

From Mulla Sadra's point of view, intellectual virtues refer to the character of people and not to their perceptive faculties and tools. Therefore, it seems that Mulla Sadra's intellectual virtues are acquired virtues in order for man to achieve his true perfection. Accordingly, it is possible to consider psychical faculties and facilities necessary to achieve knowledge as intellectual virtues as far as they deal with human free will and are used in order to achieve true happiness and felicity.

From Mulla Sadra's perspective, the intellectual virtues have some specific characteristics. This kind of virtues is existential, gradational and volitional. It refers to the superiority and advantage of its owner. These virtues deal with the intellectual and cognitive faculties of a human being and preserve human dignity and have the possibility of becoming a psychic disposition which requires stability and immutability. This type of virtue is necessary to achieve true happiness, and in terms of influence on the ultimate happiness of mankind, enjoying this category of virtues is given priority over other virtues.