



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

*In the name of God, Most
Gracious, Most Merciful*





*Whoever acts righteously, whether male or female,
and is a believer, We will certainly enable him lead a
PURE LIFE and surely We will bestow on such
their reward according to the best of their deeds .
(an-Nahl: 97)*



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International Multidisciplinary Journal of PURE LIFE

is an interdisciplinary quarterly English-language electronic journal. The scope of this journal is Comparative and Interdisciplinary Studies in Religion and Life, Lifestyles, Interreligious Dialogues and Advertising in Cyberspace; however, its focus is on “*The Meaning of Life and Pure Life in the Modern Age*”.

Promoting the level of scientific research related to the Humanities and the Meaning of Life, the International Multidisciplinary *Journal of Pure Life* seeks to facilitate and develop the relationship among researchers who are doing studies on humanities and divine religions.

Unlike predatory journals whose focus is on making money by the publication of works mainly written by university faculty members and charging authors under the name of APC, this journal welcomes all scientific standard papers in the scope of the journal from scholars, researchers and professors around the world and publishes articles for free regardless of religion, gender, academic rank and any other discrimination only upon the issuance of the letter of acceptance after peer reviews by two editors of the journal.

All required international standards have been considered to prevent any discrimination and create an open scientific space to fulfil the slogan of the Al-Mustafa International University, which is to have the authority on the international science and propagation, and production of science and software movement in the Islamic world. As of now, many of the editorial staff and authors who have published their articles in the journal are priests, Christians and followers of various religions and denominations.

This international journal is in English and is accessible on the website of the journals of Al-Mustafa International University at <http://journals.miu.ac.ir> and receives papers only through the linked e-mail to the above website. Also, **IMJPL** according to License ID 74327 E-Rasaneh (Ministry of Culture and Islamic Guidance/ Date: 2/3/2015) it Registered at the Level of “Licensed Journals”.

IMJPL belongs to Al-Mustafa International University. The managing editor of the journal is *Dr. Saeid Arjmandfar* (Assistant Prof. of Al-Mustafa International University and President of Al-Mustafa Open University). The editor in chief of the journal is *Prof. Saeid Nazari Tavakoli* (Prof. at the University of Tehran). It has 44 editorial board members from 15 nationalities, of which 23 members of them are full professors.

The journal is also indexed in 20 domestic and 28 international databases and benefits 135 reviewers from 22 nationalities. The first issue of The International Multidisciplinary *Journal of Pure Life* came out in 2015, and it has published 281 papers by 500 authors from 40 nationalities in 36 issues so far. Out of this number, 136 authors (equivalent to 27.2% of total authors) are women.

Also, **IMJPL** is the only journal approved by the Ministry of Science, Research and Technology in the Islamic Republic of Iran, which is published in English in the sub-category of Philosophy and Theology.

Row	About IMJPL	Description
1	Period of Publication	Quarterly
2	Type of Publication	Electronic
3	Language of the Journal	English
4	Journal Languages Records	7 Languages for 23 Issue (Farsi, Arabic, Urdu, French, Azeri and Turkish)
5	The First Issue Published	May 2015
6	Specialized Field	The Meaning of Life and Pure Life in the Modern Age
7	Thematic Priorities	<ul style="list-style-type: none"> • Comparative and Multidisciplinary Studies in the field of Religion and Life • Life Style • Dialogue between Religions and Denominations • Propagation (Tabligh) in Cyber Space
8	How to Submit Papers	Through the Journal Website
9	Review Process	Double Blind Peer Review (Two Evaluators)
10	Standard Method of Citing References	APA
11	The Duration of Evaluation	Three Months
12	Rapid Evaluation of Papers	No
13	Cost of Evaluation	Free
14	Open Access	Yes, Free Access to All Papers

Aims and Scope

Objectives:

1. Theorizing and Production of Science in the Field of Religion, Meaning of Life and Humanities under the Concept of **Pure Life**
2. Deepening and Promoting of Religious and Human Teachings in the Field of Meaning of Life and **Pure Life**
3. Analysis, Critique and Review of Important Ideas and Theories in the Field of Humanities and Life Meaning
4. Presenting Models and Applied Theories of Humanities in the Face of Contemporary Social Challenges and **Pure Life** in the Modern Age
5. Explaining the Basic Religions Ideas and Systematization based on it in Different Areas of Life
6. Explaining the Theoretical Foundations of the Islamic Republic and the Great Islamic Revolution of Iran in Relation to the Concept of **Pure Life**
7. Creating and Expanding the Scientific and Research Opportunities in Al-Mustafa International University with Emphasis on Teaching Education Life and Religion in Cyberspace
8. Scientific Defense of Religious Teachings and Ideas and Response to Contemporary Doubts in the Field of Meaning of Life and **Pure Life**

Policies and Strategies:

1. The Focus of Abrahamic Religions, the Thoughts and Ideals of Imam Khomeini, Imam Khamenei and the Discourse of the Great Islamic Revolution of Iran under the Concept of **Pure Life**
2. Observance of Moral and Legal Standards and Norms among the Abrahamic Religions
3. Attention to the Needs and Priorities of Research in the International Arena with a Focus on the Humanities and **Pure Life**
4. Emphasis on Using the Scientific Capacity of Non-Iranian Professors, Researchers, Scholars and Graduates of Al-Mustafa International University and International Scientific Institutions
5. Emphasis on Preserving the Originalities and Values of the Seminary and Adhering to the General Policies of the Islamic Republic of Iran
6. Respect for Natural People and Legal Entities
7. Observance of the Principle of Approximation of Monotheistic Religions and Denominations and Refraining from Raising Challenging Issues of Contrary to Unity
8. Interaction and Cooperation with International Scientific Centers and National and International Publications

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International Multidisciplinary Journal of PURE LIFE (IMJPL) and its publisher Al-Mustafa International University adhere to the principles of the Committee on Publication Ethics (COPE) and Best Practice Guidelines for Journal Editors and the Code of Conduct for Journal Publishers. **IMJPL** also follows recommendations contained in A Guide for Editors-in-Chief, Associate Editors, and Managing Editors.

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- **Paper Structure**
- **Conclusion**
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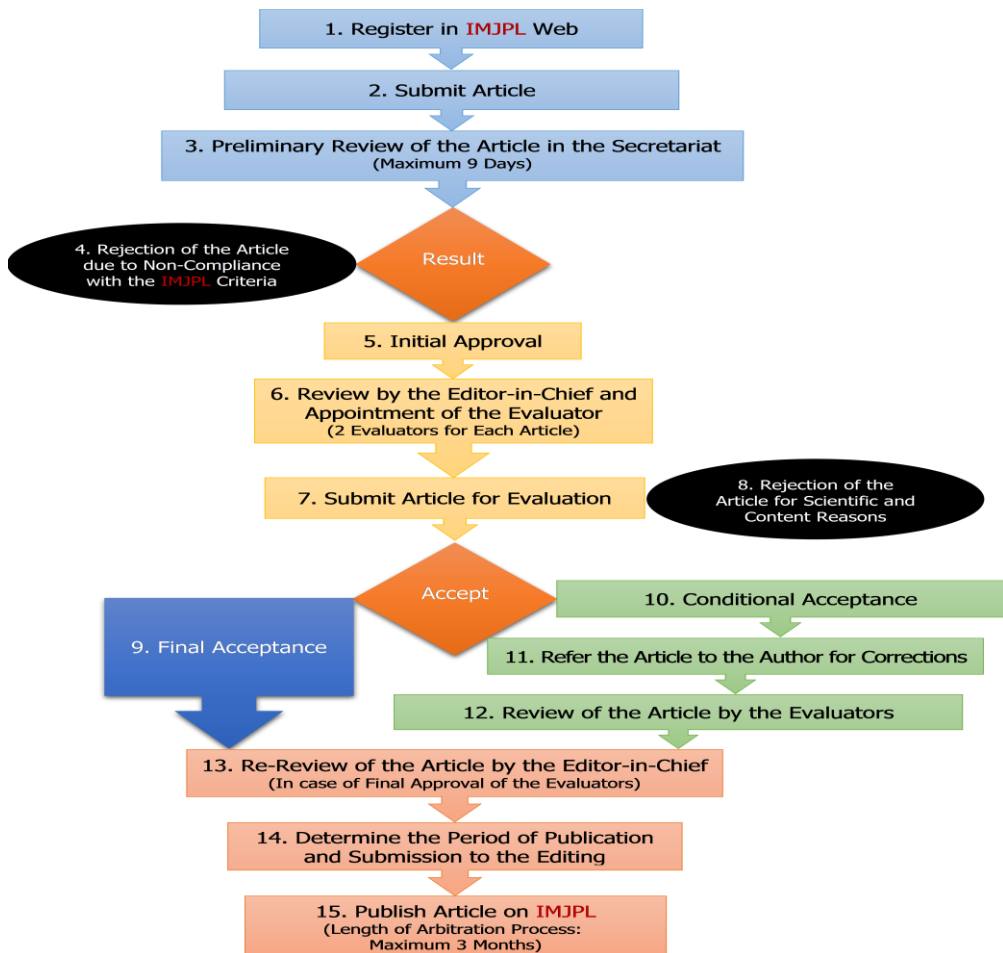
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Flow Diagram Evaluation

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A Word from Director-in-Charge

International Multidisciplinary Journal of PURE LIFE is an scientific Journal of which will be a window to man's eternal life.

On the other hand, Al-Mustafa International University, considers its mission to introduce the divine teachings to ground dwelled man, so that he could be able to establish a fresh living by using the knowledge bestowed upon him by Almighty God in such a manner that it brings him worldly peace and eternal prosperity.

Accordingly, **International Multidisciplinary Journal of PURE LIFE** is an opportunity for the students and graduates of university and other researchers to spread out their scientific and cognitive knowledge on the vast arena of cyberspace and also, by using scholarly dialect, reflect religious knowledge of monotheistic religions and sects into various aspects of human life.

We hope through efforts of knowledge seekers, this window may become more magnificent outstanding.

A Word from Editor-in-Chief

Research is the vital stream of life in the realm of insight and science. Its dynamism leads to generation and expansion of knowledge borders and neglecting this area, makes knowledge sleeping and lifeless, and the first consequence of this sleeping is ignorance. In these very days, we are witnessing the modern ignorance, which roots in absence of sound and lucid research in different areas.

Today research is considered to be a gate for expanding the borders of knowledge and plays an eminent role in human activities. Exploring humanities areas and Abrahamic religions can enable people to understand the human issues and difficulties to offer solutions for them.

The growing of different fields of knowledge demands discussions in more scientific areas. Today, Explaining a vast range of humanities Science areas and religions in global scope is a necessity.

International Multidisciplinary Journal of PURE LIFE with the aim of creating a situation for presenting articles by scholars and researchers around the world, is trying to improve the level of scientific researches in humanities and religions for expanding the relationships among researchers in humanities and Abrahamic religions.

This interdisciplinary journal is published electronically and in each issue, approach is to deal with comparative studies in the field of religion and life. In every special issue, we are ready to publish scientific articles by scholars, researchers and professors around the world.

International Multidisciplinary Journal of PURE LIFE is published, every season, in a form of an electronic journal. Thanks to Al-Mustafa Journals Commission, **PURE LIFE** as the first international journal in Al-Mustafa International University is ready to publish the scientific articles.



ORIGINAL RESEARCH PAPER

Human Perfection from the Perspective of Ibn Arabi's Mysticism and Theravada Buddhism Mysticism

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ARTICLE INFO		ABSTRACT
<p>Article History: Received: 11 August 2023 Revised: 26 October 2023 Accepted: 01 November 2023</p>		<p>SUBJECT & OBJECTIVES: This research explored the concept of human perfection through the lenses of Ibn Arabi's Mysticism and Theravada Buddhism Mysticism. The aim was to create a dialogue between Buddhism and Ibn Arabi's mysticism, and to shed light on the similarities and differences in their perspectives on human perfection.</p> <p>METHOD & FINDING: This research presented a comparative research study of the profound mystical teachings of Ibn Arabi, a renowned Sufi mystic, and Theravada Buddhism, the oldest existing school of Buddhism. The study examined the nature of self, the significance of the spiritual journey, and the role of love in both traditions. This study found that in the approach of the perfect human from Ibn Arabi's viewpoint, an individual achieves unity with the divine; While Theravada Buddhism seeks human perfection through the attainment of the Arhat, a liberated being free from suffering and ignorance.</p> <p>CONCLUSION: The study offered a comprehensive understanding of human perfection from Ibn Arabi's and Buddhist mystical perspectives, and revealed that both traditions challenge the conventional understanding of self and advocate for a transcendent perspective that seeks to realize the ultimate reality of existence. The study also showed that both traditions have different metaphysical and ontological assumptions, as well as different methods and practices of meditation and contemplation. Finally, concluded that the comparative study of Ibn Arabi's Mysticism and Theravada Buddhism Mysticism can enhance dialogue and understanding, as well as provide insights into the nature of human existence.</p>
<p>Key Words: Perfection Human Perfection Mysticism Ibn Arabi's Mysticism Theravada Buddhism Mysticism</p>		
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Introduction

Throughout history, various philosophical and spiritual traditions have sought to explore the concept of human perfection, aiming to unravel the depths of human potential and the path towards ultimate fulfillment. Among these approaches, the mystical perspectives of Ibn Arabi and Theravada Buddhism offer profound insights into the nature of human existence and the means to attain perfection.

Ibn Arabi, a prominent figure in Islamic mysticism, known as Sufism, delved into the depths of the human soul, emphasizing the realization of divine unity and the journey towards self-realization. His teachings are characterized by a deep understanding of the inherent interconnectedness of all beings and the

transformative power of love and unity with the divine.

On the other hand, Theravada Buddhism, one of the oldest surviving Buddhist traditions, places great emphasis on the attainment of enlightenment and liberation from suffering. With its focus on self-discipline, mindfulness, and insight meditation, Theravada Buddhism offers a systematic approach to understanding the human condition and the path to liberation.

This paper endeavored to provide a comparative analysis of Ibn Arabi's mysticism and Theravada Buddhism mysticism, shedding light on their respective perspectives on human perfection, and it has sought to answer the question, how is human perfection explained in the mystic school of Ibn Arabi and Theravada Buddhism?

Accordingly, through an exploration of their fundamental principles, practices, and goals, we aim to reveal the shared insights and distinctive aspects that can contribute to a more comprehensive understanding of the nature of human existence and the pursuit of perfection.

Theoretical Foundations and Research Background

Understanding how to live, and how to reach perfection helps to realize hope in life, and make it meaningful. (*Babanejad et al, 2021*)

Human perfection refers to the realization of one's highest potential and the attainment of a state of wholeness, harmony, and self-transcendence, and it encompasses various dimensions, including physical, intellectual,

emotional, and spiritual aspects. (*Chuang, 2020*)

This research explores the concept of human perfection as a central theme within mystical traditions.

Ibn Arabi, a renowned Muslim mystic and philosopher, developed a comprehensive mystical framework that emphasized the unity of existence and the divine nature of human beings. His teachings explore the stages of spiritual development, the nature of reality, and the realization of human perfection.

He envisions the perfect human to be a realized human who embodies the attributes of God. This state of perfection involves a profound union with the divine; Where the individual transcends the ego and merges with the essence of God.

Ibn Arabi emphasizes the importance of self-knowledge, love, and spiritual journey in the pursuit of human perfection. (*Alsharif, 2022*)

On the other hand, in Theravada Buddhism, as one of the oldest Buddhist traditions which offers profound mystical teachings and practices, the concept of human perfection is embodied in the attainment of the Arhat. The Arhat represents the ideal state of liberation from suffering and ignorance, achieved through the practice of the Four Noble Truths and the Noble Eightfold Path.

The path to perfection in Theravada Buddhism emphasizes the development of wisdom, ethical conduct, and meditation as means to overcome the cycle of rebirth and attain nirvana. (*Schneider, 2017*)

This study explores the mystical aspects of Theravada Buddhism and their connection to the pursuit of human perfection.

In terms of the research background, in the school of Ibn Arabi and Theravada Buddhism, there are separate books and articles about human perfection, which are not mentioned for the sake of brevity; But some references used in this research refer to the same works; At the same time, comparing these two schools is a new work.

Human Perfection in Ibn Arabi's Mysticism

Human perfection is one of the terminological and conceptual points that is interwoven in most of Ibn Arabi's writings. First of all, we should know that perfection is different from

completion; Even a complete person needs to reach perfection. (*Zekrgoo, 2011*)

The second point is that when we are talking about human perfection, we mean the highest level of perfection that a man can reach. In Ibn Arabi's mysticism, man has different levels, he can be lower than animals or higher than angels.

From Ibn Arabi's viewpoint, we can define man in two different levels of perfection:

The first level can be common among all human beings, based on this level all mankind has perfect creation; It means the cosmic presence, which is also called Takwini.

The second level is only for individuals (Divine presence); It means that only a small group of people can reach this level of perfection, which is

called perfect human in Ibn Arabi's teachings. (*Mahmoodi, 2012*)

The other human beings are not perfect and they are called animals; It means that only those who attain the level of perfect man, are human beings, the others who are far from this level, are animals. (*Ibn Arabi, 1972, Vol. 2: 468*)

Based on this, although we can distinguish the animal man from other animals through their shape and appearance, we cannot distinguish the perfect man from other human beings through his appearance. (*Alsharif, 2022*)

In other words, Ibn Arabi believes in different degrees of perfection in human beings; the first level which is the highest level of perfection is "Hagigah al-Muhammadiyah", or the degree of Muhammad,

the second level is the level of prophets other than Muhammad, the third level is the level of inheritors of the prophets and finally the fourth one which is the lowest one is the level of animals. (*Chittick, 1997*)

Ibn Arabi's worldview is based on divine manifestation. The manifestation is the process by which God appears in a more objective form. According to this theory, all beings are God's manifestation, and creation is a mirror for His manifestations. (*Gorjian et al, 2020*) Therefore, Everything gains its existence from God and perceives its existence by Him. (*Schimmel, 2011: 267-268*)

Accordingly, the perfect man is like the mirror of all attributes of God, not only in this world; But also all attributes of God in the

hereafter are visible in the perfect man. (*Dogan, 2013*)

In Ibn Arabi's view, a human is essentially an example of the microcosmos; It means that God the Almighty has created in human beings everything that he has created in the world. (*Pye, 2023*)

Ibn Arabi introduces the world as the divine book; therefore, a human is one of God's books and a copy of the world. Based on this explanation microcosm is similar to the macrocosm. (*Albimawi & Nurhakim, 2023*) So, man has many different potentialities that must be realized.

1. The Highest Level of Perfection

Among the key words in Ibn Arabi's mysticism, regarding the final perfection of man is

reaching the stage of Fana and Baqa. Fana is annihilation in God's attributes. It is the passing away of the self and is thus the essential prerequisite to the survival of the self divine qualities placed in man by God. (*Wilcox, 2011*)

The wayfarer in his journey eventually reaches a stage, where he does not see other than God, loses his desires in God's will, and annihilates in God's will. She/he becomes annihilated in God's attributes and qualities. Then finally he is immersed in the existence of God. (*Schimmel, 2011: 143*)

Those who achieve the highest level of human perfection as the perfect man, play two essential roles in the universe:

The first one is to play the role of the prophets in this

world to guide human beings to perfection.

The Second role is an ontological role, which is a full realization of existence form.

To make sense of this, it is relevant that, only through human perfection does existence reach the fullness of its outward manifestation. In other words, this world depends upon them for its existence. (*Chittick, 1997*)

Ibn Arabi considers the perfect human as the soul of this world, and because of the perfections that man has, everything is under his control. (*Schimmel, 2011: 199*)

2. How to Reach Perfection?

After the definition of perfection, it is important to know the way of perfection and to understand how the human being can reach perfection. The most important

question to ask concerning the Perfect Individual is: How does an individual gain this state?

One way to show the way to perfection is to emphasize the definition of perfection from the perspective of Ibn Arabi. As stated, perfection means realizing the full range of complementary divine attributes, so according to Ibn Arabi's anthropology, human beings are defined by the form of God.

The path to perfection involves bringing these attributes out from hiddenness to manifestation; Therefore, the question is how human beings can bring these attributes out from hiddenness to manifestation.

The answer is by god's help and prophetic guidance. To follow the authority of the prophet Muhammad and other

prophets and messengers of God. (*Chittick, 1997*)

In Ibn Arabi's mysticism, generally, there are two main ways to reach perfection, which he calls the two wings of the bird of the spirit. These are the way of love and the way of knowledge. (*Morrissey, 2020*)

The way of love, which is the way of attraction and surrender to God, who is the Beloved and the Desired. This way is based on the experience of the heart, which is the seat of love and the organ of spiritual perception. The way of love is the way of the prophets, who received the divine revelation and guidance through their hearts. (*Chittick, 1993*)

The way of knowledge, which is the way of contemplation and realization of God, who is the Truth and

the Reality. This way is based on the experience of the intellect, which is the faculty of rational and intuitive cognition. The way of knowledge is the way of the saints, who attained the divine gnosis and wisdom through their intellects. (*Morrissey, 2020*)

Ibn Arabi believes that there are some obstacles in the path of perfection and one of the most important ones is ignorance. In many ways the most fundamental dimension of perfection is knowledge and the definitions of perfection are concerned with knowledge. It is important to understand how this knowledge helps to transform the individual into the Perfect Individual.

Based on Ibn Arabi's mysticism, three types of knowledge help man to reach perfection: The first and the most important one is

revelation, the second one is intuition, and the last one is reason. (*Zwanzig, 2008: 17*)

Among these, the genuine valuable knowledge is only the knowledge of God that is obtained through revelation and witnessing; That is, it cannot be obtained from a book or a teacher. (*Chittick, 2012: 126*)

One way to achieve perfection through knowledge is that man knows that Allah has predetermined and controlled his destiny.

The other way to achieve perfection through knowledge is to know divine manifestation. To know what is divine manifestation and what happens in this process?

In this view, the creation of the world is due to the manifestation of God. This divine manifestation is associated with the

disappearance of human traits; In a way, man can see himself in the mirror of God, and the perfect human is God's mirror. (*Herawati, 2013*)

Another way to achieve perfection is to know himself.

The Holy Qur'an says:

"We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth...". (*Qur'an, 41: 53*)

Self-knowledge plays a crucial role in the pursuit of perfection in Ibn Arabi's mysticism. It involves deep introspection and understanding of one's true nature, which is ultimately connected to the divine.

According to Ibn Arabi, true self-knowledge leads to the realization that there is no separation between the

individual and God. It is through self-knowledge that one recognizes the divine spark within oneself and understands that the journey to perfection is a journey of self-discovery. (*Nakhaei, 2007*)

Knowing himself has different levels, and the highest level of that is to know that there is nothing in the world but God's self-disclosure. (*Chittick, 2012: 39-40*)

Ibn Arabi divides the knowledge of God into two types: introvertive and extrovertive knowledge. Introvertive knowledge is the direct and immediate experience of God through inner vision and intuition; While extrovertive knowledge is the indirect and mediated knowledge of God through the observation and contemplation of His creation.

According to Ibn Arabi, both types of knowledge are valid and valuable; But they have different degrees and levels of perfection. He argues that introvertive knowledge is superior to extrovertive knowledge; Because it is more comprehensive, more subtle, and more intimate. He explains that introvertive knowledge encompasses extrovertive knowledge, But not vice versa.

In other words, the mystic who has attained introvertive knowledge can also understand and appreciate the extrovertive knowledge; But the one who has only extrovertive knowledge cannot grasp or access the introvertive knowledge.

He also claims that introvertive knowledge is the way to achieve the highest

level of human perfection, which is to become the perfect human who is the mirror of God and the heir of the prophets. (*Herawati, 2013*)

In Ibn Arabi's mysticism, another main way to achieve perfection is the mystical journey. This journey indicates the return of man to God. it is a spiritual journey.

According to Ibn Arabi's mysticism, the soul is a gift from God and will return to God. This journey is achieved through struggling with *Nafs*. (*Schimmel, 2011: 222*)

In a general classification, practical methods proposed by Ibn Arabi's mysticism are as follows:

- **Seclusion**

This means that the wayfarer, on the one hand, must be as influential as other people in society, and on the other

hand, he must only pay attention to God with inner attention and behavioral reflections. So that his heart has no room for anything except God.

Seclusion means staying away from those whose supreme destination is not God. (*Ibn Arabi, 2009: 34-35*)

- **Vigilance**

Vigilance has a general meaning and differs according to the different levels and degrees of the wayfarers.

At the beginning of the journey, vigilance means to avoid what does not benefit his religion and his world, and to try not to be issued and deeds against God's will. In other words, it goes upgrade by degree.

Sometimes vigilance is paying attention to one's silence and sometimes to his

Nafs and sometimes to higher levels of truth than the names and attributes of all Divinity. (*Honerkamp, 2012*)

- **Silence**

we have two kinds of silence. In its general meaning, it is to keep the tongue from unneeded speech and immoral speech with people. The wayfarer to reach the path of truth must first clear his tongue of moral vices.

In its particular meaning, it means the wayfarer reaches the level and degree that the material world becomes so small for him and he finds himself alone; Because he does not enjoy being with others.

In other words, this seeker's silence is since he does not have a voice. (*Tabataba'i et al, 2003*)

Hunger; eating too much weakens the soul, and kills the heart. The hungry seeker illuminates his heart; (*Ibn Arabi, 2009: 35-36*) Of course, it is recommended to the extent that not to be harmful to the body and change the mental state. (*Tabataba'i et al, 2003*)

Human Perfection in Theravada Buddhism

Based on Buddhist teachings, man is perfect. Considering Buddha's goal of achieving perfection, the definition of perfection is liberation from the rebirth cycle and samsara, then finally reaching Nirvana. (*Katz, 1985*)

Perfection is not exclusive to physical or mental perfection in Buddhist mysticism; But also includes moral perfection. Based on

Buddhist traditions body and morality are inextricably linked. (*Werner, 2000a*)

The ultimate goal of life in Buddhism is not the perfection of morality, concentration, or having various kinds of knowledge; But the ultimate perfection is Nirvana. (*Corliss, 1986*)

1. The Highest Level of Perfection

Three types of individuals can reach enlightenment:

The first type is the Buddha himself who does not need any teacher to attain the awakening.

The second type called as solitary one, reaches salvation without any help.

The third type is an Arhat, who reaches the level of enlightenment with the help of Buddha and, he also can teach others. The attainment

of Nirvana is the main goal of all three types. (*Eltshinger, 2014*)

- **Lists of Perfections**

The first theory with an emphasis on ten perfections comes from the Pali tradition and Theravada school as early Buddhism. The next one which emphasizes six perfection comes from the Mahayana school and refers to the Bodhisattva's form of practice. There are also ten stages in Mahayana for perfection.

It should be noted that, the Theravada did not developed a theory of stages; Rather they only categorize them in three degrees: Basic, intermediate, and ultimate degree of perfection. (*Katz, 1985*)

- **Nirvana**

As it has been mentioned, the ultimate perfection in Buddhist mysticism is to

reach Nirvana. Nirvana means blowing out. There are some ambiguous points about this meaning. For instance; what is it that is blown out? If a Buddhist says that it is man's soul, you can say that it cannot be the soul that is blown out; Because Buddhism denies the existence of the soul for man. (*Huenemann, 2005*)

One should bear in mind that Nirvana takes two forms: The first one is during life, and the second one is after death.

To make sense of this, the first form of Nirvana means the end of hatred, greed, and delusion in this life, which happened to the Buddha himself at the age of 35. The second form means that man would not be reborn. (*Keown, 2013: 51*)

By meditating and following the basic steps of Buddhist education, one can attain the state of Nirvana, which is one of the last steps taken by the followers of Buddhism. Nirvana is used in a more general sense to describe a person who is in a perfect state and inner peace and is not influenced by external influences. (*Schneider, 2017*)

Nirvana also is a state of renunciation of attachment and material desires, which only suffers. Nirvana indicates a state in which all mental activity ceases or the state of complete spiritual freedom. (*Harvey, 2000: 43*)

Nirvana is described by the Buddha as the highest happiness and ultimate perfection. (*Buddharakkhita, 2019*)

Nirvana is understood with insight-wisdom, and there is no self, no anatta to realize

Nirvana. when an Arhat or a perfect man reaches the level of ultimate perfection, he or she kills all delusion of the existence of Anatta, so that he or she would be free from all mental illness. (*Hongladarom, 2011*)

It doesn't mean that when a man achieves Nirvana, he will destroy five khandas of man's constituent; It means that his understanding and consciousness ends in Nirvana.

Buddha describes Nirvana as follows:

There is no land there, no water, no fire, no air, no knowledge, no this world, no other world, neither the sun nor the moon. O my followers! I tell you that it is not coming, not going, neither destruction nor production. (Schumann, 1987: 87-88)

2. How to Reach Perfection?

What is understood from the Buddha's tradition is that to attain Nirvana is a spiritual progress, which is explained in terms of moral development; (*Manné, 1998*) as some moral characteristics like self-control, wholesome living, and control of senses can help man to become as a perfect man. (*Harvey, 2000*)

There are four stages to reach Nirvana:

In the first stage, man gets once over “the Deathless”, and joins the liberation for the first time.

In the second stage; a man returns to the human world one more time. it is the last time that he can return to this world.

The third stage is a time when he never comes back to the human world.

In the fourth stage, the perfect man reaches enlightenment as an Arhat and he gets rid of the cycle of Samsara forever. (*Buddharakkhita, 2019*)

The only way to reach Nirvana in Buddhist mysticism can be through relying on human capacities, there is no spiritual existence or supreme power to help you in this way; (*Silananda, 1999*) However, two points play an important role in this way: The first one is that the wayfarer should trust the Master; The second is faith in the Buddha. Without paying attention to these two points no one can reach Nirvana; (*Konik, 2009*) Because the Buddha considers life to be suffering and he introduces Nirvana as the only way out of this suffering.

He considers ignorance as the first cause of human

suffering: ignorance of the Four Noble Truths; So, the seeker must first know these Four Noble Truths. These are the suffering of life, craving is the cause of suffering, Suffering can end, and finally, there is a way to get rid of suffering. (*Werner, 2000b*)

Without knowledge of this fact, the Buddhist perfection movement will not take shape at all. The four noble truths are the basis of Buddhism and provide a plan to end all human suffering and aspects. These facts show that life is full of various kinds of suffering; Suffering has a cause and an end, and we reach Nirvana when we end these sufferings within ourselves. (*Gable, 2008*)

What is the path which leads to the cessation of suffering? Buddha's answer is the following Eightfold Path:

The four noble truths in human experience describe disease, and the noble eightfold path is the prescription that provides the cure. Understanding the truths and crossing this path will lead to a sense of absolute peace and happiness in life. (*Werner, 2000b*)

About the truth of the path that frees us from suffering it should be noted that to reach perfection man should know two aspects of the Forth Noble Truth: The first aspect is that there is a way to get rid of suffering, with his Eightfold Path. The second aspect is that the path of liberation should be developed. (*Van Oosten, 2008*)

The Eightfold Path is a set of deeds determined by the Buddha as the path to perfection, and it includes some moral practices to

develop the moral behavior of the wayfarer, and it teaches him by doing these deeds how to get rid of suffering.

The focus of this method is on strengthening the body, speech and mind to improve themselves and other beings. (*Xuezhi, 2007*)

The eightfold path shows how a man should live to reach to the level of enlightenment. It's a path of self-transformation.

The Eightfold Path can be divided into three categories: Morality, meditation, and insight.

The eight components of this path are The right perspective, the right intention, the right speech, the right action, the right livelihood, the right effort, the right thought, and the right focus. (*Buddhaghosa, 2003*)

The last part of the eight ways to reach Nirvana, that is,

the right worldview and the right idea, constitutes the vision.

Achieving insight or supreme wisdom, in Buddhism means finding direct access to the reality behind things and finding insight beyond any knowledge. This step comes after the step of righteousness and is the result of a special Buddhist inner exploration.

The right worldview is the full understanding of the four noble Buddhist truths and the true notion, the same compassion and love that purifies the mind of lust, malice, and cruelty. (*Xuezhi, 2007*)

Loving-kindness and compassion are two important concepts in Theravada Buddhism that relate to the cultivation of love and compassion towards all beings.

Loving-kindness (metta) means a mental state of unselfish and unconditional kindness to all beings; while compassion (karuna) means an emotion that elicits the heartfelt wish that sentient beings be free from suffering and the causes of suffering.

Theravada Buddhism underscores the cultivation of loving-kindness and compassion as essential qualities on the path to liberation (Nirvana).

Theravada Buddhism teaches various methods of arousing loving-kindness and compassion; Such as being present, reflection, aspiration, recitation, and the free association method. These methods involve directing positive thoughts and feelings towards oneself and others and wishing them happiness and freedom from suffering. (*Hao et al, 2022*)

The first step in the right view is to know four noble truths. Without knowing it, movement in the path of perfection is not formed. (*Schumann, 1987: 73*)

Once the vision of suffering and that, there is a way out of suffering is created, the movement towards problem solving begins. right view is a tool, and without that, we cannot start the path of perfection. (*Harrison, 1987*)

Right taught, as the second element of this path is a mind state, which can be attained through meditation. This step aims to see and understand the things and the reality clearly. (*Simmer-Brown, 2021*)

The third element refers to the moral aspect of the eightfold path. We are responsible for our own words, and speech. We must

be careful what we say. Science speech has both negative and positive effects, therefore, it has a serious impact on reaching human perfection. (*Werner, 2000b*)

In the right action, as the fourth element of the path to perfection, man tries to help people to ease their suffering by his/her good actions and good deeds. the aim of this element is to be in peace not only personally but also live in peace with other people and the world.

In the fifth element which is right livelihood, man should try to avoid some actions that cause to harm others, avoid gaining money in a harmful and illegal way, or any action that leads to a change of the ecological balance of the plants. As you can see, some of these

elements go back to perfect understanding. (*Bastow, 1988*)

The remaining elements refer to the spirit and heart of man. The goal is to feel peacefulness in the mind, control the thoughts, and try to get rid of wrong feelings. (*Leledaki and Brown, 2008*)

In general, the path to Nirvana can be summed up in three ideas: Have the right mindset and intention, live with good intention, understand the real truth, and have the right beliefs about everything.

Comparative Analysis of Two Approaches

1. Ibn Arabi and Theravada Buddhism, challenge the conventional understanding of self and advocate for a transcendent perspective. Both traditions emphasize the transcendence of the self.

In Theravada Buddhism, the realization of the absence of a self (anatta) is crucial for attaining Nirvana. Ibn Arabi's mysticism also emphasizes self-knowledge and the destruction of the ego in the journey toward perfection; While Ibn Arabi emphasizes the unity of all existence and the merging of the individual self with the divine, Theravada Buddhism views the self as an illusion to be transcended.

2. In Theravada Buddhism, perfection is primarily focused on the attainment of Nirvana, which represents liberation from suffering and the cycle of rebirth.

In Ibn Arabi's mysticism, perfection involves bringing forth the hidden attributes of God within human beings and realizing one's full potential

as a reflection of divine qualities. Also, the perfect man is seen as the highest level of human perfection, reflecting all attributes of God.

In Theravada Buddhism, the concept of the perfect man corresponds to the Arhat, an enlightened being who has attained Nirvana and escaped from the cycle of Samsara.

3. Both traditions recognize the significance of a spiritual journey in the pursuit of human perfection. Ibn Arabi's concept of the spiritual journey parallels the Theravada Buddhist idea of the Noble Eightfold Path, which guides individuals toward the realization of their true nature.

4. Ibn Arabi emphasizes the importance of divine love and compassion in the attainment

of perfection; While Theravada Buddhism underscores the cultivation of loving-kindness and compassion towards all beings as essential qualities on the path to liberation.

5. Both traditions emphasize the attainment of a state of liberation or enlightenment. In Theravada Buddhism, the goal is to achieve Nirvana, which represents the cessation of suffering and the cycle of rebirth. Similarly, in Ibn Arabi's mysticism, the ultimate goal is to reach a state of perfection and closeness to God.

6. Theravada mysticism focuses too much on attaining Nirvana, a state of liberation from suffering and the cycle of rebirth; Rather than on cultivating faith and obedience to God, which are

essential for the salvation of the soul.

Theravada mysticism has been overly influenced by Brahmanism, a Hindu tradition that shares some of the same concepts with Buddhism; Such as karma, reincarnation, and liberation. Thus, it is incompatible with Ibn Arabi's mysticism emphasis on monotheism and revelation by adopting some Brahmanic practices such as rituals, mantras, and sacraments.

7. Theravada mysticism is too individualistic and elitist in its approach to spirituality, and the role of lay people, women, ethnic minorities, and other groups in Buddhism is neglected or marginalized. There is also a tendency to regard other religions as inferior or irrelevant to Buddhism.

A summary of the research following table:
 results is shown in the

Table 1. Similarities and Differences of Two Mystical Approaches

Comparative Cases	Ibn Arabi's Mysticism	Theravada Buddhism Mysticism
The Nature of Self	Emphasizes the transcendence of the self and the unity of all existence. The individual self merges with the divine.	Emphasizes the transcendence of the self and the absence of a self (anatta). The self is an illusion to be transcended.
Concept of Perfection and the Perfect Man	The perfect man reflects all attributes of God.	Perfection involves attaining Nirvana, which is liberation from suffering and the cycle of rebirth. The perfect man is the Arhat, who has attained Nirvana and escaped from Samsara.
Spiritual Journey	It involves self-knowledge and the destruction of the ego. It parallels the Theravada Buddhist idea of the Noble Eightfold Path.	It involves following the Noble Eightfold Path, which guides individuals toward the realization of their true nature.
Divine Love and Compassion	Divine love and compassion are important in the attainment of perfection. They are expressed through the concept of "Wadud", the Loving.	They are essential qualities on the path to liberation. They are cultivated through the practice of metta and karuna.
Goal of Liberation	The goal of liberation is to reach a state of perfection and closeness to God.	The goal of liberation is to achieve Nirvana, which is the cessation of suffering and the cycle of rebirth.

Conclusion

Ibn Arabi's Mysticism, rooted in religious thought, emphasizes the realization of perfect human as the embodiment of divine attributes and the merging of the individual self with the divine. This path towards perfection involves self-knowledge, love, and a transformative spiritual journey.

On the other hand, Theravada Buddhism views human perfection through the lens of the Arhat, a liberated being who attains freedom from suffering and ignorance. The Theravada path toward perfection emphasizes the practice of the Four Noble Truths and the Noble Eightfold Path, focusing on wisdom, ethical conduct, and meditation.

Both Ibn Arabi and Theravada Buddhism challenge

conventional notions of self and advocate for transcending the ego, and a transcendent perspective that seeks to realize the ultimate reality of existence. They recognize the importance of the spiritual journey as a means to attain perfection, albeit with different practices and emphases.

Furthermore, both traditions acknowledge the significance of love and compassion, be it divine love in Ibn Arabi's Mysticism or the cultivation of loving-kindness and compassion towards all beings in Theravada Buddhism.

In general, this comparative research has provided a comprehensive understanding of human perfection, offering dual perspectives from Ibn Arabi and Buddhist mysticism.

It highlights the richness and diversity of approaches to attaining perfection and underscores the universal themes of self-transcendence and spiritual growth.

In an era of global interconnectivity, such comparative research is invaluable in fostering cross-cultural dialogue and promoting a broader appreciation for diverse spiritual perspectives.

Therefore, By recognizing the commonalities and differences in approaches to human perfection, we can foster mutual understanding and respect among individuals from different religious and cultural backgrounds.

The study also suggested some possible areas for further research; Such as the comparison of other mystical traditions, the application of the concept of human

perfection to contemporary issues, and the exploration of the ethical implications of human perfection.

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The idea of research, collecting data analyzing the content of the paper, and compiling it on a wide level was carried out by the corresponding author and the second author helped to enrich the paper by adding new references and scientific suggestions. Therefore, the authors contributed to the paper revision and have read and approved the final version.

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ORIGINAL RESEARCH PAPER

A Critical Approach to Human Position in the Universe from the Perspectives of Deepak Chopra Based on Mulla Sadra's Thoughts

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ARTICLE INFO		ABSTRACT
<p>Article History: Received: 28 July 2023 Revised: 18September2023 Accepted: 23 October 2023</p>		<p>SUBJECT & OBJECTIVES: The emergent spiritualities have a special and new look at man and his relationship with the Almighty God, leading to humanism in some cases. Deepak Chopra believes man has a lot of ability due to his mind and he can know God without the need for divine religions. He can also behave like God and participate in the creation of the Universe with the Almighty God and control the material world and the universe. On the other hand, Mulla Sadra considers all human abilities to be related to his Nafs (soul), which can possess abilities and dominate existence if connected to God Almighty.</p> <p>METHOD & FINDING: This article is a critical research answering the question of what the position of humans in the universe is. The findings of the research show that Chopra imagined that divine religions were created to nurture and develop human abilities, especially the physical type; While the purpose of divine religions is the spiritual evolution of man.</p> <p>CONCLUSION: Using the qualitative method in the analysis of Chopra's writings based on Mulla Sadra's views, we can draw the following conclusion: Although man is composed of two domains, Nafs (soul) and the body, his most important domain is his soul, for which, although man has abilities, his abilities are due to his connection to the Almighty God.</p>
<p>Key Words: Ontology Human Position Transcendental Wisdom Ayurvedic Mysticism Deepak Chopra</p>		
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Introduction

Deepak Chopra, born in 1946 in New Delhi, is one of the distinguished contemporary promoters of secular spirituality and one of the most famous leaders of the “New Thought Movement” or New Religious Movements.

He chose metabolism and endocrinology as his medical specialty and immigrated to the United States in 1970. In 1981, he traveled to India and met Triguna, who could guess the history of a person’s life and his diseases by taking a pulse examination, and he became interested in activities in the field of Ayurvedic therapies. (*Islaminasab et al, 2022: 41-42*)

Since Chopra’s Mysticism is mainly based on quantum physics, he was awarded the famous “Ig” Nobel Prize in physics in 1998. Time magazine knew him as one of the 100 Most Important People of the Century in 1999 and

introduced him as one of the leading symbols of the century. The magazine also named Chopra the poet-prophet in alternative medicine. (*Ibid: 42*)

Chopra has written more than 80 books in different social, religious, philosophical, and psychological fields, and his books are translated into 30 languages. Twenty-one of his books were on the list of New York Times best-sellers. “*Quantum Healing: Exploring the Frontiers of Mind/Body Medicine*” and “*How to Know God*” are his most important books.

The first book is about health, mind, and spirituality, written in 1989 and presented in the form of treatment and nutrition strategies, Eastern mysticism, and humanistic thoughts. The second book is related to theology. In this book, he introduces an impersonal god; A projection of the human mind in a perfection process. (*Ibid: 42*)

Chopra considers man to have infinite abilities that can be used to achieve what they want. Man has infinite knowledge, ability, and creativity in his essence, and ability is the fundamental nature of man. (*Chopra, 2001*)

The focus of Chopra's thoughts is man, his position in the Universe, and his inner forces. He tries to present a philosophical attitude toward man, according to which man can do extraordinary things in the Universe through his mind.

He thinks that by discovering the power of the mind and the unlimited influence that the mind has, he can conceptualize "God" through the seven questions and even put man in place of the Creating God and make man a partner of the Almighty God in creation.

With a conservative approach, he tries to take all religions and schools with him, so from every religion, school, and sect, he has taken

beliefs related to God and spirituality and even polytheistic views and presented them as spirituality to his followers; As he has written a book about three religious and spiritual figures, namely the Prophet of Islam, Christ, and Buddha, and by this means he has tried to make his false thinking universal. Therefore, some of his works have become famous in Iran for their spiritual and mystical flavor and have attracted many young people.

In some cases, he also refers to the poems of Maulana Jalaluddin Balkhi, and this makes the audience, especially the Iranian type, at first glance, consider the mentioned mysticism to be correct mysticism and follow it, while there are fundamental differences between the thoughts of this type of mysticism and Islamic mysticism, Iranian culture and the opinions of Jalaluddin Balkhi.

Sadr al-Din Mohammad Shirazi (1571-1640), known as Sadr al-Mutallehin and Mulla Sadra, is a great Shiite philosopher and the owner of the philosophical school of “*Transcendent Theosophy*”. Mulla Sadra studied in Isfahan and Sheikh Bahai and Mirdamad were his most prominent teachers. Great scholars like Faiz Kashani and Fayaz Lahiji are among his students. Valuable works have been left by Mulla Sadra, including “*Asfar Arbaa*” and “*Tafsir al-Qu'an al-Karim*”.

Among the Islamic philosophers, Mulla Sadra has paid special attention to psychology, the truth, and the place of man in the Universe, as well as his relationship with the Almighty God, to the extent that he has based transcendental wisdom on four spiritual journeys of man, (*Mulla Sadra, 1981, Vol. 1: 13*) and at least two volumes out of the nine

volumes of his *Asfar* are dedicated to man and his soul, and in the rest volumes he also discusses man.

The main issue of the article is that according to Sadra's opinions, what the criticisms of Chopra's views on man and his relationship with God are?

Theoretical Foundations and Research Background

One of the branches of philosophy is ontology studying the nature of essence and the structure of reality. (*Jacob, 2003: 19*)

Ontology is a recognized science in philosophy; The study of what exists and what must be assumed to exist to achieve a convincing description of reality. (*Guarino, 1996: 258*)

The position of man in the Universe and the relationship between man and the Almighty God is one of the topics of ontology, and it is one of the most important

topics of divine and non-divine religions, philosophical schools, religious and non-religious spiritualities, etc. Each of them has a special view of man and his place in the Universe.

From Mulla Sadra's viewpoint, man is a creation of the Almighty God and has an attachment and poverty relation with the Almighty God. Chopra considers man to be a being next to the Almighty God who has a lot of mental power and can be considered the partner of the Almighty God in the creation of the Universe.

Transcendent Philosophy is a philosophical system founded by Mulla Sadra. In this philosophical system, Mulla Sadra built his philosophical foundations by using rational, transmitted or revealed sciences, and mystic intuitive sciences, and explained and justified the problems of philosophy based on them.

Most of Deepak Chopra's statements are based on the teachings of Ayurveda. Ayurveda meaning science of life, is an ancient science that originated in India and is especially popular in India.

Explaining Ayurveda, Chopra says:

More than four thousand years have passed since the birth of this title and it means science of living in Sanskrit, and the traditional and folk medicine systems of the Eastern world, such as acupuncture in China, which is also popular in the West were founded thousands of years ago based on the principles of Ayurveda.

The main issue of the article is that according to Sadra's opinions, the criticisms of Chopra's views on man and his relationship with God are a result.

In response to the above-mentioned question, no book, thesis or independent article

has been written so far, except my thesis, which critically has dealt with the critical examination of six bases including Anthropological humanism, one-dimensional human (mentalism), creativity, evolutionism, immortality and freedom in non-religious spirituality with emphasis on Chopra's opinions from the perspective of Transcendental Wisdom. (*Islaminasab et al, 2022*)

In addition, *Hassanzadeh (2015)* in his dissertation entitled “*Ontology and Semantics of Moral Concepts in Emerging Movements*” and the article “*Humanistic Spirituality in Deepak Chopra's Thought*” (*2013*) has pointed to the foundations of anthropology.

Existential Domains of Man

1. Mulla Sadra's Viewpoint

For a long time, there have been many questions among philosophers about the essence of Nafs (the soul) and

many answers have been given to them, but most of the answers were not correct and could not explain the real truth of Nafs; Because the truth of Nafs is a complex matter and most people are unaware of it, only a few people of mystic journey and austerity have been able to understand its truth. (*Mulla Sadra, 1975: 415*)

From the beginning of philosophical thinking until the time of Mulla Sadra, there have been two major theories about the immateriality or materiality of Nafs. A group like Aristotle considers that the body is a natural object for Nafs and is a means of actualizing its powers:

Nafs is the first perfection for an organic natural body with potential life. (Aristotle, 2004)

The second group is Plato and his followers, who consider the Nafs to be an abstract reality that is

independent of material and exists before the body and joins it after the creation of the body:

Nafs is not the body; But a simple substance that drives the body. (Saliba, 1982)

Mulla Sadra accepted Aristotle's definition and gave it both physical and spiritual aspects. As a result, Nafs is a power that exists in the body or belongs to it and is the source of various impressions. *(Mulla Sadra, 1981, Vol. 8: 6)*

In other words, Mulla Sadra says on the reality of Nafs: the soul or the divine subtle of man is a divine matter and a secret of Divine Secrets, which due to its righteous and good nature is worthy of knowing the truths of beings; But it must remove the non-existence and existence veils. *(Ibid, 1996: 255)*

Among the Islamic philosophers, Mulla Sadra is one of the few who defined

the mind precisely and clearly:

The mind is the capacity of Nafs to acquire knowledge that is not available to it. In other words, the Almighty God created the human Nafs with no knowledge of things; But his creation is to acquire this knowledge, as a result, Nafs must be capable of acquiring this knowledge. Therefore, this capacity is the mind.

The capacity of Nafs to acquire knowledge is called the mind. If each of the parts of the human body, such as ears, tongue, eyes, and thoughts, are in harmony with each other, Nafs which is ignorant of things, becomes enlightened. (Ibid, 2007, Vol. 1: 225)

Therefore, there is a close and deep connection between the mind and Nafs in such a way that the mind is the capacity and power of Nafs to acquire knowledge. It means

that the mind is dependent on Nafs and is part of which. (*Javadi Amoli, 2010, Vol. 1: 44*)

2- Chopra's Viewpoint

Today, two sciences, philosophy of mind and cognitive sciences, discuss the mind and mental states. In both, the mind is a complex and unknown thing. The complexity of the mind is perhaps one of the reasons caused Westerners to doubt Nafs and mainly discuss the mind instead.

Chopra divides the mind into cosmic and individual. The cosmic mind creates the physical world and the individual mind experiences the material world. Both the cosmic mind and the individual mind are influenced by infinite consciousness. Every man is the infinite field of consciousness that creates the body, mind, and the whole universe. (*Chopra, 2009: 25*)

Human nature is not only the life-giving center of the

Universe; But also the field of consciousness and awareness that interacts with itself and finally appears in the form of mind and body.

Quantum physics tells us that the world is made up of an invisible field of consciousness that manifests itself in various and unlimited ways in the Universe. The field of consciousness that is mentally experienced is the mind. (*Ibid, 28*)

By summarizing Chopra's statements, we can conclude that he considers human existence to be in two stages, the first is the field of consciousness and awareness and the second is the human being who exists in the material world. In the first stage, the human mind interacts with awareness and consciousness and creates the human body and mind in the second stage. (*Ibid: 25*)

From Chopra's expressions, one can understand the extension of the mind in the

first and second stages; In such a way that sometimes he considers the mind to be the first infinite field of awareness and consciousness, and sometimes he introduces the current human being as the mind. Citing an Indian proverb, he says:

With introspection, I create again and again. I create the mind, I create the body, I create thoughts and the universe, and I create everything that I call reality. (Chopra, 2009: 34)

In mind-body medicine, he is also searching for the nature of mind; Therefore, in response to the question, is the mind the general personality of the patient, his subconscious mind, his states and deep beliefs that attract the physician, or is it something that psychology is still unable to recognize and define? says:

Perhaps the aspect of mind involved in illness and

health does not have a specific human nature. As a result, the mind is immaterial and man is the mind and nothing else. (Ibid, 2015)

he divides the soul into two parts, “Jiva” and “Atman”. “Jiva” is the soul of man, and “Atman” is the pure soul that is made of the substance of the Almighty God. *(Ibid, 2001)*

In short, Chopra considers the mind to be an immaterial element and considers man to be equal to it, through which he can create in the world.

Adapting of Human Existence Domains

In discussing the existential dimensions of man, Mulla Sadra believes that man is composed of Nafs and the body, and he considers Nafs to be the soul or the same subtle Devine matter of man, which is a divine matter and a secret of Divine Secrets, which is worthy of knowing the truths of beings due to its

righteous and good nature.
(*Mulla Sadra, 1996: 225*)

Although philosophers consider man to be composed of two domains, body and Nafs, the most important domain of man is his Nafs, which is a non-material and Devine being; (*Ibid, 1981, Vol. 1: 314-315*) However, Chopra believes in three domains: physical, spiritual, and mental. (*Chopra, 2001*)

He attaches great importance to the mental dimension of man and introduces it as the source of all human abilities. In the discussion of creation, human possessions in and outside the body, and healing and illness of the body, he does not mention the factor called Nafs and soul, which belongs to the body and manages it and can control the body and outside of it. Instead, he introduces the mind as the cause of all of them. (*Ibid, 1987*)

As a result, Chopra can be considered a one-dimensional

human being, in the sense that he does not consider the soul to have much function in worldly life, and it is only the mind that affects the body and existence.

Although Chopra believes in soul, he attributes the power of creativity to the human mind, not his soul. If Chopra considered the soul higher than the mind and introduced the mind as a tool or a part of the soul, we could easily see the maximum overlap of his and Mulla Sadra's views.

However, even if we consider consciousness as soul, the problem still remains; Because from Chopra's viewpoint, the mind is influential and consciousness is influenced; While from Sadra's point of view, the soul is the cause of everything.

Chopra and Sadra have in common that both of them consider the human mind to be creative; But the main difference is that from Sadra's

point of view, human creativity is through Nafs, and if creativity is mentioned for the mind, it is because the mind is one of the affairs of Nafs; But Chopra believes that the mind has the power of creativity and considers this power to be an essential part in the mind and not from the Almighty God.

From Chopra's point of view, among the influential factors in human creativity and ability is the issue of consciousness. He believes that the human body does not move like a machine without a driver; But it needs a driver, which is interpreted as the power of consciousness known as knowing work skills. (*Chopra, 2015*)

In other words, First, consciousness is present throughout our body. Secondly, our inner consciousness is far superior to trying to find a substitute for it from outside, and thirdly, consciousness is more important than the

actual substance of our body; Because without it, the matter of our body will be irregular formless, and chaotic. Consciousness is the different aspect between a house designed by an architect and a house made of a pile of bricks piled on top of each other. (*Ibid*)

In other words, Chopra rejected the view that the human body is a mold inside which there is a clever technician who circulates matter called the soul, and he describes it as the power of consciousness. Because the human body is very variable, for example, body cells that come into contact with food are renewed every few minutes, and although the speed of change is different, change is always there, and what is responsible for guiding all these changes is called consciousness. (*Ibid*)

The analysis of existential domains of man from the perspective of Chopra and

Sadra is such that if Chopra's consciousness can be considered the same as Sadra's Nafs, it can be said that some of the views of the two are common. However, Sadra's Nafs is not self-created and God Almighty created it, But Chopra does not attribute the creation of consciousness to God Almighty. Rather, he searches for consciousness in DNA.

He gives the example of the life of the embryo, which begins as a particle of DNA, sitting in the middle of a fertilized egg cell, and body systems are formed. DNA is the last rung of this ladder; But what is beyond DNA that causes it to start dividing two days after zygosis? Where did the consciousness of this primary division come from?

DNA is so mysterious that it lives like a quantum at a point where its entire life is devoted to the creation of human life, which we have called consciousness connected

to chemicals. DNA constantly transmits messages from the quantum world to our world and joins new particles of consciousness with new particles of matter. (*Chopra, 2015: 109*)

To support his claim, Chopra cites Jacques Benveniste's experiments on allergies. It is possible to ask Chopra about the functioning of consciousness and what is the most powerful force above consciousness, what is the need to raise topics such as quantum physics, the edge of the quantum domain, the uniqueness of the oneness, the Big Bang, etc., and ultimately reach nothingness; While consciousness can be considered as the Nafs that is connected to God Almighty.

Also, regarding the very important issue called creation, it is not possible to refer to the experiment of the French immunologist named Jacques Benveniste; Because if it is true and provable, it is only an experimental matter

and in a special case, and it cannot be applied to everything including the creation of mind and body, intelligence, etc.

1. Mulla Sadra's Way of Looking at Human beings

- **Being Dependent on God**

Mulla Sadra considers the Universe to be composed of two arcs of ascension and descent. after the vegetal and animal ranks, man enters the perceptible world of existence and in his evolutionary path, in the arc of ascent, he reaches the position of "*So he was the measure of two bows or closer still*". (*Qur'an, 53: 9*)

According to the Transcendental Wisdom, the Almighty God is considered as the Origin and the End of the Universe, and in terms of existence, "*He is the First and the Last...*". (*Qur'an, 57: 3*)

In other words, the Supreme God Almighty is the

highest Being of the arc of descent and the matter is the lowest being, which is just potency and because it has no form, it cannot be defined, just like the Almighty God, Who is the Most Perfect beings and is the Ultimate Act and Perfection, and cannot be defined because of its limitlessness.

- **Man's Ability Due to Connection with the Almighty God**

From the viewpoint of all Divine religions and Islamic philosophy, man is a creation of the Almighty God, and without attribution to the Almighty God, he not only has no ability; But also will have no existence at all.

The Almighty God has created man in such a way that he has abilities only through attribution to Him, and the more and stronger this attribution is, the more and stronger man's ability will be. The Almighty God has

created human Nafs in such a way that it has the following characteristics and these characteristics in the light of attribution to God make man capable.

- **The Immateriality and Divinity of Nafs**

Nafs is non-material and since immaterial beings can create and innovate, therefore Nafs also can create and innovate. (*Mulla Sadra, 1996: 36-37*)

He states in Mufatih al-Ghayb that man is of divinity type, and when he can be adorned with divine morality and make himself similar to divine principles, he can do things like those principles, as molten iron does the work of fire and has the same characteristics. (*Ibid, 2016: 474*)

- **Nafs; Scientific Agent**

Mulla Sadra believes in a type of creativity called scientific creativity, including all sensory, imaginary, and intellectual perceptions.

Mulla Sadra believes that God Almighty's knowledge of things causes them to exist. (*Ibid, 2007, Vol. 1: 454-455*)

As a result, knowledge is nothing but existence, and existence is also the origin of impressions. The difference between existences is that some are stronger and others are weaker, the stronger the existence, the stronger the impression. (*Ibid: 454*)

- **Simplicity and Comprehensiveness of Nafs**

Mulla Sadra introduces man as the true simple, (*Ibid, Vol. 2: 891-892*) which has two positions: Unity in plurality and plurality in unity. The unity of Nafs is in the shadow of the unity of the Almighty God; and Nafs, like the Almighty God, has all kinds of perfections despite its unity and simplicity. (*Ibid, 1981, Vol. 6: 378*)

As a result, Mulla Sadra believes that Almighty God

created man as an example of not only all emanated entities but also all creatures. He made man a brief version of all that is in the spiritual and material world. (*Mulla Sadra, 2010, Vol.1: 828*)

In addition, God Almighty placed man as his caliph on earth and said:

“And when your Lord said to the angels, I am going to place in the earth a khalif...”. (Qur’an, 2: 30)

Therefore, according to the mentioned verse, Mulla Sadra believes that the caliph should have all the affairs of God, and the difference between them is only in the originality and subordination. (*Mulla Sadra, 2010, Vol. 2: 411-412*)

- **Nafs; The Highest Form**

Mulla Sadra's belief that Nafs is the highest form is in a way that although he considers God Almighty free of having any form, he regards the whole world as a sign and

introduces man as the greatest sign and the sign of God Almighty among all creations.

He believes that the Almighty God has made man a ladder to His nature, attributes, and actions to be known (*Javadi Amoli, 2010, Vol. 4: 22*) and since the action relates to creativity, man can invent, evolve and create like God. (*Sabzevari, 2009: 476-477*)

2. Chopra's Way of Looking at Human Beings

- **Calling Man God**

Some non-religious spiritualities are trying to make man a self-proclaimed God. Chopra divides the soul into two parts according to Hindu beliefs: “Jiva” and “Atman”, and presents a God-like image of man and a human-like image of God.

The soul begins at the quantum level and therefore becomes meaningful, the quantum level is also a portal

to God. In India, the soul has two parts: The first part is called “Jiva”, corresponding to the soul of the person who goes on a long journey with it throughout his life until it reaches full God-realization. The second half of the soul is called “Atman”, which does not accompany us on any journey. A pure soul that is made from the essence of God". (*Chopra, 2001*)

By dividing the soul into divine and human, Chopra is trying to consider man as equal to God give man the position of creativity, and consider the existence of the world for man:

The soul must be half-human and half-divine to show the way to preserve our identity during all worship, revelations, searches, and other spiritual works that are done to find God, and this half-soul must have a divine aspect that includes the goal of all searches. (Ibid)

- **Emphasis on the Absolute Ability of Man**

To make position and prove unlimited abilities for humans, non-religious spiritualities try to bestow divine perfection attributes such as power and creation to humans, the end of which is humanism.

If man wants to be considered the only powerful being in existence, he must either deny or weaken the power of the Almighty God, or he should be considered to have a power equal to or higher than the power of the Almighty God.

Chopra believes that since man has many abilities, it is no longer necessary to do something in the outer and surrounding environment to change the world and creation; it is enough to pay attention to inside himself and experience creation and change within himself.

Therefore, what he created inside himself causes his

evolution and then, as a result, the external environment also changes. If people increase and pay attention to themselves coordinately, they will be able to cause creation and birth on a global scale.

This statement means that by connecting to the field of consciousness and awareness, every human being can create inside and outside. As a result, If all human beings are united and connected to the field of awareness and consciousness as a unit and collective, they can create a unified global creation.

3. Comparative Study of the way of Looking at Humans

Currently, there are two main views about the place of man in the universe:

The first view introduces God as the Creator and man as a creature who has become His caliph on earth on behalf of his Creator and because of his humanity, all his thoughts and actions are accompanied

by glory and honor, along with defects and risks.

The second viewpoint considers man as a rebellious being who has risen in opposition to the higher world and intends to abuse the position of the Almighty God for himself. He also considers life as a trading house that he can use in any way he likes, and because he is far away from the Almighty God and unable to understand the truth of God Almighty, he is always unstable and compensates for being jealous of God in other ways. (*Nasr, 1989*)

Most of the non-religious spiritualities view the human being from the second viewpoint, which can reach divinity through steps and using instructions. Instead of seeing humans as connected to God, they rely on the spiritual capabilities of humans and emphasize that these capabilities may be the same in religious and non-religious people. (*Wulff, 1996*)

This view is called humanism or anthropocentric and it means that man is considered the axis of existence. Humanists are trying to replace self-centeredness instead of God-centeredness, and by making religion subordinate to humanistic goals and objectives, they deal the biggest blow to religion. Chopra's view of man is placed in this second view and it has the following problems.

In Chopra's view, man's attitude towards God is independent, while in Sadra's view, man has a complete connection with Almighty God. Sadra considers man to be a pure connection to the Almighty God and not only all his abilities but also his existence as a possible and dependent existence in the shadow of the Almighty God.

According to the principle of Possibility Through Something Else, human existence is a pale existence of the

complete and absolute truth of the Almighty God, and at every moment, man is dependent on the existence of the Grace of his Creator. (*Motahhari, 1994: 244*)

The creator of the whole universe, including man, is the Almighty God and if a little creation has been given to man, it is in the shadow of his connection to God. However, in most of his writings, Deepak Chopra considers humans to have infinite abilities and says:

Find out your divinity and discover your unique capacity. (Chopra, 2001: 90)

The drawback of this type of thinking is that it leads to humanism. If we consider man as having infinite ability and creativity, we have given him the role of God and we have considered him to be equal to God. This means that there is no need to worship the God and every human being considers himself Almighty.

Another drawback of this belief is that how can you call a created human being with infinite ability and creativity without connecting and communicating with the Creator; While Chopra himself considers God as the only Creator in some cases, such as in the initial creation, and in the rest of the creations, he makes man a partner in the creation. (*Chopra, 2001*)

If in Islamic philosophy, man is introduced as a creative and powerful being, first of all, the aforementioned ability is potential; Secondly, his ability and creativity are only because of his connection to the Almighty God, otherwise, man alone has no power.

In the table below, the characteristics of the two research approaches are stated:

Table 1. Human Position from the Viewpoint of Mulla Sadra and Chopra

Row	Title	Chopra	Mulla Sadra
1	Man's Relationship with God	It is independent of God.	It has no independence and is completely dependent on God.
2	The Reason for the Existence of Religions	Training and developing the human abilities.	Man's Soul Evolution.
3	The Origin of Human Abilities	Man's abilities are his own.	Man's abilities are due to the connection with God.
4	Man's Existential Domains	Man is composed of three domains: body, soul, and mind.	Man is made up of two domains: soul and body, his main area is his soul.

Conclusion

By using the method of qualitative analysis of Chopra's writings based on Mulla Sadra's opinions, the following findings can be achieved:

Chopra believes man has three domains: body, soul, and mind, and the domain with the greatest impact on the existence and the highest function for humans is the mind, while Sadra believes man has two domains and the domain with the main impact and function on man is *Nafs*. From Sadra's viewpoint, the mind alone has no function and can function only through *Nafs*; Because it is part of *Nafs*.

From Chopra's viewpoint, man's relationship with God is based on the independence of man; While according to Sadra's point of view, it has been proven that man does not have an independent

existence, and his existence is a possibility and poverty, and any ability, etc., is in the shadow of attribution and connection to the only God and is of his pure connection to Him.

As a result, Chopra's view of man leads to humanism; But Sadra sees man in a constant relation with God.

On the other hand, Chopra did not properly understand the existence cause of divine religions and imagined that divine religions were created to nurture and develop human abilities, especially the physical type, and so far they have not been able to provide a clear and complete concept of God; While the purpose of divine religions is the spiritual evolution of man. Also, although man has abilities, his abilities are due to his connection to the Almighty God.

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Author Contributions

The corresponding author fulfilled various works including appointment of subject matter, examination and evaluation of Deepak Chopra and Mulla Sadra's perspectives, and the second author collected primary and secondary data about subject matter. Therefore, both authors contributed to the paper revision and approved the final version.

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A Logical Analysis of Mental Health in Respect of Pure Life from Educational Psychology Viewpoint

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ARTICLE INFO		ABSTRACT
Article History: Received: 25 June 2023 Revised: 02 August 2023 Accepted: 19 September 2023	SUBJECT & OBJECTIVES: The psychological aspect of pure life is connected with mental health. Therefore, it is one of the important elements of a good life that contributes to meaningful living. One cannot live a happy life and use the all faculties of his soul unless acquires inner peace. This article proposes interdisciplinary research that contains educational psychology, logic, and philosophy. We will indicate how fuzzy logic could change the human view of mental health and pure life.	
Key Words: <i>Philosophy of Mind</i> <i>Mental Health</i> <i>Educational Psychology</i> <i>Pure Life</i> <i>Fuzzy Logic</i>	METHOD & FINDING: In this research, the terms mind and health will be considered to shed light on the concept of mental health. Firstly, we argue in favor of the dichotomy between mind and body. Then, the definition of health is analyzed by concepts of normality and irritating mode. Also, utilizing educational psychology, fuzzy thinking, and philosophy of mind, a new definition of mental health will be proposed. In general, it will be indicated that by holding fuzzy approaches to mental states, the definition of health and illness and its subcategories have new interpretations.	
DOI: 10.22034/imjpl.2023.15645.1088	CONCLUSION: Fuzzy thinking creates a new viewpoint that sees the world and its events as an integration of contradictions such as health-illness and meaningful-meaningless life. The more mental states match health norms, the happier life will be. Therefore, the talk of the grades of inner peace and happy life is possible unless is fuzzy logic applied.	
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Introduction

A meaningful and happy life has various elements. Life could be considered in different approaches. Happiness is a wide concept that may be differently interpreted from philosophical, religious, ethical, materialistic, and psychological viewpoints.

In the following article, a psychological aspect of pure life has been expressed. Mental health is a significant factor in a good life. So, its definition should be clarified. Who is mentally healthy and who is not? What are the criteria that determine health and illness, and how can we make ourselves confident in the authentic criteria?

As the first step in a philosophical inquiry is defining the terms, we start with analyzing some terms such as mind, health, illness, and mental disorder.

Considering such concepts, a definition concerning mental illness will be clarified. We argue in favor of mind-body dualism and analyze mental properties to differentiate our definition from the materialistic one.

Then, the health, illness, and their criteria will be elaborated. In the subsequent step, we will introduce fuzzy logic and indicate how fuzzy thinking could change our interpretation of our definition. Conducting interdisciplinary research concerning mental health, we shed light on the main question, i.e. who is mentally healthy?

Finally, the impact of the new approach on pure life will be explained. We will argue that there is no sharp distinction between mental health and illness.

According to fuzzy logic, health and illness comprise a

broad spectrum. As a result, a psychologically healthy life consists of various grades. The fuzzy logic approach prevents us from considering the world as black or white. We could see different levels of a meaningful, happy, and healthy life which merge with meaningless, unhappy, and unhealthy elements.

Therefore, the main research question is how fuzzy thinking could change educational psychology's view of happiness?

Theoretical Foundations and Research Background

The keywords of the paper are as follows:

Philosophy of Mind; It is a branch of philosophy that contemplates the mind and its relationship with the physical world. Islamic philosophers have also examined the mind (Nafs) and its properties.

However, the philosophy of mind has not been considered an independent topic in their works.

For instance, Avicenna considers the mind as a part of Natural Philosophy, and Mulla Sadra classifies it under Theology.

Mental Health; It is a state in which the mind has a normal function and is not affected by an irritating mode. The definition of health will be considered in detail.

Fuzzy Logic; This is a type of thinking that considers the world as an integration of contradictions. According to this logic, an entity enjoys the grade of membership of both sides of contradictions.

Pure Life; By Pure life, we mean a state in which a man lives a happy life and can use all the faculties of his soul.

Aslo, research background criteria, are as follows:

Zetenyi (1988) in his book “*Fuzzy Sets in Psychology*” analyzes the relationship between fuzzy logic and psychology. However, the impact of fuzzy thinking on pure life has not been considered in this work.

Ogden (2012) has also considered mental health in his famous book, namely *Health Psychology*.

The book merely expresses the types of mental illnesses and man’s behavior. It does not include fuzzy logic and its impact on health psychology.

There are a vast number of philosophical books that encompass the meaning of life, existential concern, happy life, etc. Some instances are *Bayat (2015)*, “*Religion and Meaning of Life in analytic philosophy*”; *Yalom (1980)*, “*Existential*

Psychotherapy”; and *Unamuno (1978)*, “*The Tragic Sense of Life and Nations*”,

At the same time, none of these books have explained human life through educational psychology and mental health. Therefore, there is, no interdisciplinary work that includes different subjects.

Overall, psychological states are important; Because inner peace is the key to world peace. If people can get access to this peaceful space inside them then outer peace can become a reality. (*Barati & Fahami, 2021*)

Mental Health in Respect of Pure Life from a Psychological Viewpoint

We first consider the mind and mental state and then discuss other parts.

1. Mind and Mental State

There are many ideas about mind and body. However, we only consider two typical viewpoints. Some philosophers, namely physicalists, hold that humans are nothing but materialistic constituents. In contrast, some believe that humans possess an immaterial mind. The second viewpoint is known as dualism. (Ref: *Stoljar, 2021*)

As we think that physicalism does not possess enough strength to explain human thoughts, feelings, and behaviors, some arguments will be considered in favor of dualism.

One of the traditional proofs of dualism has been put forward by Avicenna. In the third class of "*Ishsrst wa Tanbihat*", he argues that one could affirm the existence of oneself even if he/she is not aware of his/her body. So,

knowledge of self is not accompanied by knowledge of body. (*Avicenna, 2015, Vol. 2: 374- 375*)

Avicenna emphasizes consciousness and argues that it could not be explained in terms of corporal constituents. Therefore, self or consciousness is neither body nor corporal.

Dualists hold that people's minds are not identical to their brains. The arguments are aimed at defeating the identity of the mind and brain. It should be noted that two identical entities have no difference.

Logically speaking, if, for every property "F", object "x" has "F" if and only if object "y" has "F", then "x" is identical to "y", or in the notation of symbolic logic: (*Forrest, 2020*)

$$\forall F (Fx \leftrightarrow Fy) \rightarrow x=y.$$

Therefore, if, for every property F, the mind has F if and only if the brain has F, then the mind is identical to the brain. It is obvious that the property of the mind is not found in the brain and the mind also does not possess the property of the brain.

For instance, consider schizophrenia. In such a case, a disordered mind may encounter some delusions, like seeing a pink mouse. So, there is an image of a pink mouse in the disordered mind. However, there is no mouse in the brain and no part of the brain has become pink. (*Kashfi, 2010*)

If you do brain surgery and observe the mind with a microscope or any accurate tools, you will not find a mouse image. Consequently, there is at least, one property, namely the image of the pink

mouse that the mind possesses but the brain does not. So, the mind and brain are not identical.

Since the mind is neither identical to the brain nor physical, mental modes (a mode is a way of being) differ from physical ones. In Islamic philosophy, the mind is recognized as the soul, and its modes are called the quality of the soul.

Avicenna believes that mental modes such as love, fear, shyness, anger, courage, and cowardice are not sensible. (*Avicenna, 2015: 545*)

In general, mental modes consist of three characteristics that distinguish them from physical ones. Firstly, one conceives oneself directly, while knowing physical organs and matter is done using the five senses.

Secondly, as awareness of mental modes is direct, it is infallible. For example, it is not plausible to think that one is mistaken about his/her fear, anger, and so forth.

Thirdly, mental modes have intentionality. They are about something. Your love is always about someone or something. (*Kashfi, 2010*) You cannot be afraid but there is nothing you are afraid of.

According to the above-mentioned arguments, it could be concluded that the mind and its states are immaterial; Because the properties of the mind and body are not identical.

2. Health and Diseases

Health and illness are two opposite concepts. Consequently, defining one of which leads us to know the other one. Illness and disorder often are

recognized as states in which the mind or body lacks normal modes or proper function. We will focus on health and then illness could be considered as the mode in which man lacks health.

According to the World Health Organization (WHO):

Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity.
(<https://www.who.int/>)

The definition takes advantage of the terms well-being, disease, and infirmity. Since we intend to define illness by health, benefiting from such terms in defining health will introduce the definition into a circular argument (Dawr).

The definition uses the term mental. We explained

what the mind is and what the characteristics of mental modes are. So, we concentrate on the definition of health.

It should be noted that the definition does not prove to be a logical one and we also do not intend to find a logical definition of health. What we intend is to clarify the concept by distinguishing it from similar concepts.

Almost all people have an idea about health and disease which is rooted in their concrete experiences in daily life. Nonetheless, we will propose a more accurate definition that suits a philosophical discussion.

A life free from every form of mental disturbance such as worry, anxiety, depression, hatred, or ill will, is a goodly pure life. Meanwhile, it is pertinent to say that inner peace or peace of mind does

not mean that a person lives a problem-free life or goes through all the burdens of life easily, because human life is naturally always full of problems and obstacles. *(Muhammad-Bello et al, 2021)*

The majority of people find being healthy as the norm. It could be inferred that they believe that most people are often healthy. As a result, ideas concerning illness exist in the context of beliefs about what is usual. Conducted surveys indicate that people have different ideas about what health means and how we are permitted to call someone healthy.

Some simply believe in health as a lack of illness while others consider some additional factors such as health behaviors, physical fitness, energy and vitality,

social relationships, effective functions, and expression of psychosocial well-being. Another group tries to conceptualize health models in positive and negative sets of definitions.

The positive definition is connected with good features and behaviors like correct weight, plenty of exercise, eating good foods, etc. A negative definition is a lack of good features or increasing bad situations and modes. Not getting colds, and rarely going to the doctor could be named as examples. (*Ogden, 2012: 216*)

In addition, some surveys have categorized beliefs concerning illness into six following dimensions:

- Not feeling good
- Specific symptoms; For example, psychosocial

- Specific illnesses; Like cancer and cold

- Consequences of illness; For example, you cannot act as usual

- Timeline; For example, when some symptoms last

- Absence of health. (*Ibid: 217*)

The proposed surveys mostly cover some instances of healthy life but we intend to concentrate on the definition of health under which all the foregoing instances fall. The ideas generally discussed the lack of pain, irritating modes, unusual behaviors, and so on. It could be seen that what somehow constitutes all descriptions is abnormality.

On the other hand, there is no objective test that could directly determine a mental disorder. Therefore, we are required to rely on symptoms

to determine abnormality. Some types of these criteria come as follows:

- Deviation from cultural norms
- Deviation from social norms
- Maladaptive behavior
- Personal distress

As far as social and personal norms go, ideas of normality and abnormality differ within each society.

In addition, one may consider statistical norms in personal cases. As a result, an extremely intelligent or happy man would be classified as abnormal. The proponents of the third criterion believe that the most important criterion is the influence of behavior, thoughts, and feelings on the well-being of individuals or social groups.

This view considers maladaptation as something

which consists of adverse effects on individuals or society. The last criterion concentrates on subjective feelings of distress such as anxiety, depression, or agitation or some experiences like insomnia, loss of appetite, etc. However, none of the above-mentioned criteria propose a comprehensive and competent description of abnormality. (*Nolen-Hoeksema et al, 2009: 538-539*)

Considering the criteria of disorder, the first and second ones take advantage of the word normal whereas the third one considers some concepts such as adverse, harmful, etc. The fourth criterion is subjective, so it is based on man's introspection rather than objective signs.

3. Normality

Some characteristics could to some extent represent a

mentally normal person. However, it is admitted that the following characteristics do not make a sharp distinction between health and lack of health. They are as follows:

- Appropriate Perception of Reality

Normal individuals are fairly realistic in appraising their reactions and interpretation of what happens around them and often do not misconceive others. In addition, they neither overrate nor underestimate their ability. (*Nolen-Hoeksema et al, 2009: 539*)

Misconception and right interpretation are rooted in common sense.

- Ability to Exercise Voluntary Control over Behavior

Normal individuals feel fairly confident about their ability to control their behavior.

Although they sometimes act impulsively, the action is not the result of uncontrollable impulse but it is voluntary. (*Ibid: 539*)

The second characteristic refers to subjective factors, namely confidence, control, and will.

- Self-Esteem and Acceptance

It includes feelings of worthiness, comfort, and acceptance. A well-adjusted man feels accepted by others. (*Ibid: 539*) This characteristic is also defined in terms of a subjective factor.

- Ability to form Affectionate Relationships

Healthy people can satisfactorily interact with others. They are moderate in their relationships.

Moderation in interaction could be defined as a mode in which an individual is sensitive to the feelings of

others while avoiding excessive demands on others to gratify his/her own needs. (*Nolen-Hoeksema et al, 2009: 539*)

This is a combination of subjective and objective factors, namely feelings and behaviors.

- Productivity

It is connected with enthusiasm about life. Normal men can channel personal abilities into productive activities. (*Ibid: 539*)

The last characteristic is subjective too.

The above-mentioned five characteristics mainly refer to common sense and subjective factors. As far as common sense is concerned, the true interpretation of social interaction, moderation, sensitivity, and productivity are determined by what ordinary people consider.

Additionally, control, self-confidence, satisfaction, and other feelings are subjective senses that only be conceived and assessed by introspection. Therefore, the meaning of normality is to be comprehended based on common sense and introspection.

4. Common Sense

Given our discussion about normality, common sense, in some cases, can determine the normal instances. Thus, we should trust common sense to find the definition of normality.

In other words, a normal instance is what people consider as normal; But the rising question is how it is possible to define something based on common sense. Is it plausible to find a philosophical discussion on what people think and say?

Who is/are responsible for defining the terms? Why should we accept their definition?

It initially seems bizarre to find an academic inquiry on common sense, though it will be revealed that there is no way except considering common sense. It is undeniable that people, occasionally, consider an erroneous idea as a correct one, and after a while, it is disclosed that they were not right. Why should we base our inquiry on such an unsound foundation?

To answer this question, we first distinguish between concepts and propositions.

Avicenna holds that known things are either conception or judgment. Correspondingly, the unknowns are either conception or judgment. For example, when one does not

know what a triangle is, he/she lacks a conception. (*Avicenna, 2015: 57-58*)

On the other hand, he/she lacks any judgment when knows what the triangle is but queries whether the sum of its angle is 180. These types of knowledge could be accorded with concept and proposition.

A concept explains the meaning of a term and a proposition states something about facts or state of affairs. What common sense could affirm is the meaning of the term which correlates with naming. It could determine what a term means but in the proposition realm, it is not valid. Although common sense may make mistakes about propositions, it does not misunderstand the meaning of a term.

Put differently, it is acceptable to consider that people were mistaken about a

proposition like “the Sun orbits Earth” but it is not plausible to think that they did not know what they meant by terms the sun, the Earth, and orbit; Because the meaning of these term are intersubjective. (*Kashfi, 2020: 11-12*)

It does not make sense to hold that people are mistaken in their naming since the criterion that determines what a term means is the very people.

Therefore, common sense is one of the reliable characteristics by which a normal instance could be determined. According to this criterion, a normal man is someone whom people consider moderate, sensitive, and productive. Such a man, in people’s view, has true comprehension and does not behave oddly.

It seems that defining normality by common sense obliges us to accept that normality is a conventional concept. Being affected by different factors, people consider some thoughts, feelings, and behaviors as abnormal.

The factors could be rooted in culture, religion, family, education, and so on. As a result, some normal thoughts, feelings, or behaviors in a region may be considered abnormal ones in another region. However, there are some cases which are considered odd everywhere. Although people have different ideas about some abnormal instances, there is consensus on the oddity of some thoughts, feelings, or behaviors.

This analysis confirms that there is no sharp distinction between normality and

abnormality. We will amplify this idea in the last part.

5. Introspection

Another characteristic that could help us to identify the abnormality is introspection. The control over behaviors, self-confidence, and satisfaction are inner senses that are not determinable by objective criteria. This is only an anxious one who can conceive of the anxiety.

No one could detect the fear of a fearful man except himself. Fears, anxieties, satisfaction, and other feelings are subjective. They are private and no one could directly conceive them save their subjects. We emphasize directness because one's feelings could be indirectly conceived by others. One could express their feelings to

others but this report is an indirect conception.

Similarly, psychotherapists can diagnose mental illnesses according to some symptoms that exist in the behaviors and words of a patient. Nevertheless, only the ill man could directly feel fears, anxiety, depression, and so forth.

It should be asserted that mental illnesses only be determined by introspection while objective criteria are nothing; But the signs of disorders occurring in the mind.

The mental disorder accounts for abnormal behavior and words. Outer factors lead us to realize mental problems. Therefore, the mental problem should not be considered identical with such signs. Consequently, mental illnesses are to be defined as abnormal states of mind.

6. Mental Illness and Health

Considering what we stated about health, normality, mind, and mental modes, our definition of mental illness becomes clear. We consider health as a state in which the mind acts normally. Normality is a regular circumstance that common sense sees as usual.

Another criterion of illness is some particular irritating mental modes such as fear, anxiety, stress, and so forth.

In addition, we argued that the mind is not identical to the brain. It is an immaterial entity that interacts with corporal properties. Therefore, mental illness is A state in which our mind lacks normal function or is affected by an irritating mode.

Although this definition may only cover some instances of mental illness and exclude others, it could

partially clarify what we intend by mental illness. As a result, mental health is A state in which our mind possesses normal function and is not affected by an irritating mode.

In the second part, we first put forward the definition of health. Then, the definition of mental health was analyzed by three concepts, namely normality, common sense, and introspection.

Finally, we concluded that the normal function of our immaterial mind is considered mental health.

In the following, fuzzy thinking will be introduced. Although fuzzy thinking does not change the accepted definition, it gives rise to a new interpretation of health.

7. Pure life

Since mental health is considered a noticeable element of happiness, the fuzzy approach

which changed our interpretation of health, can provide a new approach to happiness.

Fuzzy speaking, it is not possible to divide people into two groups, namely, happy and unhappy. The contradictions such as health-illness, happiness-unhappiness, and meaningful-meaningless life are only two sides of a broad spectrum in which a great deal of grades of membership exist.

The more mental states match health norms, the more a human has a happy life; But it should be taken into account that there is no sharp distinction between two sides of contradictions. Therefore, everyone possesses some grade of health and happiness, in addition to some grade of illness and unhappiness.

In the mental world, the two sides of these contradictions are completely

separated. However, the actual world has a combination of both sides. Fuzzy thinking makes an effort to reform the common viewpoints regarding the contradictory sides. It puts forward an innovative analysis that changes the traditional approach to events, relations, properties, ethics, psychology, and life.

The normal function of one's mind and lack of irritating modes are two significant factors by which we can assess one's mental health.

Consequently, the grades of normality and irritating mode, determine the quality of the pure life. One cannot live a happy life and use the all faculties of his soul unless one acquires inner peace. The talk of the grades of inner peace and happy life are possible unless is fuzzy logic applied.

7. Fuzzy Thinking

Fuzzy thinking is a kind of approach that sees the world and its events as an integration of contradictions. According to Aristotelian logic, a subject, like “A” accepts a predicate like “B” or its inverse, namely not “B”. There is no other option.

Therefore, there are two propositions: “A is B” and “A is not B”. In the Aristotelian viewpoint, we must merely verify one of these propositions and reject the other one. So, “A” is either “B” or not “B”. It is not possible to confirm that “A” is both “B” and not “B”.

At first glance, it seems that everything just falls under the one side of contradictory options but concentration on predicates reveals the fact that the real world is so complicated that

such simple contradiction cannot always propose a plausible account of what is happening. The real world is not white and black.

The majority of the state of affairs belongs to gray areas in which objects are both white and black or in logical terminology, in some particular sense, subjects could simultaneously accept both contradictory predicates.

The mind simplifies the properties, events, and predicates by analyzing and dividing them into some yes/no questions. However, the external world by external, we mean something that does not depend on the human mind. integrates the opposite situation. We think that fuzzy thinking manifests its strengths in turning points and gradation of properties.

- Turning Points

Fuzzy thinking can propose a good explanation for events in which properties or types change. For instance, consider David. He sometimes is awake. He can speak, hear, see, and interact with people.

It is again clear that he sometimes sleeps and cannot do such activities as he was awake; But, is there any certain point distinguishing sleep and wake?

Consider a caterpillar that becomes a beautiful butterfly. Is there any turning point in which the animal suddenly converts to another type? No one can determine the requested points.

It should be considered that it is not because of our ignorance of the exact moment in which David falls asleep or the caterpillar becomes a butterfly but the

fact that there is not any certain point; Because the changes are gradual processes.

David gradually sleeps and the caterpillar does not become a butterfly suddenly. If we consider the caterpillar and butterfly as sides of a process, we can see the animal as an integration of both sides in each moment.

For example, at first, we face a caterpillar. A few days later, the animal will have gone away from its origin (caterpillar) and approached its destination. By the end of the process, we will face a complete butterfly.

During the process, the animal has the properties of both sides. The more it approaches the destination, the more it loses the caterpillar's properties and achieves the butterfly's.

To put it another way, the structure of the real world avoids standing on a turning point, though one's mind may consider some moment as a point in which David sleeps or a caterpillar becomes a butterfly.

- Gradation of Properties

Another case that could be considered as a usage of fuzzy thinking is the gradation of a property. For instance, consider the shades of red i.e. crimson, rose, scarlet, etc. Although all of them are shades of a particular color, there are some differences. Some are more similar to red and some are not.

Some are nearer to red. Other instances are geometrical shapes i.e. triangle, circle, sphere, etc. We cannot find any perfect sphere in the world. However, entities have

a grade of similarity to perfect shapes. A billiard ball is more similar to the perfect sphere than Mars and the Sun but we consider them all as instances of a sphere shape.

The actual shapes, namely the ball, the Sun, and Mars are not complete spheres but they partly are spheres. The billiard ball is a sphere to a large extent despite the Sun and Mars. Therefore, roundness has different instances which are differentiated by gradation of similarity.

- Fuzzy Logic

Fuzzy logic puts forward an approach in which an entity enjoys the grade of membership of property by property we mean a loose sense that incorporates all ways of being. Consider the previous shapes as an example.

The “class of the round objects” does not constitute a class in the regular mathematical sense. The Sun and Mars have an ambiguous relation with the class. The set is fuzzy one “R” and the billiard ball “B”, the Sun “S”, and Mars “M” are some of its members. Each member “B”, “S”, and “M” possesses the grade of membership illustrated by a number in the interval [0, 1]. If the value of a member is near 1, the higher grade of membership it occupies. (*Aliaskerzadeh, 1965*)

Aristotelian logic classifies objects under two options namely a property and its inverse whereas fuzzy thought rates them as a combination of the two conflicting properties. The approximation of a member to each side is ascertained by its value. In the foregoing case, roundness

could be associated with 1 and the opposite side (not being round) to zero.

Consequently, the grade of membership of the billiard ball is more than one that belongs to Mars. It indicates that in comparison with Mars, the ball has more benefited from the property of roundness in its constitution.

According to fuzzy thinking, there is no special dividing border between different properties. Each instance could accept a value that represents its grade of membership. Consider the example of caterpillar and butterfly aging. A caterpillar’s number connected with a caterpillar’s set decreases. It gradually changes from 1 to zero.

Simultaneously the number representing its membership in butterfly’s set gradually

increases (from zero to 1). It should be taken into account that Aristotelian logic contributes to simplicity; While fuzzy thinking leads to complication.

A great deal of mathematical calculations and computing processes function following binary logic in which every value could merely be 0 or 1. (*Kasko, 1994: 45*)

However, fuzzy logic can an accurate information in comparison with the Aristotelian one.

As a result, the real world is not white and black. The turning points and gradation of properties indicate that Aristotelian logic is not always practical.

There are some cases in which both sides of contradictions are combined. In such a situation, fuzzy

logic can explain the case plausibly. The fuzzy logic proposes a grade of membership of property rather than 0 and 1.

Mental Health in Fuzzy Viewpoint

It seems that a fuzzy approach could change our idea about mental illnesses. As we noted, fuzzy logic can integrate contradictory sides. As illness and health are considered as contradictory sides, it could be asserted that one may simultaneously be regarded as ill and healthy.

It is not plausible to think that David- for example- is either mentally ill or not. There is no sharp distinction between health and illness. This is not true since we could not detect a point at which David became ill.

Not only is there no such a turning point distinguishing between health and illness but also David's mental situation is a combination of health and illness. Fuzzy logic holds that there should be grades of membership of a property rather than 0, 1.

If complete health is 1 and complete illness is 0, suppose that there are some situations in which complete health or illness is acquired, one's mental health should be determined by a number in the interval $[0, 1]$.

For instance, he is simultaneously 0.7 ill and 0.3 healthy. As we argued in the first part, the mind is not material and hence its modes are not divisible. However, it is plausible to correspond to mental modes with different grades. It is obvious that a mental mode, for example,

anger may increase or decrease so the associated mental mode could have different grades. According to fuzzy logic, one's mind stands in a position that is a combination of illness and health.

We defined mental illness as a lack of normal function and irritating modes. Thinking in a fuzzy way, normality and irritation should be also considered as fuzzy properties.

Therefore, the concept defined by normality and irritation namely, illness has different grades. The more abnormality and irritation are seen in one's mind, the more he/she is mentally ill.

The grades of illness are to be determined by grades of abnormality and irritation. He/She possesses some grade of membership in an ill set which is illustrated by a number.

People usually consider one as healthy or ill, though fuzzy thinking helps us to analyze the mental state more accurately. Employing a fuzzy approach, it is possible to detect an illness, in addition to its grade.

When a therapist reports that one is ill, we realize that he lacks health but if one says that “He/She is 65% ill”, the grade of illness is also revealed. We can realize how abnormally his/her mind functions. The rate of abnormality, irritation, brain damage, and other factors

could deliver significant data to psychologists and therapists.

According to fuzzy logic, one’s mind functions normally and abnormally. However, people only consider severe disorders as an illness, for instance, when someone is 80% ill. If the detecting factors are not obvious -for example when he is 20% ill- he/she is considered as healthy. They stand in either 0 position or 1.

As a result, the components of mental health are as described in the following table:

Table 1. Components of Mental Health

Personal Factors	Perception of Reality
	Control over Behavior
	Self-Esteem and Acceptance
	Productivity
	Lack of Irritating Modes
Social Factors	Affectionate Relationships

The components are determined by common sense and introspection. One can live a psychologically good life if he/she achieves some personal and social qualities. As far as personal factors go, a mentally healthy man is realistic in his/her reactions and interpretations. He/She enjoys self-confidence and also feels accepted by others.

In addition, he/she can channel personal abilities into productive activities. Moreover, a mentally healthy person can successfully interact with other people.

These personal and social qualities provide inner peace which constitutes a great proportion of pure life. It should be taken into account that none of the above-said factors is to be considered as black and white.

Considering fuzzy logic, every person possesses a grade of such qualities. Consequently, pure life is to be considered as a fuzzy quality. Individuals enjoy different grades of pure life.

Conclusion

Mental health is a significant element that contributes to a meaningful and happy life. As far as the mind goes it is immaterial; Because the properties of mind and body are not identical.

Consequently, the health and illness of the mind are not only a physical phenomenon. A healthy person possesses normal function and is not affected by any irritating modes. An irritating mode like anxiety, is detected by introspection; While normality is determined by common sense. Common sense could define a term because the meaning of the terms is intersubjective.

Fuzzy thinking states that the real world is not white and black. The turning points and gradation of properties indicate that Aristotelian logic cannot constantly put forward a plausible justification. There are some cases in which only fuzzy logic can explain the case plausibly.

The fuzzy logic proposes a grade of membership of property rather than 0 and 1. Fuzzy speaking, the grades of illness are determined by grades of abnormality and irritation. The grades of these two factors determine the quality of the pure life.

One cannot live a happy life and use the all faculties of his soul unless acquires inner peace. In other words, one who talks of the grades of inner peace and happy life presupposes fuzzy logic.

Personal strengths in addition

to social ability constitute a pure life in which man acquires inner peace. Considering fuzzy logic everyone enjoys a grade of pure life; Because personal and social qualities that lead to mental health are fuzzy parameters.

The more one obtains such qualities, the happier and more meaningful life is attained. Pure life is to be considered as a fuzzy property in which both happiness and unhappiness combine.

People generally are accustomed to seeing life as a black and white; While fuzzy thinking proposes a new analysis in which grades of happiness and peace can merge with their opposite sides namely unhappiness and disappointing life. Believing in fuzzy logic contributes to broadening man's horizon. Such a broad horizon results in accurate analysis.

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Introduction

Ethics has always been one of the most essential issues in human life and addressing this issue is one of the most important tasks of any researcher who has intellectual and practical concerns about education. Ethics and happiness can be considered as a coin. (*Hosseini Dehshiri, 2022: 100*)

One of the interesting and important topics in the field of ethics is pleasure. With this assumption, the question arises whether all pleasures are permissible for humans or some pleasures are forbidden for him.

One of the prominent, famous, and late examples of pleasure-oriented schools, if not the most important type, is utilitarianism, which is based on the fundamental principle of utility or maximizing good.

Based on the Principle of Utility, only an action and rule that has the highest level of benefit and happiness for the largest number of people in society is correct and necessary.

According to many Western thinkers, utilitarian ethics, despite the criticisms and modifications it has always faced, is now one of the most popular ethical philosophies and one of the most acceptable foundations on which ethics, rights, politics, and economics can be built.

Jeremy Bentham, an influential British philosopher, jurist, and reformer, was the founder of utilitarianism. He was action-oriented, pleasure-seeking, and holistic, and his philosophical foundation, which is based on the pleasure-seeking nature of humans, is still valid. (*Golestani, 2001: 23&116*)

Utilitarianism is a subset of pleasure-oriented schools and the most important and influential of them.

Given the importance of Jeremy Bentham's theories in interpreting pleasure, in this article, we analyze, confirm, or criticize it in three sections from the perspective of Qur'anic verses: Explanation of pleasure, Foundations of compatibility and incompatibility between Bentham's Utilitarianism and Qur'anic Verses about Crime;

Therefore, the article is intended to answer the question: Is Jeremy Bentham's Hedonism Basics Endorsed by Qur'anic Verses?

Theoretical Foundations and Research Background

Jeremy Bentham can be considered a hedonist. Since Bentham is a late lover, such

as Epicurus and Aristippus, he used the findings and achievements of previous schools and established a system of hedonism that is more developed than the previous schools.

In addition to personal and individual pleasures, he also focuses on the expansion and increase of pleasure in society.

The advantage of Jeremy Bentham's hedonism over former hedonists is that it is not only concerned with the individual dimension of individuals; But also to society and laws, and at the top of it, governments and legislatures.

In the Epicurean school, selfishness and self-orientation are centered on morality and morality is limited to personal pleasure that is not followed by pain; But social and humanitarian services that are

the cause of arrest, the poor, while some morality is related to others, actions that bring pleasure and happiness to others.

Bentham, therefore, takes pleasure out of the sphere of the individual and extends it to societies as well, for Bentham sees a close relationship between the individual and the community, and both affect each other. The happier the society is and the happier it feels, the more members of the community will share.

One of the fundamental beliefs of celestial religions is the afterlife and the world beyond death, which has been established based on the principles of pleasure and pain.

The Holy Qur'an also pays attention to pleasure, its motivation strategy, and its examples. Also, prophets and infallible Imams always used pleasure and pain and their

examples in the form of paradise, hell, boundaries, and punishments to encourage people in society to worship God.

The two key phrases that explicitly and implicitly refer to the pleasure and internal attraction of humans in the Qur'an are pleasure and love, and their derivatives.

In general, the key word pleasure is mentioned in three verses of the Qur'an, all of which describe the blessings of paradise:

- *“There shall be sent round to them golden bowls and drinking cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein”.* (Qur'an, 43: 71)

- *“A parable of the garden which those guarding (against evil) are promised:*

Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink...". (Qur'an, 47: 15)

- *"White, delicious to those who drink". (Qur'an, 37: 46)*

Describes the paradise promised to the righteous, which includes rivers of pure water, rivers of milk with an unchanged taste, and rivers of pure wine that pleasure the drinkers.

Jeremy Bentham has not used the key word love in his works. The main and most central key words for Bentham's moral foundation have been pleasure and pain. These two concepts were so important to Bentham and influential in his moral system that he devoted the first five chapters of his most famous

book, *"An Introduction to the Principles of Morals and Legislation"*, to explaining them. (Ref: Bentham, 2017: 6-29)

The key word love and its derivatives are mentioned in 84 verses of the Holy Qur'an. In these verses, love is used in three meanings:

- In most of the mentioned verses, it means liking or loving. (Ref: Qur'an, 9: 24)

- In a few verses, it means seed. (Ref: Qur'an, 2: 261)

- In some other limited verses, it means preferring something over something else. (Ref: Qur'an, 9: 23)

In the Qur'an, when it comes to worldly pleasures, the word pleasure is not used, and in most cases, the word ornament (Zinat) is used instead. (Abbasipour, 2018: 92)

In general, the key word ornament and its derivatives have been used in 43 verses of the Qur'an. (*Ref: Qur'an, 18: 7*)

In this article, several important references were used:

Bentham (2017), "An Introduction to the Principles of Morals and Legislation"; It is one of the most important and famous works on utilitarianism contains Bentham's most important utilitarian propositions and includes his theory of punishment.

Mill (2010), "Utilitarianism"; The book is the work of Jeremy Bentham's most important and famous student, John Stuart Mill. In this book, the foundations of Jeremy Bentham's hedonism are explained and interpreted and the problems of hedonism are answered. Mill was not a

fanatical follower of Bentham; But in some ways, separated from Bentham. For example, Mill included quality in the gauge of pleasure in addition to the element of quantity.

Misbah Yazdi (2008), "Review of Ethical Schools"; The book examines and critiques important moral schools, including utilitarianism.

Palmer (1995), "Moral Problems"; Very important precepts about hedonism are discussed in books of moral philosophy, such as this one; such as: The right to life and abortion, The right to life and kill/ Easy and peaceful death/ Murder of mercy, The right to life and rights of animals, Punishment and execution.

In general, on Bentham's utilitarianism, research has been conducted in the form of books, thesis, and essays. Also, in this research, the quantity and quality of permissible and useful pleasures have been identified from the perspective of Qur'anic verses.

When the human soul and its powers are discovered and explained; such as the pleasure of approaching God, people will strive to achieve them and correct their intentions, their mental desires, and interests accordingly.

The Compatibility Foundations of Bentham Theories with Qur'an

1. Psycho-Logistic Hedonism in Qur'an

Jeremy Bentham, as well as his famous student John Stuart Mill, accepted psycho-

logistic hedonism and based ethical hedonism on it:

Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do.

On the one hand, the standard of right and wrong, on the other the chain of causes and effects, is fastened to their throne. They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it. (Bentham, 2017)

As can be seen, in the above expression, the foundation of ethical hedonism is based on psycho-logistic hedonism; Of

course, according to David Hume's formulation, a "Fallacy of ought from is" has taken place in Bentham's statement. (*Hume, 2003: 521*)

In the Qur'anic intellectual system, psycho-logistic hedonism is accepted; But ethical hedonism is rejected.

From the perspective of the Qur'anic verses, psychological hedonism is acceptable; that is, Islam accepts that humans are always seeking pleasure and will not pursue an action unless they feel pleasure in it; One could even argue that Qur'anic verses endorse motivational hedonism as the most important form of psychological hedonism, which says that only pleasure and pain motivate us to act.

Islam introduces true pleasures to humans and recognizes that human's real happiness lies in securing and

obtaining those pleasures. From the perspective of the Qur'an, the love of worldly possessions and wealth is natural for humans:

"By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it".
(*Qur'an, 3: 92*)

Allameh Tabataba'i affirms the psychological concept of pleasure-seeking by citing Qur'anic verses. He says psychology is a theory that suggests people truly seek pleasure in their lives.

According to this theory, all activities are focused on obtaining pleasure and avoiding pain. It is a conscience belief that every person loves themselves and their perfection, and seeks to obtain their

interests. Some religious texts also confirm this notion. (*Tabataba'i, 1971*)

On the other hand, when an individual considers the adornment and possessions of this world as their good, they become strongly attracted to them.

2. The Focus on Social Pleasures in the Qur'an

The advantage and superiority of the utilitarian moral system over previous hedonistic systems is that it not only focuses on individual dimensions and pleasures; But also considers social pleasures as well as societies, laws, governments, and legislative assemblies.

The promotion of pleasure in society, or the benefit to society and serving the community, is emphasized by Bentham. This feature is one of the strengths of Bentham's

school compared to Epicurean and Aristippan hedonism.

In some Qur'anic verses, altruism, utilitarianism, and social benefit are recommended:

"...and Allah does not love the unjust". (Qur'an, 3: 140)

Oppression is a concept and vice in ethics that has two parties: The oppressor and the oppressed. Some examples of it are oppression and injustice toward similar people and other individuals in society. Therefore, reducing oppression in societies reduces misery, suffering, and darkness, which is a great service to society.

Also, many Qur'anic verses emphasize altruism and service to society. (*Ref: Qur'an, 2: 261; Ibid, 3: 134&148; Ibid, 4: 36&148; Ibid, 5: 13&42&64&87&93; Ibid, 6: 141; 7: 31&55; Ibid, 8: 58; Ibid, 26: 40; Ibid, 28:*

28&77; *Ibid*, 49: 9; *Ibid*, 59: 9; *Ibid*, 60: 8; *Ibid*, 76: 8)

3. Precedence of Public Interest over Personal Interest

Bentham established his ethical school of thought on the basis of the principle of utility, and in explaining it, he stated:

An action conforms to the principle of utility when the tendency it has to augment the happiness of the community is greater than any it has to diminish it. The same criterion applies to the measures of government. (Bentham, 2017: 7)

As can be observed, what is important for Bentham in utilitarianism is the increase of societal happiness rather than individual happiness.

In other words, in a conflict between public interest and personal benefit, Bentham

prioritizes public interest. This is why John Rawls- an American philosopher- considers utilitarianism incompatible with individuals' fundamental and non-violable rights and freedoms. (*Peikherfeh, 2015: 100*)

From the perspective of Qur'anic verses, in the face of pleasures, public interest must take precedence over personal benefit.

In the Holy Qur'an, there is a group called the affluent who have forgotten about public interest. They waste their time in vain, are unaware of the reality of the world, and are oblivious to the suffering of others. In several places in the Qur'an, this kind of happiness that comes from excessive wealth and irresponsibility is condemned. (*Ref: Qur'an, 28: 76-77; Ibid, 40: 75; Ibid, 42: 48; Ibid, 51: 10-11; Ibid, 57: 23*)

Also, In some verses of the Qur'an, the importance of preserving the public interest is emphasized:

“And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good”. (Qur'an, 2: 195)

The Inconsistent Foundations of Bentham's Theories with Qur'an

1. The Acceptance of all Pleasures

In Chapter 5 of his book *“An Introduction to the Principles of Morals and Legislation”*, Bentham examines pleasures and categorizes them; But he does not forbid any of them. The ultimate conclusion that can be drawn from Bentham's pleasure-measuring formula, according to the principle of

utility, is that lower pleasures should be sacrificed for higher ones:

The value of a pleasure or pain, considered by itself, will be greater or less, according to the four following circumstances: its intensity; its duration; its certainty or uncertainty; and its propinquity or remoteness. (Bentham, 2017: 22)

No pleasure has been rejected or banned in utilitarianism, not even those that ethical sensibilities of humans or other ethical schools have deemed undesirable, if they lead to happiness and benefit. However, animal instincts without limits and boundaries face many problems, and the system of life is disrupted.

Material pleasures must be restrained within divine or popular laws so as not to lead

to conflict, and humans must overlook many immoral pleasures and temptations to maintain order and peace in society. (*Gharavian, 2001: 45-46*)

This is while in heavenly religions such as Islam and among some intellectual schools like the Epicureans, Stoics, and Cynics, pleasures have been moderated and some pleasures have been forbidden. In Islam, some pleasures like eating an orphan's property have been strictly prohibited, while some others like overeating have been discouraged.

Pleasure and pain are generally divided into two categories: Material and spiritual, and since the true personality of humans is in their soul, true, lasting, and genuine pleasure is spiritual pleasure from the perspective of Islam. Therefore, in conflict between

material and spiritual pleasures, material pleasures should be sacrificed for spiritual and moral pleasures. (*Ibid: 134*)

Some verses of the Qur'an explicitly mention that some pleasures can cause imperceptible harm:

“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”. (Qur'an 2: 216)

The Holy Qur'an provides examples of the decline of nations in cultural, ethical, economic, and political issues caused by indulging in worldly pleasures; for example, the people of Lot are mentioned as luxurious and pleasure-seeking people who were engrossed in the pleasures and desires of this world.

(Ref: Qur'an, 6: 86; Ibid, 7: 80; Ibid, 11: 70-74 &77&82&89; Ibid, 15: 57-58; Ibid, 21: 71-74; Ibid, 22: 43; Ibid, 27: 54-56; Ibid, 34: 26&28&32-33; Ibid, 37: 132; Ibid, 38: 13, Ibid, 50: 12; Ibid, 54: 32-34)

A hadith attributed to Imam Ali also emphasizes non-forbidden pleasures:

“An intelligent person does not engage in trivial pleasures except in three cases: Improving one's livelihood, taking a step in the afterlife, or enjoying a non-forbidden pleasure”.
(Nahjul Balagha, Hikmat. 390)

2. Violation of Traditional Moral Rules and Sense of Ethics (Moral Intuitions of Humans)

Bentham introduces the sense of ethics as the principle of sympathy and antipathy and opposes hedonism. He emphasizes

increasing profit and happiness and reducing unhappiness and harm without any qualification or restriction to his general rule. This means that any action to increase profit is permissible; even if it goes against conscience and social norms.

The term profit denotes a particular characteristic in everything which tends to produce benefit, advantage, pleasure, good, or happiness, which prevents harm, pain, evil, and unhappiness from befalling the party whose interest is in question. If that party is the community at large, the happiness of the community will be promoted; if an individual, the happiness of that individual. *(Bentham, 2017: 6)*

If a brain surgeon who is a utilitarian and an uneducated and thoughtless beggar are on

a sinking boat that can carry only one person, the surgeon may believe that he is allowed to throw the beggar into the water. In this case, the surgeon, by saving his own life and using his medical skills, will bring more happiness and prosperity to most people than a beggar who may or may not become useful in the future. (*Golestani, 2001: 16-18*)

Criticism and analysis of this issue is that the sense of ethical conscience exists in all human beings and is part of their nature, though it may vary in intensity and weakness.

This feeling is confirmed in religious texts and is one of the ways to distinguish between right and wrong. From an Islamic perspective, the fundamental principles and foundations of ethics have roots in human nature:

“Surely We have shown him the way: he may be thankful or unthankful”.
(*Qur'an, 76: 3*)

God has shown humanity the path of salvation, and it is up to them to decide whether to follow it or go astray. Some actions, even if they cause the greatest happiness, do not align with the ethical conscience and sense of humans, which are innate.

3. Ignoring the Pleasures of the Afterlife

Pleasure and pain come in two forms: Material and Spiritual.

Some schools of thought only see pleasure in material matters, and based on their worldview and philosophy, they do not appreciate a form of pleasure beyond material pleasure; They also do not consider happiness to be anything other than experiencing

more material pleasure and being further removed from material pain.

However, some schools of thought, such as heavenly religions, do not consider pleasure and pain to be purely materialistic and believe in the afterlife, whereas they also consider spiritual pleasures and pains. Therefore, in the definition of happiness, they do not only focus on experiencing material pleasures but also give importance to spiritual pleasures, and they value material pleasures only up to the point where they do not prevent one from experiencing more valuable spiritual pleasures. (*Gharavian, 2012: 73-74*)

Bentham did not mention spiritual pleasure or long-term benefits in his theory, and he did not urge people toward it. He interpreted his theory as

limited to the world and its material pleasures.

Bentham restricted his view to society, government institutions, legislation, and punishment; While spiritual pleasures are deeper, more stable, and noble than fleeting material pleasures:

For an action to conform to the principle of utility, its tendency to augment the happiness of the community must be greater than any tendency it might have to diminish it. (Bentham, 2017: 7)

In the above passage, Bentham is explaining the principle of utility, his words are limited to society and worldly life. He did not have a positive or favorable view of religion and religious people, and by associating asceticism and self-denial

with religious people, he considered some of their actions contrary to the principle of utility and pleasure-seeking.

Furthermore, Bentham went even further in Chapter two of his book *“An Introduction to the Principles of Morals and Legislation”* and rejected the explicit propositions of heavenly books by the statement the fear arising from superstition; However, discussions about the afterlife and the day of judgment are common teachings among all Heavenly religion.

This view, based on a materialistic system, this view has overlooked a significant part of human life, which is eternal life in the hereafter. This ignorance has caused people to disregard these forms of pleasure that cannot be compared with worldly pleasures in terms of purity,

longevity, and quality when calculating pleasure.

Analyzing the existence of this issue is due to the lack of insight of those who hold this viewpoint.

Someone who limits human life to only this worldly life cannot comprehend any pleasure other than worldly pleasures, and even then only in certain degrees. Some of the spiritual pleasures are included in the worldly pleasures that materialistic perspectives are incapable of experiencing and comparing with physical pleasures. *(Dabiri, 2015: 92)*

Humans must seek pleasure that has the highest intensity, quality, and duration. The place to achieve this sustainable and authentic pleasure is not within this world; But rather in the afterlife. Therefore, humans

must choose spiritual and heavenly pleasures over worldly and material pleasures when they clash with each other.

In many verses of the Qur'an, emphasis is placed on the superiority of heavenly pleasures over worldly pleasures. Therefore, to attain the more intense and eternal pleasures of the afterlife, it is necessary to turn a blind eye to some of the worldly pleasures:

- *“(To) those who love this world's life more than the hereafter, and turn away from Allah's path and desire to make it crooked; these are in a great error”.* (Qur'an, 14: 3)

- *“This is because they love this world's life more than the hereafter and because Allah does not guide the*

unbelieving people”.
(Qur'an, 16: 107)

In the first verse, a group of people who prefer the afterlife over the world have been misguided, and in the second verse, they are referred to as disbelievers. This concept is emphasized in various verses of the Holy Qur'an. (Ref: Qur'an, 3: 14; Ibid, 14: 13; Ibid, 16: 107; Ibid, 75: 20; Ibid, 76: 27)

Imam Ali (as) condemned worldly pleasures like this and said:

“What use is Ali for a blessing that will perish, and a pleasure that will not remain? I seek refuge with Allah from the sleep of reason and the ugliness of slip-ups”. (Nahjul Balagha, Letter. 224)

Of course, Islam does not forbid excessive enjoyment of

the world and its pleasures; Only some of them are forbidden.

The Holy Qur'an it says:

“And seek through what Allah has given you the future abode, and do not neglect your portion of this world...”. (Qur'an, 28: 77)

4. Self-Denial (Asceticism) Critique

Jeremy Bentham rejects and criticizes the principle of self-denial that has shaped the achievements of heavenly religions and cultural customs.

According to him, this principle is contrary to the principle of utility; any action is considered correct as long as it tends to decrease happiness and pleasure, and is deemed incorrect as soon as it shows a tendency to increase it:

One principle may be opposed to the principle of

utility in two ways: by constant opposition to it, and this is the case with a principle which may be called the principle of asceticism, or by partial opposition to it in particular cases, and partial agreement with it in others, as is the case with the principles of sympathy and antipathy.

What mean by the principle of asceticism is a principle which, like the principle of utility, approves or disapproves of every action according to the tendency it appears to have to augment or diminish the happiness of the party whose interest is in question; But inversely, approving of actions in as far as they tend to diminish the happiness of the party concerned which the performance of them would

render the object of its application, and disapproving of them in as far as they tend to increase it. (Bentham, 2017: 10-11)

Later, Mill accepted the principle to some extent by acknowledging some ethical rules so as not to fall into the pitfalls of utilitarianism:

In this dilemma, utilitarians cannot say that the morality of self-sacrifice is as important in the realm of influence and related to them as it is to aristocrats or elites. Utilitarian ethics recognizes the power of humans in sacrificing their greatest possessions for the benefit of others and acknowledges it. What it denies is that self-sacrifice is a good thing in and of itself. Utilitarianism considers the sacrifice that does not

increase the overall happiness to be wasted. The only kind of abandonment of worldly pleasures this doctrine accepts is self-sacrifice for the sake of happiness or some other means of happiness for others, whether it be humanity as a whole or a group of specific individuals within the framework of the limits and requirements set by the collective interests of humanity. (Mill, 2010: 73)

Analyzing the content, two general attitudes toward pleasure have emerged: Some schools of thought prescribe abstaining from pleasure and rejecting it; While others prioritize and seek pleasure.

In Islam, a moderate approach has been accepted; pleasures are not generally

discarded; But not all pleasures are permissible, such as the pleasure gained from committing a forbidden act.

Each of these two attitudes has had supporters throughout history. Schools that promote asceticism and renunciation of pleasures include Stoicism, Qalbiyun, and Malamatiyya.

Asceticism and restricting oneself from enjoying pleasures are fundamental practical principles in all heavenly religions; Such as monasticism in Christianity and the doctrine of asceticism in Islam, just as monotheism, prophethood, and the afterlife are their fundamental beliefs.

The importance of not satisfying every pleasure is emphasized in the customs and traditions of various cultures, and the shared moral sense or conscience attests to this.

In Islam, emphasis is placed on asceticism; But there is no contradiction between asceticism and Bentham's utilitarianism. Asceticism means not being attached to the world and not being attached to it with one's heart.

The key word “Zuhd” in the phrase “Zahidin”, is only mentioned once in the Qur’an (*Ref: Qur’an, 12: 20*) which means to be uninterested; But all the verses that refer to renunciation of the world and not being attached to it emphasize asceticism. (*Ref: Qur’an, 18: 46*)

Although many verses and hadiths appreciate asceticism, they also encourage striving, being present in society, and serving others. (*Ref: Qur’an, 2: 177*) Goodness is when someone spends their wealth, which they have a strong attachment to on their relatives,

orphans, the poor, travelers, beggars, and slaves. Giving money to the needy reduces poverty in society and increases happiness and joy in communities.

It is said in a hadith of Prophet Muhammad (pbuh):

“Whoever wakes up and is not concerned with the affairs of the Muslims is not a Muslim”. (Saduq, 1987: 131)

5. The Unjustifiability of Self-Sacrifice

Jeremy Bentham, in his works on utilitarianism, did not focus on the afterlife, rewards, punishment, and its pleasures or pains. Therefore, some forms of self-sacrifice; Such as fighting enemies to preserve security, are not justifiable because nothing is more important than human life.

However, since the doctrine of the afterlife and accountability for deeds is a common principle in heavenly religions, religious teachings with the promise of eternal reward easily motivate and encourage followers toward self-sacrifice.

The Holy Qur’an says:

“Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall”. (Qur’an, 61: 4)

According to the results of the research, the following table shows some commonalities and differences between Jeremy Bentham's view and the verses of the Holy Qur’an:

Table 1. Comparative Study of Bentham's View and the Qur'an

	Commonalities	Differences
1	The Importance of Pleasure	<i>Qur'an</i> : The Pleasures of the Hereafter and the Hereafter <i>Bentham</i> : The Pleasures of the World
2	The Stimulating Aspect of Pleasure in Humans	<i>Qur'an</i> : Lack of Misalignment between Psychological Hedonism and Moral Hedonism <i>Bentham</i> : Acceptance of Moral Hedonism
3	Affirmation of Psychological Hedonism	<i>Qur'an</i> : Necessary for Happiness; Self-Restraint from Virtues <i>Bentham</i> : Criticism of Restraint and its Against Utilitarianism

Conclusion

Pleasure is an important and practical concept, and all humans are imbued with pleasure throughout the day. The pursuit of pleasure and avoidance of pain and suffering, consciously or unconsciously, is the source of animal behavior, and humans, as a manifestation of animals, are not exempt from this rule. Not only overt

actions but also inner and mental matters are subject to pleasure; Such as short-term and long-term goals, intentions, desires, wills, and thoughts. Therefore, research and study on pleasure, which is the sole motivator of human voluntary actions, is necessary.

In the Qur'anic verses, numerous examples and diversities of pleasure have been counted, some of these

pleasures are permissible, and some are forbidden.

In the Qur'anic worldview, in addition to the world, the realm of the soul and the Hereafter also exist. As a result of these three worlds, the pleasures mentioned in the Qur'an are divided into three categories: Worldly, Soulful, and Eternal. In general, the degree to which humans enjoy the pleasures of the second and third categories depends on their avoidance of forbidden worldly pleasures.

With this definition, Bentham's compatible and incompatible opinions concerning the Qur'anic verses were explained and analyzed, and some Qur'anic verses were cited, it was found that by explaining useful and appropriate pleasures, individuals strive to achieve them and

adjusting their intentions and interests accordingly.

The similarities between the verses of the Qur'an and Bentham about pleasure are:

1. In both perspectives the discussion of pleasure is important and emphasis is placed on its stimulating aspect of action.

2. In both perspectives, psychological hedonism has been confirmed. It means that there is joy in all human beings.

3. Both pleasure and pain have been used to encourage and stimulate human beings. Bentham has given importance to these two categories to increase happiness in the individual and society and to prevent crime and crime. In the verses of the Qur'an, in addition to the abovementioned points, the aspects of

education and happiness in the hereafter have been considered.

On the other hand, there are differences and distinctions between Jeremy Bentham's hedonism and pleasure in the Qur'an, as follows:

1. Bentham has not mentioned the pleasures of the hereafter and has only considered the pleasures of the world; While from the perspective of the Qur'an, there are pleasures in the other world for humans and it is necessary to strive to achieve the pleasures of the hereafter and to be happy.

2. Bentham emphasizes increasing profit and happiness and reducing unhappiness and harm without any qualification or restriction to his general rule; While the sense of ethical conscience exists in all human beings, and this feeling is confirmed in religious texts.

3. Bentham has not prohibited any pleasures except those that cause more suffering, But in the Qur'anic verses, there are restrictions on the exploitation of pleasures, and not all pleasures are allowed. The Qur'an forbids the harmful pleasures of the human being.

4. Bentham has criticized and forbade the concept of asceticism, which is one of the key concepts of all divine religions, and considers it to be against hedonism and increased happiness. In the Qur'an and consequently hadiths, asceticism is introduced as a virtue.

5. In addition to psychological hedonism, Bentham has accepted moral hedonism and founded his moral school on it; But in the verses of the Qur'an, there is no misalignment between psychological hedonism and moral hedonism.

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The Impact of Mysticism on the Islamic Revolution of Iran through the Legacy of Imam Khomeini

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ARTICLE INFO		ABSTRACT
<p>Article History: Received: 19 August 2023 Revised: 11 October 2023 Accepted: 08 November 2023</p>		<p>SUBJECT & OBJECTIVES: The objective of the article is to provide evidence on the impact of mysticism on the Islamic Republic of Iran through the figure, thought, and legacy of Imam Khomeini. To achieve this, the article discusses the relationship between the political thought of Imam Khomeini and his mystical and philosophical views on society and life.</p> <p>METHOD & FINDING: The descriptive-analytical method is used to state the role and impact of mysticism on the Islamic Revolution by analyzing and comparing Imam Khomeini's texts and speeches on the topic. Imam Khomeini was a devoted scholar who brought Islamic mysticism to the public realm of discussion, both within the religious seminary system and in the public arena of institutional discussions around the formation of the Islamic Republic.</p> <p>CONCLUSION: Imam Khomeini revolutionized the clerical attitude towards politics and proved that religion was still relevant as an ideology capable of building a Modern society. His success in mobilizing his followers went beyond as he achieved this in a historical moment where the discourse of Westernization posed a threat to Iranians. Also, conveyed the revolutionary movement in a unique language featuring connotations of martyrdom, justice, freedom, and political and sociocultural independence. He emphasized the need to revitalize religion through the guidance of jurists and clerics while referencing the mystical traditions of Islam, which highlight its universality and transcendental importance.</p>
<p>Key Words:</p> <p><i>Mysticism</i></p> <p><i>Spiritual Journey</i></p> <p><i>Religion and Politics</i></p> <p><i>Islamic Revolution</i></p> <p><i>Imam Khomeini</i></p>		
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Introduction

Imam Khomeini has been described as one of the most famous religious figures of the 20th century. His impact on Western media, academic debates, and political instances has been the object of numerous research and writings. However, little is known about the mystical profile of the leader of the 1979 revolution that led to the consolidation of the Islamic Republic of Iran, overthrowing a millenary monarchy and radically changing the geopolitical panorama of West Asia.

Mysticism played a pivotal role in the political perspective embraced by Imam Khomeini throughout the pre-revolutionary, revolutionary, and post-revolutionary periods. It served as a guiding force, shaping his

conceptualization of the spiritual path toward attaining a direct connection with God. Imam Khomeini emphasized the significance of spiritual journeys and the transformative power in society and individuals.

These journeys, encompassing the ascent of the soul through stages of purification, illumination, union, and return, (*Amoli, 2010*) provided a framework for individuals to embark upon a profound spiritual awakening that Imam Khomeini visualized as the ultimate goal of the Islamic State.

Through this mystical lens, He envisioned a society that would undergo a collective return to God, illuminating the path toward a higher consciousness and moral awakening while combating the forces of evil, corruption,

imperialism, self-love, worldly passions, and moral slavery.

The fusion of mysticism and politics inspired a social awakening that sought to establish a divine order in the governance of the Islamic Republic of Iran.

Imam Khomeini's life and legacy were devoted to fulfilling these individual and collective dimensions of spiritual journeys, and the Islamic Revolution was the pinnacle of such aim.

Based on this, this article will point to establishing the connections between the dimensions of politics and mysticism, arguing whether the Islamic Revolution can be analyzed through its spiritual undertone, and asking what impacts this element had on the institutions of the Islamic Republic.

Theoretical Foundations and Research Background

In the Islamic tradition, mysticism could be defined as interior knowledge and awakening experience. Some philosophers, especially from the Persian context, have used the term Ahl-e Ma'rifa to refer to the people of (mystical) knowledge as the seekers on this path. (*Amoli, 2010*)

This knowledge, which may appear concealed to most people, also refers to a knowledge of the Holy Essence and its Names, Attributes, and Manifestations. (*Ali & Mustafa, 2023: 109*)

On the other hand, during the 16th Century, Mulla Sadra, one of the most important Muslim philosophers of all times, wrote *The Transcendent Theosophy in the Four Journeys of the Intellect*, a dense treatise

exploring the meanings of spiritual journeys while discussing with other philosophers on ideas about time, change, and transformation.

Mulla Sadra's first journey involves moving from the created world towards a deep awareness of the divine reality. The second journey occurs within the divine reality itself, where the seeker perceives the perfections and experiences a series of transformations. The third journey leads the wayfarer back from the divine reality to the created world, allowing them to perceive the mysteries of divine actions in the phenomenal realm, and the fourth journey completes the circle, as the awakened individual, accompanied by God and deeper self-knowledge leads the path towards human perfection and

back to God. (*Corbin, 1998b: 137-138*)

Another issue is dealing with the Islamic revolution. The lexical definition of revolution comes from the Latin revolution, to turn around something, or to change from the original position.

A social revolution, then, means the transformation of the social, political, moral, and/or economic foundations of society, which can be viewed as an event but also as the conjunction of multiple interrelated and simultaneous events that take place in society. (*Siddiqui, 1996: 57*)

The Islamic Revolution of Iran could be defined as the process of Islamization of society that before it had Islamic roots affected by a process of Westernization and the imposition of external

moral values by a ruling class's governing system. Although there are several theories of why the Islamic Revolution happened, it would be more precise to analyze it through a holistic lens with multiple causes, as *Haghighat (2000)* suggests.

But in terms of research background, the East-West divide has long been marked by a distortion of perspectives; Particularly when it comes to understanding complex events and ideologies.

One such instance is the analytic scenario of the Islamic Revolution of Iran, where the mystical aspects have often been overlooked or underrepresented in Western academia; While extensive literature exists on the political, social, and historical dimensions of the revolution, there is a noticeable scarcity

of writings that delve into the profound spiritual and mystical underpinnings that shaped it.

It would be imprecise to say there is no academic exploration of the relationship between mysticism and the Islamic Revolution by Western scholars; Therefore, we can mention a few examples, such as *Ridgeon (2014)* in "*Hidden Khomeini*" in *A Critical Introduction to Khomeini*.

Also, *Martin (2004)* in "*Creating an Islamic State*" explores in detail the mentioned relationship.

Finally, *Alger (2000)* in "*The Fusion of the Gnostic and Politics in Life of Imam Khomeini*" describes the impact mysticism had on the intellectual and political formation of Imam Khomeini.

This article seeks to solve the problem of the lack of

critical analysis by establishing clear connections between mysticism and politics in Imam's texts that have been translated into English.

The Revolutionary Movement and Change of Perspectives

Around the 1960s, amid the Pahlavi regime's White Revolution, Imam Khomeini began connecting the political unrest with some of the elements of political Islam that he learned about in the seminary.

In this sense, it was important the revival of the sacred biographies of Ahl al-Bayt, something that was still underdeveloped in public discussions about the oppression and arbitrary political decisions of the Pahlavi regime. Although the clergy and most educated urban classes were familiar

with the issues relative to Pahlavi's modernization programs, there was still no clue on how religion and the example of sacred figures could bring a solution.

In "*Islamic Government*", the Imam asserts that the authority of the jurists can be traced back to the Prophet, the Imams, and the leader. (*Imam Khomeini, 2005*)

The Shi'a tradition has extensively studied the verses of the Holy Qur'an which establish that God is the ultimate authority; While the Prophet and "Those who believe," that is, true Muslim believers like Imam Ali, possess a delegated authority:

"Your protector (wali) is only God, and His Messenger, and those who believe, who perform the prayer and give alms while bowing down". (Qur'an, 5: 55)

“O you who believe! Obey God and obey the Messenger and those in authority among you. And if you differ among yourselves concerning any matter, refer it to God and the Messenger, if you believe in God and the Last Day”. (*Qur’an, 4: 59*)

1. Internal Revolution of the Hearts

Other important contributions of Imam Khomeini were the conceptualization of the Islamic prayer and the heart as epicenters of the spiritual awakening of the believer in the process of wayfaring. A well-known tradition, which Imam Khomeini refers to, affirms that prayer is the ascension of the pious. (*Imam Khomeini, 2009: 7*)

As Ibn Arabi explains, prayer is a journey that

transcends physical movement, encompassing the stages of both exoteric and esoteric interpretation and descent of the soul. (*Mora, 2011*)

According to Imam Khomeini, prayer, this ascension to the mysticism and journey of the lovers, is the way to reach this destination. (*Imam Khomeini, 2009: 14-15*)

This does not imply that the outward act of prayer itself is excessively challenging; rather, he highlights that the inner disposition of the mystic, characterized by attentiveness, concentration, and sincerity, is arduous to attain. Therefore, prayer, as well as all human actions, require a state of preparedness and disposition in the heart, which is God’s dwell.

In addition to this, it is crucial to note that

remembrance of God is an essential and constant state that accompanies the traveler throughout their quest. Imam Khomeini emphasizes that without the remembrance of God, the journey cannot yield a positive outcome. (*Imam Khomeini, 2002: 76*)

From an Islamic standpoint, the heart holds significant importance in matters of spirituality, knowledge-seeking, and establishing a connection. The Holy Qur'an extensively describes the heart in various chapters, and the field of mysticism delves into numerous interpretations and hidden secrets concerning it. (*Ibid, 2003a: 180*)

Imam frequently references and comments on the heart, making it one of his most discussed subjects. (*Ibid, 2002: 34*) However, it is crucial to

understand that the heart is not a singular entity and encompasses multiple meanings and conceptualizations in the Qur'an.

One significant aspect is what we can refer to as the malleable heart, denoting a heart that is receptive to influences and capable of transformation. Such a heart is also described as being in a state of turning. Turning is associated with wandering, moving from one state to another.

Imam Khomeini refers to one of God's names as the turner of hearts, implying that He can change a person's heart in favor or against them. (*Ibid, 2008: 12*)

Also, in another instance, quotes the saying, The heart of the true believer lies between two fingers of God, that He may turn it whichever way He pleases. (*Ibid, 2003: 62*)

A heart that is disconnected from God is prone to stray and lose its inherent purpose of return. The heart also behaves like a mirror or a window, that reflects whatever is contained in it. If the individual allows the entrance of others except God, that will be reflected in the individual's heart, attitudes, manners, behaviors, and even beliefs.

Imam Khomeini's theorization of the "heart" is fundamental in the sense that the heart is the compass of the believer in the search for God and the destruction of multiplicities that rest in the individual's loving potentiality. Spiritual awakening is not merely a state of disconnection from the world; But rather the intention of removing idols and combating egotism and idolatry in all of its manifestations.

Therefore, it is clear that Imam Khomeini visualized the development of the Presence of the Heart as a must for his followers and extensively, for all Iranians who embraced the revolution. Following a Qur'anic statement, the internal revolution of the hearts is a prerequisite for the external revolution:

"Truly God alters not what is in a people until they alter what is in themselves. And when God desires evil for a people, there is no repelling it; and apart from Him, they have no protector". (Qur'an, 13: 12)

2. The Theory of "Wilayat-e Faqih"

The theory of "Wilayat-e Faqih" emphasizes that, in the absence of the Imam, "those in authority among you" must fulfill some of the delegated

social duties; However, the extent to which this theory applies to certain areas of governance is debatable among the respected clerics. (*Vaezi, 2004*)

Imam Khomeini, nevertheless, supports a wide understanding of the notion of Wilayah, by which the highest-ranked wali, representing the authority of the Hidden Imam, can and must rule over political and social affairs; (*Imam Khomeini, 2005*) Of course, this idea was not created by Imam; But was the result of historical debates within the Shi'a seminary. (*Mousavi, 1996*)

During his exile, Imam Khomeini wrote "*The Greatest Jihad*", which builds on the themes presented in his Islamic Government lectures. This text is a refined expression of Khomeini's

beliefs about ethics and its importance in promoting moral development within society; Particularly when instilled during the early stages of religious education in the seminary.

As Legenhausen notes, it is through these teachings that we see a compassionate Imam, who acts like a father concerned with the current and future well-being of his country. This task would have been impossible without infusing a mystical tone into the already present anti-imperialist movement.

It is in the ethical dimension of religion that the Imam finds the perfect combination of mysticism and politics. The thesis of Islam as a humanizing project aiming for the betterment and constant perfection of human ethics and behavior is hereby

supported. Thus, politics is nothing but the social regulation of the better ways of behaving under God's commands and the moral conduction of humanity from oblivion back to God. (*Ref: Imam Khomeini, 2008: 7*)

3. Mysticism and Politics

One highly esteemed leitmotif of the mystical tradition is the hadith Qudsi (hadith attributed to God) quoted by Imam Khomeini in his book "*The Disciplines of Prayer*":

"I was a Hidden Treasure, then I liked to be known, so I created the creatures to become known". (Ibid, 2002: 205)

According to various scholars who have interpreted this tradition, including Ibn Arabi, the hadith explains the purpose of God's creation: to be known by His creatures. (*Addas, 2002*)

The center of this creative action is Divine Love, which enables the existence and origin of all creatures. This Divine Love is an epistemological matter: the desire to be known or as Corbin describes it, the willingness to become the object of God's knowledge. (*Corbin, 1998a: 114*)

Ibn Arabi (2002) believed that without this movement of love and knowledge, existence would not meet its condition of possibility.

Imam Khomeini constantly refers to this hadith in many of his esoteric writings, emphasizing the central role that Divine Love plays in the ethical and spiritual reformation of human beings.

Love is the action that takes the true believer back to its origin, which is nothing else but God. When the

believer abandons the love for this temporary and illusionary world, as well as deceit and self-love, the believer can embark on the journey of repentance, detachment, remembrance, and contemplation.

This path goes beyond the apparent religion and the hypocritical actions that people who pose as believers perform. Rather, it is through constant perfection, repentance from sins, and abstaining from passions and desires that one can reach the state of the spiritual wayfarers; But because there is a humanizing project that descends directly from God, there is also a dehumanizing project tied to Satan as the enemy of humankind.

The Holy Qur'an says:

“O! you who believe! Enter into peace altogether, and follow not the footsteps of

Satan. Truly he is a manifest enemy unto you”.
(Qur'an, 2: 208)

Imam Khomeini mobilized believers against corruption, evilness, and moral deviation through the evocation of the teachings of the prophetic and Imami figures. This was highly effective in terms of political mobilization and even gathered the attention of other ideological forces opposing Pahlavi after 1963.

In esoteric terms, Imam Khomeini evoked these narrations as a hermeneutical movement in politics and a political movement in religion. It was necessary for the context where religious classes faced opposition by both the regime and Modern ideologies, *(Martin, 2004: 100)* and it was also a call to action for quietist or non-political

clerics to support the revolutionary momentum and the rise of “Wilayat-e Faqih”.

The Aftermath of the Revolution

The establishment of the Islamic Republic of Iran was a significant and unprecedented event in history. For Muslims, particularly those who had not experienced an Islamic government, this event was astonishing; While there were criticisms, even from within the Islamic world, the prevailing sentiment was one of openness, high expectations, curiosity, and a renewed sense of contemporary Muslim identity. (*Martin, 2004*)

Imam Khomeini proposed mysticism as a pathway to reconcile the seemingly contradictory dimensions of politics and religion.

The Constitution of the newly formed Republic was a crucial step in this direction, introducing the concept of “Wilayat-e Faqih” and establishing the institutions that supported this system. However, a significant moment that brought mysticism into public discourse occurred during the brief period when nationally televised lectures on the exegesis of the first chapter of the Holy Qur’an were aired, personally conducted by Imam Khomeini. (*Algar, 2000*)

Just as a child’s heart requires nurturing, guidance, and sustenance during its growth, the Islamic Republic was Imam Khomeini’s newborn baby, in need of proper education, guidance, and nourishment for its formation during the rapid changes and existential threats it faced.

Imam Khomeini held a deep respect for mysticism due to its educational capacity, as it provided comprehensive access to and understanding of reality and life.

Therefore, mysticism was not only far from trivial but was essential for the subsequent steps the country needed to take in its pursuit of social justice.

Imam Khomeini embarked on a serious and meticulous effort to explain the complexity of the meanings found in the first chapter of the Qur'an, using a language that the majority of Iranians, including many who lacked formal education, could comprehend.

Although the program aired for only a limited number of sessions, and the Imam did not go beyond the first verse, it served as a remarkable

example of mass public education directly led by the Supreme Leader.

Making these sources accessible to virtually anyone was an endeavor that can be seen as a movement from God to creation, aligning with Mulla Sadra's third journey.

Moreover, martyrdom holds a significant place in the Shi'a tradition of Islam, exemplified by the sacrifice of Imam Hussain and his companions in the tragic events of Karbala.

This historical event has been deeply ingrained in the Shi'a interpretation of history, symbolizing the persecution and martyrdom of Shi'a communities and leaders. The Persian Gulf War or the imposed war, targeting young revolutionary volunteers, can be seen as a contemporary manifestation of this epic narrative.

The fallen fighters were revered as true martyrs, and their memory is honored through public commemorations every year in Iran. Imam Khomeini described them as being in the contemplation of Allah, (*Algar, 2000: 9*) a central concept to mysticism. Consequently, this event was understood within the mystical framework of martyrdom and divine intervention leading to victory, drawing parallels with Qur'anic references:

“And whosoever fights in the way of God—whether he is slain or victorious—We shall grant him a great reward”. (*Qur'an, 4: 74*)

Other significant events were the establishment of the Islamic Revolutionary Guard Corps, and the “Jihad for the

Reconstruction of Life”. As per Imam Khomeini’s vision, the Guard Corps was formed as an ideological force of the Revolution, responsible for safeguarding the borders of the country while striving on the path of God, serving an ideological and cultural function. (*Constitution of the Islamic Republic of Iran, 1979: 5*)

Conversely, the Jihad for the Reconstruction of Life was tasked with the esoteric struggle for improving living conditions and enhancing human welfare. This approach aimed to foster solidarity, compassion, and nation-building through practical initiatives, such as installing water pipes and building constructions. (*Siddiqui, 1996: 95*)

Another relevant topic was Imam Khomeini’s personal leadership signature. Imam’s

simple and modest lifestyle was remarkable, considering his position as the Supreme Leader of a growing superpower in West Asia and the administrator of substantial religious funds. His family home remained unchanged, and he contented himself with simple meals, devoting much of his time to studying and reciting the Qur'an.

He opted for less expensive shoes and would cover half a glass of water with a piece of paper to keep it clean and save it for later. (*Ref: Imam Khomeini, 2003b: 16*)

Unfortunately, such examples were not widely followed by most government officials at various levels of the Republic's structure. (*Siddiqui, 1996*)

Imam Khomeini consistently stressed the importance of

reforming existing institutions and implementing a comprehensive ethical program that aligned with the principles of the Islamic Republic.

This program was exemplified by the Imam himself, his family, and close associates, and it served as a model for the officers of the Islamic Republic to follow, embodying values such as modesty, humility, and detachment from worldly possessions.

Imam Khomeini held a strong conviction that the transformation of society should be achieved gradually and through comprehensive means, which encompassed the establishment of resolute institutions and the promotion of religious-based education.

In this context, the revitalization of Islamic social

sciences was seen as a valuable tool, aimed at redirecting scholars and students towards their Islamic foundations instead of relying on theories derived from Western influences.

These Islamic social sciences and universities were expected to serve a dual purpose: first, to address the challenges of the contemporary world through the creation of Islamic institutions, and second, to restore and refine cultural resources (*Ref: Shariati, 2021*) that would reorient Iranians to their values and identity.

It is worth noting that this twofold objective is not limited to Iranian citizens alone, as scholars and religious authorities can also be influenced and absorbed by Western culture and identity. As a result, Imam Khomeini cautioned against such deviations and emphasized the importance of a humanizing endeavor, as expressed in "*The Greatest Jihad*". (*Imam Khomeini, 2008: 39*)

The following table summarizes some of the main actions and effects of Imam Khomeini's mystical footprints on the Islamic revolution and aftermath.

Table 1. Effects of Mysticism on the Islamic Revolution

Dimension	Actions	Effects
Social/ Political	Publicly addressing the Pahlavi regime as oppressive and evil	Redirected the social unrest to specific goals through organized actions by inspired people.
	Actualization and remembrance of Ahl al-Bayt and sacred figures in the present	Called for the continuous hermeneutics of Islamic history as cyclical and inspired the interpretation of current-day affairs as part of a social duty, linked to the legacy of Prophets and Imams.
Cultural	Speeches, lectures, books, and other texts on mysticism and philosophy	Impacted jurisprudence-centered debates within the seminary and reached larger audiences.
	Public exaltation of martyrs	Linked cultural values within Shi'ism with national interests to preserve the revolutionary spirit during conflicting times while recalling the goal of hastening the appearance of Imam Mahdi.
	Qur'anic exegesis on national TV	Advocated for public and mass education in mystical concepts for Iranian society. Enabled interest in the topic and educated in ethics.
Institutional	Constitution of the Islamic Republic of Iran	Instilled philosophical theories such as "Wilayat-e Faqih" in

		the structure of the Islamic Republic through congruent political, institutional, and mystical terms.
	Creation of institutions such as the Islamic Revolutionary Guard Corps and the Jihad for the Reconstruction of Life	Conveyed ideological and cultural inputs in the minds and hearts of thousands of volunteers through programs that physically and morally rebuilt the nation.
Educational	Revitalization of Islamic social sciences and universities	Impulsed the development of Islamic university programs, primary and secondary education, research, and intellectual advancement from an indigenous civilizational perspective.
	Promotion of mystical themes such as the heart, the divine presence, and the spiritual journeys in different scenarios	Cultivated the spirit of mysticism in and outside the religious seminary, enabling the appearance of vast mysticism-inspired productions in arts, sciences, and education.
Moral	Exemplification of a virtuous personality	Imam Khomeini became a model of humbleness, modesty, and proper exemplification of the union of ethics, mysticism, and political/social leadership.
	Politicization of religion in speeches and texts	Called clerics to action, pushing for a non-quietist role during the Pahlavi regime.

Conclusion

Imam's political struggles can be summarized in three key actions:

1. Discarding the alleged separation between politics and religion, thereby pushing clerics to state their position. (*Fahami and Pourkeyvan, 2022: 160*)
2. Directly accusing the regime of its actions, crimes, and omissions, which was never publicly denounced by high-ranking members of the clerical class.
3. Attacking foreign powers, including the United States, and their intentions in Iran and West Asia.

Moreover, one of Imam's main struggles was to deliver mystical concepts and complex philosophical themes to the Iranian and larger

worldwide Muslim audience that was not used to such languages.

This struggle aimed at awakening the spiritual and political souls of millions in the context of a revolutionary transformation. Thus, it is clear that Imam's discourses, statements, rulings, works, writings, and even TV broadcasts were aimed at providing clear and comprehensive examples of the relationship between politics, ethics, and spirituality.

The legacy of Imam Khomeini is multifaceted and difficult to condense; But it is crucial to acknowledge a frequently overlooked aspect in Western narratives of his legacy.

This article aimed to highlight the profound influence of Imam Khomeini's

mystical perspective on the Islamic Revolution of Iran. Viewing the revolution solely as a Modern movement that amalgamated religious, economic, social, and cultural factors diminishes the significance of mysticism in shaping Imam vision for a renewed society.

Despite the dominance of jurisprudence-centered discussions and attempts to downplay the educational role of Islamic institutions, Imam Khomeini successfully introduced mysticism to the public sphere. He not only validated the 19th-century theory of “Wilayat-e Faqih” in the contemporary world;

But also established institutions that facilitated its implementation. In essence, Imam Khomeini was a modernizer and traditionalist, reviving seemingly obsolete terms and theories to address Modern challenges.

Above all, Imam Khomeini embodied humility and dedication as he strived to reconnect society with its origins and promote human perfection. His legacy extends far beyond his efforts to bridge the gap between mysticism and revolutionary politics, leaving an indelible mark on Iranian society and the global stage.

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PAPER DERIVED FROM THESIS

Analyzing the Impact of Re-Organizing the Higher Education System Based on Religion and Spirituality in Uganda

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ARTICLE INFO		ABSTRACT
<p>Article History: Received: 03 June 2023 Revised: 26 August 2023 Accepted: 02 September 2023</p>		<p>SUBJECT & OBJECTIVES: The enhancement and progress of Uganda's higher education system necessitate a foundational integration of religion and spirituality, the vital components that uphold the interests and dignity of Ugandan citizens. This research aims to scrutinize the profound effects of a religious and spiritual-based higher education system on both individuals and the broader societal framework.</p> <p>METHOD & FINDING: Employing a descriptive-analytical approach, this study conducts a comprehensive investigation into Uganda's higher education system through case studies and document analysis. Additionally, it explores the multifaceted dimensions of religion and spirituality within this context. The findings indicate a positive correlation between implementing a holistic religious and spiritual lifestyle and its constructive impact on the personal and communal aspects of Ugandan citizens' lives within the higher education sphere.</p> <p>CONCLUSION: Uganda's higher education system faces challenges that significantly impact individual and societal prosperity, leading to widespread criticisms and skepticism. Consequently, it has garnered low scores both locally and internationally. The cultivation of a lifestyle guided by religious and spiritual principles such as freedom, dignity, equality, and justice demonstrates a beneficial influence on the lives of Ugandans. Therefore, integrating religion and spirituality within higher education is a potential avenue to positively transform individual trajectories and societal paradigms, fostering the emergence of independent, esteemed, and morally grounded Ugandan citizens.</p>
<p>Key Words:</p> <p>Religion</p> <p>Spirituality</p> <p>Lifestyle</p> <p>Pure life</p> <p>Higher Education System</p>		
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Introduction

The higher education system of Uganda, being primarily based on the British system, experiences challenges that make it incapable of meeting the current needs of its citizens; Including the disorientation of the current system from reality by focusing on insignificant foreign cultural concepts and artifacts, promotion of theoretical learning as opposed to practical learning, the inability of graduates' capacity to solve prevailing challenges, and teaching an irreverent curriculum. *(Naiga, 2010)*

Likewise, a substantial number of science students have encountered limited encouragement to engage in comprehensive research within our diverse natural milieu, unlike their counterparts in

other nations, consequently leading to their progression and the advancement of their respective countries.

Furthermore, the prevailing educational framework persists in delivering instruction in foreign languages, neglecting indigenous linguistic contexts. This sentiment is succinctly encapsulated in *Nuwagaba's* assertion: Students in higher institutions are bombarded with material, most of which is not useful at all, at least in terms of helping an individual to harness his/her environment for one's benefit or the benefit of society. *(Nuwagaba, 2005)*

In addition, some of the higher education institutes (HEIs) in Uganda are profit-oriented while students are examination-oriented. *(Mugagga 2016)*

There are also ethical issues resulting in challenges such as corruption, bribes, discrimination, and so on, leading to protests at various universities.

Therefore, the mentioned and other unmentioned challenges create a burning need to re-organize the system to curb those anomalies. When the higher education system operates based on religion and spirituality, its impacts are felt by individuals and society at large since the higher educational institutions produce the workforce and indeed generate knowledge and new information that sustains and develops the community. *(Nakimuli, 2015)*

Additionally, one can take notice of the education system in Iran and discover a

growing repository of empirical studies that shed light on how the Iranian education system has excelled by primarily being based on religion and spirituality. However, due to the growing influence of Western culture and secularism in Uganda, there is a serious need to show the impact of establishing our higher education system on a religious and spiritual foundation.

Therefore, the main research question is what are the individual and social impacts based on religion and spirituality in Uganda's higher education system?

Theoretical Foundations and Research Background

Religion refers to a series of beliefs, practical rules, and moral instructions that are

divinely brought from God to guide humankind. (*Javadi Amoli, 2007*)

According to the *Uganda Bureau of Statistics (2016)*, 9% of Ugandans are Roman Catholic, 32% Anglican, 11% Pentecostal Christian, and 14% Muslim; While other religious groups and those without religious affiliation constitute 5% of the population. Agnostics and atheists combined are only 0.2%. Conversely, spirituality entails an internalized engagement with religion, focusing on self-purification and the practice of virtuous actions. (*Elhaminia, 2008*)

This underscores the significant influence of religion on the lives of Ugandans, advocating for its crucial role within the higher education framework. The

integration of both secular and religious knowledge underscores their complementary nature and thus emphasizes the importance of incorporating religion within the higher education system. (*Rabbani Golpayegani, 2018*)

Various researchers have proposed many ways to improve the education system in Uganda, to curb down challenges faced by it, such as streamlining policies to entrench skill development rather than academic work and examination. (*Nuwagaba, 2005*)

However, it is important to note that academic work and examination should be considered as a means for skill development. This is because, in religion and spirituality, someone has to be tested.

The Holy Qur'an says:

“Do the people suppose that they will be let off because they say, ‘We have faith,’ and they will not be tested?” (Qur'an, 29: 2)

In conjunction with the above, the system of higher education founded on religion fosters individual growth such as the increase and expansion of talents, courage, a sense of responsibility, and so forth. It also benefits society, for instance, it promotes social determination and independence, etc.,

This can be achieved through religion which encompasses all spheres of life including both material and spiritual requirements for the perfection of all human beings.

The holy Qur'an mentions the following about the comprehensiveness of religion:

“So set your heart as a person of pure faith on this religion, the original nature endowed by Allah according to which He originated mankind. There is no altering Allah's creation; that is the upright religion, but most people do not know”. (Qur'an, 30: 30)

This implies that an advanced higher education system needs proper religion to awaken HEIs to make advancements in individual traits and flourish in our country.

After all, religion encourages systematic Ijtihad and independent mental reasoning in understanding and responding to needs. As a result, the system of education

will be able to adapt to dynamism in any given period leading to its thriving. (*Motahhari, 2011*)

Consequently, the credibility of the proposed system relates to the tremendous success achieved by religiously oriented top-ranking HEIs such as Uganda Christian University (UCU) and Islamic University in Uganda.

Based on multiple research endeavors conducted in Uganda, including *Okiror (2017)*, religion, predominantly facilitated by its associated organizations, has demonstrated a significant role in delivering spiritual sustenance and contributing considerably to the social welfare of its adherents.

Furthermore, findings from various studies indicate that religious institutions assume a multifaceted role, extending

beyond spiritual guidance. These organizations actively engage in civic education, undertaking the responsibility of educating their followers comprehensively across political, socioeconomic, and cultural spheres to foster developmental initiatives.

Additionally, they advocate for the safeguarding of fundamental Human Rights, provide support to marginalized or vulnerable groups, and promote values such as political and religious tolerance within the community, among other influential endeavors.

Religious tenets constitute a pivotal influence within the framework of higher education. For instance, in his conceptual framework addressing educational deficiencies in Uganda, *Harrison (2017)*

underscores the finite nature of self-control, asserting that its utilization becomes imperative in decision-making.

This underscores the profound role of religion within the educational sphere, offering a pathway toward the cultivation of capable and self-assured graduates.

Davoudi & Karamadpishe (2021) expound upon the extensive historical underpinnings of an education system rooted in religious principles. Primarily, religious scriptures harbor educational precepts, encapsulating numerous verses and narratives delineating the value of knowledge, its inherent virtues, the imperative nature of learning, and the guiding principles for both knowledge acquisition and scholarly pursuits.

Also, according to *Abedi & Mousavinasab (2023)*, these textual foundations serve as cornerstones for religious scholars, shaping their perspectives and philosophies regarding education. Hence, this serves to underscore the pertinence and significance of our research endeavor.

Thus, the above background motivates us to analyze the impact of re-organizing Uganda's higher education system based on religion and spirituality.

Foundations of the Religious and Spiritual Higher Education System

The following are the philosophical foundations of the higher education system based on religion and spirituality.

Firstly, the higher education system should be based on a

religious worldview as opposed to being only secular, as the education system is currently based. The worldview helps in formulating the philosophy of education for a higher education system. (*Davoudi & Karamadpishie, 2021*)

The following verses can help in deriving religious a worldview:

“Whoever is on the earth will perish, and the only thing that remains is your Lord’s majestic and magnificent presence”.
(*Qur’an, 55: 26-27*)

For by him, all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities things were created through him and for him.
(*Bible, Colossians. 1: 16*)

From the above two verses, we deduce the following: God, as the sovereign entity, holds dominion over the entirety of the universe, governing its laws and principles; While vast and expansive, the universe possesses inherent limitations and boundaries, defining its scope and extent.

The natural world, despite its grandeur and complexity, remains subject to the inevitable course of annihilation, implying an ultimate end or cessation.

Within the fabric of existence, there exists a dichotomy between the perceivable, tangible world and the unseen, metaphysical realm, shaping a comprehensive reality.

God embodies absolute perfection in every conceivable

aspect and stands as the ultimate source and epitome of all forms of perfection that manifest in the universe.

Secondly, following a religious worldview, the foundational principles guiding the structuring of the higher education system encompass a range of fundamental values:

- Intellect ('Aql), Revelation, and Experience: Acknowledging these as primary sources that enable the identification and validation of authentic values within educational settings.

- Reality and Rationality: Fostering an environment that values empirical evidence and logical reasoning as pillars for understanding and interpreting knowledge.

- Freedom: Upholding the freedom to explore ideas, express opinions, and engage

in critical thinking within academic discourse.

- Justice: Ensuring fairness, equity, and impartiality in the distribution of educational resources and opportunities.

- Pure Life, Ideal Human Existence: Aspiring toward the cultivation of a life deeply rooted in purity, integrity, and spiritual fulfillment as an ultimate goal of human existence.

- Merit of Righteous Deeds: Placing significance on ethical conduct and moral virtues as essential components of the educational ethos.

- Coherence: Striving for a harmonious integration of diverse sources of knowledge and perspectives within the educational framework.

- Priority and Flexibility: Prioritizing adaptability and openness to new ideas, allowing for an evolving and dynamic educational system.

- Emphasis on Science and Knowledge: Promoting the pursuit and appreciation of scientific inquiry and scholarly endeavors.

- Art and Beauty: Recognizing the aesthetic and creative dimensions as integral facets of holistic education.

- Respect for the Natural Environment: Instilling a sense of responsibility and reverence for the natural world within educational practices.

These delineated values underscore the foundation of a religiously and spiritually informed higher education system, encompassing a holistic approach that integrates diverse

facets of knowledge and ethical conduct. (*Davoudi & Karamadpishe, 2021*)

Thirdly, the anthropological basis for the higher education system based on religion and spirituality includes the following: Duality of human life (material and spiritual life), end of human life, the existence of human free will, human primordial nature, the human being as God's representative on earth, human dignity and respect, equality of human beings, gradual formation of human identity, multi-dimensional human identity, human being encountering challenges and threats, human dependency on God, and his dependence on experienced people.

The aforementioned highlights anthropological foundations for a religious and spiritual

higher education system. (*Group of Authors, 2017*)

The following elucidates the epistemological underpinnings for the higher education system. These foundational aspects encompass the accessibility of knowledge, its alignment with reality and truth, the categorization of knowledge into certainties and conjectures, and the diverse sources of knowledge including intellect, soul, the five senses, and revelation.

Additionally, it acknowledges the finite capacity of human intellect while also recognizing its potential for innovation and exploration of new dimensions of reality. These tenets derive from a religious worldview, shaping the framework of understanding within higher education. (*Ibid*)

According to *Davoudi & Karamadpishe (2021)*, to launch our higher education system on religion and spirituality, we have to critically take into consideration the above-mentioned foundations.

Consequently, these foundations act as pillars for other elements of higher education such as goals, principles, content, methodologies, and so forth.

Principles of the Religious and Spiritual Higher Education System

The principles of higher education based on religion and spirituality are explained in the form of general and specific principles of education.

The following outlines these principles:

General principles cast a shadow on the entire process

of higher education. The general principles include; the principle aspect of the centrality of God, primordial nature, hereafter, conformity with religion, comprehensiveness, suitability and coherency, priority, flexibility, and moderation. (*Abedi & Mousavinasab, 2023*)

The programs' goals and content for each faculty must be adjusted to be compatible with the general goal of education. Therefore, an education system that bases its plans, actions, and activities on the aforementioned principles is suitable for needs. On the other hand, education, which is against the above principles is against primordial nature and divine religion. (*Delshad Tehrani, 2013*)

Specific immediate principles are those which tackle more precise issues in the education process compared to the general ones. These principles include gradual continuity, observing individual differences, the authenticity of educators, observing and promoting the freedom of educators, observing justice among students, leniency, wisdom, responsibility, and reform.

These principles are important, for example, based on the principle of continuity, for higher education to progress correctly, it should be constantly reviewed and new plans should be implemented. (*Maleki, 2011*)

The Goals of the Religious and Spiritual Higher Education System

By critically analyzing the foundations, higher education

goals are classified into ultimate, intermediate, and immediate specific goals. The ultimate goal is the last and highest goal of higher education, beyond which there is no other goal. Intermediate goals are less comprehensive than the ultimate goal and more comprehensive than immediate goals, and their achievement is necessary to reach the ultimate goal.

For any system of higher education to be fruitful, it needs an ultimate goal. Based on the religious worldview, the general ultimate goal of higher education is consciousness and voluntary closeness to God. The higher education system should have the above-mentioned ultimate aim; Because God dominates the entire universe and He is

the ultimate end as mentioned in the above verses. (*Baqiri, 2008*)

The delineation of intermediate objectives within higher education originates from the fundamental tenets espoused by a religiously grounded educational system.

These foundational principles encompass various aspects, notably the comprehensive capacity of religion to address universal human requisites transcending temporal and spatial boundaries, the divine primacy inherent within, and the distinct characterization of human existence, among others. Concomitantly, the specific intermediate goals within higher education are delineated, encompassing the cultivation of individuals' primordial disposition, the establishment of an identity

characterized by devout servitude to the divine, and the attainment of a life marked by virtue and fulfillment.

Hence, it becomes imperative within this educational framework to foster and cultivate a primordial disposition conducive to the establishment of an identity rooted in devout servitude to the divine, ultimately culminating in the realization of a life imbued with virtue and fulfillment. (*Davoudi & Karamadpish, 2021*)

Finally, the specific immediate objectives within higher education, akin to other overarching goals, ought to align with the prescribed foundational principles. These objectives encapsulate specialized aims tailored for

distinct faculties and diverse academic departments. For instance, within the purview of the Faculty of Science and Technology, one such objective entails acquainting educators with religious viewpoints concerning the domain of science and technology.

This entails equipping educators with a comprehensive understanding of the significance of science and knowledge, the underlying purpose of scientific pursuits, the ethical utilization of scientific advancements in daily life, and the ethical conduct expected of scholarly practitioners within the scientific realm, among other pertinent considerations. (*Group of Authors, 2017*)

Individual Impacts Based on Religion and Spirituality in Uganda's Higher Education System

1. Dignity and Respect

Religion and spirituality promote and advocate individual respect as mentioned in the Qur'an:

"Indeed, we have dignified the children of Adam...". (Qur'an, 17: 70)

This means that no one has a right to violate others' rights. Each one enjoys equal rights. That's why respect and dignity are among the principles of a religiously based higher education system.

Thus, by establishing this system upon religion, individual rights and dignity will be preserved and promoted. As a result, vices like discrimination based on gender, tribe, and so on will be eliminated.

2. Modesty

Religion and spirituality foster a sense of modesty that aligns with the cultural ethos in Uganda, encompassing aspects such as appropriate attire, deference to elders, and humility.

Gilani (2008), contends that modesty engenders a comprehension of the divine splendor and serves as the foundational element for other virtues such as reverence, piety, and a sense of accountability before the divine. This sentiment is echoed in the Qur'an, which expounds:

"The servants of the All-beneficent are those who walk humbly on the earth, and when the ignorant address them, say, 'Peace'". (Qur'an, 25: 63)

Higher education Institutes in Uganda face the problem of lack of modesty. This stems from copying disgusting foreign cultures, for example, students dress inappropriately at university campuses leading to an increase in sexual harassment, and so forth. Hence, establishing our system upon religion and spirituality will have a great impact on individual modesty leading to the preservation of our culture.

3. Courage

Religion and spirituality give courage to individuals. Graduates from various higher education institutes, as previously mentioned, cannot respond to critical situations due to a lack of courage. Courageous individuals often use this quality to act in seemingly difficult situations and are

never afraid of the number and power of their enemies. This is because they believe that:

“Indeed, those who have said, Our Lord is Allah, and then remained on a right course there will be no fear concerning them, nor will they grieve”.
(Qur’an, 46: 13)

Therefore, basing our education system on religion and spirituality will produce courageous graduates who are ready to face any challenging situation. This in return will lead to the development of independent individuals willing to serve their country and who are strong enough to fight any power that degrades their motherland.

4. Knowledge and Insight

Having accurate, necessary knowledge and insight is one of the profound objectives aimed at higher education. Religion provides insight to its followers; As the *Qur'an* says:

“Say this is my way. I summon to Allah with insight and he who follows me...”. (*Qur'an, 12: 108*)

Based on the mentioned verse, the following religion provides the ability and power to discover hidden inner truths by paying attention to the apparentness of affairs. Insight provides us with divine light that helps to see the realities.

Consequently, an individual endowed with such insight is disinclined to engage with or impart superfluous courses and content. A higher

education framework rooted in religion is poised to furnish students and educators alike with this insightful perspective, thereby diminishing the inclusion of extraneous elements within our curriculum.

5. Strengthening the Spirit of Performing One's Duties

Religion and spirituality result in strengthening the spirit of performing one's duties. In this respect, Imam Khomeini said:

We are responsible for acting upon our duty irrespective of achieving results or not. (*Imam Khomeini, 1999*)

Fostered by this ethos, our educational system is poised to cultivate and yield conscientious citizens who conscientiously execute a national strategic development

agenda. Such an approach serves to mitigate issues stemming from neglect or irresponsible governance, thereby curbing challenges associated with inadequate administration.

Consequently, this substantiates the pivotal role of religion and spirituality as the underpinning cornerstone of Uganda's higher education framework.

6. Creativity and Actualization of Talents

Religion and spirituality result in creativity and the actualization of talents. This can be evidenced in the Qur'an when God instructs His prophet, *David*:

*"... Certainly, We gave David our grace: 'O mountains and birds, chime in with him!' And We made the iron soft for him, * saying, 'Make easy coats of*

mail, and keep the measure in arranging [the links], and act righteously. Indeed, I watch what you do". (Qur'an, 34: 10-11)

This verse illustrates religion's advocacy for practical education, evident in the directive to "Make easy coats of mail".

This signifies that adherence to religious teachings may enable students of science to engage in innovative practices, leveraging natural resources for the creation of various tools. Such an approach fosters the development of practical and vocational proficiencies, potentially positioning our nation on a global scale akin to countries like Iran.

Social Impacts Based on Religion and Spirituality in Uganda's Higher Education System

1. Strengthening Patriotism, Determination and Trust

Inculcating religious and spiritual principles within the framework of higher education engenders spiritual equilibrium and tranquility, fostering attributes like resolve, determination, and self-assurance.

Individuals fortified with self-assurance actively engage in pivotal decision-making processes and proffer innovative propositions. Their confidence shields them from apprehensions regarding critiques, enabling them to embrace diverse perspectives and benefit from constructive feedback, thereby adeptly fulfilling their responsibilities.

Spirituality serves as the wellspring of human self-

assurance and determination. As elucidated in the *Qur'an* (8: 65) religious principles profoundly shape the mindset, impel motivation, and fortify self-assurance by cultivating self-awareness, understanding of purpose, comprehension of surroundings, and connection with the divine.

Consequently, motivation stemming from faith endures with greater steadfastness and constancy compared to motivations grounded solely in materialistic or worldly aspirations.

Additionally, spirituality stimulates patriotism. Spiritual nutrition strengthens national confidence and self-sufficiency and leads to the continuity and development of desired political structures. (*Ref: Ghadr Welayat Cultural Institution, 2007*)

Thus, a higher education system installed with spirituality will produce graduates who are motivated and self-sufficient for the development and achievement of national goals and plans.

2. Unity, Social Solidarity, and Integration

Basing the higher education system on religion and spirituality will lead to social solidarity and integration.

Creating unity and maintaining social integrity is one of the other functions of spirituality in society. This is due to the concept of religious brotherhood, which originates from the elixir of spirituality. *(Misbah Yazdi, 2013, Vol. 3: 94)*

Also, the prophet Muhammad said:

“Believers are like organs of the same body so that if one organ suffers from

pain, the other organs will lose their peace”.
(Hurr Amili, 2008)

Today, we have many enemies in our country trying to destroy national solidarity. Thus, we need a system of higher education that will instill the spirit of national unity. This system is none other than the religious and spiritual system. To emphasize that, Imam Khomeini said:

“Pay attention to spirituality, divine duty and remembrance of God, maintain unity and establish brotherhood”.
(Imam Khomeini, 1999)

3. Development and Prosperity

The primary goal of Uganda's educational framework centers on fostering development and prosperity, with substantial governmental investment directed

toward research endeavors aimed at alleviating poverty. A strategic alignment of the higher education system with religious and spiritual underpinnings holds promise in advancing this overarching objective.

Spirituality and materialism are recognized as twin facets of progress and advancement; While material resources contribute significantly to development, spiritual dimensions often provide complementary avenues for advancement, particularly in scenarios where material resources may prove inadequate.

The comprehensive and holistic nature of spiritual approaches affords unique advantages, fostering a robust work ethic within individuals. This cultivation of conscientiousness, dedication, and societal responsibility

catalyzes progress and prosperity, even amid constraints of limited or fragile material resources. (*Imam Khomeini, 1999*)

Spirituality is acknowledged as a catalyst for guidance and rectification (*Qur'an 36: 11*) underscores the notion that spirituality opens pathways to correction and happiness. As highlighted by *Imam Khomeini (1999)*, this aspect enables human advancement through admonition, guidance, and collective endeavors toward societal objectives.

When spirituality transitions into a collective mindset, it holds the capacity to address societal challenges, consequently fostering both social and scientific advancement. This, as asserted by *Motahhari (2011)*, augments human capabilities across various domains.

Reconfiguring Uganda's higher education system to center on religious and spiritual principles is posited as a means to foster development and prosperity. It is argued that only those steeped in spirituality possess the potential to contribute to the salvation and advancement of their nation and society.

4. Innovation and Entrepreneurship

Innovation and entrepreneurship are the main objectives of all higher education institutes in Uganda. This is why all institutions and organizations regard innovation as an important aspect of their development.

Religion presents the best spiritual plan and regards innovation and entrepreneurship as the basis of daily life so that a faithful and spiritual

person can be innovative, and up-to-date.

The prophet Muhammad said: *“He whose two days are equal is a sure loser”*. (Majlisi, 2011)

“Anyone who pursues business becomes independent from people”. (Majlisi, 2011)

From the above narration, we understand that not only retreat but also stagnation and not doing something are contrary to faith and spirituality. Therefore, establishing higher education on religion and spirituality will boost innovation and entrepreneurship.

5. Promoting Hygiene and Health

Health and hygiene are still a problem in Uganda that must be solved by re-organizing the Ugandan higher education system based on religion and

spirituality; This is because observing personal hygiene and social etiquettes like brushing the teeth, cleanliness from impurities, hygiene of public places, and so on is a requirement for performing many religious duties, which increase spirituality.

The holy Qur'an orders believers:

“O Children of Adam! Put on your adornment on every occasion of prayer, and eat and drink, but do not waste; indeed, He does not like the wasteful”.
(*Qur'an, 7: 31*)

This suggests that individuals with a spiritual inclination tend to exhibit a demeanor characterized by tidy attire and a conscientious effort to preserve the environment and utilize resources judiciously.

Furthermore, the inference drawn from this context supports the notion that framing the education system around religious and spiritual principles can potentially bolster advancements in health sciences.

Consequently, such a paradigm shift could lead to a heightened focus on addressing health concerns prevalent in Uganda.

6. Protecting the Environment

Organizing the framework of Uganda's higher education system around religious and spiritual principles holds the potential to mitigate the escalating environmental degradation.

Despite substantial financial investments and numerous pledges aimed at preserving the planet, the outcomes have remained elusive. However, religious and spiritual

perspectives regard natural resources- such as water, land, forests, and minerals- as divine endowments bestowed upon humanity, emphasizing their judicious utilization and responsible bequeathal to future generations. (*Bsoul et al, 2022*)

Adherents to faith often possess a heightened sense of duty in safeguarding these divine trusts compared to others, stemming from their deep-rooted faith and spirituality. Certain religions, such as Islam, advocate fervently for practices like afforestation, land preservation, resource conservation during conflicts, and prohibition of weapons capable of mass destruction.

Thus, the Qur'an explicitly prohibits corruption and encourages rational moderation

in the consumption of natural resources. This can be evidenced in the following verse:

“And they strive throughout the land [causing] corruption and Allah does not like corrupters”. (*Qur'an, 5: 64*)

Emphasizing religious and spiritual tenets within Uganda's higher education system is envisioned to serve as a protective measure for the ecosystem, aligning with these principles of environmental preservation and responsible resource stewardship.

In the table below, the general results of the research are stated:

Table 1. Impacts of Higher Education Based on Religion and Spirituality

Bases of Education	Principles of the Higher Education System	Impacts of the Religious and Spiritual Higher Education System
<p>World view; God the Creator</p> <p>Anthropology; Man has a soul and body</p> <p>Values; Belief and righteous action</p> <p>Epistemology; Emphasis on knowledge</p>	<p>General:</p> <p>The principle of centrality of God, Primordial nature, Hereafter, Conformity with religion, Comprehensiveness, Suitability and coherency, Priority, Dynamism, Moderation</p>	<p>Impact on Individuals:</p> <p>Piety, Glory and honor, Modesty, Affection, Contentment, Courage, Knowledge and insight, The spirit of performing one's duty, Creativity and actualization of talents</p>
Goals of Higher Education	Specific Principles	Impact on Society
<p>The ultimate goal; Closeness to God.</p> <p>Specific intermediate goals</p> <p>Specific immediate goals</p>	<p>Gradual continuity, Observing individual differences, Having authentic educators, Observing and promoting freedom of educators, Observing justice between students, Leniency, Wisdom, Responsibility, Reform</p>	<p>Strengthening patriotism and unity, Increasing social status, Promoting social stability and peace, Development, and prosperity, Promoting hygiene and health, Protecting the environment, Increasing dignity</p>

Conclusion

The higher education landscape in Uganda grapples with multifaceted challenges that significantly impede both individual and societal advancement. The most serious of them is that the system is fundamentally British paying less attention to the indigenous needs of Ugandan citizens.

These challenges have invited widespread criticism and skepticism, reflecting in the education system's underperformance on local and global academic indices. Embracing a lifestyle guided by religious and spiritual principles and embodied by values such as freedom, dignity, equality, and justice, has demonstrated a constructive impact on the lives of Ugandans.

A Religious and Spiritual Education System endeavors to achieve closeness to God as the ultimate objective as seen in this article. This can be obtained by making sure that this final objective is reflected in the entire parts of this system. For instance, principles such as justice, which is a governing part of this system should be observed to achieve nearness to God. By doing so, we will be able to establish the higher of higher education system on religion and spirituality.

Thus, integrating religious and spiritual principles within higher education stands poised to exert a positive influence on both individual and societal domains; As mentioned such as knowledge and insight, the spirit of performing one's duty,

creativity and actualization of talents, strengthening patriotism and unity, increasing social status, promoting social stability and peace, and so forth.

This integration is envisioned to foster the emergence of a populace characterized by independence, integrity, and ethical conduct, contributing to a cohort of morally upright and esteemed Ugandan citizens.

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Author Contributions

The corresponding author collected primary and secondary data about higher education in Uganda. The second author has also analyzed the religious point of view on religion and spirituality using commentary methodology. Therefore, both authors discussed the impact of religion and spirituality on the Ugandan higher education system.

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