I have created with My hands? Art thou haughty? Or art thou one of the high (and mighty) ones?" (*Qur'an*, 38: 75) it was expressed that there were some existents which have not been forced to prostrate before Adam. For more details see: Tabātabāeī, *al-Mizān*, vol. 17, p. 226/*ibid*, vol. 20, p. 177, 286; Sadra, *Tafsīr-i Qur'an*, vol. 2, p. 301; vol. 3, PP. 76, 77, 79, 486; vol. 4, pp. 184, 185; vol. 5, pp. 266, 271, 272; S.H. Baḥrānī, *Al-Borhān fi Tafsīr al-Qur'an*, Bī'that publications, (1416 AH, Tehran), vol. 4, p. 684; M.F. Kāshānī, *Manhaj al-sādiqīn*, 'ilmī publications, (1336 SH, Tehran), vol. 1, p. 153; S.M.H. Faḍlullah, *Tafsīr i-min waḥy al-Qur'an*, al-milāk li'lṭabā'ah wa-nashr publications, (1419 AH, Beirut), vol. 16, p. 155/*ibid*, vol. 19, p. 286.

⁷⁴ *Qur'an*, 15: 30; 38: 73.

Allah's permission, on every errand." It is mentioned that on the night of *Qadr*, the spirit and angels come down both together and of course the issue of prostration is more important than the spirit and angels coming down and if the greater spirit must prostrate for Adam too it should be mentioned whereas it is not mentioned. This is why we did not accept Tabātabāī's idea at the beginning of this chapter when he said the angels are pure spirit and we said that they cannot be spirit and also said that this conclusion is not true.

6.2.11. A supplementary to the third evidence: A discussion on human lifetime and primary humans

In this part we will discuss the age of current humans. Tabātabāī in *al-Mizān* says: "The history of current mankind goes back to about seventy centuries ago as stated in the Jewish historical texts, and t simple computing we can understand that it can be true." He also says that this is whilst geologists have found some human fossil which were thought to be from about more than millions of years ago. How can this incompatibility of evidences be explained? Is it possible to find some evidences to prove this statement? Tabātabāī explains the reasons to prove the Jewish historical texts then he tries to answer the question about human fossils which are from millions of years ago saying:

Geologists have no acceptable proof available that the current generation is joined and connected to those humans. It is possible that in some point in time a kind of human was generated and then removed. Different generations of humans were born and removed until this current generation. However, the Qur'an does not clearly state whether the current human is the only human kind who has ever been on the Earth or whether there have been other humans in different periods of history. Nevertheless that may be inferred from the verse (They said: Wilt Thou place therein one who will make mischief therein and shed blood?)⁷⁵ that before this period there were other periods when humans lived and we have referred to them in the

⁷⁵ *Qur'an*, 2: 30.

commentary of this verse. From some Imams' Traditions it can be understood that there have been many other human kinds before this current human.⁷⁶

Tabātabā'ī himself refers to several Traditions which clearly confirm this, writing: "The book *Tawhīd* quoted from Imām al-Ṣādiq (AS) that he said: maybe you think that God has not created any human being but you, of course God has created thousands of Adams⁷⁷ which you are at the end of this chain."⁷⁸

Tabātabā'ī continues saying: Ibn Maytham in the description of *Nahj al-balāgha* quoted a tradition like this, as did Shaykh Ṣadūq in the book *Al-Khiṣāl* and the tradition is:

It is narrated from Imām al-Bāqir (AS) that he said: God created seven worlds on the earth at the beginning of the creation of this world. The humans of these worlds were not the children of Adam (our father). They were created from the earth. God created all of them one by one with their related world and accommodated them on the earth and created Adam (our father) and his children by him after them...⁷⁹

The following conclusions may be drawn from the above:

- 1- Because of their previous knowledge of human beings the angels thought that Adam and his children were like the previous humans so they said: "whilst we do celebrate Thy praises and glorify Thy holy (name)....."⁸⁰ but they did not understand that God had created a new Adam who would have a divine spirit as well as a soul which could prevent him from mischief and bloodshed. This is why God postponed their prostration before Adam until after breathing the spirit into him.

⁷⁶ Tabātabā'eī, *al-Mizān*, vol. 7, pp. 236, 237.

⁷⁷ God has created thousands of Adams means that God placed humans on the earth in different periods and the humans of each period were the children of one mother and father like Adam and Eve. Therefore this means that God created many fathers like Adam.

⁷⁸ Tabātabā'eī, *al-Mizān*, vol. 7, pp. 245, 246.

⁷⁹ S. Ṣadūq, *al-khiṣāl*, jāmi'a-i mudarisīn-i Qom Publications, pp. 796, 797, 1403.

⁸⁰ *Qur'an*, 2: 30.

- 2- God created a composition by way of unification by breathing the spirit.⁸¹ This composition created an extraordinary capacity for man - the capacity to bear the Names (*taḥamul-i 'asmā'*) and to help the soul by providing an objective template for Him (the spirit) to reach the highest stage of humanity which is the main aim of its creation.
- 3- The last point is that after the angels prostrated before him and after residing in paradise Adam was misled by the devil and committed a mistake: "Then did Satan make them slip from the (Garden), and get them out of the state (of felicity) in which they had been"⁸². Then God forgave him (and his wife Eve) and taught him the words of repentance: "Then learnt Adam from his Lord certain words and (Allah) accepted his repentance; for He is Oft-Returning, Most Merciful."⁸³ From this story we can conclude that the identity and essence of Adam is related to his soul which is different from the spirit which was breathed into him. The reason for this claim is that, as mentioned, the spirit is immaterial and of divine command so the slip and committing error has no meaning for it, but as the above verse shows Adam slipped. Therefore this was due to his soul which was another part of him than the breathed spirit.

6.2.12. The fourth evidence: The attribution of divine rewards and punishments only to the soul

The Qur'an attributes divine reward and punishment, guidance and misguidance etc to the soul rather than the spirit. This shows that the personality and identity are related to the soul rather than the spirit. The words used by the verses clearly

⁸¹ As will be mentioned in the second part of this chapter there are many traditions which confirm that the human being is a composition of body, soul and spirit.

⁸² *Ibid*, 2: 36.

⁸³ *Ibid*, 2: 37.

distinguish between the soul and the spirit. This could be proof of the difference between the soul and the spirit. However it needs more explanation.

At this point a question can be asked. Given the fact that God breathed from his divine spirit into man which caused the angels to prostrate before him, why is man so interested in this transitory world and why would he like to stay in this lower world for eternity as the Quran says: "If it had been Our Will, We should have elevated him with Our Signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog ..."⁸⁴

The answer could be that there is a material element in man which belongs to this material world. It cannot be his body since the body has no consciousness and understanding in itself. Tendency and willingness are followed by perception and perception is related to the soul which is bodily in its origination (according to Mulla Sadra).⁸⁵

Of course the soul has perception and consciousness and through the soul desires can be realized. Now the second question is: How can something which is made of matter and belongs to it go through a non-material process and have motion towards abstraction? For the answer to this question it seems realistic to say that this ascending journey takes place with the help and assistance of the spirit which God granted him and by which he gave him the capacity to grow and become like the spirit. Therefore the human soul can go through this journey and reach the level of divine spirit, which God breathed into the body, by following the spirit (inner prophet) and of course through adherence to the external guidance (prophets) or go through vain desires to be worse than animals. We will look at this in more detail in the next section.

6.2.13. Two supplements for the fourth evidence

A) When someone asked Tabātabāī about the spirit (*rūḥ*) he said:

⁸⁴ *Ibid*, 7: 176.

⁸⁵ Sadra, *Asfar*, vol. 8, p. 302.

As mentioned, the spirit is a creature which is greater than the angels. It has no relation to human spirit and using the word spirit for that reality and human spirit is a kind of equivocation (*ishtirāk-i lafzī*), rather than content participation (*ishtirāk-i ma'nawī*). Perhaps this is from the point of view that the rational human soul can attain a station of companion and of the same rank as the greater spirit via its ascending journey and in according with its worship and spiritual struggles.⁸⁶

We have repeated these words because they can confirm the fourth evidence. As Tabātabā'ī noted, humankind can attain a station of the companion and of the same rank as that greater spirit through his worship and spiritual struggles. In other words man can go above the spirit through divine adoration. However, it is worth mentioning that without guidance, either internal or external, this journey is impossible for the soul. Therefore it should be said that the confirmation mentioned in the Quran for the believer or for the believer's soul is due to the spirit breathed into the body. This means that the human spirit has an inner expressive call which helps and guides the believer whenever necessary and helps him to avoid precipices. However, it is not incompatible to say that this very spirit is itself confirmed by the greater divine spirit. It has some corroborants from the traditions which will be explained in the next section.

However, according to Tabātabā'ī the use of the word spirit for the human spirit is a kind of equivocation (*ishtirāk-i lafzī*) rather than content participation (*ishtirāk-i ma'nawī*) and is not compatible with his own idea which is that the human soul can attain a station to be collaborator and of the same rank as that greater spirit via its ascending journey and in accordance with its worship and spiritual struggles. This collaboration which he mentions could be proof that there is a similarity between the human spirit and the greater spirit which allows for this collaboration. At the beginning of this chapter we stated that there is homogeneity between all instances of the spirit.

⁸⁶ Ḥusainī-i Tehranī, *Mihr-i Tābān*, p. 161.

B) Tabātabāī believed that the soul and the spirit are one. Therefore he sometimes uses soul and sometimes spirit to refer to this existent but he does not provide any evidence for his claim. He says:

There is no doubt that in this tangible frame which we call human, exists a source of life to which consciousness and human will are attributed. Almighty God sometimes refers to this source as the spirit and sometimes as the soul when he talks about the creation of the human being. For example in these two verses: "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."⁸⁷ And "But He fashioned him in due proportion, and breathed into him of His spirit"⁸⁸.⁸⁹

He usually provides many evidences for his claims but for this he only mentions gives two examples which are both related to the spirit and an explanation of the soul has not been given in either of them. This is because breathing the soul has no meaning. Besides he always refers to the spirit as the source of life while he does not express any reasons for this claim.

As we mentioned earlier, we know from experience and through some Traditions that man has an animal life before having the spirit breathed into him. Basically animal life has a kind of consciousness with it, as it has been proved that animals have special perception, feelings and even emotions. Therefore we cannot delay human life until the presence of the spirit in the fourth month of life. Again no one says that animals have spirit though they do have life and all the features that we prove for humans such as perception, consciousness and emotions, and the most important of all is that they have resurrection too.⁹⁰ They will complain to God about those who have been cruel to them. Therefore this can be taken as confirmation of the fact that it is the soul which is subject to divine reward and punishment. This soul has the characteristics of animal souls, but as it has been united with a divine

⁸⁷ *Qur'an*, 15: 29.

⁸⁸ *Ibid*, 32: 9.

⁸⁹ Tabātabāī, *al-Mizān*, vol. 39, p. 378.

⁹⁰ "When the wild beasts are herded together ... (in human habitations)". (*Qur'an*, 81: 5)

spirit it has found the capacity for growing and ascendancy to pass the limitations of animals and reach a higher level than the angels.

6.2.14. The fifth evidence: The human spirit is an independent substance

Some commentators have also referred to the point that the human spirit is an independent substance according to Quranic verses and so it is different from the soul. For example the author of the commentary *Ahsan al-ḥadīth*, says about this verse: "It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep."⁹¹ Then he refers to this verse:

(For such He has written Faith in their hearts, and strengthened them with a spirit from Himself).⁹² From this verse it is clear that in pure believers exists a spirit which is independent, it is not like a state or an accidental quality as was quoted from the commentary of 'Ayyāshī, and God knows better.⁹³

The independence which this commentary mentions is the same as that on which we are insisting. Also in the explanation of the verse below he says:

And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation and what was Faith."⁹⁴ As in the previous verses it could be understood that the purpose of 'inspiration' is to inspire and send. This verse clearly shows that a spirit inspires the prophet. But is the meaning of the spirit a kind of exhilaration state which occurs in the prophets or is it an independent spirit which has been breathed from Almighty God? The appearance of the verses is that it is independent. Therefore the prophets have another spirit which is of a higher level than the normal human spirit, as it has been told in the traditions: "that spirit accompanies the prophets and Imams and would not leave them. It brings knowledge for them and saves them from mistakes." It has been told in the commentary of Burhan by Imām Bāqir (AS) and Imām Ṣādiq (AS): "it is indeed true that the spirit is one of his creatures. It has vision, strength and

⁹¹ *Qur'an*, 39: 42.

⁹² *Qur'an*, 58: 22.

⁹³ S.A.A. Qurashī, *Tafsīr-i 'Ahsan al-hadīth*, bonyādi bi'that Publications, (Tehran, 1377 SH), vol. 6, p. 140.

⁹⁴ *Qur'an*, 42: 52.

confirmation. God places it in the hearts of the apostles and believers". Therefore this spirit is not a state and accident; rather it is an independent substance.⁹⁵

This commentary understands the spirit as an independent issue which is different from the soul and alongside it. However, as it has come in some Traditions that God places it in the hearts of the prophets and the believers, it can be understood that this is the same spirit which is also referred to as the spirit of faith (*rūḥ-i 'imān*) in the Traditions and it is the fourth spirit which belongs to the prophets and the believers. This is different from the Holy Spirit (*rūḥ al-quḍus*) which belongs to the present prophet or Imam who lives in their own time.

Ahsan al-ḥadīth also in the explanation of this verse says:

It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect.⁹⁶ this verse clearly shows that while someone is dying or sleeping God takes his soul, it is necessary to know that the issue of "I breathed of my spirit unto him" is not stated in the creation of animals whilst they have spirit, it will be known that the independent spirit which human possesses, is other than the animal spirit. Again particularly in regard to the verse: "then we developed out of it another creature."⁹⁷ It will become clear that by breathing, the independent spirit comes as a new creation. By considering the verse "I breathed of my spirit unto him" it seems that the intended meaning of "breathed of my spirit" is to create and impart the spirit into the mother's abdomen.⁹⁸

It should be mentioned that the sentence which says 'whilst the animals have spirit' in fact should be 'whilst animals have soul' as explained in the third evidence.

⁹⁵ Qurashī, *Tafsīr-i 'ahsan al-ḥadīth*, vol. 6, p. 139.

⁹⁶ *Qur'an*, 39: 42.

⁹⁷ *Qur'an*, 23: 14.

⁹⁸ Qurashī, *Tafsīr-i 'ahsan al-ḥadīth*, vol. 6, p. 364.

This point can also be taken from the Traditions which will be explained later to support the claim that man possesses a spirit and a soul. Qurashī also explains the verse 'when I fashioned him and breathed unto him of my spirit' as follows:

Abū Baṣīr quoted from the Imam about this verse (when I fashioned him and breathed unto him of my spirit) that God created a creature and a spirit then dictated to the angel to breathe unto him (Adam), the spirit is not a thing to reduce something of God. It is from Almighty God's power.⁹⁹

In this tradition regarding "created a creature" Imām (AS) stated that at first there was a creation then the breathing took place. However, it is important to know that collecting some mud and making a statue of a humanoid is not called creation.

6.2.15. Conclusion

As a result it seems that lack of separation between the spirit and the soul in this section (similar to the last chapter) creates many difficulties. These difficulties can be seen in almost all of the commentaries on the Quran. For example it can be seen that some commentators expressed something which they then denied in the following pages of their commentaries¹⁰⁰ whereas of course by separation of the spirit and the soul nearly all of these problems can be removed. However, from the subjects which have been stated these conclusions can be made:

- 1- The Qur'an explains the spirit as something which has been breathed into the body. Some characteristics have been expressed for the spirit like belonging to the command world, immaterial, something which has been created by God's command and something with a kind of holiness. It is a living and independent substance which possesses perception, consciousness and unity with the human being. However it does not add life to the human being, since man had life before the spirit was breathed into him. It also has a guiding role in the human body. This role will be explained in more detail in the next section.

⁹⁹ Qurashī, *Tafsīr-i 'aḥsan al-ḥadīth*, vol. 6, p. 365.

¹⁰⁰ M. F. Kāshānī, *Monhaj al-Ṣādiqīn*, 'a'lamī publications, (Tehran, 1336 SH), vol. 8, PP. 102-104.

2- On the other hand it can be understood from the Quran that the creation of the human being begins as soon as the foetus starts to grow. It is a motion which begins from an inanimate issue towards a vegetative soul. Subsequently in the seventh week of pregnancy when the foetus' heart starts to beat and its circulatory system becomes independent of the mother the animal life of the soul begins too. This soul has some characteristics such as having movement, capability and faculty and the ability to reach the degree of the spirit by following the divine commands and not complying with its carnal desires. On the other hand man can follow its carnal desires which are part of its material nature and stay in its animal state. This desire for infinity, in either immaterial or material issues, exists because it has been united with a companion which is theocentric and infinity demanding (the spirit), therefore the soul wants infinity of everything and is never fully satisfied in its worldly or spiritual desires. For this respect it can become even lower than animals by following its carnal desires or become even higher than angels by following the spirit. Most of the subjects stated above can be confirmed by the Traditions which we will now go on to explain in more detail.

6.3. Considering the Traditions about the soul and the spirit

6.3.1. Introduction

There are many Traditions from the Prophet and his descendants about all aspects of the creation of the human being, so it would be useful to find and analyse their ideas on this matter. However, understanding the Traditions is very difficult and as far as we know there has not been a full investigation to collect, divide and analyse all the Traditions regarding the soul and the spirit.

The traditions from the Prophet and his descendants are very diverse and broad about the soul and the spirit and expressed in a very complicated manner. The factors of this complexity are great, perhaps due to their sophisticated contents as well as well as having different meanings for different audiences. Aside from these

two factors sometimes the audience was a non-believer, therefore the answer would have been different.

It would be more useful to divide the Traditions into groups to make it easier to consider and analyse their contents. As a result all of the traditions which were found were divided into three main groups as follows:

6.3.2. Traditions which clearly say that every human is made of three parts: body, soul and spirit.

This group is very varied although they all have one thing in common which is that they explicitly express that the human being is made of body, soul and spirit. Some of them specifically express the actions of the soul, the spirit and even the body.

1) The book *al-Ikhtiṣāṣ* with regard to the creation of man stated:

Al-'Alim (AS) said:¹⁰¹ God created two connected worlds, world of upper and lower, then combined the two worlds into the son of Adam, ... Adam testified that there is no god but God and created him with the soul and body and the spirit. The spirit that does not leave him unless he leaves this world and the soul that he can see dreams and stations (*maqāmāt*) by it and body which will be corroded and returns to soil after death.¹⁰²

The following points can be understood from this *ḥadīth*:

- 1- Imam (AS) explicitly expressed that the human possesses body, soul and spirit all together.
- 2- This *ḥadīth* refers to two worlds which God combined in man, so there is not one world which is called spirit at the higher level and soul at the lower level. The *ḥadīth* clarifies that there are three things which exist alongside each other, so discussion about the level is wrong.

¹⁰¹ This *ḥadīth* is most probably from Imam Ṣādiq (AS).

¹⁰² Mufid M. B. M., *al-Ikhtiṣāṣ*, kongiriy i-jahānīy i-shaykh i-mufid Publication, (1413 AH, Qom), p. 143.

- 3- This *ḥadīth* says that the soul will be separated from the body when man is sleeping. However, this topic needs more investigation.
- 2) The book *Bihār al-anwār* narrates a *ḥadīth* from *al-Durr al-manthūr* which says this about the creation of Adam's children:

God created Adam as he wills and as he wishes, He was also, blessed be Allah, the Best of Creators. He created his flesh and blood, his bones, hair and his body from soil and water; this is the beginning of the creation of Adam. Then He put the soul into his body. Then by the soul man can stand and sit, listen and see, learn and know what animals can know and beware of dangers. Then God put the spirit into the body. By the spirit Adam knows right from wrong and guidance from error and he camouflages and learns and manages all of his affairs."¹⁰³

In this *ḥadīth* the creation of flesh, blood and the like are all attributed to the body and standing, sitting, listening and the like are attributed to the soul as they are all similarly attributed in animals, but the moral recognitions like knowing right from wrong and the like are attributed to the spirit. This is evidence for the subject which was mentioned in the first section of this chapter that the proportionment in the verse "when I fashioned him and breathed unto him of my spirit prostrate for him" must be attributed to the soul. This is because, as previously stated, before breathing the spirit (fourth month of pregnancy) the human being is alive, so activities relating to life must be attributed to the soul and the breathing of the spirit does not something such as life to the human body. However the *ḥadīth* separates the actions of the body, soul and spirit from each other and this could be a confirmation of the subjects mentioned previously.

- 3) In *Al-Mawā'iz al-'adadīyyah* there is a report concerning advice from Luqmān,¹⁰⁴ to his son as follows:

My son, people are made of three parts, one-third for God and one-third for himself and one-third for the worms, the spirit is for God, and his knowledge [remains] for himself [or for his action] and his body is for the worms.¹⁰⁵

¹⁰³ M.T. Majlisī, *Bihār al-anwār*, al-wafā Publications, (1404 AH, Bayroot) 110 volume, vol. 58, p. 107.

¹⁰⁴ *Qur'an* has mentioned this person as a wise man.

This *ḥadīth* states that the human being is tripartite in his existence, each part of which will return to its origin: the spirit returns to God, the soul to its knowledge or its action (what he did in this world) and finally the body to the worms and the soil.

4) The next *ḥadīth* is from *'Ilal* in which Imām Ṣādiq (AS) says that the human being has some spirits as well as his body and God will separate them from his body after death.

Imām Ṣādiq (AS) said: ... and that God will make separation between spirits and body, so the spirit and the light will be returned to the first power and leave the body as it is from the material world ... and all of them return to their first substance ... ¹⁰⁶

This *ḥadīth* mentions some useful points which can be referred to as follows:

- 1- The Imām (AS) says that when death occurs the spirits and body will be separated from each other. The word spirits refers to more than one spirit but the body is mentioned in the singular, so we have more than one spirit which will become detached from the body.
- 2- The Imām (AS) says spirit and light return to the first power and leave the body. Interpreting spirit and light is a subject the meaning of which should be extracted from other Traditions.

5) *Majma' ul-bayān* narrated from Imam Kāzīm (AS) that he said:

No one slept unless his soul (*nafs*) ascended to the heavens and the spirit was left in his body to become a connection between the two, like the sunbeam. If God has allowed the life to be captured the spirit will follow the soul (spirit will go to heavens too and man will die) and if permission is given to the soul to return then the soul returns to the spirit And this is his glory saying: "It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life) , but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those

¹⁰⁵ *al-Mawā'iz al-'adadīyya*, p. 186.

¹⁰⁶ Majlisī, *Biḥār al-anwār*, vol. 58, pp. 293-296.

who reflect."¹⁰⁷Therefore what he saw in the kingdom of heaven can have interpretation, whereas what he saw between the heaven and the earth has no interpretation, as it is what the devil has sent to his imagination.¹⁰⁸

The points which can be understood from this *ḥadīth* are:

- 1- It clearly refers to the soul and the spirit.
- 2- It can be concluded from this sentence which says (the spirit will return to the soul) that the spirit and the soul will be left together after death. Therefore the assertion that the soul is the same as vapour spirit which will be nothing after death is wrong.

6) There is another *ḥadīth* from Imam Kāzīm (AS) which corroborates the previous one:

If someone slept the animal spirit (*rūḥ-i ḥaywānī*) will be remaining in his body and what comes out of it is the spirit of intellect (*rūḥ-i 'aql*). Abd al-Ghaffār-i 'Aslamī asks that Almighty God said: "It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep" then wouldn't all spirits go towards God when man is sleeping? Imam said: the spirit of intellect (*rūḥ-i 'aql*) is the only one which leaves, rather the spirit of life (*rūḥ-i ḥayāt*) is left in the body and will be remaining in it until man's death."¹⁰⁹

It can be understood from this *ḥadīth* that both the soul and the spirit will come out of the body and will be left after death because the Imam used the word 'exit' (*khurūj*). God takes the spirits of intellect and the others will come out by death. This *ḥadīth* taken with the other *ḥadīths* which consider man as a thing that consists of several spirits help us to understand.

¹⁰⁷ *Qur'an*, 39: 42.

¹⁰⁸ F. Tabarsī, *Majma' al-bayān*, Nāṣir khusru publications, (1379 SH, Tehran), p. 781. This hadith can also be found in this source: Al-hawayzī, *Nour al-thaqalain*, vol. 4, p. 487, hadith 56.

¹⁰⁹ Majlisī, *Biḥār al-anwār*, vol. 61, p. 43.

7) Al-Khairī stated a tradition to interpret the verse “On the Day every soul will come up pleading for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with¹¹⁰:

The soul and the spirit attend in front of God and quarrel with each other. The soul says I was like a shirt and until the time that you were with me I never approached any sins. The spirit says, I was created many years before you and before I came inside you I did not know what sin was. Then God says an example for them about a blind man, a disabled man (*shal*) and a worm on the wall. God told the blind man and the disabled man to pick off the grapes of grapevine. The blind man said I am not able to see and the disabled man said I am not able to walk. Then God ordains the disabled man to ride the blind man [like the worm that is blind but can move] and to pick off the grapes. Then God says to the soul and the spirit that this is your example. As the grapes were picked off by both, the sin was also done by both of you.¹¹¹

From this *ḥadīth* some points can be taken:

- 1- It explicitly states that both the soul and the spirit exist in the human being.
- 2- The soul and the spirit will be left after death.
- 3- Both the soul and the spirit will be questioned.
- 4- The spirit has been created before the soul, but there is no reference to the time of the soul’s creation.
- 5- The existence of the spirit before the soul has been enough to see the world of pre-existence and to make the ‘covenant of *Alast’* (*‘ālam al-dhar*) as man consists of spirit and soul.

8) *Nahj al-balāgha* expresses a moral story about man’s creation. In this story Imam Ali (AS) states that the soul and the spirit both share the creation of man and he states how they came to each other. He speaks about a sample

¹¹⁰ *Qur’an*, 16: 111.

¹¹¹ Majlisī, *Biḥār al-anwār*, vol. 58, p. 103.

of human being and explains what happened during his lifetime until he died and for briefness we will give the conclusion of this story.

... that very suckling child becomes vicious and like a bloodthirsty animal. But it will not take long until incapacity and disability of the beginning of his life will be back again. It means the cradle of the day of his birth changes to a dark and tight grave. Over there under the tombstone, alone and alien, he puts his head on the soil of fear and remembers what he did in the world. He then can see his bad actions like killing, stealing and oppression, but worse than all was his dear accompanying traveller which was from the immaterial world who says I wish that I had never been with you. This is the voice which wise and righteous people can hear during their lifetime and this is the voice of conscience ...¹¹²

The *ḥadīth* from al-Khairī which was mentioned above confirms that in *Nahj ul-balāgha*.

9) The commentary of *al-Mizān* narrates a Tradition from Imam Baqir (AS):

Someone asked Imam Baqir (AS), what is the meaning of this statement from the Prophet that "if a man commits adultery the spirit of faith will leave and become separated from him"? Imam said: this is the interpretation of this verse (and strengthened them with a spirit from himself)¹¹³ this is the divine spirit which will be separated from the adulterous man.¹¹⁴

As we will explain later the 'spirit of faith' is an independent existence and is not the same as 'faith' which is an adjective relating to the soul.

10) Another Tradition from Imam Ṣādiq (AS) is narrated in *al-Mizān* :

Almighty God confirms the believer by a spirit which will be with him continuously when he does any good action and leaves him if he practises any bad action or offence. Therefore divine spirit will come to flutter from a happiness which arises from the believer's good work and goes into the ground by any offence ... then

¹¹² *Nahj al-balāgha*, translated by Jawād-i fāḍil, pp. 133-137.

¹¹³ *Qur'an*, 58: 22.

¹¹⁴ Tabātabāī, *al-Mizān*, vol. 38, p. 51.

Imam (AS) said: we (Imams) confirm and help the spirit by obeying God and doing his commands.¹¹⁵

In short we can understand from these two *ḥadīths* that the spirit mentioned above is inside the human being as a part of him and also it is other than the animal spirit (we will explain this distinction later). Disbelievers and some other people do not benefit from the spirit because of their transgressions and sins. It is divine punishment that their spirit gives them no benefit since the spirit is an independent, immaterial and divine existent which is not unresponsive with regard to man's actions. If man commits a bad action the spirit sometimes blames him¹¹⁶ and if it cannot inhibit him then as the *ḥadīth* said it will leave him, but it cannot be completely separated from him because the spirit is a part of man as it was breathed unto him.

11) A *ḥadīth* in *Biḥār al-anwār* which explains the way of action of each part in addition to saying human is a tripartite existent:

This *ḥadīth* was narrated by 'Ila:

This is an explanation about the creation of Adam (AS). Almighty God said: I began to create Adam; I created his body as a mixture of four things and then I put his inheritance in his sons to be developed in their bodies and grow upon that until the day of resurrection. I made his body when I created him of wet and dry and hot and cold and so I created him from soil and water. Then I put a soul and a spirit into him ..., his soul's characteristics are such as his intensity, his contempt, his desire, his libidinous pleasure, his laughter, his ignorance ..., characteristics of the spirit are, his tolerant, his dignity and modesty, his chastity and prudence, his generosity and sincerity and ..., and if holder of the intellect fears to be overcome by the soul's ethics, then he will induce the soul to accept the spirit's ethics and to keep it ... The holder of intellect would change intensity to tolerance, contempt to dignity, desire to modesty and so on. It is the fact that by the soul man can hear and see, eat and drink, stand and sit, cry and laugh, rather by the spirit man can

¹¹⁵ Tabātabā'ī, *al-Mizān*, vol. 38, p. 52.

¹¹⁶ See Chapter Five, the issue of inner conflict.

recognize right path from the wrong, guidance from aberration and correct form error. And also by the spirit man can learn and teach, order and reason, feel ashamed and prevent, understand and process."¹¹⁷

The following points can be understood from this *ḥadīth*:

- 1- This *ḥadīth* - like the previous ones – also states the distinction of body the soul and the spirit and that the human is a tripartite being.
- 2- It relates the excellent characteristics of the spirit and the features that arise from the materiality of human to the soul.
- 3- It believes that the functions of a living thing such as hearing, sight, etc pertain to the soul and the functions concerning humanity and spirituality pertain to the spirit.
- 4- The most important of all is that the *ḥadīth* says that a wise human can change the soul's behaviour which has material and animal colour to the excellent characteristics that are related to the spirit.
- 5- All the actions that take place to change the bad features to good ones and vice versa are done inside the human. So the *ḥadīth* introduces the human being as a perfect world who can perform all of its material and spiritual actions inside himself.

6.3.3. The Traditions which hold that man has several spirits

These Traditions explain that the prophets and Imams (P.B.W.T) have five spirits, believers, and in some traditions believers and the prophets, have four spirits and finally disbelievers and animals have three spirits. At the end of this section we will draw a conclusion as well as stating the Traditions and the necessary explanations. These Traditions are as follows:

- 1) There is a *ḥadīth* from Imam Ṣādiq (AS) in the book of *Baṣā'ir al-darajāt* as follows:

¹¹⁷ Majlisī, *Biḥār al-anwār*, vol. 58, pp. 286-288.

There are five spirits in the prophets and his guardians consisting of the holy spirit (*rūḥ al-quḍus*), the spirit of faith (*rūḥ al-ʾīmān*), the spirit of body (*rūḥ al-badan*), the spirit of power (*rūḥ al-qowwa*) and the spirit of lust (*rūḥ al-shahwa*). There are three spirits in disbelievers including the spirit of body, the spirit of power and the spirit of lust. Then Imam said: the spirit of faith always accompanies the body as long as it has not committed any big sins. However if he commits a big sin then this spirit will leave him but he will never do a big sin if he is accompanied by the holy spirit.¹¹⁸

The point contained in this *ḥadīth* is that Imam (AS) relates three spirits to disbelievers and animals, and this is a reason for the suggestion that a disbeliever does not have the spirit of faith (as stated previously, he has this spirit but is not able to use it). This also confirms two other subjects:

- 1- In the first section of this chapter we stated that the previous humans were like animals, although they had human features such as the ability to talk etc. This is because, as has been suggested previously in this chapter, the animals have similar feelings and emotions to humans but at a lower level, if not at the same level. However the distinction between humans and animals was the presence of the spirit of faith on which we were insisting and which this *ḥadīth* also explicitly states.
 - 2- The second point which was stated earlier on and should also be mentioned here that the spirit of faith is the same as the spirit which is breathed into the human being and which the disbeliever, because of his heresy, is unable to use, although he has this spirit. This does not mean that the disbeliever lacks this spirit from the beginning of his life. This *ḥadīth* confirms what we said about disbelievers, that they have no spirit of faith and they are like animals and sometimes maybe even worse than animals.¹¹⁹
- 2) Someone asked Imam Bāqir (AS) about the knowledge of wise scholars (*ʿālim*) and he said:

¹¹⁸ M.H.F. Şaffār, *Başāʾir al-Darajāt*, library of Marʾashī al-Najafī publications, (1404 AH, Qom), H. 3, p. 447.

¹¹⁹ They are like animals and even worse.

There are five spirits in the prophets and guardians consisting of the Holy Spirit, the spirit of faith, the spirit of life, the spirit of power, the spirit of lust and by the Holy Spirit we can know about the heavens and the earth. Then Imam said the spirits are all affected by events, other than the Holy Spirit which is not affected.¹²⁰

- 3) The book *Başā'ir al-darajāt* records a *ḥadīth* from Imam Ali (AS) in which Imam explains all spirits and their functions. We will translate some parts of the *ḥadīth* that are required:

Someone came to Imam Ali (AS) and said that a group of people claim that a person does not commit adultery or does not steal or drink or take usury or kill others while he believes in God. It is very hard for me and wounds my heart when they even claim a person who prays toward the *Qibla*, accepts my invitation, I marry her or she marries me, inherits from me or I inherit from him and so on, will be out of believing by doing a small sin.

Imam Ali said your friend is right, I heard the Messenger of Allah when he said Allah created the creatures on three levels and located them in three homes and this what Almighty God in his book said: the Companions of the Right Hand and the Companions of the Left Hand, And those Foremost (in Faith) will be Foremost (in the Hereafter) These will be those Nearest to Allah. Those foremost (in faith) are prophets, including messengers and non-messengers, whom God has given five spirits, the holy spirit (*rūḥ al-quḍus*), the spirit of faith (*rūḥ al-'imān*), the spirit of body (*rūḥ al-badan*), the spirit of power (*rūḥ al-qowwa*) and the spirit of lust (*rūḥ al-shahwa*). It is due to the Holy Spirit that God has sent them as prophets including messengers and non-messengers. And due to the spirit of faith (believers) worship God and do not associate anything with him. And due to the spirit of power they battle with their enemy and achieve their livelihood. And by the spirit of lust they can enjoy food and marry young women and by the spirit of body they can move and walk. Then he said: "Those messengers We endowed with gifts, some above others: Allah spoke to one of them; others He raised to degrees (of honour); to Jesus (AS)

¹²⁰ Şaffār, *Başā'ir al-Darajāt*, P. 447.

the son of Mary We gave clear (Signs), and strengthened him with the Holy Spirit (*rūḥ al-quḍus*).¹²¹

Imam (AS) continues saying:

As regards the Companions of the Right Hand, they are true believers whom God has given four spirits, the spirit of faith (*rūḥ al-ʾīmān*), the spirit of power (*rūḥ al-qawwa*), the spirit of lust (*rūḥ al-shahwa*) and the spirit of body (*rūḥ al-badan*). These spirits are constantly becoming more complete and they will then find some conditions. The first condition will be the same as God said: "and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much)".¹²² They will lack all four spirits, but not to be out of religion since God is the doer of that (this lack of the spirits) ..., and also lack the spirit of power ..., and lack the spirit of lust ..., finally only the spirit of body will remain for him by which he can move and walk and at the end that will be taken by the Angel of death. These are all good conditions because God is the doer of them all.

Sometimes when he is strong and young he feels that he tends to do sin and the spirit of power encourages him and the spirit of lust shows the sin as a good thing to him and the spirit of body supports him until he commits the sin. After committing the sin his faith will be defective. His defective faith will not return unless he repents ...

the Companions of the Left Hand are a group of Jews and Christians as God said: The People of the Book know this as they know their own sons in their home; but some of them conceal the truth which they themselves know. The Truth is from thy Lord and the prophet is truly sent to them from God; so be not at all in doubt. However when they denied what they knew, God blamed them and took the spirit of faith out of them and left them only three spirits i.e. the spirit of power, the spirit of lust and the spirit of body then added them to animal and said: "They are only like

¹²¹ *Qur'an*, 2: 253.

¹²² *Ibid*, 16: 70.

cattle; nay, they are farther astray from the way"¹²³ since the animal carries things by the spirit of power, eats by the spirit of lust and moves by the spirit of body.¹²⁴

The following points can be obtained from this *ḥadīth*:

- 1- With due consideration to the last section in which Imam said: (when they denied what they knew, God blamed them and took the spirit of faith out of them and left them with three spirits only) as a result it can be understood that they had the spirit of faith too but they lost it through their denial.
- 2- Prior to that the *ḥadīth* said that when they committed the sin their faith became defective but the *ḥadīth* did not say their spirit of faith became defective. This is because faith is related to the person himself and is a level of perfection for the believer. In other words their commitment of the sin caused defection of their faith, rather their concealing the truth which they acknowledged, and caused them to lose their spirit of faith and to fall to the level of animal or even lower.
- 3- About old people it says that their spirit of faith (*rūḥ al-'imān*) becomes defective;, in other words because they are old they cannot use their spirit of faith well, although their faith (*'imān*) might be completely stable.¹²⁵
- 4) A *ḥadīth* has been cited in *Biḥār al-'anwār* as follows:

Iman Ṣadiq (AS) said: the human body is based on four things, the spirit (*rūḥ*), the intellect (*'aql*), blood (*dam*) and the soul (*nafs*). If the spirit leaves

¹²³ *Ibid*, 25: 44.

¹²⁴ Majlisī, *Biḥār al-'anwār*, vol. 58, pp. 292. In this content there are some other long traditions, see: Ṣaffār, *Baṣā'ir al-Darajāt* , pp. 447-448.

¹²⁵ In this regard there are many traditions with the same meanings, see: Ṣaffār, *Baṣā'ir al-Darajāt* , pp. 447-450.

the body intellect will follow it. If the spirit observes something the intellect will memorise that for the spirit and the soul and the blood will be left.¹²⁶

These points can be taken from this *ḥadīth*:

- 1- This *ḥadīth* attributes the intellect to the spirit and introduces it as an employee of the spirit. This subject needs to be discussed further and it could answer many questions and in particular it could make the station of the intellect clearer.
- 2- Furthermore this *ḥadīth* indicates that the spirit and its characteristics are different from the soul. However the meaning of the soul here is not clear.
- 5) In *Baṣā'ir al-darajāt* there is a *ḥadīth* from Imam Bāqir (AS) as follows:

Imam Bāqir (AS) said that God created the prophets and Imams with five spirits, the spirit of power, the spirit of faith, the spirit of life, the spirit of lust and the Holy Spirit. The Holy Spirit is from God, it does not play or change, but the other spirits may be accidentally changed. And it is through the Holy Spirit that the prophets and Imams can understand what happens in the heavens and the earth.¹²⁷

- 6) The other *ḥadīth* is from Imam Ṣādiq (AS) and confirms the contents of the above tradition and it also explains a new point:

Mufaḍḍal says I asked Imam how is it possible that while Prophet is in his home and has even covered himself; he can tell what is happening around the world at the present time. Imam (AS) said: God granted the Prophet five spirits, the spirit of life which he can move with, the spirit of power to revolt and crusade, the spirit of lust to eat, drink and to marry lawful women, the spirit of faith to promote good and to observe justice and the Holy Spirit to carry out the prophecy and when the Prophet dies the Holy Spirit moves to the next Imam. The Holy Spirit does not sleep, play, or

¹²⁶ Majlisī, *Biḥār al-anwār*, vol. 58, p. 292.

¹²⁷ Ṣaffār, *Baṣā'ir al-Darajāt*, p. 454.

neglect nor makes any mistakes. The Holy Spirit is stable and can see what is in the West and the East of the world and in the sea and the land."¹²⁸

It is worth pointing out that the *ḥadīth* says that when the Prophet dies the Holy Spirit will be in the presence of the next Imam and this can be a clear reason why the Holy Spirit is an independent substance, not a personal level which the Prophet can achieve. Understanding this point could resolve many problems regarding the soul and the spirit.

6.3.4. The traditions which hold that man has an inner guidance

The contents of these groups of traditions which will be considered in this section state that the human being possesses a special power which can guide him in some cases when he needs guidance, in addition to his faculties like life, power and perception. In other words as God gave animals a special faculty called instinct by which they can manage their life fully, so animals have something more than humans in this respect. In the same way God granted humans a special steering power, which has a different function to animal instinct and as the station of human is higher than animal, the kind of guidance of this steering power is even higher than animal instinct. These traditions can be divided to three groups as follows:

6.3.5. The traditions which state that the human being has an inward guidance

As before we will first express the *ḥadīth* and then consider its contents.

Kulaynī in the book *al-Kāfī* narrated a *ḥadīth* from Imam Kāẓim (AS) as follows:

Imam Kāẓim (AS) said: Verily Allah has two authoritative proofs over people: a manifest proof and an inward proof. The manifest proof is represented by the

¹²⁸ *Ibid*, p. 454. Also the Prophet can know these happening by the Holy Spirit as can be seen in other Traditions. For other Traditions relating to this, see: Ṣaffār, *Baṣā'ir al-Darajāt*, p. 446.

prophets and messengers and Imams, and the inward proof is represented by the intellect.¹²⁹

The following points can be understood from this *ḥadīth*:

- a. Inward proof and manifest proof have been mentioned together to indicate that the station of the inward proof is like the manifest proof, which is guidance. It is clear that a prophet should be totally innocent; therefore this *ḥadīth* shows that there is something in humans which cannot possess some features such as aberration and error, otherwise it would be pointless to call it proof. However, since it is held that only the prophets and imams are totally innocent, unlike other people, this proof should be independent of humans and their errors. This is an important point and ignoring it could cause many mistakes.
- b. The *ḥadīth* refers to the word 'people' to indicate that this proof does not only belong to a certain group of people such as believers rather it belongs to all people and has been given to all human beings.
- c. In the first section of this chapter Tabātabā'ī used the verse "God confirmed them by a spirit from him" to conclude that a believer has two spirits, one the human being spirit and the other a spirit which belongs to a believer and which a disbeliever does not possess. However, we said that this spirit is also present in a disbeliever but he is unable to use it because of his unbelief and it is not functional for the disbeliever. This *ḥadīth* also confirms these statements.

6.3.6. Traditions which explain the intellect and its functions

¹²⁹ Kolaynī, *uṣūl i-Kāfī*, translated in Persian by S.J. Muṣṭafawī, Daftar i-Nashr i-Farhang i-ahl u-bayt, Tehran, Four volume, *Kitab al-'aql wal-jahl*, p. 19. This *ḥadīth* can be seen in these sources, see: SH. Ḥurr-i 'āmilī, *Wasā'ī al-shi'a*, Mu'asisa-i 'Āl al-Bayt Publications, (1409 AH, Qom), vol. 15, p. 206; Majlisī, *Biḥār al-anwār*, vol. 1, p. 137; vol. 75, p. 299; H.A. Baḥr-rānī, *Tuḥaf al-'uqūl*, Jami'a-i Mudarisin i-Qom publication, (1404 AH, Qom), p. 383; W. Abīfirās, *Majmū'a-i warrām*, two volumes, vol. 2, p. 34.

This group of Traditions claims that intellect is a divine power which is innocent of error and its inspirations are true. The Traditions about the intellect are so many that their collection would require a separate book, so we will only express some of them as a sample.¹³⁰

- 1) The Prophet (SAWA) said: "the very basis of man is his intellect (*'aql*), and the man devoid of intellect has no religion."¹³¹
- 2) The Prophet (SAWA) said: "Verily the intellect is a lasso used to restrain ignorance, and the carnal soul is like the vilest of beasts which if left unrestrained will go wild."¹³²
- 3) The Prophet (SAWA) said: "the intellect is a light that Allah has created for mankind and which he has ordained to illuminate the heart, in order that with it he may know the difference between the visually manifest things and the unseen things."¹³³

There are many Traditions about intellect from Imam Ali (AS) all of which refer to a kind of infallibility along with guidance for the owner of the intellect. We refer to some of these Traditions.

- 4) The first sermon in *Nahj al-balāghah* is about the purpose of sending prophets (P.B.W.T):

¹³⁰ The fact that the intellect and thinking are two sources of discovering realities in man needs a lot of investigation and discussion. The separation of the intellect and thinking can be supported from many aspects such as the verses and Traditions. This subject requires independent research. The belief is that ignoring this fact has caused many problems in different aspects such as philosophy, psychology and etc.

¹³¹ F. Niyshābūrī, *Ruḍat al-wā'izīn*, Raḍī publications, Qom, p, 9. Also see: M. Muhammadī-i Rayshahri, *The scale of wisdom (A Compendium of Shi'a Hadith)*, Translated by N Virjee, A Kadhim, M Dasht Bozorgi, Z Alsalami, A Virjee, Edited by N Virjee, ICAS Press, 2009, London, p. 760, h. 4358.

¹³² Majlisī, *Biḥār al-anwār*, vol. 74, p. 197. See also: Muhammadī-i Rayshahri, *The scale of wisdom*, p. 763, h. 4384.

¹³³ *Kanz al-Fawā'id*, vol. 2, p. 182. See also: Muhammadī-i Rayshahri, *The scale of wisdom*, p. 764, h. 4385.

Then Allah sent His messengers and His prophets towards them one after another to get them to fulfil the promise of their temperament, to recall to them His bounties, to exhort them by preaching, to unveil before them the hidden virtues of wisdom and show them the signs of His Omnipotence ...¹³⁴

By saying "to unveil for them the buried intellects" the Imam wants to point to an issue inside man which has become buried because of blasphemy, ignorance and aberration. The prophets have come to bring out this valuable treasure (intellect) which is an inner guidance for humans toward their bliss (*sa'ādat*).

5) Imam Alī (AS) said: "the intellect is immune from wrong and commands good doing."¹³⁵

6) Imam Ali (AS) said: "The intellect is the messenger of the truth."¹³⁶

In this *ḥadīth* the Imam says that the intellect is a divine messenger. This *ḥadīth* is compatible with the other *ḥadīth* which said God has two proofs over humans and also with the *ḥadīth* from *Nahj al-balāghah* which said that the purpose of sending prophets was to actualise and unveil their buried intellects. There are many Traditions about the intellect in books of Islamic Tradition which require analysis and investigation. We will now mention some more of these Traditions each of which contains a special fact about the intellect.

7) Imam Ali (AS) said: "Whims and carnal desires cause the intellect to disappear."¹³⁷

8) Imam al-Bāqir (AS) said: "there is no affliction worse than a lack of intellect."¹³⁸

¹³⁴ *Nahj al-Balāghah*, translated by M. Dashti, the first khotbah, p. 24.

¹³⁵ Majlisī, *Biḥār al-anwār*, vol. 75, p. 349. See also: Muhammadī-i Rayshahri, *The scale of wisdom*, p. 760, h. 4364.

¹³⁶ A.W.M. Tamīmī 'Āmudī, *ghurar al-ḥikam wa durar al-kilam*, daftar i-Tablīghat i-Islamī, (1366 SH, Qom), p. 50.

¹³⁷ Tamīmī 'Āmudī, *ghurar al-ḥikam wa durar al-kilam*, H. 726. See also: Muhammadī-i Rayshahri, *The scale of wisdom*, p. 767, H. 4416.

9) Imam Ṣādiq (AS) said:

Verily Allah, exalted be his praise, created the intellect, and it is the very first thing he created amongst all the spiritual beings from the right hand side of his Throne out of his light.¹³⁹

What can be understood overall from the stated traditions about the intellect is that the intellect is a divine creation which is free from error and has been placed in the human being. It can be confidently said that all the Islamic texts believe in such features as infallibility and purity of the intellect. However, although thinking (*tafakkur*) is known to be very valuable and according to Islamic traditions one hour of good thinking is equal to seventy years of worship, such infallibility and purity has not been stated about it.

6.3.7. Traditions concerning sincerity in action

This group of Traditions states that if man spends forty days only for God (meaning he tries to purify his inner being), wisdom (a reality in which no error can enter) will run from his heart onto his tongue. What is understood from these traditions is that they prove what was said before about the existence of an inner power in humans which, in case of the removal of its barriers, will become actual and a source of good effects on human being.

1) The Prophet (SAWA) said: "No sooner does a servant spend his morning in a state of sincere devotion for forty days than the springs of wisdom will flow from his heart onto his tongue."¹⁴⁰

¹³⁸ H. A. Baḥrānī, *Tuḥaf al-'uqūl*, p. 286. See also: Muḥammādī-i Rayshahri, *The scale of wisdom*, p. 761, H. 4922.

¹³⁹ Majlisī, *Biḥār al-anwār*, vol. 75, p. 197. See also: Muḥammādī-i Rayshahri, *The scale of wisdom*, p. 761, H. 4368.

¹⁴⁰ Majlisī, *Biḥār al-anwār*, vol. 67, p. 242. In this meaning there are other traditions, see: Muḥammādī-i Rayshahri, *The scale of wisdom*, p. 336, H. 2131; Shaykh-i Ṣadūq, *'uyūn i-'akhbār al-riḍā*, 2 volume, Jahān Publications, 1378 AH.

The important point here is that this *ḥadīth* is not saying that if someone spends forty days for the sake of God, wisdom will be created in him; rather the Tradition is saying that there is a source of wisdom in humans which will spring onto the tongue if its barriers are removed.¹⁴¹

- 2) In al-Kāfī there is a Tradition stated from Abān ibn al-Taghlab who heard it from Imam Ṣādiq (AS). The Tradition is:

There is no believer unless there are two ears in his inward heart. The devil talks to him via one and tempts him and via the other the angel from God talks to him. God confirms the believer by the angel. This is what Qur'an says: "and strengthened them with a spirit from Himself"¹⁴²

This is what Tabātabā'ī says about this *ḥadīth*:

The purpose of this *ḥadīth* is not to say that the spirit means the angel, but that the angel always accompanies the spirit and works alongside it. It is as the Qur'an says that God sends the angel along with the spirit: "He doth send down His angels by the spirit of His Command, to such of His servants as He pleaseth."¹⁴³

- 3) There is a *ḥadīth* in *Biḥār Al-anwār* which confirms the contents of the above Tradition:

Every servant (all people) has four eyes; he can be aware of his religious and worldly affairs by two of the eyes and by the other two can see his hereafter affair. Therefore if God wants welfare for someone, opens his two eyes which are located in his heart then he can become aware of unseen world and his hereafter affair, but if God does not want this, leaves his heart and what it contains.¹⁴⁴

The following points can be understood from this *ḥadīth*:

¹⁴¹ In this meaning there are many Traditions, see: Majlisī, *Biḥār al-anwār*, vol. 53. pp. 325, 326; vol. 67, p. 240; Kolaynī, *Uṣūl-i Kāfī*, vol. 2, p. 16; Ibn 'Abilhadīd-i Mu'tazilī, *Sharh-i Nahj al-balāghih*, Mar'ashī-i Najafī Publications, (1404 AH, Qom), 20 volume, vol. 11, explaining the state of gnostics, p. 213.

¹⁴² Kolaynī, *Uṣūl-i Kāfī*, vol. 3, pp. 318, 319.

¹⁴³ Tabātabā'ī, *Al-Mizān*, vol. 38, p. 51.

¹⁴⁴ Majlisī, *Biḥār al-anwār*, vol. 58, p.

1. It has been clearly stated that there are some powers in man which help him to understand the true way from the wrong way in this world and also in the invisible world and in the hereafter if God wills.
2. The eyes that show the invisible world and hereafter exist in all humans, but God does not open them in some humans. The sentence "leaves his heart and what it contains" indicate this, and this tradition is a confirmation of when we said previously that this divine inner power exists in all humans, including the believer and the disbeliever. This power is functional in believers but non-functional in disbelievers.
3. The other point is that this *ḥadīth* introduces the heart as the container of both kinds of eyes.¹⁴⁵

6.3.8. The conclusion of these three groups of traditions

As a summary we should say that the conclusion of all the cited traditions is the existence of an inward issue which possesses some features like purity and infallibility. This is what this research aims to prove, i.e. the existence of such an existent in human being which seems an acceptable conclusion from the view of the Traditions.

6.4. Whether the different kinds of spirit mentioned previously are separate substances or not

It seems that this subject needs further investigation. It could help us to understand the human being better so we will try to explain all the spirits mentioned in the Traditions.

¹⁴⁵ For more details, see: Majlisī, *Biḥār al-anwār* the section of *Makārim al-akhlāq*.

6.4.1. The Holy Spirit (*rūḥ al-qudus*)

It can be clearly understood from the Traditions that the Holy Spirit is an independent existence which God puts into prophets to help them in the duty of prophecy. This spirit is separate from the prophets' souls. Some Traditions mentioned above confirm this, like the *ḥadīth* which said: the Holy Spirit carries out the prophecy and when one prophet dies the Holy Spirit moves to the next one.¹⁴⁶ Because of the importance of the idea that there are independent spirits in humans, we will try to investigate some other Traditions to see what results can be achieved.

- 1) There are various Traditions in the book *Baṣā'ir al-Darajāt* (Chapters Fourteen to Twenty) about the spirit and the Holy Spirit and we will translate some of them:

Imam Ṣādiq (AS) was asked if, when the Prophet (P.B.W.H) sent Imam Ali (AS) among the people of Yemen for judgment, Imam Ali himself said: I dealt with all cases as God and the Prophet would judge. Imam Ṣādiq said that was so. The enquirer asked again how that could be possible when the whole of Qur'an had not yet been revealed and the Prophet was not accompanying him. The Imam said: he had met the Holy Spirit (*rūḥ al-qudus*).¹⁴⁷

- 2) According to Shi'ite traditions, all Imams used the Holy Spirit to judge when they did not know how to judge. The *ḥadīth* below can show this point:

The narrator said, I asked Imam Ṣādiq (AS) how do you judge? Imam said: according to God's judgment, David's judgment and Prophet Mohammad's judgement. If the verdict of the case we saw was not in Ali's book, then we met the Holy Spirit and God inspired us with the verdict.¹⁴⁸

¹⁴⁶ Ṣaffār, *Baṣā'ir al-Darajāt*, p. 454.

¹⁴⁷ Ṣaffār, *Baṣā'ir al-Darajāt*, p. 452.

¹⁴⁸ *Ibid*, p. 452.

The point here is that the *ḥadīth* says that after they met the Holy Spirit God inspired them i.e. God inspired them with the verdict through the Holy Spirit. There are other similar *ḥadīths*.¹⁴⁹

From all of the above the following conclusions can be reached:

- 1- The Holy Spirit that is one of the five spirits which prophets and Imams possess is an independent substance. It has a divine knowledge that can guide prophets and their descendants.
- 2- The Holy Spirit did not accompany prophets and Imams when they were born, rather it joined them afterwards. The time of joining is not clearly known. It may be when they are given the responsibility of prophethood or imamate or maybe before that. This needs further investigation.
- 3) However the following *ḥadīth* may help us to understand this better:

The narrator asked Imam Ṣādiq (AS) about the prophets' and imams' knowledge. He asked, "Is this knowledge obtained from other people or a special book which you have?" Imam (AS) said, The issue is greater than this; have you not heard the verse: "And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith."¹⁵⁰ Then Imam asked, "What are your companions saying about this verse?" The narrator said, "I don't know". Imam said he was in a state that did not know the book and faith until God sent this spirit to him, the spirit which God will grant to whom he wants, and when God grants this spirit to anyone he instructs him in its understanding and knowledge.¹⁵¹

6.4.2. The spirit of faith (*rūḥ al-ʾīmān*)

The spirit of faith as we have already said is the same spirit that was breathed into human beings. We have already mentioned that it is different from the soul. Now we will consider whether or not this spirit is an independent and separate spirit like the

¹⁴⁹ *Ibid*, pp. 452-453.

¹⁵⁰ *Qur'an*, 53: 42.

¹⁵¹ Ṣaffār, *Baṣāʾir al-Darajāt*, pp. 458-460.

Holy Spirit. The answer will support the idea that it is separate to the soul too. To understand this question reference should be made to the Traditions.

- 1) In the book *Tafsīr-i 'Ayāshī* a *ḥadīth* has been expressed from Imam Ṣādiq (AS). Although in this *ḥadīth* the word 'spirit' is used without any attribution, since Imam says that God puts this spirit into the hearts of prophets and believers, it can be understood that it is the spirit of faith rather than the Holy Spirit which pertains only to prophets and Imams not believers. The *ḥadīth* is:

Zurārah (narrator) asked Imam Bāqir (AS) about this verse: "They ask thee concerning the Spirit"¹⁵² Imam (AS) said: Almighty God is the One and the Eternal, Absolute. The eternal absolute is someone who has no inside, of course the spirit is one of the creatures which possess sight, power and confirmation and God has put it into the heart of prophets and believers.¹⁵³

- 2) On this subject there is another *ḥadīth* in *Baṣā'ir al-Darajāt*, regarding different attributions:

Al-Ḥalabī narrated from Imam Ṣādiq (AS) when asked about the verse: "They ask thee concerning the Spirit. Say: "The Spirit is of the command of my Lord" and Imam said: God Almighty is the One and the Eternal Absolute. The eternal absolute is one who has no inside, the spirit is created and it possess victory, power and confirmation and God has put it into the hearts of prophets and believers.¹⁵⁴

From the above the following conclusions can be reached:

1. The spirit is a special creation with a special power; it possesses sight so it can guide humans to the straight path. In the Tradition stated in *al-Tawḥīd* the spirit has been introduced as having victory, i.e. it is a supporter. It has

¹⁵² *Qur'an*, 17: 85.

¹⁵³ M. M. 'Ayāshī, *Tafsīr-i 'ayāshī*, two volume, 'ilmīyih Publications, (1380 AH, Tehran) vol. 2, p. 316.

¹⁵⁴ Shaykh-i Ṣadūq, *al-Tawḥīd*, jāmi'a-i mudarisin, (1398 AH, Qom), p. 171. For other *hadiths* which support this see: Ṣaffār, *Baṣā'ir al-Darajāt*, p. 463.

power since it prevents the believer from committing sins to some extent by producing an inner conflict. It has confirmation since it strengthens the believer to do good works.

2. God places this spirit in the hearts of prophets and believers. As previously stated this spirit is functional in the divine messengers and believers and they can use its blessings, but it cannot be functional in disbelievers.
3. The Imam (AS) said, it is after awarding the spirit that the human can understand what the book (Quran) is and the faith. The Traditions confirm that the spirit is an independent issue with which the believer has been blessed, not a level of the soul which possesses the faith.
4. From the summary of this group of Traditions in addition to the two other groups of Traditions cited before this and also from the subjects cited in the first section of this chapter when we considered the verses, it can be concluded that the spirit of faith has a separate and independent existence from the human and his soul. However, contrary to the greater spirit which can be passed from one prophet to the next, this spirit is proprietary and cannot be passed to another human. The reasons for this were provided when it was stated that every human is made of a body, a soul and a spirit and also when it was stated that the spirit and the soul will fight in front of God... all of which are evidence and witness for this independence and proprietary.

6.4.3. The spirit of life (*rūḥ al-ḥayāt*), the spirit of power (*rūḥ al-qowwa*) and the spirit of lust (*rūḥ al-shahwa*)

We could not find any evidence to prove whether these three spirits are also independent, like the greater spirit and the spirit of faith, or whether or not each of them can be assumed as an independent substance. Therefore it is not possible to say that they are independent. This requires further investigation. The essential

purpose of this research was to prove or support the separation of the soul and the spirit which in our idea has been done by proving the independence of the spirit.

It is worth mentioning that the unity of body, soul and spirit does not detract from the unity of the human, just as the unity of body and soul does not detract from this unity.

6.5. The divine trust (*'amānat-i 'ilāhī*)

One issue which is worth investigating is the divine trust on deposit to humans.¹⁵⁵ This could help us to understand the human and what God has granted him better. There are many Traditions which explain this divine trust. Perhaps it is something inside man which can guide him to reach a level where he becomes a caliph of God. The third evidence for why angels prostrated before Adam and also the long story from Nahj al-balāgha, could show this divine trust to be the same as the spirit breathed into man which must be separated from the body and the soul after death.

6.6. Conclusion

In this chapter the verses and the Traditions have been considered and analysed to determine to what extent they can support the idea that the soul and the spirit are two separate issues.

In the first section, by considering the verses about the meanings and the uses of the spirit it was shown that we have very little knowledge about the spirit. The spirit is of the command world which is a divine and immaterial world. It is innocent and because of its supremacy it has been attributed to God (the spirit of God). Also it was shown that the station of the spirit is higher than the angels and that not only

¹⁵⁵ "We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it; He was indeed unjust and foolish." (*Qur'an*, 33: 73.)

was the spirit told to prostrate before Adam, but the human being became worthy of being prostrated to because it had something which had the same reality as this spirit.

On the other hand by considering the verses we found some characteristics for the soul such as gradual motion and potentiality. It is a temporal existent and due to its motion it can move towards perfection or defection. After explaining these characteristics it was proved that the soul and the spirit cannot be the same by citing five evidences.

According to the Traditions and by classifying and analysing them we were able to see that different groups of Traditions confirm that the soul and the spirit are two separate things either explicitly or indirectly.

General Conclusion

Since the main aim of this research was to prove the distinction between the soul and the spirit and that could only be achieved properly with a true understanding of philosophers' ideas on the matter, as the last Islamic philosophical school, which contains the ideas of other philosophers, belongs to the Muslim philosopher, Mulla Sadra, this research began by introducing him and explaining his philosophical system.

Sadr al-din Shirazi was a Muslim philosopher who founded a new philosophical system in the seventeenth century (AD). His philosophical system was formed by combining the two previous philosophical systems, i.e. peripatetic (*mashā*) and illuminative (*'ishrāq*) philosophies, and also mystical and religious teachings. This philosophical system engendered a number of intellectual principles which did not previously exist. It was based on the principle that Sadra could express new philosophical ideas. One of these ideas was related to the soul and claimed that the human soul was not stable and immaterial, as Plato had said, but was material and moved towards immateriality with its motion.

It was first necessary to clarify some points about the soul in general and this was done by explaining some principles which were held prior to Sadra's, before going on to talk about the soul as discussed in Sadra's system. The principle of fundamentality of existence is one example. Based on this principle the existence of external realities, such as the soul, was proved. This leaves no room in this system for non-realism or scepticism. Sadra explained that this principle could revolutionize the philosopher's view of the external world.

The second subject which was investigated was the trans-substantial motion of the soul. In order to understand trans-substantial motion of the soul, motion and its

prerequisites such as beginning, extremity, time, subject or Mover, susceptible subject and distance were studied in detail.

The problem previous philosophers faced in accepting motion in substance was the issue of the existence of a stable object. This stable object was given three different definitions by philosophers and it was shown that each of these three definitions, i.e. the object as a location of accidents (*mahall-i mustaghni*), object as matter and object as the preserver of motion unity, caused the denial of motion in substance. Sadra, however, answered the problems of each of the three definitions and said that the existence of a flowing substance during motion is enough and a subject with the mentioned meanings is not required. Therefore he accepted motion in substance by removing its barriers and stated different reasons for it.

Also during this research it was understood that Sadra did not look at time as a mental issue, rather he viewed time as one dimension of this material world, including the human soul, alongside the other three dimensions.

Sadra stated that as time is flowing and transient and all the material existents are temporal, the entire world is in motion; a motion in the substance of the universe which causes all the accidents of objects to come to motion. According to this view the basis of stability of the natural world is totally removed. He then, with his explanation of the relation between stable and permanent, said that it is in our view as material existents that the entire world has motion in substance, but in the view of non-temporal existents the entire material world is present and stable. Based on this he believed that if someone can separate himself from the limitations of time, past and future will both be present for him. Sadra believed that as the human soul is material at the beginning of its creation it starts a motion in its substance. This motion starts from materiality and goes towards immateriality and becoming separate from matter. This separation becomes complete with death when the soul will no longer have trans-substantial motion.

The main problem with this theory is its failure to acknowledge the separate existence of the spirit, which existed before the creation of body, from the soul.

However, ignoring the separation of the soul and the spirit, which is the main question of this research, not only caused problems for Sadra, but it created some disputes, such as the materiality or immateriality of the soul, motion or stability of the soul and its originatedness or eternity, in many philosophical arguments. These disputes were easily solvable by considering the distinction of the soul and the spirit. Immateriality, stability and existence before the body could be attributed to the spirit and materiality, motion and creation with the body could be attributed to the soul and this would remove the majority of the disputes. It was also explained that by propounding the distinction of the soul and the spirit it would not be necessary to ignore the Traditions which provide evidence for the existence of the spirit before the body and also the bodily origination of the soul, which was introduced by Sadra. Through this, many questions, such as the relation between body and soul and the issue of reincarnation, were logically solved. This is because, according to philosophers who came after Sadra, the principle of 'bodily origination of the soul' is true and does not conflict with the existence of the spirit before body.

In addition, it was stated that one question that is still lacking an answer is that of internal conflict in human beings and why man faces this conflict. A conflict requires two sides and it is meaningless to say a united soul has conflict with itself. However this would also be easily solved by accepting the existence of the spirit. Moreover some evidences were given from the philosophers' remarks to support a distinction between the soul and the spirit.

In the section related to the investigation of the verses and Traditions, it was concluded that God counts the spirit as from his divine command when introducing it. Also in the section explaining the realm of divine command it was stated that realm or realms of Divine command and their existents and creatures, including the spirit, are the manifestations of God's will. Since the creation of these requires no previous potential or talent, matter, evolution and conversion, motion, time or any other such thing - it only requires divine command and will - the command world and its existents including the spirit, which is from divine command and command existents, are free from matter, motion, gradation, time and other tools of matter.

They are above matter and materials, time and temporal issues and the human spirit is seen as being from the same rank as them. These were the subjects that could be easily understood from the Qur'anic verses.

In addition it was stated that man has life before the spirit is breathed into the body, which occurs when the foetus is four months old, so the breathing in of the spirit does not add life to man. Therefore it can be understood that the function of the spirit in man is something other than to give natural and material life. However, life brings consciousness with itself and there is no type of life without consciousness, perception and power.

Moreover, the Traditions were investigated and the conclusions made about the spirit were that the spirit breathed into man is an independent existent. Also, from the Traditions and *Nahj al-balāgha*, it was concluded that just as the prophets and Imams came to guide human beings, the spirit is also responsible for guiding them. It is the inward guide which has been placed inside man by God and has been mentioned alongside the outward guide in some Traditions. Also, all the Traditions which were cited for the existence of the spirit before the body could be accepted without needing any justification, because all the Traditions recognise the spirit as having been created before the body and this does not conflict with the bodily origination of the soul and each one is right on its own.

Subsequently some Traditions were mentioned which saw man as being made of body, soul and spirit. The issue of body is clear and the issue of the spirit was explained earlier, but regarding the soul, as was stated the human being has life before the spirit is breathed into him. For further explanation it must be said that, according to Sadra, the human being finds vegetative life after the formation of the foetus and after that he finds animal life and it was stated that experience shows that the foetus' heart starts to beat in the seventh week and its blood circulation becomes separate from that of the mother and therefore it finds an independent life. This is the same in animals and the human being is naturally an animal and possesses animal life. Therefore, the human being has two other things as well as a composite body: an animal life which is called life or soul and a divine spirit which,

according to the Traditions, enters the body when the foetus is four months old and gives the potential to the soul to raise itself from the animal level and become even higher than the angels.

Thus, it was concluded that the human being has a spirit, a soul and a body. After that some Traditions were investigated which introduced the human being as being composed of five spirits: the greater spirit, the spirit of faith, the spirit of life, the spirit of power and the spirit of lust. This required further explanation and investigation. By studying these spirits it was concluded that the greater spirit and the spirit which is breathed into the human body (this spirit has also been called the spirit of faith and it was explained that this spirit is different to the faith which is an adjective of the soul) are both divine creatures which possess independent existences. From the Traditions it was understood that the greater spirit is specific to the prophets and their descendants and helps them in doing their duty of guiding human beings. By using the verse about the spirit which is breathed into the body, it was concluded that all humans possess the spirit of faith, however the disbeliever because of his blasphemy and some believers because of their sins cannot use the guidance of this spirit or cannot use it properly. It was stated that different verses and Traditions described some humans as having fallen to the level of animals. Some Traditions said that these people possess only three spirits i.e. the spirits of life, power and lust, but not the spirit of faith. From the Traditions it was concluded that even if a believer commits sins, the spirit of faith will leave him and he will not be able to use it. This type of human possesses life and all the outward features of the human being but he does not have a guiding spirit to guide him towards the right path.

Although it is not the aim of this research to investigate the spirits of life, lust and power and they definitely need wider research, it may be true that by accepting Sadra's idea about the soul, i.e. 'the soul is all powers in its unity', that these are three powers from the powers of the soul which have been mentioned as spirits in the Traditions.

The conclusion that Sadra reached from the trans-substantial motion of the soul was that after the formation of the foetus in the first stage the soul is at the level of the vegetative soul, then it reaches the stage of animal soul. After that, by achieving human perfections, it will reach the level of the rational soul and at a higher stage, which pertains to some saints and which very few people can reach, it will reach the level of the universal divine soul which is the highest level of human perfection. At that level there is no 'I' and 'we' and this is known as 'joining the active intellect' in philosophy and 'absorption in divine essence' in mysticism.

However, as was stated, this perfection process up to the highest levels is not possible except with the help of an internal guidance, which is the spirit that accompanies the human being from the beginning of his creation. Some evidences were found from Qur'anic verses that show the existence of this spirit to be the reason for the angels having to prostrate before Adam and why they did not have to prostrate before humans before Adam. In *al-Mizān*, Tabātabā'ī said that if it was the first time that God created humans, the angels would not have known that this human was mischief and would shed blood. However the Qur'an states that: "Behold, thy Lord said to the angels: " I will create a vicegerent on earth." They said: " Wilt Thou place therein one who will make mischief therein and shed blood?" (Quran, 2: 30)). Some other evidences were also given for this claim including Traditions which stated that the spirit which has been mentioned in this verse: "Therein come down the angels and the Spirit by Allah's permission, on every errand" (Quran, 97: 4) was not told to prostrate before Adam and it was said that the human spirit was an inferior form of this spirit. These were some evidences which could prove that the human being possesses both soul and spirit which is the answer to the main question of this research.

However, the question arises as to whether Sadra eventually accepted the differentiation of the soul and spirit. As was mentioned Sadra acknowledged the existence of the spirit before the body in his works written in the latter years of his life. It cannot be clearly understood from his writings but it is possible that he admitted the existence of both the soul and the spirit since: firstly he could not

ignore his principle about the bodily origination of the soul because doing so would mean rejecting all his ideas about the soul and its related issues, for example the impossibility of reincarnation (since the soul is created at the same time as body, it is meaningless to say that the soul comes from another body). Even trans-substantial motion of the soul can be denied by rejecting the bodily origination of the soul because the soul would no longer be corporeal so it would not need to move towards perfection and immateriality.

Secondly: Sadra had strong belief in the Quran and the Traditions and it could be said that he accepted the existence of the spirit before the body due to this belief. He could not ignore such verses as: "When thy Lord drew forth from the Children of Adam, from their loins, their descendants, and made them testify concerning themselves,) saying: Am I not your Lord Who cherishes and sustains you? They said: Yea! We do testify! (This), lest ye should say on the Day of Judgment: Of this we were never mindful" (Quran, 7: 271) and some Traditions which clearly state that the spirit existed long before the body. This suggests that he accepted both the soul and the spirit although the author could not find clear evidence in his works to show that. However it seems that he did not have time to investigate this issue. Moreover the fact that he had some incomplete works, such as *Sharḥ-i 'uṣūl-i Kāfī*, *Ta'liqā bar shifā* and *Tafsīr-i kabīr*, are evidence that Sadra was completing and modifying his ideas. However, it is hoped that this research could be a step forward in this regard and a basis for future investigations.

Finally the point must be made that the soul's unity seems to have been accepted as certain in Islamic philosophy. Therefore the final goal of this research is to question whether the human being has a tripartite existence, i.e. is made up of body, soul and spirit. Moreover it was shown that ignoring the dichotomy of soul and spirit has produced many contradictions in the issues related to the soul, some of which have been mentioned. On the other hand, accepting this separation could help to solve many of these confictions and remove the contradiction in Sadra's idea,

However, the writer hopes that the idea of dichotomy of soul and spirit which could solve many problems and disputes among philosophers will be considered by other

researchers to remove its defects and improve it until it can become stronger. Of course any research regarding understanding the human being and its different aspects will be of great importance.

Questions for future research

Although each of the following issues could be the subject of an independent research, because of their relevance to the issue of dichotomy of soul and spirit they could confirm this idea.

1. Is it possible to say that there are two aspects of perception within the human being by accepting the separation of soul and spirit? In other words is it true to say that human meditation (*tafakkur*) is different to his intellect (*ta'aqqul*)? If so, is it possible to say that intellect is related to the spirit and meditation to the soul? If this answer is also positive, what is the nature of the relation of intellect with the spirit and what is the nature of the correlation of meditation with the soul?
2. By assuming the dichotomy of soul and spirit what would 'religion is innate' mean? Is the existence of a divine spirit beside a soul which was originated with body an acceptable justification for this?
3. Is it possible to find a logical and intellectual justification for the 'unity of existence' (*waḥdat-i wujūd*), which has been claimed by Gnostics, by assuming the separation of the soul and the spirit? In other words can propounding this separation and that the human being possesses a divine spirit within him be a true explanation for the unity of existence?
4. Is it possible to find a logical justification for the world of pre-existence (*ālam-i zar*) and the testimony taken from human beings by God by considering the separation and existence of the spirit before the body?
5. Although man faces internal conflict, this will not interrupt the unity of human personality. Given this fact and that there must be a kind of unity between the components of the human being, the question is: what type of unity is the

unity between soul, spirit and body which makes man, with a material body, a soul born from matter and a divine spirit, a united and compatible existent?

These are some questions which if answered could help researchers to discover the realities of the soul and spirit and the human being as a whole.

Bibliography

Al-Qur'an, translated by Abdullah Yusuf Ali.

ʿĀmilī, Ḥurr, *Wasāʾil al-shiʿa*, Qom: Muʿasisa-i ʿĀl al-Bayt Publications, 1409 AH.

ʿAyyāshī, Mohammad ibn-i masʿūd, *Tafsīr-i ʿayyāshī*. Tehran: ʿIlmiya Press, 1380 AH.

ʿUbūdīyyat, Abd al-Rasūl, *The fundamentality of existence and the subjectivity of quiddity*, translated by Dāwoud Sodagar and Muhammad Legenhausen. Topoi: July 12, 2007.

_____. "Aṣāla al-wujūd". *Maʿrifat-i Falsafī* 1&2 (2003): 206-177.

_____. *Nizām-i Ḥikmat -i sadrāʾī: Tashkīk dar wujūd*. Qom: Imam Khomeini Institute for Education and Research Press, 1387 SH.

_____. *Darāmadī bar falsafa-i islami*, Qom: The Imam Khomeini Education and Research Institute Press, 1384 SH.

_____. *Hastī shināsī*. Qom: The Imam Khomeini Education and Research Institute Press, 1378 SH.

Astarābādī, Mir borhan al-din mohammad baqir, *Muṣanafāt*, Tehran: Anjoman-i Āthār Wa Mafākhir-i Farhangī Publications, 1381 SH.

Abīfirās Warram. *Majmūʿa-i warrām*. Qom: Maktaba al-Faqīh Press.

Akril J. L. *Arastūy-i fīlsūf*, translated by A. Āzādī. Tehran: Arastou Press, 2001.

Anawati G.C. *Fakhr al-din al-Razi: the Encyclopaedia of Islam*. Edited By: H.A.R. Gibbs, B. Lewis, Ch. Pellat, C. Bosworth et al. Leiden: E.J., 1960-2002.

Aristotle. *Nafs-i Arastū*, translated by Alimurād Davūdī. Tehran: University of Tehran & Hikmat Press.

_____. *Mantiq*. Beirut: Dār al-Qalam Press, 1980 AD.

Austin, Scott. *Parmenides and the History of Dialectic*. Parmenides Press, 2007.

Bahā'ī, Mohammad ibn Hussain, *Kashkūl*, translated and explained by Mohammad Bāqir-i Sā'idī, Tehran: Kitabforoushī-i Islamī Press, 1358 SH.

Bahṛānī, Sayyed Hashim, *Al-Borhān fi Tafsīr al-Qur'an*, Tehran: Bi'that Press, 1416 AH.

_____. *Tuḥaf al-'uqūl*, Qom: Jami'a-i Mudarisin Press, 1404 AH.

Bakalis, Nikolaos. *Handbook of Greek Philosophy: from Thales to the Stoics: Analysis and Fragments*. Trafford Press, 2005.

Beik Manesh E., *Tārikh-i 'Ālam Ārāy-i 'Abbāsī*. Tehran: 1334 SH.

Copleston Fredric, *A History of Philosophy*, translated by Jallāl al Din Mojtavā, Tehran: 1362 SH.

Corbin, Henry, *Rawābit-i Hikmat -i ishrāq wa falsafa-i Iran-i bāstān*. Tehran: 1325 SH.

Dānā Sirisht A. A., *Afkār-i Suhrawardī wa Mulla Sadra*. Tehran, 1317 SH.

Dawānī, *Sharh-i zindigānī-i jalāl al-Din-i Dawānī*. Qom: 1375 SH.

Ewing A. C., *Sharḥī kūtāh bar Naqd-i 'aql-i maḥḍ-i Kant*, translated by E. Sa'ādātī-khamsi, University of Chicago Press, 1987.

Faḍlullah, Sayyed Mohammad Hussein, *Tafsīr-i min waḥy al-Qur'an*. Beirut: al-Milāk liṭabā'ah Wa-Nashr Press, 1419 AH.

Fanā'ī Eshkivarī, Mohammad, *Secondary Intelligible, An Analytical and Comparative Study on First and Second Intentions in Islamic and Western Philosophy*. Qom: The Imam Khomeini Education and Research Institute Press, 1997.

Ṣalībā, Jamīl, *Farhang-i Falsafī*, translated by Manūchihr Ṣāni'ī Darribīdī, Tehran: Ḥikmat Press, 1366 SH.

Fayyāḍī, Golam Riza, *'Ilm al-nafs-i falsafī*. Qom: Imam Khomeini Institute for Education and Research Press, 1379 SH.

Fayyāḍī, Golam Riza and A. Sa'īdī, *Arzyābī-i adilla wa mabānī-i nazari-i ḥudūth, Ma'rifat-i Falsafī*. Qom: Imam Khomeini Institute for Education and Research Press, Year 6, No 2.

Folūtīn, *Dawra-i āthār-i folūtīn*, translated by Mohammad Hussein Lutfī, Tehran: Khārazmī Press, 1366 SH.

Freud Z., *Beyond the pleasure principle*, Freud Great Books, London: Encyclopedia Britannica, Inc, 1968.

Fakhrī, Mājīd, *Sayr-i falsafa dar jahān-i islam*, translated by N. Purjawadi, Tehran: Markaz-i Nashr-i Dānishgāhi Publications, 1372 SH.

Hasan zāda-i Āmulī, Hassan, *'Uyūn-i masā'il-i nafs*, Qom: Qiyām Press, 1380 SH.

_____. *Durūs-i m'rifat-i nafs*, Tehran: 'Ilmī Wa Farhangī Press, 1379 SH.

_____. *Hizār wa yik nokta*, Tehran: Markaz-i Nashr-i Farhangī-i Rajā Publications, 1365 SH.

Heart W. D. and others, *philosophy of the soul*, translated by Amir-i Dīwānī.

Henry Corbin, *Avicenna and the Visionary Recital*. Translated by W.R. Trask. Thorsons Publications, 1981.

Hidāyat R. Q. K., *Mulhaqāt-i Rawzāt al-safa*. Tehran: 1270 SH.

http://www.Mullasadra.org/new_site/persian/mullasadra/asatid.htm.

<http://www.Encyclopedia.com/article-1G2-3404703555/abu-yusuf-yaqub-al-Kindi>.

Ibn Sina (Avicenna), Hussein Ibn Ali, *'Ilāhīyyāt-i shifā*, interpreted by Mulla Sadra, Tehran: Sadra Islamic Philosophy Research Institute Press (S.I.P.R.In).

_____. *Al-Ishārāt wal Tanbīhāt*, commentary of Tūsī and qutb al-din Rāzī. Qom: Nashr Al-balāgha Publications, 1375 SH.

_____. *Mantiq al-Mashriqīyīn, al-nafs*, Qom: Dār al-Hidātha Press, 1982 AD.

_____. *Shifā*, Qom: Najafī al-Mar'ashī Publications, 1404 AH.

_____ . *Shifā, al-maqūlāt, al-mantiq*, Qom: Najafī al-Mar'ashī Publications.

_____ . *Shifā, kitab-i nafs*, investigated by Hasan Zādi Āmulī, Qom: Markazi Nashr Press, 1375 SH.

Ibrāhīmī G. H., *Qawā'id-i kolī-i falsafī dar falsafa-i Islāmi*, Tehran: Anjoman-i Islamī-i Ḥikma Wa Falsafa-i Iran, 1360 SH.

Karājakī, Mohammad Ibn Ali, *Kanz al-Fawā'id*, corrected by Abdulla Na'ma, Qom: Dār al-Zakhā'ir Press, 1410 AH.

Kāshānī, Mulla Faṭhulla, *Monhaj al-Ṣadiqīn*, Tehran: 'A'lamī Press, 1336 SH.

Khaminieī, Sayyed Mohammad, *Rūḥ wa Nafs*, Tehran: Bonyād-i Ḥikmat-i Sadra Publications, 1384 SH.

Khonsārī M., *Rouzat al-jannat*, Tehran: 1306 SH.

Kolaynī, Mohammad ibn Ya'qūb, *'Uṣūl-i Kāfī, Kitāb al-'aql wal-jahl*, translated in Persian by Sayyed Jawād Muṣṭafawī. Tehran: Daftar-i Nashr-i Farhang-i Ahl al-Bayt Press.

Luria A. R., *The Making of Mind*, Edited by M. Cole and S. Cole. Massachusetts: Harvard University Press, 1979.

Mishkīnī Ardabīlī, Abulhassan ibn Abdulhusein, *Al-Mawā'iz al-'adadiyya*, Qom: Al-Hādī Press, 1378 SH.

Majlisī, Mohammad Taqī, *Bihār al-anwār*, Bayroot: al-wafā Press, 1404 AH.

Mulla Sadra and Transcendental Wisdom, *Majmū'a-i Maqālāt-i Hamāyish-i Jahānīy-i ḥakīm Mulla Sadra*, Tehran: Sadra Islamic Philosophy Research Institute Press (S.I.P.R.In), 1380 SH.

Malikīān, Mostafa, *Tarikh-i falsafa-i gharb*, Tehran: Daftar-i Hamkārī-i Ḥawzi wa Dānīshgāh Publications, 1377 SH.

Malikshāhī, Hassan, *Ḥarika wa istifāy-i aqsām-i 'on*, Tehran: Surūsh Press, 1363 SH.

Misbāḥ Yazdī, Mohammad Taqī, *Ma'ārif-i Qur'an*, Qom: Imam Khomeini Institute for Education and Research Press, 1376 SH.

_____. *Insān shināsī*, Qom: The Imam Khomeini Education and Research Institute Press, 1388 SH.

_____. *sharḥ al-Asfar al-'arba'a, nafs*, Qom: The Imam Khomeini Education and Research Institute Press, 1380 SH.

_____. *'Āmūzish-i Falsafī*, Tehran: Sāzimān-i Tablīghāt-i Islāmī Publications, 1366 SH.

Modarisi Razawī, *Tūsī*, Tehran: 1334 SH.

Mohaghegh M. and Izutsu T., *Sharh-i Manzūmah*, Tehran: 1964.

Motaharī, Murtidā, *Harikat wa zamān dar falsafa-i islāmī*, Tehran: Ḥikmat Press, 1375 SH.

_____. *Sharh-i mabsūt-i mandhūma*, Tehran: Ḥikmat, 1370 SH.

_____. *Sharḥ-i mukhtaṣar-i madhūma*, Tehran: Ḥikmat Press, 1370 SH.

_____. *Majmū'a-i āthār*, Tehran: Sadra Publications, 1387 SH.

Muhammadī-i Rayshahri, Mohammad, *The scale of wisdom (A Compendium of Shi'a ḥadīth)*, Translated by N Virjee, A Kadhim, M Dasht Bozorgi, Z Alsalami, A Virjee, Edited by N Virjee. London: ICAS Press, 2009.

Mufīd, Mohammad ibn no'man, *Al-Ikhtiṣāṣ*, Qom: Kongiriy-i Jahānīy-i Shaykh-i Mufid Press, 1413 AH.

Nabavīan Sayyed mohammad, *Mafāhīm-i kollī, Ma'rifat-i Falsafī*, Qom: The Imam Khomeini Education and Research Institute Press, 1&2 Fall & Winter 2003-4.

Nahj al-Balāghah, translated by Jawād-i fāḍil, Tehran: 'Ilmī Press, 1398 AH.

Nahj al-Balāghah, translated by Mohammad Dashti, Qom: Qods Press, 1382 SH.

Nasr, Sayyed Hussein, *Islamic studies*, Beirut: Librairie, 1967.

_____. *Sih Ḥakīm-i musalmān*, translated by Ahmad Ārām, Tehran: 'Ilmī Wa Farhangī Publications, 1382 SH.

Nourī, M. H., *Mostadrak al-vasā'īl*, Tehran: 1321 SH.

Popper K. R. and Eccles J. C., *The Self and Its Brain*. London: Routledge and Kegan Paul, 1986.

Pahlawānī, Ahmad, *Rābita-i nafs wa badan az nadhar-i Mulla Sadra*, Qom: Boustān-i kitāb Institute Publications, 1387 SH.

Peerwani, Latimi Parwin, *Spiritual Psychology*, London: ICAS Press, 2008.

Piaget J., *Structuralism*, New York: Basic Books, 1968.

Popkin R. H. and Stroll A., *Kolīyyāt-i falsafī*, translated by Jalāl al-Din Muḡtabawī, Tehran: Ḥikmat Press, 1374 SH.

Qawām Safarī, Mehdi, *Nazarīya-i Sūrat dar falsafa-i arastū*, Tehran: Ḥikmat Press, 2003.

Qurashī, Sayyed Ali Akbar, *Qāmūs-i Qur'an*, Tehran: Dār al-Kutub-i Islāmīya Publications, 1371 SH.

_____. *Tafsīr-i 'Ahsan al-ḡadīth*, Tehran: Bonyādi Bi'that Publications, 1377 SH.

Rafī'iy-i Qazwīnī, *Risāla-i 'āqil bi-ma'qūl*, Edited by Hassan Hasan Zāda-i Amulī. Tehran: Scientific and Cultural Publications Centre, 1983.

Rahman Faḡlī, *Bahmanyār*, Encyclopaedia of Islam. Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. Wan Donzel and W.P. Heinrichs. Brill, 2007.

Raker R., *Geometrical relativity and fourth dimension*, Translated by Amir Ahmadi, Tehran: Institute of Physics Publications, 1374 SH.

Russell G. A., *The Arabic Interest of the Natural philosophers in seventeenth century*, England, BRILL, 1994.

Rāzī, Mohammad ibn 'umar, *Sharh-i 'uyūn al-Ḥikmat*, Tehran: 1373 SH.

_____. *Al-Mabāḡhith al-mashriqīyyah fī 'ilm al-'ilāḡhiyyāt*, Tehran: Asadī Press, 1966.

_____. *Al-Matālib al-'ālīya*, Tehran: Dār al-Kutub al-'Ilmyya Publications, 1420 AH.

Shūshtari, Nour al-din ibn sharif al-din, *Majālis al-Mo'minīn*, Tehran: Ketabforūshī-i Islāmī Publications, 1377 SH.

Shīrāzī, Qutb al-Dīn, *Sharh-i hikma al-ishrāq*, Tehran: Institute of Islamic study of Tehran university, Mack Gale university and Hikmat Publications, 1430 AH.

Sabziwārī, Mohammad Hadi, *Sharh-i manzūma*, Edited by Hassan Zāda-i Āmulī, Tehran: Nshr-i Nāb Press, 1369 SH.

Shīrāzī, Sadr Al-Din, *Al-ḥikma al-Muta'aliyah fil- Asfār al-'Aqliyyah al-arba'ah*, Beirut: Dār i-'Ihyā' al-Turāth al-'Arabī Publications, 1981.

_____. *'Arshīyya*, translation and Edited by, Golam Hussein Āhanī, Isfahan: Shahriar Publications, 1341 SH.

_____. *'Asrār al-'āyāt*, Tehran: Anjoman-i Islāmī-yi Hikmat Wa Falsafa-i Iran Publications, 1360 SH.

_____. *'Īqāz al-nā'imīn*, Tehran: Anjoman-i Islāmī-yi Hikmat Wa Falsafa-i Iran Publications, 1361 SH.

_____. *Al-Mabda' wal-Ma'ād*, Tehran: Bonyād-i Hikmat-i Islāmī-yi Sadra Publications, 1381 SH.

_____. *Al-masā'īl al-qudsiyya, Rasā'īl-i falsafī*, Mashhad: Mashhad University Press, 1352 SH.

_____. *Al-mashā'īr*, Tehran: Tahouri Press, 1363 SH.

_____. *Al-mashā'īr*, Lithography.

- _____ . *Al-Rasā'il*, Qom: Bonyad-i Sangī Publications,.
- _____ . *Al-Shawāhid al-rubūbiyya*, Introduction, with annotation and Edition by Sayyed Jalāl Āshtiani, Qom: Būstān-i Kitāb Press, 1382 SH.
- _____ . *Mafātiḥ al-ghayb*, commentary of A. Nourī, Tehran: Mu'asisa Mutālī'āt Wa Taḥqīqāt-i Farhangī Publications, 1363 SH.
- _____ . *Rasā'il-i falsafī*, Mashhad: Mashhad University Press, 1352 SH.
- _____ . *Majmū'a-i rasā'il-i falsafī-i sadr al-muta'allihīn*, Tehran: Ḥikmat Press, 1375 SH.
- _____ . *Risāla fil-ḥudūth*, Tehran: Sadra Islamic Philosophy Research Institute Press, 1378 SH.
- _____ . *Risāla al-Fawā'id*, *Majmou'a-i rasā'il-i falsafī-i sadr al-mut'allihīn*, Tehran: Ḥikmat Press, 1378 SH.
- _____ . *Risāla al-shawahid al-rubūbiyyah*, Edited by Zahra Muṣṭafawī, Tehran: Ḥikmat Press, 1427 AH.
- _____ . *Sharḥ al-hidāya al-athīriyya*, Lithography.
- _____ . *Sharḥ-i 'uṣūl-i Kāfī*, Lithograph, Tehran: Maktaba al-Maḥmūdi Publications, 1391 AH.
- _____ . *Sih 'Aṣl*, Tehran: Mawllā Publications, 1365 SH.
- _____ . *Ta'liqa bar Shifā*, Tehran: Sadra Press, 2003.
- _____ . *Ta' līgha bar Ḥikmat -i ishrāq*, Lithography.

_____ . *Tafsīr-i Qur'an*, Qom: Bīdār Press, 1379 SH.

Şadūq M. B. A., *Al-khişāl*, Qom: Jāmi'a-i Mudarisīn Publications, 1403 AH.

_____ . *Ma'ānī al-'akhbār*, Qom: Jami'a-i Mudarisīn Publications, 1361 SH.

_____ . *Al-Tawhīd*, Qom: Jāmi'a-i Mudarisīn, 1398 AH.

_____ . *'Uyūn-i 'akhbār al-riḍā*, Tehran: Jahān Publications, 1378 AH.

Şaffār, Mohammad ibn Hassan furūkh, *Başār al-Darajāt*, Qom: Library of Mar'ashī al-Najafī Press, 1404 AH.

Sajjādī S. J., *Farhang-i Ma'ārif-i Islami*, Tehran: Koumish Press, 1373 SH.

Shujā'ī Mohammad, *Maqālāt, Mabānī-i Nazari-i Tazkiya*, Tehran: Surūsh Press, 1371 SH.

Suhriwardī, Shahab al-din, *Majmū'a-i muşannafāt-i shaykh-i ishrāq*, Tehran: Pajūhishgāh-i 'Ulūm-i Insānī Wa Mutālī'āt-i Farhangī Press, 1380 SH.

Tabarsī, Faḍl ibn hassan, *Majma' al-bayān*, Tehran: Nāşir Khosru Press, 1379 SH.

Tabātabā'ī, Sayyed mohammad hussein, *Al-Mizān fi tafsīr al-Qur'an*, translated by Sayyed mohammad baqir Mousawī Hamadanī, Tehran: Kanoun-i Mohammadi Press, 1360 SH.

_____ . *Bidāya al-ḥikma*, Qom: Matba'i al-'Ilmiyya Press, 1364 SH.

_____ . *Nihāya al-ḥikma*, Qom: Jāmi'a-i Modarisīn Press, 1362 SH.

Tabrizi, Mohammad ali, *Reihānat al-adab*, Tehran: 1331 SH.

Tamīmī `Āmudī, Abdulwahid ibn mohammad, *Ghurar al-ḥikam wa durar al-kilam*, Qom: daftar-i Tablīghat-i Islāmī Press, 1366 SH.

The Series of Plato's works, Jomhourī, translated by Mohammad Hassan lotfi in Persian, Tehran: Khārazmī Press, 1380 SH.

Tounikābonī, Mirzā mohammad, *Qiṣaṣ al-'ulamā*, Tehran: Islami Press, 1352 SH.

Watson J. B., *Behaviourism*, Ch. People's Institute Publishing Company Inc, 1924.

Yandelouich D., and Barret W., *Ego and Instinct*, New York: Vintage Books, 1971.

Zanjānī, Abdulla, *Al-Filsūf al-fārsī al-kabīr*, Dameshq, 1936.

Zumurrudīān, Ahmad, *Ḥaqīqat-i rūḥ*, Tehran: Daftar-i Nashr-i Farhang-i Islami Press, 1368 SH.