



Quiddity of Ego and its Relationship with the Perception Process and Sadra'ean Training

Mahdi Niknam^{1*}, Sayed Ali Reza Hosseini Vahdat², Mohammad Heydari²

¹ PhD Graduate, Architecture, Young Researchers and Elites Club, Islamic Azad University, Tabriz, Iran.

² BA Graduate, Architecture, Shahid Beheshti Technical and Occupational Education Center, Karaj, Iran.

ABSTRACT

Transcendentalism is one of the most primary and most comprehensive schools of Islamic philosophy with its lofty palace having been constructed by Sadr Al-Mota'allehin; it has been one of the most coherent philosophical systems since its creation and, as believed by many, it has been able to offer an innovative cosmology which is a summation between the intuition and intellect through combining the notions of Bu Ali, Sheikh Eshraq and Ibn Arabi. From the perspective of Mulla Sadra, soil is the source of the human ego's genesis and it evolves from an inanimate to a plant-like life thence to an animal ego. Upon being born, the human beings use the sensory instruments entrusted in them and start moving on the path of evolution towards the human ego so as to pass through the stage of senses and imaginations and reach the stage of intellect as the distinct feature between the human beings and the animals. Since the utmost perfection and the ultimate goal of the human beings' creation is reaching intuition, the present article has proved through the use of an analytical-deductive method that the human perfection is of the perception type and related to the fostering of the human intellect. Corroboration of intellect, in both theoretical wisdom and practical wisdom, brings about an increase in the ego's perception and its ascent from a potential state to connection to active intellect and intuition of the creatures' forms in active intellect.

Keywords: Mulla Sadra, ego's perfection, perception, internal power

Corresponding author: Mahdi Niknam

e-mail ✉ mehdi.nikn @ gmail.com

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1. INTRODUCTION

From the perspective of Mulla Sadra, the human ego undergoes two kinds of evolution: descending evolution in which the human beings descend from the unseen divine treasures to the world of nature and the ascending evolution that begins from the worlds of nature and ends in the superior worlds. In each of these worlds, the ego passes through various stages. In its descending evolution trend, the ego loses all its perfections and is downgraded to a rank of pure potentiality and pure matter and, in the ascending evolution trend, it again takes various existential forms starting from pure matter according to the theory of quintessential movement and becomes an immaterial creature. The various stages that the ego leaves behind in its evolution are expressive of its essential evolution and physical and psychological genesis. The present study's main topic is the ego's ascending movement from matter to ultimate intellectual perfection while being attached to a material body. The discussion on the ego's isthmus-based evolution should be sought elsewhere. In this article, we wish to know where has the ego's genesis begun from the perspective of Mulla Sadra and how it goes on and how it is related to the perception process; and, on what things is the ego's perfection depend and in what way the ego's existential solidity is actualized? Human

ego is not a fixed and static being. The human beings are physical units in the beginning of the way and they turn into animals in the later stages. Next, they are nothing more than animals after the ensoulment and birth and they do not possess anything of their human selves in effective form. Therefore, they are in movement and evolution at any instant so as to construct their human selves in the course of their essential movement and it is by making choices and exercising volition on the path of life that they can get their talents reached actuality. If discussions are put forth about the human beings' position in the universal system and if they are considered as being superior to the angels, these are all potential features. Their actualization depends on the movement and efforts so that they can bring themselves out of the talents and potencies' debris and reach an actualization stage. The human beings are on the dilemma of gratitude and ingratitude.

"Ennā Hadaynāho Al-Sabil Emmā Shākeran wa Emmā Kafūrā" (INSĀN: 3) meaning "we have guided the human beings towards the path; may they be grateful or ungrateful".

The human beings move towards the final destination in any case: *"Yā Ayyoha Al-Insān Ennaka Kādeho Elā Rabbeka Kadhan Fa Molāqih"* (INSHEQĀQ: 6) meaning "O' mankind, you are moving towards your God in an indescribable pain and effort and you will eventually reach His meeting and judgment".

The main purport here is that the human beings do not have a fixed existence; they should build themselves. The human

beings are of a single type in the beginning of the path but their type in the living stage differs from that in the occurrence stage; in the living stage, human beings should be considered as the intermediate type or inferior genus because the human beings' identity is a mobile truth and undergoes transformations in every stage in contrast to a previous one.

Considering the above-presented descriptions, if the philosophical system that the education is laid on its foundation is considered as one of the most primary and most necessary premises and/or, in more fluent sense, if we believe that the philosophical system and its themes constitute a "meta-foundation" for education, does this question not strike the mind that the biggest problem of today's education is probably due to negligence of the philosophical basics? Looking at the issue more carefully, we will see that the current education system of our society has enjoyed the modern forms of the philosophical notions since its establishment and it is neither in consistency with the religious, philosophical and cultural foundations of the country nor possessing the required effectiveness for it has been drawn on the education systems of the other countries. Due to the same reason, its product, i.e. the students, is alienated with its philosophical and religious themes hence ineffective in the area of solving its own and its society's problems.

Thus, considering what was mentioned above, Sadra'ean transcendentalism can be realized as a lake to which five rivers of intellectual life before it are pouring and they are getting united therein: 1) philosophy of Aristotle and its followers; 2) neo-Platonian philosophers' teachings, especially those Plato's followers whose nine books have been mistakenly ascribed to Aristotle by Muslims; 3) Avicennaism philosophy; 4) theosophical notions and teachings of Ibn Arabi; and, 5) Islam's revelation-based principles, particularly that sort of the instructions by the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) and Immaculate Imams (peace be upon them) that are more targeted at the human inside, especially the teachings in Nahj Al-Balaqa (Nasr, 2004, p.408). It is due to the philosophical comprehensiveness of the system built by Mulla Sadra that some of the researchers know such a title as "transcendentalism" as being more deserving and more appropriate for it.

1.1. Study Background:

In a book named "Mulla Sadra, the great Islamic philosopher and thinker", Corbin (2006) investigates Mulla Sadra's philosophy commencement date and heritage and concludes that the human beings can reach the lofty ranks of sublimity through knowledge and practice of the inferior degrees and get themselves to the rank of joining to and expressing about the sublime world and also that they have this talent and capability to fall from the lofty ranks into the lowest bottoms of hell in case of following the carnal wishes and become even worse than the animals and insects and prove presence amongst the filthy Ahrimanic creatures and brutal and wild animals.

Meshkat Al-Dini (1966) deals in a book titled "a glance at Sadr Al-Din Shirazi's philosophy" with the investigation of Iranian philosophy and the effect of Sadr Al-Din Muhammad Ibn Ibrahim Ghavami Shirazi on keeping philosophy survived in Iran and expresses that "now that the world is being administered with science and realism and the real philosophy

is governing most of the mankind's social matters, the table of bigotry, haughtiness and autonomy and despotism is being more increasingly deranged day in day out and the Plato's foundation of utopia wherein the philosophers rule is about to be actualized, Sadr Al-Din's dream is gradually coming true".

In a book entitled "explaining about the philosophical moods and notions of Mulla Sadra", Ashtiani (1981) deals with Sadr Al-Mota'allehin's notions and opinions and comes to this conclusion that not everyone is capable of doing research about problems and expressing the issues of the philosophical basics and divine sciences; particularly, the special notions by Sadr Al-Mota'allehin are amongst the most difficult philosophical matters. Essentially, understanding the basics of Mulla Sadra necessitates a special muse and zeal. Thus, not many individuals can be found capable of perfect teaching of his book and figuring out his thoughts.

In a research called "intellectual perception from the perspective of Mulla Sadra and Mowlavi", Mehrabi (2006) investigates the similarities and dissimilarities of the approaches adopted by philosophers (Mulla Sadra) and theosophists (Mowlavi) in the discussions about intellect and intellectual perception. He has dealt with ontological and naturalism topics that play essential roles in cognition and expresses that Mulla Sadra realizes intellect as a unique truth with its first rank being the omniscient intellect and its downgraded rank being the human intellect; this unique intellect is carried in the first issuer, angels, world of intellects, human intellect, product of perception and so forth. It is also made clear in this study that the relationship between the intellect and the heart in theosophy, philosophy narrations and the holy Quran is the relationship between the apparent and the genuine and that reasoning is made based on the apparent and intuition is made about what has been reasoned by means of the genuine or, conversely, the heartfelt intuitions are rendered intellectual and reasonable.

In a research termed "the relationship between the ranks of existence and the ranks of perceptions from the perspective of Mulla Sadra", Wase'i (2007) has concluded that each of the perception's ranks can be matched with each of the existence's ranks in such a way that it can be stated that the ranks of perception that reside inside the human being are in conformation to the external existential ranks as viewed by Mulla Sadra and also that it is through this same match and relationship that the human beings can recognize the world of imagination and intellect or, better said, cognition and the importance of knowledge and cognizance is made clear for everyone in passing through the ranks of existence.

2. SOURCE OF THE EGO'S GENESIS:

Using the ĀYĀT in the holy Quran, Sadr Al-Mota'allehin states that the human ego's material evolution takes several stages that will be pointed out in the upcoming sections. Some of the ĀYĀT assert that the human beings have been created of soil which is a reference to their initial raw material (Sadr Al-Din Shirazi, 1981, p.128).

"*Yā Ayyoha Al-Nās En Kontom Fi Rayben Min Al-Ba'ath Fa Ennā Khalaqnākom Min Torāb*" (HA): 5) meaning "O' people, if you have doubts about the resurrection and the life after death, look at your first birth that we created you from lifeless soil". Elsewhere, the Eminent God orders that "we have created the

mankind of mud" which points to the combination of water and soil: "*Wa Laqad Khalaqnā Al-Insān Min Solālaten Min Tin*" (MO'MENŪN: 12) meaning "verily, we have created the mankind for the first time from a mud extract". In another ĀYA, the creation of the human beings from a metamorphosed and stinky mud which undergoes transformations upon being exposed to air: "*Wa Laqad Khalaqnā Al-Insān Min Salsālen Min Hama'en Masnūn*" (HIJR: 26) meaning "verily, we have created the mankind from a dry mud that had been made of a black, stinky and metamorphosed mud". The next stage which is the "sticky mud" signifies the establishment of a balance in the raw material which has now become capable of accepting form: "*Ennā Khalaqnāhom Min Tinen Lāzeb*" (Sāffāt: 11) meaning "we have created you from a sticky mud". The next stage of the human creation includes the use of dry mud and it has been ordered that a stage of the human beings' material genesis includes creation from dry mud that has been dried like clay in fire: "*Khalaq Al-Insān Min Salsālen Ka Al-Fakhār*" (RAHMĀN: 14) meaning "the merciful God has created the mankind from a dry mud like clay".

3. EGO'S PERFECTION:

The human ego gets perfected but with what? In other words, by what means is the ego's existential solidity actualized and what is its highest perfection and existential solidity? In order to determine the utmost perfection of an object, the investigation of its inherent talent and its ultimate goal can be used as a scale of assessing its perfection. The goal and the ultimate position of a thing's creation should be explored for recognizing and determining its utmost perfection.

In Mulla Sadra's mind, the ultimate goal and the utmost position of the humans' creation is reaching certitude in and intuition of the God. He realizes the ultimate goal and utmost position of the human creation as being in reaching the vicinity of the God and intuition of His magnificence and believes that the highest perfection for the human creation is gaining knowledge of the divine teachings and intuition of the God's magnificence (Sadr Al-Din Shirazi, 1981, p.372). From his viewpoint, the thing that is recounted as the main ultimate goal of the human creation is certitude and intuition. Deeds and worshipping are the preludes to the achievement of this ultimate goal. Sadr Al-Mota'allehin enumerates the divine cognizance as the ultimate goal of all the sciences and the utmost point of the creation system's trend: "cognizance is the objective intuition of the very source, end and doer and ultimate goal. The higher the intensity of the cognizance in terms of the luster and appearance, the higher the zeal to the extent that the beginning of the existence's circle meets its end. In between, there would be only left the known and neither the theosophist nor the cognizance would remain; and there would remain only the beloved and there would remain no lover and no zeal". In Mulla Sadra's mind, since the utmost perfection of the human ego is of the perception kind, the road for ego's arrival at the final perfection and the utmost existential solidity should be also of the perception type, i.e. the very sciences and perceptions that cause the ego's perfection and the ego's existential solidity. Based on the quintessential movement, an object's existential perfection and solidity are in the form of putting on a cloth after another not in the form of putting a cloth on a nude body. Therefore, every instant of new

perfection is reached with the preservation of the prior perfections. The stronger the faculty of perception, the more the perfections achieved by the ego. Therefore, the disorder in the human egos arises from the differences in their perceptions.

4. STAGES AND METHOD OF EGO'S PERFECTION:

After it was made clear that the ego's existential solidity does not happen except through perception, it should be investigated that what are the stages and quality of acquiring the perceptions that cause perfection in the ego's truth and get the ego to the final perfection and ultimate goal?

From the perspective of Mulla Sadra, the first rank of the ego's quintessential perfection through perceptions is achieved when the human beings step into the world of nature while being completely unaware and having no knowledge of the world outside. Using the physical instruments like eyes, ears and so forth, the human ego is capable of perceiving the tangibles. In its inherent evolutionary trend, the human ego is in the rank specific to a natural being since birth up to the time that it finds the perfection required for perceiving the imaginaries. Thus, the ego is potentially practical and capable of imagining and thinking in this sensitive stage.

The second rank is the next rank of the ego's existential solidity in which the egos leave the sensory degree behind and reach the imagination stage. In Mulla Sadra's mind, most of the human beings cannot go any higher than the imagination stage and their behaviors and deeds are administrated based on the faculty of imagination.

The third rank is the stage in which the humans' power of thinking growth and they can reach the intellectual perceptions through imaginary forms and, in the inherent evolution trend, the ranks of the intellectual perception advance to the arrival at the highest rank (Sadr Al-Din Shirazi, 1981, p.130). In Sadra's opinion, since the ultimate goal of the human creation is of the perception and sciences' type, the ego's existential perfection and solidity, as well, is related to the perceptual aspects of the ego (Sadr Al-Din Shirazi, 1981, p.130).

From Mulla Sadra's point of view, being is a sort of felicity and beings are in various ranks in terms of flaws and perfections. Every existence with lower limitations and flaws enjoys higher perfection and felicity. In his mind, perception and conscience are the utmost perfections of the ego and any creature with stronger perceptions is stronger in existential terms (Sadr Al-Din Shirazi, 1981, p.121).

Therefore, the ego's existential perfection and solidity completely depends on the intensity and strength of the ego's perceptions. Amongst the human beings' sensory faculties, intellect is the most honorable and strongest faculty and its perceptions are the most noble of all understandings. On the other hand, since faculties and their perceptions are unified with ego, the ego's perfection would be to the size of the existential capacity and actualization of any faculty dominating the human ego. Therefore, the ego's perfection and felicity lies in the corroboration of the faculty of intellect inside it so that it can make stronger intellectual perceptions. From the perspective of Sadr Al-Mota'allehin, the highest human perfection is the achievement of the intellectual matters and

separation of the materials and adjacency to the mighty God (Sadr Al-Din Shirazi, 1981, p.378).

Mulla Sadra divides intellect into two faculties, namely subjective or scientific and practical. The subjective faculty is seminally relying on the practical faculty and it becomes later on completely independent. Like many of the Islamic philosophers, he believes in four stages for the subjective intellect: blank intellect, habitual intellect, actual intellect and inferring intellect. However, the distinct difference between Sadr Al-Mota'allehin's perspective and the perspectives of the other Islamic philosophers is his belief in a rank beyond the inferring intellect for the mankind which he calls simple or brief or Quranic intellect and believes that all the intellectualities are existent in that rank in the form of a succinct plain unit; in the meanwhile, Mulla Sadra's belief is that this same Quranic intellect is also the source of the detailed intellectualities' issuance in inferring intellect which he calls sensory and detailed and distinguishing intellect. The notable point in this regard is that the meanings of the term "intellect" all share non-physicality with all their contrasts and doubtfulness and the differences in such cases only stem from the imperfections and perfections and weaknesses and strengths.

5. PERCEPTION AND ITS OUTCOMES IN THE AREA OF EDUCATION GOALS:

One of the important pillars of every educational program is its goal because goal is the point towards which the human beings move. Goal illuminates the life orientation and direction of the human beings' efforts (Ahmadi, 1989, p.59). Actions are infertile and fruitless activities without goal; they are useless and absurd doings that are not followed by any product and wastage of the forces and facilities are their real results. Getting aware of the educational goals can be useful for guiding the educational interventions and creation of motivation in the students. Of course, goal-orientation is not specific to the mankind and all the world of creation and every one of its phenomena pursue a goal on its path. This goal has been placed by the creator of the world inside the phenomena for their promotion and perfection. Thus, the forthcoming section tries investigating the goals of education as drawn on Mulla Sadra's theories regarding the aspect of perception in order to figure out the role and the important position of the goals in navigating the activities.

5.1. Resemblance to His Highness the God (Unification with the World of Intellect):

Based thereupon, the ultimate goal of Sadra'ean training is the very unification of the ego and the world of intellect so that the mankind can accordingly enjoy the greatest semblance to his highness the God because Sadra realizes the Eminent God as the final intention of the world and has the following words in this regard: the necessary eminent being is the first of the first in respect to all the objects due to His nominative causality and He is the last of the last for the whole world and due to His being a causality and benefit intrinsically or willfully intended by all the objects because He is the pure goodness and the true beloved. The proof to the first claim's credibility is the Sublime God's ego in itself (that fits His emanation) and the proof to the second claim's credibility is His issuance of objects in a way

fitting the objects' love for preserving the existent perfections and achieving the missing [but possible] perfections. That is because the God's wisdom and favor entails getting every possible being reached its ultimate goal and final destination. In this regard, the partial ultimate goals and destinations all lead to the praised God. The complete explanation of this goal and its elaboration in Sadra'ean education system will be presented under the section on "the goal of growing and perfecting the faculty of intellect" because although resemblance to His Highness the God and acquiring the divine moralities are the ultimate goals of the education in Sadra'ean training system hence paying attention to public education is amongst the undeniable necessities, it should not be forgotten that the mere paying of attention to such issues causes negligence of the intermediate goals that are the results of the perception based on the upgrading of the rank of the perceptual faculty. Mulla Sadra asserts that the world of nature is recognizable and accessible for every human being because everyone has the apparent senses. However, the world of examples and the other worlds above the world of intellect can be identified by certain individuals and through the use of special tools (Khosropanah, 2009, p.274).

Therefore, in Sadra'ean education system efforts are all made to create the proper grounds and conditions thereby to get one's own self maximally resembling the Eminent God. In Sadra'ean education system, such a goal is a general objective and a backdrop of an education system that all of its educational and training activities should eventually end therein; such a general goal cannot be accomplished without considering the partial goals. In every systematic system, achievement of the general goal is feasible in case of the achievement of the partial goals. Thus, in order to be able to achieve the general goals in Sadra'ean education system, the secondary objectives of this educational system should be firstly figured out and accomplished. These have been dealt with below:

5.2. Growth and Perfection of the Sensory Faculty:

In education, this goal includes a sensory rapture of the human perception with its external and tangible manifestation being its distinct aspect [faculties of the apparent perception]. It is in this regard that the recognition of the material world and figuring out its secrets and mysteries for the mankind's optimal use of and interaction with the nature and the material world gains a special importance. Emphasis on the term "optimum" is due to the reason that this search in nature and discovery and use of its gifts should not be carried out based on the mankind's mere profit-seeking which would per se be the cause of many of losses to the nature hence, in the long run, to the mankind himself in many of the cases. One of the use cases of the term "wayfaring" and its semantic load feature a privative aspect and serve the denial of mere profit-seeking in the Islamic culture as well as Mulla Sadra's perspective. Sadr Al-Mota'allehin expresses that "keep your eyes on the kingdom of the natural world and get your heart travelling in its fields and series and direct your thoughts to the perception of the quality of the movements and aspects and the rotations therein and, then, contemplate over the quintessence of their propellers to the extent that you can find yourself in front of the divine court of the God, i.e. the very being who is beloved and worshipped by the entire universe. It is in this case that

the God's specific emanation and mercifulness towards the righteous servants and all the others leads to the guidance of everyone towards the right path. He also explicitly states that each of the elements of nature is the source of awareness and cause of knowledge and origin of a sort of cognizance and one should not be ignorant of the nature as the embodiment of the divine innovation at the same time that with wayfaring towards the lofty worlds through sublimation and promotion. Therefore, in Sadra'ean educational system and in the early stages of training, essential attentions should be paid to this faculty of perception because it is considered as the first step of cognizance and it is by the growth and perfection of this faculty that the learners of the Sadra'ean education system get one step closer to the general goal which is the very resemblance to His Highness the God. However, it has to be always kept in mind that one should not go on extremes in paying attention to this goal and it should not be mistaken with the primary goal and the axis of all the educational activities should not be designed so as to end in sensory perceptions rather it has to be a prelude for accomplishing the primary goals.

5.3. Growth and Perfection of the Imagination Faculty:

This educational goal that includes the imaginary rapture of perception in the human beings per se signifies that the mankind is not only limited to the fence of the body and does not have just purely material aspects and that it also enjoys more superior and loftier dimensions. In this sense, it has to be asserted that Mulla Sadra's ontology is per se the effect of his self-recognition. Put it another way, it can be stated based on a special analysis that Mulla Sadra's existential perception precedes his self-recognition which is here a sort of internal exegesis and a subtle psychology obtained through internal mortification and endeavors along with the internal sincerity. In better terms, Sadr Al-Mota'allehin observed his truth through knowledge by presence and found it a truly existing not abstract being and he succeeded in finding the reality and the truth in existence not in nature through his intuition of the truth (Javadi Amoli, 2007, p.37). Therefore, Mulla Sadra's existential perception stems from a sort of contemplation and pondering based on his wayfaring from his self to the God. Due to the same reason, he emphasizes on the necessity of this goal's accomplishment for achieving the mankind's higher and ultimate goal, i.e. intellectual wayfaring, and expresses that legitimate mortification, like lean thinking [or as a prelude to it] factors the achievement of the lofty intellectual cognizance in the same way that the correct thinking, like petition, is an able cause for the revealing of the divine sciences to a person. It seems that Avicenna, as well, has put stress on this same point: thinking about the revelation of the sciences and knowledge by the God is like petition and entreaty for asking the bestowal of the gifts and satisfaction of the needs by the God.

Based thereon, the educational system should be designed and planned so that the ultimate goal be things in addition to the accomplishment of the material goals based on the observation of the universe's exact details; the educational system should provide the students with preparations, principles and methods required for internal experiences, as well, based on cognizance and self-recognition and it has to also very well delineate the horizon for moving towards this goal so that the students can figure out the necessity for making efforts for the

actualization of such a goal based on tasting the real taste of the spiritual pleasures and beyond the material domain and, then, take steps in a spontaneous and generative manner towards the achievement thereof.

5.4. Growth and Perfection of the Intellectual Faculty:

Mulla Sadra realizes this goal that incorporates the mankind's intellectual rapture as the loftiest and most superior rapture of the mankind's existence and also as the highest domain of the perception and believes that the mankind reaches a level of the perfect actualization of his existence when he can upgrade himself to this rank in the course of perfecting his faculty of intellect thereby to have served justice about himself. Scrutiny in Sadr Al-Mota'allehin's words makes it clear that he knows the accomplishment of this goal as also having certain stages that should be finished. Therefore, directing the students' attention to this goal and delineating such a skyline for him are of a great importance. This makes it necessary for the instructor to have himself or herself had a part of this goal accomplished beforehand though not perfectly but to the extent of his or her vigor.

6. PERCEPTION AND ITS OUTCOMES IN THE AREA OF EDUCATION PRINCIPLES:

The education principles prescribe dos and don'ts in every philosophical school for the educational matters and they are used as the guidelines for the educational actions taken by the instructors and officials. It is here that it can be explicitly stated that we cannot succeed in education without the proper perception and understanding of the principles. According to some researchers in the education area, education is the knowledge of the principles (Shokuhi, 2018, p.133). These principles are extracted to meet our expectations of the educational system.

7. CONCLUSION:

The human ego begins its genesis stages from matter and leaves various stages behind from inanimate matter and pure faculty to reach a plant-like stage and it is after being provided with the required preparations for leaving the various plant-like stages that the animal stage is reached and the animal stages are left behind one after the other to reach a human stage. It is in this latter stage that the mankind makes use of the sensory instruments and faculties existent inside him to acquire perceptions and sciences and it is in the light of these knowledge and perceptions that he can gain existential solidity. The stronger the ego's perceptions, the higher the perfection and the stronger the existential ranks will be. Furthermore, the present article offered a view of Mulla Sadra's notion about the perception and its educational outcomes in respect to the educational goals and principles. The followings are the results that can be concluded from the study of his thoughts and notions in this research paper:

- 1) From the perspective of Mulla Sadra, perception includes the presence of a general form free of matter inside an immaterial being.
- 2) The apparent perception faculties encompass seeing, hearing, touching, tasting and smelling with these five senses dealing with the perception of the tangibles and

the internal perception faculties are the common sense, imagination, mind, hallucination, memory and, finally, intellect.

- 3) Mulla Sadra divides intellect into two faculties, namely practical and theoretical, with the latter being per se classifiable into blank intellect, habitual intellect, actual intellect and, finally, inferring intellect.
- 4) Mulla Sadra realizes perception as having apparent and internal faculties with each of them having its own specific secondary faculties and featuring different capabilities. Some of these faculties can perceive the tangibles and some others can perceive and store and archive the tangibles and yet some others even have the ability of making changes in the sensory data to create new things. There is also another faculty that can perceive the meanings.
- 5) God has created the mankind and He has placed faculties inside him that each of them has different capabilities. In order to be able to perfectly utilize this faculty and reach the final intended destination, such a creature should be able to blossom and use the abovementioned competencies based on proper education in the best possible way.

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