



Elucidating the Philosophical Foundations of the Wisdom of "Tongue under Control," with an Emphasis on Allameh Javadi Amoli's View

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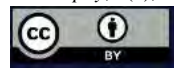
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ABSTRACT

Contemplation and theoretical reflections on the "tongue under control" and how it operates, or the reasons and factors that prevent humans from exercising control, are among the most important topics studied by Islamic scholars. This research seeks to elucidate the philosophical foundations of "tongue under control" with an emphasis on the viewpoint of Allameh Javadi Amoli, using a descriptive-analytical approach and through a library method and referencing their numerous works. Based on such an approach, Allameh Javadi considers the fundamental factor in "tongue under control" to be the spiritual faculties (habits). The novelty of this research lies in the enumeration and explanation of the philosophical foundations of the discussion. Therefore, by employing Quranic verses and the principles of Sadra'i wisdom, such as substantial motion, bodily manifestation of the soul, and the explanation of the embodiment and manifestation of actions on the Day of Resurrection; he has identified the repetition and continuity of actions and their transformation into "habits" as the fundamental factor in the issue of "tongue under control"; in fact, "tongue" is not in our control, but rather in the control of the "habits" Therefore, if piety governs human actions, humans can to a large extent take control of their tongue in the world and in a wakeful state. However, in the world of dreams, near death, and also on the Day of Resurrection, the "tongue" is under the control of habits and temperaments, not us.

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1. Introduction

Every event that occurs in the realm of existence, or every behavior and state that appears in humans, has its roots in various factors. If these factors are absent or undergo a fundamental change, human actions and states take on a different form. Therefore, every effect has its own specific cause. From an Allameh Javadi's perspective, man is considered a "theosopher being" (a being whose life is a manifestation of God) and not a rational animal (Javadi Amoli, 2002, p. 37). Some individuals are referred to not as human beings, but as "beasts" and "livestock," not for derogation, but actually to refer to their inner reality (Javadi Amoli, 2009, p. 37). In a comprehensive view of all human actions and states, there is a set of causes within humans that lead to the occurrence of each action.

The subject of "tongue" and its defects as an act of human beings has always been and still is of great interest in religious texts, philosophical schools, ethics, mysticism, psychology, and religious texts. However, the subject of this article and its main foundation for addressing it are the Quranic verses that mention the lies of the disbelievers and polytheists on the Day of Resurrection; why and for what reasons have they become like this? Can man in this world take control of tongue? What factors are involved in the issue of "tongue under control"? Therefore, in ethics, mysticism, and Islamic philosophy, attention has been paid to the subject of Habits, which is the origin of human actions, states, and attributes, and on the other hand, the idea "embodiment of actions" comes from religious texts and has been established in Islamic knowledges as "spiritual transmigration ethereal transmogrification"; because man, although in this world, is one type, but after movements and habits and becoming temperamental, becomes of the types of the celestial realms, which in this state is classified into four kinds: "angel," "demon," "beast," and "plant." In fact, the cause for their emergence are the dominance of the faculties that have been created in him as a result of the repetition of actions; the action of each human being originates from the spiritual faculties (Sabzevari, 2004, p. 421).

The main objective of the article is "tongue under control" with an emphasis on the viewpoint of Allameh Javadi Amoli. The problem is how humans can take control of "tongue" and avoid its defects? And why in some Quranic verses, initially, a mention is made of the lies of the disbelievers and polytheists on the Day of Resurrection, and in other verses, it is stated that they cannot deny the truths? In addition, can a human being take control of his tongue in this world? Therefore, the issue of "tongue under control" in this world, on the death bed (dying), and on the Day of Resurrection, are topics that this research aims to address.

so, the connection between spiritual faculties and "tongue under control" is one of the philosophical and jurisprudential foundations of the issue. This research tries to delineate the philosophical foundations of "tongue under control" using a descriptive-analytical method, and then to explain it in connection with the issue. Based on our studies of books and articles published in various databases, firstly, the topic of the article with this approach is not repetitive; secondly, the topic and its philosophical foundations based on the viewpoints of scholars, in general, and with an emphasis on the viewpoint of Allameh Javadi Amoli, in particular, has not been addressed. Therefore, this article, in terms of its subject and the enumeration of its foundations, is innovative and unique. The ultimate purpose of this research is to answer this: What are the philosophical foundations of "tongue under control" from the perspective of Allameh Javadi Amoli? To answer this, first, some concepts related to the topic are explained, and then, since he has a Sadra'i background in his viewpoint and has also utilized Quranic verses, the philosophical foundations of his viewpoint are extracted and then elaborated upon. Finally, the exposition of Allameh Javadi Amoli's viewpoint on "tongue under control" – a term coined by him - is discussed.

2. Explanation of Concepts

For a better arrangement and coordination of the discussion, first, some concepts are explained in terms of vocabulary and terminology so that

there is no ambiguity remaining in the theoretical foundations of the discussion. Then, a description of the foundations involved in the research topic is provided.

Mood (Character)

literally, mood means temperament, quality, disposition, nature, and habit (Dehkhoda, Vol. 7, p. 9925), as well as morality and religion (Sajjadi, 1994, Vol. 1, p. 111). In terminology, it means a firmly established state of the self, such that as a result, actions are issued from the self easily and without the need for thought (Sajjadi, 1994, Vol. 1, p. 111). Actions that are not firmly established in the soul are not called characters, such as giving away wealth in moments of emotional turmoil (Sajjadi, 1994, p. 423). Therefore, character is the habits that are firmly established in the human's soul and cause actions and movements (Javadi Amoli, 2009, Kh, p. 41). Therefore, noble character in moral philosophy means that a person is the master of themselves and their behavior, stable and powerful in decision-making (Saliba, Sanei, 1987, p. 342) and in the eyes of the wise, it is one of the types of the psychic disposition (Shirazi, 1981, Vol. 4, p. 63).

Decorum (Adab)

Decorum, in its lexical sense, refers to knowledge, culture, accepted behavior, and observing the boundaries of everything. In essence, decorum refers to details and refinement in behavior and observing the boundaries of every action that is based on free will and within the framework of divine law. The perfection of decorum is that non-religious matters do not take its place, neither in language nor in action, heart, or thought (Javadi Amoli, 2009, kh, p.49). According to Allameh Tabataba'i, decorum is refinement in action that firstly, is legitimate (for example, decorum has no meaning in oppression and lying), and secondly, is voluntary (Tabataba'i, 1417, Vol. 6, p. 366). Discipline, in the sense of organizing and coordinating internal faculties, regulates any deviation and

deviation in behavior (Javadi Amoli, 2009, kh, p.53). In the Quran, monotheism is the true origin of human manners.

The Permanent States(Habits)

In philosophical terminology, The habits refers to a psychological figure that leads to the emergence of an act or reaction without thought or contemplation (Sajjadi, 1994, Vol 3, p 191). Stable qualities in the soul are called the habits and it is classified as a type of psychic disposition (ibid). It is an ability through which work can be done with skill and enthusiasm (Sajjadi, Saliba, Sanei, 1987, p611). Anything that exists opposite to non-existence or opposite to the current state is also referred to as "the habits". If it is opposite to non-existence, it indicates an existing matter, and if it exists opposite to the current state, it indicates the quality of being firmly established (Sajjadi, Saliba, Sanei, 1987, p612). Repetition of an action leads to the emergence of habits, and every faculty that dominates a person in the world manifests itself in the other world in a form appropriate to that habits (everyone acts in their own way)¹. It can be said that "the habits" has two types: either it does not require a master, contemplation, or thought, or it requires a model, thought, guess, and experience (such as calligraphy and painting). Therefore, performing an action repeatedly and consistently results in the emergence of psychological faculties and habits, which is the subject of ethics knowledge (Tabataba'i, 1417, Vol. 11, p.16).

Virtues and Vices

Allameh Tabataba'i believes that although acquiring some habit is not in the hands of humans, the prerequisites for acquiring them are in human control, and by performing these prerequisites, one can acquire the faculties (Tabataba'i, 1417, Vol. 1, p.533). Sadra addresses this issue in a specific manner, stating that every action affects both the self and has

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effects outside the self. Just as the actions and behaviors of every human have specific existential effects outside, they also have an impact within the human self (Shirazi, 1987, Vol. 2, p 335). In fact, the real appearance and manifestation of a human being are those habits.

3. Philosophical Foundations of Discussion

In order to elucidate the concept of "tongue under control," we need to discuss the philosophical foundations of the discussion. Considering that Allameh Javadi Amoli adopts a Sadraei's approach, this section focuses on the foundations that can be drawn from Mulla Sadra's philosophy in this regard.

3.1 The relationship between Soul and Body

The relationship between the soul and the body during human life, even during sleep, is such that if there is a great distance between the soul and the body, they will come into contact with each other at the slightest indication and opportunity (Nourani, 2005, Vol. 7, p.405). Every action performed by the body involves the participation of the soul, and any change that occurs in the soul affects the body as well¹. Are the body and soul two distinct entities? In the philosophy of Mulla Sadra, the soul and body are not entirely separate entities; rather, they are two modes of a single reality. The soul is considered the result of the substantial motion of the natural and innate body. Thus, man is a unified reality, with the natural body on one side and the human rational soul immaterial on the other. To transcend the material side and reach the level of abstraction, one must pass through intermediary boundaries (the faculties and instruments of the soul), which serve as mediators between the two sides (Shirazi, 1981, Vol. 8, p.150). According to Mulla Sadra, the governance of the soul over the body is intrinsic to the soul and is its empowering force. He uses the analogy of the relationship between God and the world

1. Nourani M, Medicine in Islamic World Gand Encyclopedia, Vol. 12, Armaghan Yusef, Qom, 1st ed., 2005

to illustrate the relationship between body and soul (Shirazi, 1987, Vol. 2, p.482).

According to the unity relationship between the soul and the body, the body is the descending level of the soul (Shirazi, 1417, vol. 2, p. 551). Therefore, the soul first occupies the ideal body and then, through it, affects the material body. The body consists of two different levels: 1) the level of bukhari soul (arising from the equilibrium of the four elements) and 2) the physical limbs (arising from the denser portion of the four elements). The soul takes possession of the body through the ideal body and through the bukhari soul, and then with the help of the spirit of Bukhari, it belongs to the physical body; Because only the ideal body has intrinsic life.. Thus, the soul and the body are levels of human existence, and due to their unity relationship, a change in one level affects the other, and this influence is not limited to cognitive or practical states. Therefore, each characteristic and habits, whether perceptual or active, permeates the level of the body and becomes sensory and material. According to Mulla Sadra's viewpoint, the soul is initially physical before the emergence of attributes and becomes immaterial after habits. In his view, the body is not merely a physical body, rather, bukhari soul and ideal body are also considered bodies.

3.2 The relationship between Nutrition, Ethics, and the Soul

Temperament and nutrition are very influential in connection between the soul, body, and gaseous soul. What is described in Islamic texts as prohibitions and disapproved is intended to purify the soul and prepare it to receive divine grace. Every food has an effect on the formation of both the body and soul, as the relationship between body and soul is a unity. Based on substantial motion, food manifests itself as perfection in both thought and practical aspects (Javadi Amoli, 2004, vol. 4, p. 41). Javadi Amoli considers nutrition as highly influential in the cognitive aspect, as it is very difficult for a person who consumes forbidden food to think correctly. If someone nourishes themselves with forbidden foods and their

body grows, admonition has no effect on them, like a crooked tree that cannot be corrected. Therefore, nutrition, on one hand, is one of the influential factors in the quality of the relationship between the soul and the body, and on the other hand, nutrition is one of the fundamental factors in elevating the bodily existential position relative to the soul and the enhancement of the balance of temperament, which is itself linked to human thought and behavior. Due to the special relationship between nutrition and the body and their unity, nutrition affects the soul and its qualities (Shahgoli, 2019, p. 191). According to Mulla Sadra's perspective, because the soul is "the corporeal contingency and Spiritual survival of the soul" and has a significant impact on the emergence of the soul, the body provides a basis for perception, acting as a platform for receiving them. The reason for the mutual influence of the soul and the body must be understood in their intense connection and belonging to each other. From his perspective, food, after being converted into nutrition, becomes a material tool for perception and the psychological attributes of a certain type and originates from the body's matter and form and evolves through substantial motion into a plant, then animal, and finally human level (Rayzan, Fazeli, & Karami, 2023, p. 106).

3.3 Action and Outcome are the same

One of the profound issues in self-awareness is that action is in essence the outcome (Naraghi, 1990, p. 29). Knowledge and action are not secondary but rather essential to the essence of human beings. Knowledge constructs the soul, and action constructs the body. In all worlds, the body of that world is the descending level of the soul, and the worldly and otherworldly bodies are interconnected. Therefore, the retribution of the soul is knowledge and action because retribution is along the path of knowledge and action, and the habits are forms of metaphysical entities. Each action has a form that manifests in the intermediate world, and the human form in the afterlife is the result and purpose of their actions in this world. Therefore, in this world, human beings are a genus, and under

it, there are individuals and instances. In the afterlife, they are species, and under it, there are various kinds. They have expressed this through the embodiment of actions or the embodiment of attributes, and the purpose is the realization of the results of actions in the essence of the soul (Naraghi, 1990, p. 32)

3.4 Unearthly Metamorphosis (Ethereal Metamorphosis)

Metamorphosis (maskh) means transformation and changing nature, such as when a human becomes a monkey. According to Mulla Sadra, transformation is a reality both in this world and the afterlife. If an animalistic attribute dominates someone to the extent that it overrides their primary potential and becomes their inherent quality, they have effectively undergone metamorphosis or transformation (Sajjadi, 2000, p. 450). Because with every action, human beings create a habit of habits for themselves, in scientific matters, speaking and listening, and practicing with mental forms knowledge, and in practical matters, action becomes the basis for the manifestation of psychological forms, initially as a state and then as a faculty. Habits gradually transcend the limits of psychological breadth and depth and become rooted in the individual's soul, becoming unified with their spirit and becoming forms and actions for their soul. Because until the soul reaches ultimate purity, it will accept any form or action, whether it aligns with human nature or not (Javadi Amoli, 2010, b, p. 144). Human beings at birth are potentially animals, and potentially humans; if they follow reason and divine law, they become actually human; if they do not follow the command of reason and revelation, they will remain in the rank of animals.. According to Mulla Sadra, human souls, according to their original nature, are united in terms of genus, and when they move from potentiality to actuality and acquire attributes as a result of repetition, their genus becomes diverse. Each type of genus corresponds to its type of habits and ethics, and the number of animals resulting from human habits on Judgment Day is greater than the number of animals in this world because of the blending of various

animal attributes and habits that are gathered within a single human being, resulting in multiple types of animals (Sajjadi, 2000, p. 450).

4. Embodiment of Actions from Allameh Javadi's Viewpoint

Mulla Sadra articulates that based on Quranic verses and traditions, the embodiment of actions is a well-known concept, and habits manifest overtly (Shirazi, 1981, Vol. 9, p. 5). According to Allameh Javadi, the embodiment refers to "the materialization of non-material entities such as beliefs, ethics, qualities, actions, and effects of humans." Essentially, the thoughts and actions that a person has and performs in this world will be manifested and essence of those thoughts and actions will be actualized, whether they are good or bad, after departing from this world (Javadi Amoli, 2010, Vol. 5, p. 77). The habits, ethics, and actions that a person performs in this world will manifest themselves in reality in the afterlife. In this world, a person is a unified entity, but in the afterlife, they have various forms because their appearance and presence are based on their habits, which will manifest in different forms corresponding to those habits (Asadollahzadeh, 2014, p. 127). According to the writer's belief, in interpreting the embodiment and incarnation of human beings in the form of habits, several important principles are involved, the most important of which will be briefly mentioned below.

4.1 The Corporeal Contingency and Spiritual Survival of the soul

In summary, Mulla Sadra's innovative idea can be interpreted by saying that the human soul at the beginning of its creation is a corporeal and material affair, impressed in matter. However, with essential evolution, it gradually transforms and attains the level of ideal abstraction immaterial, and thereafter, it has the ability to ascend the degrees of perfection through its own will and choice, reaching the level of intellectual abstraction and even higher (Shirazi, 1984, pp. 135-136). Before Mulla Sadra, it was believed that an animal is a lower genus and after that, a lower species (real species). However, he considers humans as a middle

genus under which there are various kinds. In fact, whatever actions a person performs and whatever beliefs they acquire, they create their own reality. Therefore, the internal state of a person, based on the originality of existence and the distinction of existence, is a genuine, real, and essential matter. A person can become a middle genus (the same genus) and be classified into various types under it, while keeping their essence (as a lower genus and a middle species), they are truly an animal. Their animality is throughout their humanity, not just within it (Javadi Amoli, 2009, Vol. 3, p. 241).

From Mulla Sadra's perspective, the term "body" here refers to the unconditional non-conditioned body (without having or not having a condition) (Shirazi, 1981, Vol. 8, p. 15), not the conditional conditioned body (with conditions). Because the unconditional body has the potential to accept subsequent perfections, but the conditional body does not have such a possibility; because in being unconditional, it is complete and does not need to accept subsequent perfections. Therefore, the soul is perfection for the unconditional body and can be diverse and complete with it, becoming united with it (Javadi Amoli, 2010, Vol. 31, p. 142). The soul, apart from the providential causality, has no other reality (ibid, p. 95) and by gaining knowledge and truths and acquiring the virtues of human beings, its existential intensity increases, and it reaches unity of knowledge and the knower, and action and the agent, and it evolves towards absolute perfection. Therefore, the soul, through the continuation of its essential and complementary movement, reaches complete immaterial, and it only has a providential relationship with the body in the position of action (Javadi Amoli, 2010, Vol. 33, p. 1).

4.2 Substantial Motion of the Soul

Another philosophical innovation of Mulla Sadra is substantial motion. He has solved many other issues such as intensive motion through substantial motion. Intensity exists in being, not in matter; because intensity in matter is meaningless; intensity in matter means matter

undergoes a transformation; that is, in the process of intensive motion, from the material world to the spiritual world, gradually, matter reaches the stage of complete immaterial (Ebrahimi Dinani, Karimzadeh, 2009, p. 11).

From Mulla Sadra's perspective, the emergence of different levels of the soul is the result of substantial motion and intensive existence of the same natural body, while the natural body is secondary to the soul and originates from it; because the natural body is a receptacle and bed in which the soul appears and evolves, and with reaching a particular level of development, it can separate from this bed, while the ideal body, because it has reached the ideal level of abstraction, cannot be separated from it, and its form and appearance are determined by the habits acquired through the soul, which themselves have their roots in knowledge and action, while the form and appearance of the natural body are due to material and environmental factors, and the soul itself has little involvement in shaping this body (Zamaniha, Yavari, 2017, p. 187).

Allameh Javadi believes that according to substantial motion, any belief, moral quality, and action entail a substantial transformation, to the extent that the essence of human nature moves towards a specific direction through substantial motion, by acquiring habits and transcending the aspect of temporality of qualities, it provides the ground for the transformation of essence, so that habits gradually emerge as a constitutive form. With this analysis, a person is never the last type; rather, the latter type is something that arises through substantial motion. Thus, in reality, it is an existence that starts from the elemental body and evolves through intrinsic transformation and substantial motion. The soul of each person is constructed throughout their life; because the soul at the beginning is devoid of secondary attributes and perfections. Therefore, by strengthening theoretical reason, one attains correct thoughts, and by strengthening practical reason, one achieves pure intentions and good ethics, and with these two, one achieves angelic status (Javadi Amoli, 2007, Vol. 3, p. 233).

4.3 The Completeness of the Soul

Initially, it should be noted that completeness has two types: 1) scientific completeness of the soul; 2) practical completeness of the soul (Jamshidi Kouhsari, Fakharnovghani, Seyyed Mousavi, 2021, p. 119). It can be said that completeness can be analyzed into two types: evolutionary and volitional completeness. Based on substantial motion, evolutionary completeness is always upward. (Gorgian and Esmaeili, 2018, p. 87). The soul in the process of evolutionary completeness takes possession of the natural body through the gaseous soul (Gorgian and Esmaeili, 2018, p. 87). For this reason, Mulla Sadra considers the soul as the result of the evolutionary completeness of forms (Shirazi, 1981, Vol. 9, p. 5).

4.4 Habits and the Truth of Embodiment

Initially, a question arises as to whether habits are subject to change or not. Opinions vary; Aristotle considered them changeable, but Plato regarded a portion of them (acquired ethics, not natural ones) as changeable (Javadi Amoli, 2018, p. 83). According to Allameh Javadi, the possibility of human transformation until the end of life, based on substantial motion, is well delineated (Javadi Amoli, 2008, Vol. 5, p. 30). This is because God has created humans to attain perfection and has also bestowed upon them the potential for perfection, and the main axis of human evolution is the journey through the stages of the soul (Javadi Amoli, 2006, p. 236). He believes that rational evidence for change and empirical evidence for its occurrence emphasize this (Javadi Amoli, 2008, p. 89); thus, there is a stark difference between hardship and reluctance, and among its evidence is the existence of obligations in all stages of life and existence of prophets. Therefore, humans can change their habits and attributes by their own will and choice. All habits and attributes can be transformed as humans are in this world, constantly moving and changing, and can turn vices into virtues and vice versa through voluntary evolutionary movement. Therefore, no disposition is intrinsic, and even inherited moral traits are subject to perishability because, based on

substantial motion, both the soul and the human body are changeable, let alone the psychological traits. If moral qualities are formed through repeated action, they can also be changed through the same means.

Thus, ethics create the reality of a human, and upon embodiment, gradually, they shape a kind of human (Javadi Amoli, 2007, Vol. B, p. 130). In Hikmat Motaaliyeh, every action a human performs actually creates their reality and resurrect with it; this action is the participation of ethics (Javadi Amoli, 2007, Vol. B, p. 130). In any case, the role of substantial motion and the embodied nature of the soul in ethics is very effective; this means that humans not only take a trait through qualitative movement but also through substantial motion. Hikmat Motaaliyeh has returned these types of knowledge to the mode of "existence" and has considered them as "concepts"; not "essence." In this way, it is beyond the Ten Categories, and the mode of existence itself creates the moving human; this sentient being becomes knowledgeable on the path of knowledge—which is the truth of existence—not through the essence known, because humans unite with knowledge, not with the known. This knowledge is both knowledge, the known, and the knower (Javadi Amoli, 2008, p.326). In fact, a human is the embodiment of ethics; the soul in substantial motion and in the stage of knowledge becomes identical to knowledge, and in the stages of ethics, identical to those qualities and dominion. If a human becomes the ruler of ethical matters, gradually, a certain form of him is constructed. Therefore, the nature of a human depends on their faculties (Javadi Amoli, 2008, p.326).

5. "Tongue under Control"

In the culture of the Quran and the Prophet's tradition, humans are not merely articulate animals (Javadi Amoli, 2009, vol.1, p.370); rather, some are, in essence, animals. He believes that to understand the issuance of human actions, attention must be paid to the "firmaments of humans," not the "resemblances of humans"; thus, mettle, which is the firmament of humans, is related to their soul and spirit, and other faculties must serve it

(Dolat, Valizadeh, 2023, p. 107). To achieve this, the role of theoretical reason guides human perceptions, in harmony with their nature mettle and divine spirit. Therefore, in his view, the true human is a "divine-oriented living being," "theosopher" and the human heart has a strong relationship with human insights, tendencies, and actions.

5.1 The emergence of Action in Terms of Occurrence in Humans

either it is compulsory, coerced, or voluntary. Therefore, human action is any action or reaction that is voluntary, whether it be natural, innate, or based on whims (Dolat, Valizadeh, 2023, p. 115). The agent that distinguishes human action from that of animals is "will" or "volition" (Dolat, Valizadeh, 2023, p. 107). He distinguishes between will and volition in their guiding force; the leader of "will" is reason, and the guide of "volition" is the faculty of "imagination." The origin of volitional work in humans is their knowledge or and practical inclination, and since all voluntary actions of humans are conditioned by their psychological traits, they will be colored by their vile or virtuous nature, and if the faculty of intellectual and practical virtue is established in a person's soul, all human actions will gradually give birth to a firmly established faculty and a spiritual quality (Javadi, 2009, Vol. C, Vol. 2, p. 572). Therefore, the essence of knowledge and action and their humanization, i.e., that knowledge is the maker of the soul and action is the maker of the body, is always in all worlds, the lower level of the soul of that world, and their difference lies in imperfection and perfection (Tusi, 1995, p. 85). In clearer terms, knowledge and action, as in literary knowledge, both stem from the same source and substance. The human soul expands and intensifies by accepting knowledge and action; knowledge is the maker and specifier of the human soul, and action is the maker and specifier of the human body in all worlds (Tusi, 1374, p. 85).

Those who perfect their intellectual and practical qualities, assuming that every action gives rise to a specific state in the soul (Bahrani, 1417, Vol. 2, p. 345), gradually become true humans. When it becomes

apparent that manners, concerning their attributes, are subject to the ultimate desirability in life, therefore, if a person's actions are centered on monotheism, it manifests both outwardly and inwardly, and purity in servitude and worship, emanates from his speech, actions, and other aspects of existence, in a way that no veil can cover it.

5.2 Mood and Tongue under Control

Now the question arises whether manners in the matter of "tongue under control" can play a role or the psychological faculties (temperaments)? Firmament qualities in the soul are ethics, but etiquette, refinement, and precision in speech, behavior, and external actions belong to humans, while ethics is an internal matter, and decorum derives from ethics. Therefore, etiquette is the goodness of action, and ethics is the goodness of the agent. Thus, two necessary conditions are needed in decorum: 1) Behavior should be within the framework of Mulla Sadra. 2) Behavior should be intentional and voluntary (Javadi Amoli, 2009, Vol. C, p. 51). However, decorum is the first stage of piety (Tabataba'i, 1417, Vol. 6, p. 367); piety prevents bad human temperaments and prevents the negative psychological faculties of man. Imam Ali (peace be upon him) says: "O people! Take responsibility for disciplining your own souls, and through it, save yourselves from the bad habits that afflict you."

According to Allameh Tabataba'i, volitional action arises from the mediation of knowledge and will from the actor and is of two kinds; voluntary and compelled. If the performance or abandonment of an action is based on the actor's own decision, it is voluntary, but if it is based on the influence of something external to the actor, it is considered compelled. Actions that arise from human temperaments are compelled (Tabataba'i, Vol. 1, p. 164). However, in some of our actions, our knowledge does not interfere with them; rather, the only thing that matters is the existence or absence of the natural actor (Tabataba'i, Vol. 1, p. 164).

5.3 The difference between "Desire", "Will" and "Discretion"

In "desire" (inclination), there is a sort of wanting, and in it, the departure from the state of equality is hidden (Sajjadi, 2000, p. 487). Allameh Javadi believes that the attraction and effort that the soul shows to perform an action are both "desire" and "will"; however, a distinction must be made between the two because one of the lower levels of will is desire, and desire also has levels that some refer to as will. Therefore, desire and appetite apply to lust, not reason (Javadi Amoli, 2009, p. 326); if the attraction and effort present in a person are applied to his practical aspect and regulated under the influence of the "perceptive" faculty, it is called desire, and if it is under the influence of the "rational" faculty, it is called will (Javadi Amoli, 2009, pp. 130-129).

However, some of our actions are done for the reason that it has become apparent to us, such as human volitional actions; meaning that our knowledge has been associated with it and we have recognized it, and this distinction and determination take place in the sense that a person judges the performance of it to be consistent with a perfection of his own perfections. Therefore, knowledge is the intermediary between man and his action; and man does not perform any action unless the perfection and integrity of his existence necessitate it, so in actions where there is no multiple intellectual form, they are performed without any thought or consideration, such as actions that arise from human faculties (like speaking), without the slightest hesitation. Consequently, the actor has no waiting state; we can speak without delay. Actions performed by limbs, hands, feet, and tongue are inevitably present on the Day of Resurrection against man in their own language, meaning that the effect of actions on the essence of the soul is realized and leads to the issuance of deeds, providing testimony, and performing swiftly.

5.4 The relationship between Lying Polytheists and Habits

It can be said that lying is expiated by polytheists and disbelievers on the Day of Judgment because of the manifestation of their traits. It must be

understood that the self-purification and the acquisition of virtuous habits have only one way, the repetition of righteous actions and perseverance in them. The action must be repeated to the extent that its effect gradually settles in the soul. Although the attainment of scientific merits is not within human control, the prerequisites for acquiring it are within human reach, and by performing these prerequisites, one can attain merits. Because the health and illness of the soul and body are optional matters, thus preserving the human form or transforming it into an animal form is also optional (Tabataba'i, 1417, Vol. 5, p. 143). Therefore, the perfection of human existence over other creatures lies in the potential of various faculties within him; the human soul has the potential to accept various forms. When each of the soul's faculties reaches its maximum, it will manifest itself in the Hereafter; because the Hereafter's form is subject to the mental traits that a person has acquired in this world. The balance of faculties, through reason, places man on the path of humanity (Javadi Amoli, 2009, Part, p. 208). Soul traits are existential perfections and, by nature, possess intensity and weakness (gradation) (Javadi Amoli, 2010, A, Vol. 4, p. 195).

Therefore, polytheists and disbelievers, as they have become accustomed to lying in the world, also naturally speak lies on the Day of Judgment, which is the day of the manifestation of mental traits and habits. Otherwise, it is impossible for a person, who stands before his Lord, to lie, because his deeds are present, and all his limbs and bodily organs express themselves (Tabatabaei, 1417, Vol. 1, p. 558).

According to Allameh Javadi, in substantial motion, the moving entity itself is identical to the motion. Therefore, all beings and stages, whether near or far, are true to the moving substance unconditionally. They unite with each stage of existence they reach, and if they reach complete immaterial, they become aware of what passes through the ideal world and nature. In this sense, everything that occurs within the realm of the body is accompanied by the awareness and the exertion of the powers of human souls, and it is impossible for any action within the body's domain

to take place without the soul's knowledge (Javadi Amoli, 2006, p. 313). In substantial motion, sensory or perceptive faculties reach such a level that his perception becomes identical to his action and his knowledge becomes identical to his power (Javadi Amoli, 2006, p. 312). Therefore, in this state, no error, forgetfulness, slip, or the like is imagined (Javadi Amoli, 2005, p. 206), because the indulgence in ignorance, wickedness, and illusions is solely confined to "conjecture" and "imagination," the cause of which is the dependence on the material world (Javadi Amoli, 2005, p. 206), which does not exist, in this state.

Sinful individuals, because, according to their mental traits in the world, they have been liars on the threshold of death (the state of dying) and on the Day of Judgment, also continue to lie; because for the time being, "their tongue is under their control". But when worldly characteristics disappear, they observe the nature of their actions, and gradually, mental traits also disappear, and there is no room for lying anymore (Javadi Amoli, 2010, Vol. 18, p. 241). Therefore, the tongue is under the control of mental traits, not us (Javadi Amoli, 2009, H, p. 325); because language is under the control of actions and deeds, not us. In the world, as long as we are alive and awake, our "tongue" is under our control, but when we go to sleep, the tongue is under the control of mental traits. For this reason, a foul-mouthed person speaks foul language even in their sleep; because the tongue is not under their control. Given that sleep is the brother of death, the tongue is not under our control but under the control of mental traits. In reality, it is compulsory; because mental traits govern the outward appearance, speech, and language of humans; here, mental traits speak.

Conclusion

Based on the Sadrian approach of Allameh Javadi Amoli, the results of the discussion can be summarized as follows:

1. As long as humans are in this world, they can change their moral traits and habits.

2. Considering the relationship between the soul and the body, and also taking into account two important principles in Sadra's philosophy; substantial motion and the corporeal contingency and Spiritual survival of the soul thereof, moral traits and habits are existential perfections. Therefore, they are the origin of effects.

3. One of the external manifestations of humans is their speech and "tongue"; therefore, humans can to a large extent gain control over their tongue in this world as well, by acquiring virtues and repeating and perseverance (becoming habit), and achieving piety.

4. However, in the world of dreams, on deathbed (the state of dying), and on the Day of Judgment, tongue is not under the control of its owner, but rather under the control of the owner's mental faculties and habits.

5. Therefore, on the Day of Judgment, if disbelievers and polytheists initially speak lies and then speak the truth, it is all due to their habits; in fact, what governs them is their habits, which manifest themselves on the Day of Judgment. Therefore, "tongue" is under the control of "mental faculties and habits", not under our control. In fact, morals, actions and habits that man has done in the world are manifested there in their true form.

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