

Trans-Substantial Motion and Man's Evolution in Mulla Sadra's Philosophy
(حرکت جوهری و تکامل انسان در مکتب ملاصدرا)

then both of them with experimental and polemic wisdom and so represents his own school of thought under the title of the *Transcendent Philosophy*. Consequently, he can provide a coherent transcendent philosophy in a reasonable framework so that he may produce an explanation of structure of the material world. This is important when Mulla Sadra's system is carefully studied in its ontological, epistemological, cosmological, anthropological, eschatological and theological frameworks.

Hence there are some more prominent principles that have special properties such as 1-the principality of existence, 2-the gradation of existence, 3-the unity between intelligent and intelligible, 4-the universe temporal creation, 5-the soul corporeal creation and its incorporeal permanence, 6-the principle of unity in plurality, 7-the principle of ultimate in world system, 8-the corporeal resurrection, 9-trans-substantial motion, etc, that all of them are interrelated, and they generally show a coherent and completely rational organization.

In this project, from a philosophical and anthropological viewpoint, that is, the main thrust of this article, Mulla Sadra has some new thoughts which can explain some principles of natural sciences about man. These principles are the principle of trans-substantial motion, the principle of temporal creation of universe, the principle of man's soul corporeal creation, the principle of soul incorporeal permanence and the principle of continual creation in the material world. These principles together provide theoretical and practical frameworks which draw the path of creation, life and its ultimate, and the end of man.

In other words, on the basis of the above principles, we can explain and demonstrate the hypothesis that the origin and resurrection of man's life is based on the trans-substantial motion. In fact, in this opinion we can explain creation and mundane life of man, and finally his/her motion to the supreme world only in the light of trans-substantial motion and also other principles such as the corporeal resurrection of man. The importance of man's creation and his/her spiritual subsistence and corporeal creation lies in his/her life in this world and his/her complete motion on the basis of his/her acquired abilities in the material world.

Therefore, the principle of trans-substantial motion indicates that although man has two dimensions, material and spiritual, and spiritual dimension is prior to the material, but the material world is the only background of his/her growth and the only way for passing to the spiritual world. So the material world is prior to the spiritual world from a temporal and linear view. And because man is a being who moves

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towards spiritual perfection, this perfection is possible only in corporeal world only on the basis of the trans-substantial motion.

So, trans-substantial motion is the basis of man's perfection from the beginning of creation in this world to proceed to the other world. This article tries to shed light on this subject.

What Is The Nature of Man?

Knowledge of man's nature has a special place and role in the structure of Sadra's transcendent philosophy. Anthropology is the recognition of man's reality and truth in an extent and general concept through various scientific and epistemological fields with several methods, and ends. In Mulla Sadra's philosophy, anthropology is considered from the viewpoint of theology, physics, mysticism and religious teachings, in which Mulla Sadra's attention is more focused on man from the viewpoint of natural and divine science. Although man's mystical tendency has also a special property for himself.

In this viewpoint, man is a bearer of divine honesty and trust, and God calls him/her as the aim of creation and its ultimate cause, and Islam has called him as vicegerent of Allah(God) (*khali-fatullah*). Mulla Sadra also has this point in mind, but he doesn't consider man as the noblest of creatures in the sense that the ancient thinkers did. He asks: how will man be the noblest of creatures? While the most of men are imperfect, and even *perfect man* has not understood the whole of perfection.

So, man is imperfect in every situation, and he/she doesn't have possible ability to attain that perfection, to become more complete (Mulla Sadra, 2002a, pp.210-211). But at the same time, Mulla Sadra considers only perfect man as the worthy vicegerent of God. Therefore he deems it necessary to know the nature of man's soul, his/her final perfection and faculties for reaching Allah (God).

Mulla Sadra from the viewpoint of mysticism, in which man is the microcosm(*a'lame saghir*) and manifestation of Allah's name, maintains that man formally is microcosm but in fact and reality, he/she is macrocosm(*a'lame kabir*) and the fruit of existence tree.

In this case, although man formally is placed in the last range of creation, in fact, he is the first creature, because the aim of man creation is to demonstrate the divine attributes and acts, and man is the manifestation of this demonstration (Goharin, 1987, p.116).

On the other hand, Mulla Sadra focuses on the importance of knowledge of man's soul, because in his viewpoint, the reality of man is

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his intellectual soul, and recognition of God depends on the recognition of man's soul. So far as, Mulla Sadra says if any body knows his/her soul, he/she can know the world, he/she can recognize and observe his/her God, because God is the creator of the earth and heavens, (Mulla Sadra, 1984, p.245) and Mulla Sadra thoughts that all the terrestrial faculties, and herbaceous and animal effects are collected in the substance of man. This is the first rank of human ranks which is common among all human beings. Man has stages and ranks in his/her mundane life, including: stage of embryo, stage of actual growth and a potential animal. Man, after his/her birth until formal maturity, is actually animal and potential man, and after maturity, becomes actually man and potential archangel, and the age of forty is the first and starting stage of his/her spiritual maturity (Mulla Sadra, 1996, p.11).

In the viewpoint of Mulla Sadra, because of the same properties, man is the owner of abstract soul, in which man has properties such as formal speech, perceptual faculties and conception of intellectual meanings. Consequently, in man's soul there is a characteristic of evolution and abstraction that is higher than other animals and this character is a medium between its corporeal and intellectual aspects, and this soul, although has common characters with the acts of herbaceous and animal self but it is able to conceive universals, so that it can be called reason from the highest grade. This reason both has epistemic and voluntary and ethical aspects; from epistemic aspect, man has faculties of recognition of universals and abstracts, and he/she, from voluntary and ethical aspects, is the origin of freedom and can freely make a decision, while this property is not in any existent. Consequently, Mulla Sadra in the book of *Asrarol Ayat* writes: because of the existence of reason man is worthy of being the divine successor, and the highest character for man is the same as reason and science and wisdom, which placed him/her higher than all archangels, the ability of reason and wisdom is the end of man being and his/her creation (Mulla Sadra, 1984, p.254).

Therefore, man in Mulla Sadra's thought has many characteristics that can be considered from philosophical, mystical, religious and natural aspects. But what is that common in this approach, it is that man is composed of both material and spiritual realities. That is, any way man is a two dimensional being and each of these dimensions forms the basis of his/her reality. His/her material and corporeal dimension conforms his/her mundane life, and spiritual dimension builds his/her spiritual life and ends. So the reality of man is the same as body and soul and the higher rank of soul is called reason.

As a result, the nature of man is not only body or soul, but also composition and unity between them. That is, on the contrary of other beings, specially animals that also have soul, man's nature is the result of unity and cooperation between body and soul, with the difference that soul, in man, moves towards spiritual perfection and complete solitude, and soul, for moving, uses body and this is because of the end and meaning of man that is called perfect man in mystical explanation.

Therefore, Mulla Sadra's thought, man is like a prism whose every surface shows one of his/her characteristics. Man in the religious and mystical viewpoint, is Allah's successor on the earth and a divine existence, and he/she, in ethical viewpoint, has freedom and is the owner of free reason, and finally, in philosophical viewpoint is a being with two realities of matter and soul, and this is the result of unity between them in the natural world, while his/her end is beyond the mundane world. Nevertheless, how man progresses from the mundane world to the spiritual world is on the basis of the trans-substantial motion.

Trans-Substantial Motion and Its Properties

Before the presentation of the theory of trans-substantial motion by Mulla Sadra, some philosophers, such as Aristotle, Farabi, Ibn Sina, Sohrawardi and Mirdamad considered motion only in some accidents. Namely, they believed that motion exists in some categories like quantity, quality, place and position, and so they maintained that substantial motion and change are impossible.

Aristotle was the first philosopher who criticized the definition given by ancient sages and, in his definition he completely took the opposite route. Following Aristotle, Ibn Sina and most Muslim philosophers excluded terms such as gradual and time from their definitions to support that of Aristotle. They said that neither gradual nor time should be used in the definition of motion, since the meaning of gradual entails the meaning of time, and time itself is the measure of motion and is defined in terms of motion. They maintained that in defining motion in terms of time, and in defining time in terms of motion one enters in a vicious circle. Aristotle defined motion in this way: motion is the first perfection for those existents that have the potential for gaining perfections other than what they already possess. For example, the child has the actuality of childhood and the potentiality to become a youth, sage, scholar, etc., and can gain these perfections through motion;

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therefore, his/her primary perfection is motion and the attainable ones are his/her secondary perfections. Hence, the perfections of existents are divided into primary and secondary ones. Compared to motion, all perfections are secondary and motion is primary. However, there is only one existent in the world that is actually perfect in all aspects, and free from potentiality for perfection, and it is nothing unless the essence of the truth. Even the intellects and abstract souls have matter and potentiality in a general sense, and the limit of their quiddity and essential contingency is their very matter and potentiality.

Ibn Sina in *Alshifa*, by refering to the doubt of lack of permanence of subject, in the case of the occurrence of motion in substance, clearly denied trans-substantial motion, In fact, in his thought for the occurrence of motion in substance, there must be a permanent thing until motion occurs in its attributes (Ibn Sina, 1997, p.187-191). The basic point in Ibn Sina's theory for denying motion in substance is that he considers moments as temporal non-extended moments, such as distances where the Giver of forms grants by proving preliminaries forms of substantial. So in his belief the man's creation doesn't happen by making in the way that are made several forms of sperm, embryo, fetus and etc. as an extended and permanent motion in the external world. But it happens when special quantitative and qualitative motions of matter accept a form, and it is in this moment that the ability of acceptance is received to its perfection point, which the Giver of forms diffuses it. Then motion is not in substance because substantial forms are not products of motion, but they are created by the will of a creator out of the natural world (Akbarian, 2000, p.16).

This idea of Ibn Sina, that is influenced by Aristotle, with a composition of metaphysical attitude, maintained by philosophers after Ibn Sina with little changes, that its another basis, is Aristotle's definition of motion, in which motion is the first perfection for thing with the same respect that it is a thing. That is, motion is put in practice of moveable thing as moveable. The cause of gaining this property is in contact with a thing that can move, so that motive is influenced by this (Aristotle, 1995, vol. 2, 1072a21 and 1073a29).

While in Mulla Sadra's philosophy is changed the meaning and nature of Ibn Sina's and Aristotle's motion characteristics, that is, in it, Ibn Sina's creation and corruption and local changing is changed to gradual changing of substance. In fact, Mulla Sadra's opinion about motion consists of gradual or acquisition creation and gradual going out from potential to actual, that this gradual motion is in existence of material

thing not in its quiddity. Then the meaning of trans-substantial motion is the same as creation in which motive is a thing that its substance is flowing and mobility and instability. So on the basis of the trans-substantial motion, motion and moving are the same in the external world, and mobility and passing are necessary for existence of moving (Mulla Sadra, 1999, vol.3, pp. 85-86).

Therefore, we can say that in Mulla Sadra's viewpoint, unlike the viewpoint of his predecessors, motion is not accidental for a thing, but it is an essential and fundamental part of the material beings. That is, there are no material existence that is essentially fixed and without motion. But fundamentally, materiality is the same as being moving, and so, creation of things by God is the same as creation of motion in them. That is, creating of moving is like the creating of motion and mobile, which does not mean that motion needs another cause and agent. Because motion is essential for moving, and moving doesn't have any identity without motion, so, creation of the existence of moving is the same as creation of its motion.

Hence, we can conclude that in Mulla Sadra's opinion motion and flux is not opposite of existence, but motion and becoming itself is a kind of existence and being. That is, because motion exists in essence of a thing, it is not provable and deniable, although only spatial and local motion has such properties. Then motion is a secondary intelligible philosophical entity not a quiddity concept, so in fact the issue of motion is a metaphysical issue not a natural one, although it has some natural characters too.

On the other hand, Mulla Sadra thinks that because motion of a thing is the same as its existence, then motion in substance of a thing doesn't need external subject. Since anything itself is another thing in last and later moment, and also mover, in this motion, is like moving and there is not any other identity for it. Consequently we can say, trans-substantial motion indicates property of a thing's existence which is flux and mobile, and it is also a rank of ranks of existential reality. Because reality of existence has two ranks, the first is the rank of fixed and permanence existence, the second is the rank of flux and mobile existence, that motion is a property of flux existence and it is necessary and indispensable and inseparable of it. While, motion in accidents such as quantity, quality and so on are non-essential, and have fixed subject, that motions happen on it, like change in things' colors or change in their positions or change in the parts of a set towards each other.

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Mulla Sadra's arguments for proving the trans-substantial motion is based on the idea that the existence of an object comprises its whole and that quiddity is a non-factual entity. By accepting the principality of existence, flux becomes a mode of existence, and the way mobile beings come into existence, which is nothing unless their being, is conceived in a gradual and mobile manner. The question that in the trans-substantial motion what changes is the object itself is a question arisen from the principality of the quiddity approach. According to the principality of existence, the existence of an object is the object itself and motion is the mode of existence. Nevertheless, in the theory of trans-substantial motion, the object itself is the very mobile existence and not something which motion is in it.

Mulla Sadra presents several arguments for demonstrating the trans-substantial motion; he shows this issue by considering motion in accidents and also by studying the nature of time. In Mulla Sadra's view, accident's existence is not independent by itself, but accident is a rank of substance existence ranks because accidents don't have any essential independence for themselves, and they only indicate the dignity of their own existential substance.

Hence, there is a causal relation in all changes, that is, changing in accidents must have had a cause, and this cause also must be the same as substance, because substance is the cause of accident. Then, substance is the origin of any changing or motion in accident. Now, with observation of several motions in accidents and knowing that the cause of the motions are their substances, we can conclude that the existence of motion in accidents indicates the existence of motion in their cause or their substance, so, the trans-substantial motion is a real thing (Mulla Sadra, 1999, vol.3, p. 86-87). Therefore, in Mulla Sadra's thought, with regard to the nature of Time, we can be aware of motion reality in substance of material thing, since, in this opinion, Time is the fourth dimension of body that is essential for every material thing. It means, materiality is connected and attached to temporality, and therefore, things temporality is the sign of a kind of dimension in their existence in the duration of time, and it indicates a deep and substantial motion in their essence. Because, Time itself, is a mobile and instable thing, that its essentiality for material things indicates the existence of a flux and moving thing in the essence of material things. In other words, the reality of time, as a dimension of passing and changeable corporeal beings, shows that motion exists in the substance of material things. On this basis, Mulla Sadra considers every material existing as a temporal being

and with temporal dimension, i.e., it has trans-substantial motion. Then, time, which interferes in temporal phenomenon, is the same as the time of trans-substantial motion, and the lack of trans-substantial motion is the same as the lack of time, therefore, in this opinion, material world, with all its beings, has fundamental and substantial motion that this motion is the same as world identity. (Mulla Sadra, 1999, vol.3, p.87).

In addition to these arguments, Mulla Sadra has another argument that is closer to the first argument. He, in this proof, shows that accidents are caused by the forms of species, because their cause is not an abstract thing, and because of the existence of quantitative and qualitative changes in accidents, their cause, i. e. the forms of species, are changeable. Since the cause of a changeable thing must be a changeable thing, then accidents, that are moving and changeable thing, and their substance, that is the same as their forms of species, must be changeable, and this indicates that trans-substantial motion exists in all material things. But at the same time, trans-substantial motion in a thing or body may not take off some properties and wear some others, it means that body doesn't lose any existing property to acquire any new one. But, it is wearing after wearing, so that, a thing while preserving a previous property, receives a new one, and every previous form is a matter and background for the later form, and this shows evolutionary nature of trans-substantial motion in body.

With considering the above-mentioned points about the trans-substantial motion, some problems are solved: firstly, the trans-substantial motion only progresses in all material things and it doesn't progress in abstracts, so the material world, that is the world of material things and man because of including material reality, are the basic subject of trans-substantial motion. Secondly, trans-substantial motion for every material thing is the same as its essence, not its accidental property, so that it is not possible to negate it. Then trans-substantial motion is essential for the material world, man and other beings such as plants and animals, and also it is the same as their identity. Thirdly, because of the essentiality of time in relation to material beings, in which existence of material being is circulated in time, trans-substantial motion, in material things, is a circulation motion in time that shows the property of temporal entity of things; this is another explanation of the continual and new creation. Fourthly, the existence of evolutionary motion in the substances of material beings must draw their origin and resurrection, that is mentioned by Mulla Sadra as the temporal creation of world, corporeal creation of soul and its spiritual subsistence, solitude of natural

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world in final of its evolutionary motion, and corporeal resurrection of man, that we explain these subjects with a focus on man.

Trans-Substantial Motion and Man's Origin

Just as we considered, subject of the trans-substantial motion is all the material existence of the world, including the material world, lifeless things, animals, plants and man. Because matter and material dimension is placed in the essence of these beings, therefore, materiality and temporality are fundamental and essential both for man and the world.

On the other hand, inasmuch as man has two basic dimensions of matter and soul, this question is that whether the principle of the trans-substantial motion contains a spiritual dimension or a material dimension.

To answer this question, Mulla Sadra gives a new explanation of the soul creation of man and its relation to matter, and clarifies its relation to the trans-substantial motion that is the same as the creation of man's soul.

In Mulla Sadra's viewpoint, man's soul is created corporeally. That is, in creation of man, first the corporeal matter is made without any soul, then soul, in definite conditions, gradually appears from inside of matter and its trans-substantial motion. When sperm is settled, because of the trans-substantial motion, it is changed. The second form that is made for sperm is natural and mineral form. Thereafter, as a result of more changes, sperm finds a herbaceous form. In this stage, corporeal matter can find perception, but we cannot say it is a soul unless it finds some feeling under the influence of circumferential factors. After that, corporeal matter finds herbaceous form, it finds a sensible passiveness under the influence of its environmental factors and their stimulations and the first perceptual form is acquired. And in this way, the first appearance of soul is occurred. Therefore, soul is created and realized from corporeal matter. But soul, in this stage, is not a mere material thing because it has feeling and passiveness, that is, soul, not only is an independent and fixed substance, but also it is extremely weak and the same as corporeal matter with some differences. In addition, soul, in this stage, is the same as the sensible perception or a sense which is occurred rather than being a definite existence that has feeling. Here there is a kind of unity where soul that is perceptive, is the same as the perceptual form which is sensible. Then, in this state, the fetus gains more sensible perceptions by receiving external stimulations, and by this

way, the substance of soul is powered (Mulla Sadra, 1999, vol.9, pp.94-119). In this process of evolution, matter and soul are similar in that they both are in evolutionary motion, but with this difference that there are not any stable conjunctions in motions of body and matter, i.e. by bringing a new part, the previous part is annihilated. But motion in soul is conjunctive, that is, a new part is added to a previous part and accumulation is made. So, sensible feelings and perceptions, that are acquired by fetus, are related and accumulated to each other. Therefore, substance of soul always finds more intensity and strength.

Then we can say, when a body is born, his/her sensible perceptions find more new properties, and by action of several senses such as taste, sight and hearing, soul acquires more sensible and perceptual forms, and then the trans-substantial motion of soul is exposed to more aggravation (Meshkatoddini, 1965, pp. 70-71).

On the other hand, Mulla Sadra maintains that relation between body and soul is a united relation, that is, when body, after soul creation and under influence of its own trans-substantial motion, receives perceptual feelings and finally reality of soul, this soul is neither a thing in addition to the reality of body, nor is separated from it. So, in this case, Mulla Sadra says: there is no doubt that man's soul is described by properties which depend on the body, and what is described by property of a thing, is the same as it, therefore soul and body are the same. Then soul completely depends on body so far as Mulla Sadra considers dependency of soul on body different from dependency of a king on his realm of kingdom or a captain to his ship, but he considers soul as a form of species and constitutive of body, and knows both of them as united in one existence (Shakiba, 2000, p.9).

In this case, with attention to the theory of corporeal creation of soul, it is cleared that when body, that is a material thing, is created, only in the light of trans-substantial motion, in this same material and temporal body is that soul is created, and if the created body does not go or travel in evolutionary motion of its substance, soul will not be created. Then body creation is prior to soul creation and also, soul creation, that in fact is the origin and basis of creation, is a temporal, corporeal and material creation. Of course this creation also has substantial evolutionary ranks by itself. That is, soul, under influence of the trans-substantial motion of matter, at all is not created, but it goes and travels some evolutionary ranks such as: herbaceous, sensitive, and speech soul. In other words, when body, in its evolutionary motion, has the primary perceptions such as sensible perception, soul is created in its lowest and weakest rank.

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After birth, because soul is provided by increasing of sensible perceptions in consequence of practical and actual encounter of body to things and their properties, that it has had the forms of things without them presence. Then, soul is provided with imaginary perception, that is a more abstract perception than sensible perception. Afterwards, by sensible and imaginary perceptions, and a continual trans-substantial motion in the body and soul, soul is gradually provided with illusive and rational perceptions.

Therefore, both the first creation of soul and its first motion, as long as soul finds its own abstract reality, depends on body, and so, these are material and corporeal creation for soul that are showed by extended and temporal nature of body for soul. Because the place of soul creation and penetration is the same as material and corporeal body, only in the light of trans-substantial motion is the creation of man with material and corporeal properties is possible, and it is called corporeal creation (*kehelqat-e jesmani*), then soul is a special existing that needs a material background for its emergence, without which its emergence and creation is impossible.

Moreover, in the light of trans-substantial motion, Mulla Sadra also demonstrates temporal creation of the material world, that is, because man is one of the material beings of the world, then also his/her temporality and corporeality is cleared. Mulla Sadra argues that Time is one of the possible beings as the same as the world, then a thing cannot precede time in this world. That is, the creation of the material world and every thing that is created in it must be in the range and horizon of time. So, creation in the world is not outside of time. Afterwards on the basis of trans-substantial motion are changed all beings of the natural world such as man, and all parts of them which exist in continual creation and decline. Therefore whole of the world, including man, doesn't have any property except for the properties of its elements, and it, with all its elements, has temporal creation (Mulla Sadra, 2002b, p.62).

Therefore, man is a temporal creature, and because time is fourth essential dimension of matter, creation of man is a corporeal and material creation, including both body and soul. So, it is clear that creation of man is a temporal creation, and this indicates the material origin of man.

Trans-Substantial Motion and Evolutional Motion of Man

In the opinion of Mulla Sadra, man is a material being. Then in his/her existence is placed two potential and actual properties. That is, man both has potentiality and also actuality of many things and this is allocated to material things. So, on the subject of man the relation between body and soul is similar to the relation between potentiality and actuality. Namely, there is an essential necessity between them so far as the existence of potential property in man is the basis of his/her materiality, and his/her materiality is the basis of his/her motion and the motion becomes the basis of gradual changing and mobility in time. In other words, man because of having material dimensions, is the same as motion and mobility. In other words, because matter is a pure potentiality, the only way for its actualization is its evolutional motion, that is the same as trans-substantial motion in matter (Mulla Sadra, 1996, pp.135-144). Then the importance of the trans-substantial motion is its axiality in evolutional motion of man at during his/her life in this material world, until he/she goes to the future world. In other words, man's soul, after its creation, because of body's trans-substantial motion goes and travels in its own evolutional stages until it has all sensible, imaginary, illusive, and finally rational perceptions. Acquisition of rational perception for soul means that man has the highest grade of soul, that is, he/she finds the rational faculty which shows that soul has reached to his/her evolutional rank. So far as the rank of rational soul can make abstract, rational and universal concepts with abstraction of sensible, imaginary, and illusive concepts, and then it can have rational science, that this is a special evolutional rank for man so far as man is in his/her own rational rank, for reasoning does not need body and matter, because rational faculty is the only faculty of man that essentially and actually doesn't need matter and body. But it has pure abstraction. Of course, Mulla Sadra, while believing in the evolutional rank for reason, maintains that reason has four ranks for the understanding of rationales and traveling from potentiality to actuality. The first rank is *Material intellect* that is pure potentiality and it doesn't have any knowledge neither self-evident nor theoretic. The second rank is *Habitual intellect* that is perceived self-evident and it prepares to acquire theoretical science. The third rank is *Active intellect* that has self-evident and theoretic speculations, and in fact, this intellect concludes theoretical sciences from self-evident sciences. The fourth rank is *Acquired intellect* where intellect has acquired all own rational both self-evident and speculative, and has conformed them with

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the realities of the material and supreme world, and it has present knowledge, and in fact, knowledge wholly is the present actuality with him (Mulla Sadra, 2002a, pp.309-323). On the other hand, Mulla Sadra, in the same time, considers also evolutionary and rational traveling of man in the light of material world, because in his thought, man lives in the material world. Then evolutionary stages of soul exist because of its trans-substantial motion until it can reach to rational rank, while in the material world it is impossible that reason can reach to the highest level of its perfection. It means, although three ranks of sensation, imagination and illusion depend on body, because intellect rank is the perfect abstraction degree, it must go out of the corporeal and material world, and must enter the world of intellects and divine truths (Mulla Sadra, 1999, vol.9, pp.94-99). Then, man's life in the material world includes stages of childhood, middle age, and finally old age. And for soul, traveling of these evolutionary stages, and after for own man, has epistemic, ethical, or mystical aspects and all of the experiences in life are in the material world and in interaction with other things, in fact, since there is a unity between body and soul, that is a real composition, evolution stages of soul is possible by the influence of the trans-substantial motion in its essence and matter. Consequently, in Mulla Sadra's opinion, the created world, on the basis of trans-substantial motion, goes and progresses from pure materiality to perfect abstraction and spirituality. This includes man too, as much as there is an increase to the abstract and spiritual aspects of man in his/her evolutionary motion, there is a decrease in man's material and corporeal aspects, but until perfect abstraction of man, his/her evolutionary motion is occurred on the basis of motion. In Mulla Sadra's view, this continual trans-substantial motion in man's essence and the material world is called continual and perpetual creation (*khalq modam*). It means, every being in this world, essentially has possibility of existential poverty or need (*emkane faqr*); this existential poverty leads him to perfection only by motion and changing in its essence. It means, every material phenomenon, even man in this material world, is changeable in its essence, and its existence, in every moment, is other than its existence in another moment, and the acting of continual creation always is graced by divine absolute essence that is a common property of existential poverty of all beings and continual effusion by God that is the same concept of new and continual creation (*khalq jadid*) (Mulla Sadra, 1999, vol.3, pp. 108-113).

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Therefore, man's material and intellectual acts are possible only in frame of material boundaries, that is, even for performing pure spiritual acts, he/she needs material conditions and backgrounds. For example, the acts such as blessing, praying, studying and researching, mystical revelations, inventions, discoveries, and all of man's acts and evolutional behaviors, are done and occurred by using material backgrounds, and even they are interpreted and told with mundane language. Furthermore, the man's growth in ranks of practical faculty, i.e. ethical virtues, also is on this ground. For example, gaining ethical virtues and traveling in some ranks, such as apparent refining, heart refining, purification of soul, and finally, annihilation of soul that is one of the important ranks of evolutional traveling of practical faculty, depend on the possibilities of the material world (Mulla Sadra, 2002, p.324). Hence, Mulla Sadra says, that practical reason needs body force at every time and in all acts. (Mulla Sadra, 2002, p.308). So, in this case, theory of trans-substantial motion shows that in cases of man and world, the material world is prior to the spiritual world, and the only way for man to reach to spiritual perfection is his/her passing from the material world, because property of the material world is extension and temporality, and man's evolutional motion, in the material world is possible only in the horizon of time and the trans-substantial motion in materiality. If these aspects are omitted, the man's life and his/her evolutional motion loses its own meaning. In other words, we can consider for man in this world two perfections: the first is his/her trans-substantial motion in the material world, and the second is his/her going out from the material world by trans-substantial motion. This subject indicates the importance and role of the material world in the whole of existence. It means, not only for man, but also for all over material creatures, the only possibility and horizon of passing toward the perfect abstraction universe is passing and going out the material world. Then, man's happiness and adversity is formed only in this world and on the basis of his/her acts in this world.

Therefore, man's evolutional traveling and his/her soul in the material world is caused by the trans-substantial motion, but it must be noted that when man reaches to perfect abstraction, he/she does not need to stop in the material world because the time of his/her leaving and death to the future universe is reached. Then in Mulla Sadra's viewpoint, natural death for man is not because of corruption and weakness in his/her body and abilities, but it is because of man's soul evolution. So, Mulla Sadra says: Man's soul, first, is a natural form that penetrates in matter and travels stages of evolution, and until it hasn't reached to the stage of

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abstract evolution needs matter, and when soul reaches it, its existence will be an abstract and pure rational being. Afterwards, the state of soul, in the time of creation, is not its state in the time of evolution and reaching to stage of rational perfection. But soul is a spiritual subsistence and its abstraction is by trans-substantial motion in it, that whereupon soul doesn't need body (Mulla Sadra, 1999, vol.9, pp. 98-100). As a result, in Mulla Sadra's opinion, the cause of death is soul's motions toward perfection, because there are some goals and ends for human in the natural world. And every existing and being has goals for its motions, just as it arrives to its goal, its motion is stopped. And if a deficiency is occurred in its evolutionary traveling, it tries another motion, until it arrives its actuality and pure perfection and reaches to the rank of pure rationality. The fact that man's soul is forced to stay and stop in this world in its own evolutionary traveling is a sign of its needlessness to body for continual motion and going to the future universe. In this case, soul doesn't use body's instruments, because it doesn't need them.(Mulla Sadra,1996, p.147).

Trans-Substantial Motion and Man's Evolutionary Resurrection

As said, trans-substantial motion is an evolutionary and aggravation motion, and it is a final motion for man and the material world, as the result of it, man and finally the world lose their own materiality aspects and arrive to perfect abstraction. So, on the basis of the trans-substantial motion, exists a resurrection both for the material world and man, that it is the result of evolutionary motion of man and world. But there is not trans-substantial motion in man's resurrection because of his/her abstraction from matter, but trans-substantial motion is allocated to material and temporal beings, then man's resurrection, in Mulla Sadra's view, is the result of trans-substantial motion for future universe, and this indicates that trans-substantial motion is a background and means for man's reaching to his/her resurrection. That is, trans-substantial motion in the material world is not an aim and end for man, but it is a final instrument that by it, man reaches to his/her spiritual goal. Of course, Mulla Sadra, because of believing to corporeal resurrection, maintains that man's soul and body, in resurrection appears with properties of mundane body and soul, so that, every one sees a body, he or she clearly understands that this body is the same as that body which was in the mundane world. In fact, Mulla Sadra believes that man's soul whether wretched or happy, when reaches to definite stage of its own

natural perfection, doesn't need to mundane body, and leaves it and this is when death arrives and happens. And when soul is completed, it leaves material limits and finds abilities to make a new body for itself by imagination, but this body is at the same time is a future body that is in contrast with the mundane body that is characterized by some properties such as illness, growing, death and etc.; the future body has opposite characteristics and is the origin of all the causes that are brought in religious texts, and it is the cause of pain and comfort of future and isthmus (Mulla Sadra, 2002a, pp.414-440). This shows a hierarchical relation between the material world and the future's, which are both at the length of each other. So, different properties between them are the same as common properties, and because of this, although the future world is an abstract universe, it has some properties more similar to the material world. This subject frequently was explained in some Islamic texts such as Quran, that is the basis of Mulla Sadra's corporeal resurrection (*ma'ade jesman*).

In Mulla Sadra's opinion, theory of corporeal resurrection depends on some principles such as principality of existence, gradation of existence, trans-substantial motion, individuation of existence, unified composition of matter and form, axiality of man's soul in his/her reality, importance of imagination in man's evolutionary motion and finally the three worlds of existence, i. e. sensation, imagination and reason. Of course, some principles have special place and role like: motion and changing in substance of material things and even man's soul, unified relation between soul and body, importance of intellect soul in formation of man's reality, that these shows the importance of man's evolutionary motion in material world for recovery to the future world. Here, we must emphasize the importance of faculty of imagination in man, because this faculty both has material and abstract aspects. Therefore faculty of imagination, in Mulla Sadra's viewpoint, is a substance that both has a relation with body and is abstract by itself, and exists in a world between nature and rationality; so, faculty of imagination creates and makes forms that have material accidents like dimension, quality, place, time and so on, but they don't have matter. This faculty, also makes some forms in mundane living sometimes in dream or wakefulness that don't have matter but only are mental pictures, but their influences are more than objective and material forms. Then, faculty of imagination also can make forms that are isolated from matter but have effect, with this difference that soul, because of being released from material limits, with the help of imagination, makes forms that have real existence. Some beings of the other world and

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isthmus that have harmony with soul and its appearances with real and isthmus body are creatures of the faculty of imagination. So things and acts such as motions, impassions, pains, pleasures, and all factors of delightful and suffering of isthmus and resurrection are real results of this faculty (Mulla Sadra, 2002a, pp.379-381).

From where does the faculty of imagination acquire this ability and power? In response, one can say that soul is created in the material world, and it reaches to his/her evolution by trans-substantial motion in own body, which one of them is perception of imagination. Then, the recovery of imaginary faculty to the highest rank in this world and its transfer to the future world also is possible only in the light of trans-substantial motion. So, this evolutionary motion is impossible without motion in the material world. In fact, trans-substantial motion is the only horizon and possibility that man's soul can travel in its evolutionary motion, until it reaches to its own resurrection. Then recovery to resurrection and the future world also is possible only on the basis of trans-substantial motion.

In other words, the spiritual subsistence of soul in the future world is the same as the subsistence of soul's intellectual rank, is accompanied with the subsistence of faculty of soul imagination; the world of this faculty has similarities to *imago mundi* and some properties of the material world, so that both of these faculties, it means imagination and reason, have reached to their perfections by the trans-substantial motion in the material world.

Finally, we can solve the quality of the relationship of changing beings which exist in the material world to God, who is essentially constant, by evolutionary motion in the material world. There is one of the most difficult problems of philosophy about mentioned subject. While, after proposing motion within substance, Mulla Sadra considers this problem as being solved and states that: that we say a contingent and changing effect requires a contingent and variable cause is true only in the case of beings for which contingency and change are additional (non-essential) and occur to them from outside. A cause must deal with such beings in two ways: the first is to create the object itself, and the second is the production of motion in them. But the needing of those beings that are essentially mobile and whose ipseity is the same as mobility to a cause is a simple and not a composite one. That is, their creation is identical with their mobility, and creating them is like giving motion to them, because their being is just mobility and motion.

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Conclusion

Man has two fundamental dimensions, namely body and soul: soul and body are temporal creatures. So, man is a temporal and corporeal creature. His/her soul is created by evolutionary motion in corporeal body, and helps him/her travel his/her evolutionary way. Then, man essentially is a material and temporal being, and his/her mundane life is possible only in the light of matter and time, and his/her perfection is possible only by the trans-substantial motion. Then man's soul, that first has material properties, can continue to his/her evolutionary motion only by the trans-substantial motion in its own essence to reach to perfect abstraction. In other words, man's creation and the continuity of his/her life and finally his/her passing to the future world is possible only by evolutionary motion of substance in the material world. This shows that the material world is prior to the intellectual world for man. This subject has been emphasized in religious and ethical texts. As man is born in the earthly world, his/her future happiness is only by his/her finality acting in the material world. In fact, from this viewpoint is blamed monastery and retirement of world. There is a relation in length and gradation between the material world and the future world. Namely, in the system of existence, the material world and the future world are in a paradigmatic relation, in which man can choose one of them. But they are beside each other and have a syntagmatic relation. So man, for acquiring future happiness, must pass the material world, because it is the first stage toward the future world. On the other hand, the application of the trans-substantial motion on man's life and world indicates that man's life has aim, by which and by using the trans-substantial motion, man can reach the future world and his/her goal.

Of course it must be said that research about this subject is almost a philosophical and rational issue, while science seeks to gain more insight into the structure of an object, for example, whether it is simple or complex, and what the conditions of its transformation and change into another object are. But science doesn't tell us what motion is and how the existence of something should be in order to be moveable because it is the right and task of philosophy to speak positively or negatively in this regard.

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