


ORIGINAL RESEARCH PAPER

Mulla Şadrā's Moral Realism and its Effects on Pure Life

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ARTICLE INFO	ABSTRACT	
<p>Article History: Received: 25 January 2024 Revised: 20 March 2024 Accepted: 15 April 2024</p>	<p>SUBJECT & OBJECTIVES: Moral realism means that moral values are real regardless of feelings and emotions, collective agreement, and the orders of anyone. This article aims to explain the relationship between <i>Mulla Şadrā's</i> viewpoint and moral realism, as well as the influence of his thoughts on our lives.</p>	
<p>Key Words:</p> <p><i>Moral Philosophy</i></p> <p><i>Moral Value</i></p> <p><i>Moral Realism</i></p> <p><i>Pure Life</i></p> <p><i>Mulla Şadrā</i></p>	<p>METHOD & FINDING: The research benefitted from an analytical-descriptive method. At first, by referring to all the works of <i>Mulla Şadrā</i>, his moral ontological foundations were deduced, and based on his statements and foundations, it was analyzed in an integrated manner and finally, its effect on pure life has been explained. We have concluded that based on <i>Mulla Şadrā's</i> idea, he is a realist. We can enumerate the following shreds of evidence to prove this claim: 1) The reality of the moral criterion, 2) The criticism of divine command theory, 3) The real basis of moral judgments, 4) The consequences of moral judgments, and 5) The manifestation of inner attributes. Additionally, we have demonstrated that action based on the realistic foundations of <i>Mulla Şadrā</i> will direct life towards a divine life with true happiness and will suggest a different way of life.</p>	
<p>DOI:</p> <p>10.22034/imjpl.2024.9292</p>	<p>CONCLUSION: Action based on the realistic principles of <i>Mulla Şadrā</i> will guide life towards a divine life with true happiness and will suggest a different way of life.</p>	
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Introduction

All human beings are looking for happiness and true perfection. But what is happiness and perfection? And how can they be achieved? In response to these two questions, various theories have been presented, which sometimes appear to be in opposition to each other. In many cases, disagreements on moral issues are rooted in fundamental differences, that's why moral values differ from one school to another. For example, perfection and happiness are different for an irreligious person and a religious one, and happiness is different for a liberal and a communist. Therefore, it is useful and necessary to examine the intellectual foundations of thinkers.

Examining the foundations of *Mulla Şadrā's* moral thought is important because he is considered one of the greatest Islamic thinkers and many philosophers, theologians, and thinkers in other fields of humanities are influenced by his thoughts. Therefore, examining his opinions is also effective in

understanding the opinions of other Islamic thinkers.

We are trying to investigate the foundations of *Şadrā* in the field of ethics. A proper understanding of these foundations can be effective in shaping specific and pure life. In other words, building one's life based on strong intellectual foundations frees a person from doubt and enables him to live a happy life peacefully and away from anxiety and stress. Such a style of life will not be achieved but through relying on the authentic foundations that Islamic thinkers have introduced. Therefore, the purpose of the author in this research is to introduce the intellectual foundations of *Mulla Şadrā* and its effect on the realization of pure life. The author believes that paying attention to strong and reliable foundations and regulating life based on them can provide the human need for peace and comfort in life.

Among the various ethical foundations, we focused on the ontological foundations of

ethics and examined them from the perspective of *Mulla Ṣadrā*, the founder of *Transcendental Wisdom*. The most important issue in the ontological field of ethics is the issue of moral realism or non-realism. According to moral realism, morality is rooted in reality, but according to non-realism, morality is based on individual feelings, collective agreements, etc. The answer to the question of whether morality is real or not has a tremendous impact on our moral decisions, actions, and judgments. Hence, its examination is of particular importance. So, we concentrated on moral realism from *Mulla Ṣadrā's* viewpoint and the impact of his foundation on pure life in brief.

Although few works related to his intellectual foundations have been published, the discussion of moral realism from his viewpoint and its influence on our lives has not been investigated. For this reason, the review of their opinions can provide the basis for further research. Therefore, as the main question of this

study, what is *Mulla Ṣadrā's* ontological foundations in moral issues and what effect does his view have on pure life?

Theoretical Foundations and Research Background

1. Moral Realism

Several definitions have been presented for moral realism. Referring to some of the provided definitions, we will explain what we mean by moral realism. *Richard W Miller* believes that in moral realism, moral judgments are considered to be statements of truth. These statements do not merely describe the beliefs or cultural norms of the person making the claim, but instead, they assert objective moral truths that can be recognized by others. (*Miller, 1992: 1154*)

McNaughton believes that the moral reality is independent of our moral beliefs which determines whether they are true or false (*McNaughton, 1991: 7*).

According to *Jonathan Dancy*, moral realism is the belief that there are objective facts about what is right and wrong, and

what is good and bad. However, this belief is complex and can be categorized into the following three main claims;

1. Moral facts are considered special and different from other facts, but there is disagreement among realists as to whether natural facts can be considered moral facts.
2. Moral facts are independent of beliefs or thoughts that people may have about them.
3. People can make mistakes about what is right and wrong, even if they think carefully about their decisions. (Ref; Dancy, 1998)

Examining each of the above-mentioned definitions demands another domain. By separating the epistemological aspects from the ontological ones, moral realism can be considered as a belief i.e., regardless of the feelings and desires of individuals, the contract and collective agreement and order of the commanders, moral values are real. Then we discover values not construct them.

The common point of *Mulla Ṣadrā* and the moral philosophers,

who defined realism from their viewpoint, is the belief in objective reality for moral values, not subjective one, i.e., regardless of the moral agent, moral values exist. Of course, *Mulla Ṣadrā*'s view differs from other realists in two following ways at least;

The first point is the type of reality of moral values in which *Mulla Ṣadrā* goes back to the real relationship between voluntary affairs and the true perfection of man, but the type of moral reality in the Western philosophers' viewpoint is different due to the differences in foundations, and includes items such as being adaptable with nature, rationality, etc. The second point is the separation of ontological aspects from epistemological ones, since in other theories such as *Miller*'s and *McNaughton*'s definition, the issues of the truth or falsity of moral propositions are also pointed out, which refer to epistemology and not the ontology, while in *Ṣadrā*'s view, these matters are apart from each other.

2. *Al- Ḥayāt al-Ṭayyibah* (pure life)

Another issue refers to clarifying *al-Ḥayāt al-Ṭayyibah* (pure life). The term *Ṭayyibah* (pure) has several meanings like good, pleasant, agreeable, nice, and lawful. (Ref: *Ibn Manzur, 1993, Vol.9: 227&563*)

It is meant in the Holy Qur'an as good (*The Qur'an, 3: 38; 9: 72*), pure, or lawful. (*The Qur'an, 2: 168; 4: 43*)

The phrase of pure life was once mentioned within the Holy Qur'an where Allah (AWT) said,

Whoever acts righteously, [whether] male or female, should he be faithful, We shall revive him with a pure life and pay them their reward by the best of what they used to do".
(*The Qur'an, 16: 97*)

In short, a pure life can be considered as a kind of individual or social life that is characterized by calmness, smoothness, purity, peace of mind, free from any kind of pollution, oppression, betrayal, enmity and hatred, captivity and humiliation, as well as all kinds

of worries that makes our life unpleasant. (*Muhammad-Bello et al, 2021*)

3. Mulla Şadrā

Şadr al-Dīn Moḥammad b. bbrāhīm al-Shīrāzī, known as *Şadr al-Mutiadliḥīn* and *Mullā Şadrā* is one of the most important philosophers after *Avicenna*. He is the thinker who revolutionized the doctrine of existence in Islamic metaphysics and extended the shift from *Aristotelian* substance metaphysics to *Neoplatonic* process metaphysics of change. He mixed logical reasoning, spiritual inspiration, and deep meditation upon key scriptural sources of the Twelver Shi'i tradition and innovated a new methodology in his system of thought. (*Rizvi, 2007: 1-2*)

Mulla Şadrā's positions related to ethics are found in some of his works like *Al-Hikmat al-Muta'aliya fi l-Asfar al-'Aqliyyat al-Arba'a*, *Kasr al-Asnam al-Jahiliyya*, *Risala-yi Sih asl* and *Mazahir al-Ilahiyya*.

The moral philosophy, as it is popularized today, was not popular during *Mulla Şadrā's*

lifetime. Therefore, it is normal that the issues of moral philosophy cannot be found in a single, detailed, and coherent manner in his works. Thus, to cite the opinions of moral philosophy in general and moral ontology (moral realism) and its influence on pure life in particular, it is necessary to consider their related expressions and extract their viewpoint by analyzing and examining them. On one hand, to deduce the issues of moral realism, it is not enough to study and examine a specific work, all works should be considered.

On the other hand, examining the background of the research shows that *Mulla Ṣadrā's* views on ontology i.e., philosophy in the general sense, general epistemology, and politics have been published in a limited number of works. However, nothing was found regarding the ontological foundations of his ethics, especially what focuses on the explanation of moral realism from his viewpoint and paying attention to its effect on pure life.

Evidence for *Ṣadrā's* Moral Realism

Although *Mulla Ṣadrā* did not provide an independent definition for Moral Realism, it seems that, based on his perspective, it is necessary to separate epistemological from ontological dimensions in the aforementioned definitions of moral realism. For example, whether moral judgments are true or false is related to the epistemology of ethics, but whether moral values are real, regardless of the moral agent, is a completely ontological issue. Therefore, from his viewpoint, realism can be seen as believing in the reality of moral values and their non-dependence on the moral agent or agents. So, all the viewpoints that consider ethics to be dependent on the feelings of individuals or collective agreement or commands that are not based on reality, have in a sense considered ethics to be dependent on the moral agent and hence are considered nonrealistic theories. (*Misbah, 2008: 48*)

To explain moral realism from *Mulla Ṣadrā's* viewpoint, various explanations can be presented, the most important of which in this context includes explanation through the reality of the criterion of goodness and badness, the causal relationships in moral judgments, real consequences, and the manifestation of inner attributes in the hereafter.

The Reality of the Criterion

One of the most important proofs to establish moral realism according to *Mulla Ṣāāāḍ's* viewpoint is his emphasis on real purpose in morality. According to *Mulla Ṣāāāḍ*, moral value depends on its effect on happiness. Furthermore, happiness is real and the effect of human actions on real happiness is real as well. In other words, moral values are not dependent on the order, taste, and feelings of individuals or collective agreement ontologically. Therefore, based on the famous classification of moral theories, his view is classified as a teleological school of thought. (*Frankena, 1988:14*)

To explain moral realism through the reality of the criterion, it is enough to pay attention to the reality of the ultimate goal. Therefore, focusing on the criterion of morality, we will explain its reality.

As will be explained, According to *Mulla Ṣāāāḍ's* viewpoint, every human action affects his perfection. According to him, the true perfection of man is connected with the active intellect, joining the world of intellects, and finally, proximity to God Almighty. (*Mulla Ṣāāāḍ, 1981a, V.9: 231*)

Proximity to God is an undeniable truth that is not achievable except after the realization of the congruent causes.

According to him, perfection, happiness, and goodness, which are considered the goal of morality, belong to the category of existence (*Ref: Ibid, 2020*), and man must achieve his genuine perfection through theoretical and practical efforts, which is the realization of the transcendental

state, connection to the world of intellects, and true understanding of the universe. From *Mulla Şadrā's* viewpoint, although every existential perfection cannot be considered a moral perfection, every moral perfection is necessarily an existential perfection. It is clear that this goal is real and its achievement also depends on performing certain actions and realizing the attributes and properties that are appropriate to it. Therefore, the intrinsic value that is applied to the goal of morality is real. Instrumental values, which refer to the effect of actions in achieving goals, are also real, because every action has a real effect, either positive or negative, in realizing the true happiness of man, whether those effects can be seen in the world or not. So, the criterion of goodness and badness is real and objective. (*Mulla Şāāāā, 1981a, Vol.4: 115; Ibid , (2020); Ibid, 1960*) Therefore, the real criterion for morality guarantees that *Mulla Şadrā's* moral viewpoint is among realistic theories.

Causal Relationships in Moral Judgments

Mulla Şadrā explained the relationship between jurisprudence and morality in such a way that jurisprudential rulings are like doctors' recommendations, which appear to praise medicine and order to use it but refer to the real background of those recommendations and orders. In other words, the doctors' recommendations do not imply the inherent desirability of that medicine, but rather that the use of medicine is effective in reducing pain and ultimately finding recovery. Religious and jurisprudential rulings are often issued in the form of order or prohibition, but each of them refers to the causal relationship between some actions and the true happiness of man, which is often not taken into account:

Likewise, legal and religious actions are a cure for heart diseases, while they are something that most people do not feel, most of them have neglected it, and few are aware of the ways of connection and

relation between the actions that the Law commanded us to do and the creation of virtuous states and the avoidance of heart diseases. (*Mulla Ṣāāā*, 2002: 82-83)

Therefore, the prescriptive appearance of jurisprudence or religious rulings should not prevent attention to the fact that the ruling was issued regarding that fact and reality. Divine decrees have been established to prevent the creatures from the vices and moral defects that cause people to attach to worthless worldly affairs and prevent them from achieving true happiness and to guide them to proximate to the almighty God (*Ibid*, 2002: 153). The wisdom behind all orders and religious rules is to guide man toward his true happiness, and none of them is devoid of strengthening human faculties. (*Ibid*, 1981b: 368)

Consequences of Moral Judgment

Another way to prove moral realism based on *Mulla Ṣadrā's* viewpoint is to pay attention to

the real consequences of moral rulings. *Mulla Ṣadrā* considered actions such as adultery, stealing, gossiping, killing, violating the rights of orphans, and oppressing others to be existential matters (*Ibid*, 2002, Vol.7: 61). He explained that although these things are considered perfect and good compared to the animal aspect of man, they are considered defects and evil compared to human perfection.

Mulla Ṣāāā referred to three points in explaining the immorality of the aforementioned actions, each of which can be considered an independent proof to demonstrate that *Mulla Ṣadrā's* theory is one of realistic viewpoint. The first point is to explain the true perfection of man. He explained that the perfection of human rationality is dependent on the formation of the transcendental state and overcoming desire and anger, and the defect of the intellectual faculty is that it is defeated by the animal. This explanation indicates that *Mulla Ṣadrā's* viewpoint is a realistic one.

The second point refers to the argument that *Mulla Şadrā* has presented to prove the immorality of the mentioned actions. In his opinion, these actions are reprehensible since they are deviations from the reason and revealed rulings.

The third point, which can be considered as the logical support of the reason and revealed ruling is that the aforementioned actions lead to unfortunate effects and consequences such as separating lineage and inheritance, challenging the upbringing of children, disruption of the system, chaos, sedition, and rebellion. These results are the real consequences of unethical acts (*Mulla Şadrā, 1981a, Vol.7, 103-106*). Therefore, *Mulla Şadrā*'s moral view can be considered realistic in terms of real practical consequences.

The Manifestation of Inner Attributes

Each of the inner attributes or dispositions has a special appearance in every one of each abode and world (*Ibid, 1981b: 329*). Therefore, a face

can have different effects on different places. For example, water in the world is a liquid and when it comes into contact with something, it moistens that thing, but water does not have such an effect in imaginal and intellectual worlds.

In the same way, moral dispositions also have a different effect in this world and the hereafter, e.g., anger in this world brings effects such as redness of the face and warmth of the body, but it is not unlikely that in the hereafter will appear as a fire that will burn its owner. (*Ibid, 1981b: 329-330*)

Based on the acceptance of the embodiment of actions, the repetition of each of the actions causes the formation of sensual properties corresponding to it, and these sensual properties appear in the next world in physical forms corresponding to that world. Therefore, each of lust, anger, envy, hatred, arrogance, conspiracy, hypocrisy, complacency, or their reverse characteristics have a reality that the eyes of many people

are obscured from seeing them, but their reality is in the form of beasts, snakes, and scorpions and it is visible with the eye of discernment.

According to *Mulla Ṣadrā*, these torments that appear in the form of snakes and scorpions are not material and constructed torments, but rather external forms of the person's soul that have become such. Indeed, these horrible faces are the face of his actions in this world, which have become visible to him in the hereafter. These forms also exist before death, but the moral agent is not able to understand them. (*Mulla Ṣadrā, 1960; Ibid, 1996: 239-240*)

Every inner state and disposition that dominates a person in this world will find its corresponding form in the hereafter. (*Ibid, 1996: 241*)

Every human being in the hereafter, depending on the attributes that s/he got used to in this world, will be surrounded by forms that match those attributes. The result of the predominance of the traits of

lust and desire is to associate with animals such as bears, pigs, or insects (*Ibid, 1961, 28*). The predominance of anger, rage, and predatory nature is to be resurrected in the form of dogs and wolves, harassment of others leads to being resurrected in the form of snakes and scorpions, thieves and tricksters appear in the form of rats and crows, the predominance of arrogance would entail to a lion and a leopard form, the result of self-exaltation is the face of a peacock and a partridge, and the result of greed and hoarding of goods is being resurrected in the form of an ant, and in general, it can be said that everyone will be resurrected according to his/her intentions. (*Ibid, 1961: 45-51*)

All the blessings of heaven and the torments of hell can be interpreted on this basis and it is the natural result of human behavior which will appear in the hereafter. (*Ibid, 1981a, Vol.7: 81-83*)

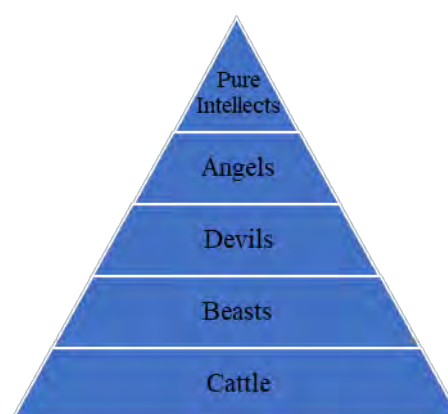
Based on the above proofs and evidence, we can consider *Mulla Şadrā* as a realist in the field of ethics. Additionally, he has positively explained the reality of moral values, and at the same time, he has explained realism negatively, criticizing nonrealistic theories such as the divine command theory.

1. The Levels of Moral Reality

Moral reality is the very existence and its degrees that man achieves by his own free will and by overcoming the faculties of lust and anger, and it is called happiness and perfection. (*Mulla Şāāā, 1981a, Vol.8: 107; Islmainasab et al, 2022*) Undoubtedly, based on the foundations of *Mulla Şadrā*, existence and consequently happiness, which is the type of existence, contains different levels. If we consider the moral reality as both positive and negative, it can be said that according to *Mulla Şadrā*, some humans are not only in the rank of animals, but also inferior to animals, and this is because of their interest in worldly and animal affairs.

Some others are in the rank of animals, and some are in a rank that obeying them is obeying God, doing business with them is doing business with God, and observing them is observing the Almighty. This shows that the moral reality has different levels and each person may reach one of these wide levels according to his actions and inner attributes. According to some of *Şāāā's* sayings (*Ref: Ibid, 1981a, Vol.8: 107*), human beings may fall into one of the following categories and each of them can achieve a much higher position based on the correct moral choice and purity of their heart. (*Khazaei, 2018*)

Fig.1: Levels of the Human's Soul



Reference: *Mulla Şadrā, 1981a, Vol.8: 107*

In this regard, an important question is raised in what process and by what mechanism

can a human being reach the highest level of happiness, or may he fall to the lowest level of morality and sometimes be dragged into the abyss of immorality or anti-morality? *Mulla Ṣadrā* has answered this question in several positions of his works. In his opinion, the human soul, while being single, simple, and immaterial, is the origin of all-natural and animal actions and movements, and the soul's faculties play the role of preparatory cause. This statement means that whenever there is perception or stimulation, the human soul is active at that level.

For example, in seeing, hearing, and thinking, it is the human soul that is placed in the rank of faculty of seeing, hearing, and intellect, and when it is provoked to appetitive affairs, anger, or enthusiasm for doing good deeds, it is the soul that works in the rank of appetitive and irascible or intellectual faculties.

Accordingly, a person changes and diversifies at every moment based on his

activity, and except for a few people whose eyes have been opened in this world, they are unaware of this fact. (*Mulla Ṣadrā, 1981b: 229-230; Ibid, 1984: 553*)

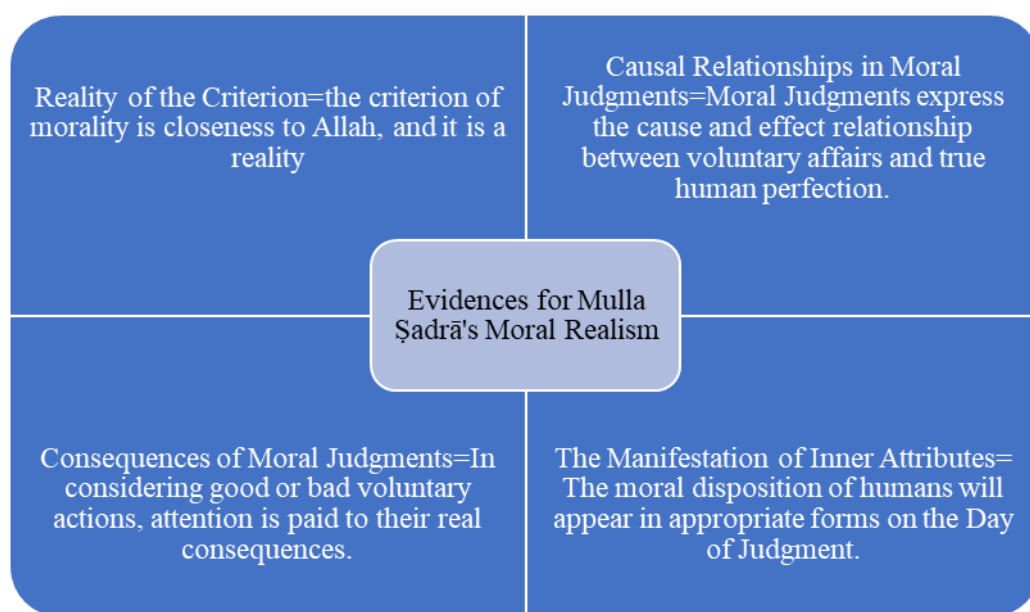
Therefore, the connection of the soul with each of the different levels can be effective in its belonging or disconnection to the world and worldly affairs, and consequently, the position of the soul among the different levels of happiness.

It is worth mentioning that the levels of moral reality are not limited to the three mentioned levels. There are many levels between happiness and misery. Each stage of this reality can also be depicted as the stage. The example of true human happiness, which is associated with entering heaven and enjoying divine blessings, has several levels. The lowest level of intellectual happiness of people is to know God, creation, and God's attributes like knowledge, will, and power, as well as active intellects, i.e., the angels, to know the system of creatures

and to reach the level of acquired intellect. (*Mulla Ṣadrā, 2020*)

The differences that exist between human beings do not exist in any type of species. Human matter is created in such a way that it can transfer to any kind of form and attributes to any features, from the level of beast animals to the highest level of close

angels. Some are in the rank of beasts. Some are at the rank of predatory. Some are on the devil's level and some are like angels. For each of these four items, there are unlimited types.



2. Function of Ṣadrā's Realism in Pure Life

As mentioned in the first proof of *Mulla Ṣadrā's* moral realism, from his viewpoint, the criterion of moral value is real, that is closeness to God Almighty. Accordingly, the moral value of any action is dependent on how far that

action takes a person away or closer to God. This basis, which requires the acceptance of God Almighty as the origin of existence and also the acceptance of resurrection as the place where the results of human's worldly actions are manifested, is very influential in

the human pure life and distinguishes the life of believers in God and monotheists from polytheists and deniers of God. It is clear that God plays a central role in life, and the believer always strives to gain God's pleasure, owes all his facilities to God, and submits and obeys his orders. In contrast, life is based on unrealistic views such as emotionalism, socialism, existentialist ethics, and other views in which man is authority and not God. Man focuses on material and worldly affairs and ignores the other world while according to the verses of the Holy Qur'an, the world is the real and alive one,

“The abode of the Hereafter is indeed Life”.
(*The Qur'an, 29: 64*)

Since believing in unrealistic approaches leads people to animalism instead of bringing them a good and pure life and real happiness. In some verses of the Holy Qur'an, God warns believers from adopting such approaches. For example, based on the 216th verse of Surah Baqarah, God Almighty denies the association between human desire and achieving happiness and has pointed out that following

one's hopes, wishes, and desires may not lead to happiness. In this respect, Allah (SWT) said,

“Yet it may be that you dislike something while it is good for you, and it may be that you love something while it is bad for you and Allah knows and you do not know”.
(*The Qur'an, 2: 216*)

In some other verses, He forbade following convention and the majority of people, because most people act based on suspicions, and following them is not necessarily related to attaining reality and perfection. He said,

“If you obey most of those on the earth, they will lead you astray from the way of Allah. They follow nothing but conjectures and they do nothing but surmise”.
(*The Qur'an, 6:116*)

According to Islamic moral thought and based on Mulla Ṣadrā's perspective, the best life is achieved when a person chooses the right path wisely and preserves the dignity and position of humanity, which is a divine position, and avoids drowning

in worldly pleasures and lusts and neglecting the hereafter.

Another point related to *Mulla Şadrā's* realistic thought and providing a desirable and happy life can be obtained from the third reason mentioned. *Mulla Şadrā* has dealt strongly with literalism in his works. It means that instead of deep thinking, one is satisfied with superficial evidence, and based on that, a verdict is issued, or instead of thinking about the subject of discussion and without understanding the secret and the reason for the events and happenings, human time is spent doing routines. For example, instead of thinking about the meanings of the verses of the Holy Qur'an and putting the correct understanding of divine knowledge at the top of his life, he spends his attempts only on reading the correct letters and words of the scriptures. The result of such superficiality will be a lack of correct understanding of religious teachings. (*Mulla Şadrā, 1984: 62-63*)

A superficial life may make a person appear happy confronting others, but in reality, it is not a happy life and it does not bring

true growth and perfection. This point is instructive both for the life of believers and non-believers. It is a lesson for the believers since it reminds them to give depth to their worship and not to be satisfied with the mere performance of worship in an outward form. It is possible to fulfill one's duty outwardly by performing prayer and fasting, but prayer and fasting that are devoid of the spirit of servitude, neither make man aware of higher perfections, nor make him aware of God Almighty, and do not cause him to be humble before God. This doctrine, i.e., the negation of appearances, is also useful for non-believers because it prevents their hypocrisy, arrogance, and selfishness against the truth and provides the ground for their guidance and salvation.

The third reason inspires the point that all moral and jurisprudential rulings in some way express the real relationship between voluntary affairs and human happiness. Therefore, even though the moral recommendations and jurisprudential rules are in the form of orders and it may be

difficult for some Muslims to act on their basis, it should be noted that all the mentioned rules are rooted in reality, and acting according to them brings true happiness. This explanation will make a person accept those commandments with satisfaction. Therefore, paying attention to the philosophy of moral and jurisprudence rules is the guarantee of human happiness and this can be considered as one of the advantages of *Shari'ah*-based religions. In these religions, there are more opportunities to guide people to happiness, of course, if there are no distortions in those rules.

The fourth reason given to explain *Mulla Ṣadrā's* realism also inspires the point that human actions are influential in shaping the future of human life and the future must be built with moral actions and only in this way can mankind be freed from existing moral problems. Ignoring the rights of the oppressed, colonization of weak people and governments, and moral corruption related to women are part of existing moral problems that cannot be overcome except by living morally.

Mulla Ṣadrā's realism can also affect human life in another way. *Ṣadrā's* attention to the issue of the embodiment of human actions and the effect of human actions on his inner self and character is an important point that prevents humans from committing vices. If a person pays attention to the point in his moral life that every action, however small, forms a part of his existential structure or personality and has an influence on his inner being and will be resurrected in the same inner form in the hereafter, he will be more careful in performing his actions morally.

The pure life of such a person will be different from others in economic, social, political, and cultural matters because such a person feels more responsible towards God Almighty and His creatures. Such a person always considers himself in the presence of God, as stated in the 14th verse of Surah 'Alaq, *Does he not know that Allah sees [him]?"* He does not usurp and encroach on the rights of others, respects others, and strives to fight

moral corruption in society. He does not prefer the satisfaction of the creature to The Creator in political matters and he will strive to promote religious culture in the society.

The last noteworthy point about the influence of *Mulla Şadrā's* realism in life is the gradual influence of actions on the moral growth of human beings. In other words, it is not the case that a person can expect infinite moral development with a single moral act, but to achieve true happiness, one must go step by step and by constantly taking care of the actions, provide the ground for the promotion of morality from one level to a higher one.

Conclusion

Examining *Mulla Şadrā's* opinions in his works indicates that he has adopted a realistic approach to moral issues. According to him, moral values have real support. The reality that is the basis of moral judgments is the relationship between the voluntary actions of man and the results that are obtained for him. We mean by result the

growth and perfection of the soul that is gradually achieved for the human soul and takes him from the lowest material level to the highest spiritual one. Therefore, as mentioned, moral values have different levels in proportion to the perfection that is achieved for the soul, and they have different levels (gradation). Depending on the achievement of each level, every person will enjoy the results in this world and the hereafter. For this reason, enjoying the blessings, especially the blessings of the afterlife can be seen as a witness and a sign for determining the level of moral development in each person.

It also became clear that a realistic view of morality is effective in human life, and especially when it is accompanied by a divine interpretation of happiness, it can guarantee the true happiness of a person in this world and the hereafter. Believing in this interpretation of happiness, which is under *Mulla Şadrā's* perspective, will put a person's life on a different path and will draw his attention from this world to the hereafter, and without

becoming a prisoner of worldly pleasures and lusts, he will use them in the direction of moral growth and perfection. The result of such a life will be satisfactory interaction with others, satisfaction with personal life, pleasing God Almighty, and respect for the environment.

When a person realizes that regardless of the wishes and desires of people, social agreements, and divine commands, there is a real and ontological relationship between voluntary affairs and the true happiness of a person, and each of the voluntary movements of a person causes the rise or fall of him, he will be more careful in choosing his actions. Undoubtedly, every wise individual who is concerned about securing his real happiness, with a correct understanding of the above-mentioned moral realism, will experience a different life and will adopt a religious pure life whose minimum result is worldly peace and enjoying divine blessings in the Hereafter.

In this life, the level of human responsibility will reach its peak and its scope will include not only other

humans, but also God, himself, and other animals and plants. The result of this level of responsibility is that no one's rights will be violated as much as possible. Another point is that the center of human attention in this style of life is God Almighty instead of being a human being, and His satisfaction is preferred over the satisfaction of others. In moral dilemmas, the acquisition of spiritual things that are pleasing to God is preferred over material things that are pleasing to creatures.

Another consequence of believing in moral realism is that the inner and spirit of actions are more important than their appearance in the eyes of the moral realist. For this reason, even when performing the duties and tasks that are his responsibility, he performs them not only for the reason that is obligatory on him but also because it leads to his growth and perfection. Therefore, he does not feel dissatisfaction and fatigue in performing his duties, but he performs them with complete peace and satisfaction.

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