

### Evolution in the Limbo life in Mulla Sadra's view

Mahdieh Alsadat Omrani<sup>1</sup>, Esmail Zarei Hajiabadi<sup>2</sup>, Mohammad Hossein Mahdavejad<sup>3</sup>, Abdollah Forouzanfar<sup>4</sup>

<sup>1</sup> Faculty member of Hormozgan University, PhD student of Payame Noor University (PNU), lecturer of Islamic Studies

<sup>2</sup> Assistant Professor in Theology, Faculty member of Payame Noor University of Bandar Abbas

<sup>3</sup> Assistant Professor, Faculty member of Payame Noor University of Yazd

<sup>4</sup> Assistant Professor, Faculty member of Hormozgan University

**Abstract:** Many of the teachings of Islam based on the essence of man after death continues, and since the problem of authority and reason in Islamic philosophy and theology still considered radical views, so a lot of the soul, wisdom and determination of all human perfection is self-initiated, an eternal truth is considered. And powers and shall also be eternal and as breath in a worldly sense and decide on the matter in limbo ability. Thus human evolution is more depending on the choice between good and good in this selection, worldly life he has with them can be a major cause. Mulla Sadra is also spoken in some cases, such as if the evolution of the soul in the spiritual worlds which is accepted. Since the modern man of great moral challenges, such as the meaning of life, suffering and pain in this world is facing, evolution Purgatory and necessary to provide that in limbo, it can be effective to achieve human happiness. This paper is an attempt to explain the micro-friendly moves within transcendental philosophy.

[Mahdieh Alsadat Omrani, Esmail Zarei Hajiabadi, Mohammad Hossein Mahdavejad, Abdollah Forouzanfar. **Evolution in the Limbo life in Mulla Sadra's view.** *N Y Sci J* 2015;8(6):42-48]. (ISSN: 1554-0200). <http://www.sciencepub.net/newyork>. 7

**Keywords:** Purgatory, Authority, evolution of limbo, moving ink

#### 1. Introduction

Life after the death of the most difficult human problems in human history and destiny long after his death in an attempt to clear their curiosity, and respond to the consequences of the world is important. Today the spiritual man is facing many challenges, among them; we can mention the significance of life in this world. He is always on medication for pain and suffering heals their emotional needs. In the complex world full of mysteries and knowledge to find and hide layers except for completely surrounded on all aspects. Although it is not possible, of course, this idea of resurrection is the spiritual currents among the droves of hardships and tragedies can facilitate and spirit to keep hope alive. The most important and most serious problems after the death of the world's population problem developed after the demise of the ecstatic and the disruption of normal body element. Development purgatory for researchers and certain transportation and logic because the evolution of self-revelation is not only in nature but also in the worlds after death the soul evolves. Full integration with practice fields of human evolution after the death of the earthly man, and causes the stomach to put his worldly. Evolution Purgatory can be significant and enduring deprivation and suffering of life is important. It shows that the human world has lost everything in the universe continued its evolution to bring and this is consistent with God's justice; evolution of limbo, and it needs Authority in limbo can get people to do

good works and happiness lead. Evolution Purgatory of issues that had to be codified in the works, none of the scholars have not been addressed and can only issue to be considered as one of the principle of substantial movement of Mulla Sadra. It is clear that this issue will be analytical aspects and we can Transcendental Philosophy and principles, especially the principle of substantial movement and modern base in mysticism like this we deduce it.

#### What is life of limbo?

Barzakh is an Arabic word meaning "obstacle", "hindrance", "separation", or "barrier". In Islamic eschatology, although largely up to interpretation, al-Barzakh is generally viewed as the barrier between the physical and spiritual worlds, in which the soul awaits after death and before resurrection on Qiyamah (Judgement Day).

Barzakh is mentioned only three times in the Qur'an, and just once specifically as the barrier between the corporeal and ethereal. A place in which, after death, the spirit is separate from the body, freed to contemplate the wrongdoings of its former life. Despite the gain of recognizance, it cannot utilize action. The other two occurrences refer to Barzakh as an impassable barrier between fresh and salt water. While fresh and salt water may intermingle, an ocean remains distinct from a river. Pertaining to Al-Barzakh, this notion implies that although the physical and spiritual realms are distinctly separate,

transmigration through Al-Barzakh between the two is possible, as later expanded by Sufi mystics.

In Hadith, Ibn al-Qayyim cites that, albeit not mentioned in the Qur'an, souls in Al-Barzakh would be grouped with others matching in purity or impurity.

In Islam, the soul and the body are dependent upon each other. This is significant in Barzakh, because only a person's soul goes to Barzakh and not their physical bodies. Since one's soul is divorced from their body in Barzakh, the belief is that no progress or improvements to one's past life can be made. If a person experienced a life of sin and worldly pleasures, one cannot try to perform good deeds in order to reach Jannah. Whatever one does in his or her lifetime is final and cannot be changed or altered in Barzakh.

The idea of purgatory is that it is a place where people go after death that holds punishment and purification for those who are not fit to enter Paradise just yet. People who are in this place do not have enough sins to warrant their entrance into Hell, but they do not have enough good deeds to go to Paradise. This is a temporary place, similar to barzakh. Because they have this in common, some believe that they are the same idea or concept. Barzakh is actually closer to the idea of limbo, a place that is between life and the true afterlife. In this place, people await their final judgment, much like in barzakh. The Quranic idea of a' rāf or "heights" is closer to that of Christian purgatory. A' rāf is also thought of as a place where souls go whose good and bad deeds are too evenly matched to go directly to Paradise or the Fire.

Some Muslim scholars stress the importance of Barzakh, while others simply look past its existence.

Modern Muslim thinkers de-emphasize Barzakh, and focus instead on a person's individual life and the Day of Judgment. In this view, the state of Barzakh is simply looked past and skipped once a person dies.

Muslim scholars who do believe in Barzakh still have varying interpretations of this intermediate state based on different traditions. Some traditions suggest that a person's deeds in their life will have an impact on their experience in Barzakh. In these traditions, there are two states of Barzakh. In the state known as "Azhaalbul-Qabr," a person will be punished for his or her deeds in their past life. In the other state known as "Tan'eemu Ahlit-Taa'ah Fil Qabr," a person will receive the blessings and bounties of Allah because of his or her faith and good deeds. Other traditions suggest that people in Barzakh are given temporary bodies. In this view, a person is either given a bright body or a dark body. These bodies are believed to be prepared from either the light or darkness of their deeds. If a person is given a bright body then this indicates that a person will go to heaven, while a dark body represents hell. In these traditions, Muslim

scholars believe that once a person is given their body in Barzakh, they will already know their fate for the Day of Judgment. It is worth noting that in these traditions where Muslim scholars believe in Barzakh, they are basically saying that a person will be familiar with his or her fate prior to the Day of Judgment. This is based on what a person experiences in this intermediate state.

Al-Ghazālī states, "After the First Blast, all created beings shall abide for forty (it is unknown if it is a year or month or etc.) in the Intermediate Realm [barzakh]. Then shall God quicken Seraphiel, and command him to deliver the Second Blast, as He has said (Exalted is He!): Then shall it be blown again, and lo! They stand, beholding: they shall be on their feet, watching the Resurrection."

Al-Zamakhshari explains Barzakh to mean hā'il, "an obstacle." His adaptation of the meaning of the word coincides with Barzakh mentionings in Qur'an literature: 25:53.

Abdullah Yusuf Ali referred to a Barzakh state as a "quiescent state." The soul lies in a resting state until Yawm al-Qiyāmah.

In Sufism, the Barzakh or Alam-e-Araf, is not only where the human soul resides after death but it is also a place that the soul can visit during sleep and meditation. Major Scholar, Ibn 'Arabi, defines Barzakh as the intermediate realm or "isthmus". It is between the World of Corporeal Bodies and the World of Spirits, and is a means of contact between the two worlds. Without it, there would be no contact between the two and both would cease to exist. It is described as simple and luminous, like the World of Spirits, but also able to take on many different forms just like the World of Corporeal Bodies can. In broader terms Barzakh, "is anything that separates two things". It has been described as the dream world in which the dreamer is in both life and death. Barzakh can also refer to a person. Chronologically between Jesus and Mohammad is the contested Prophet Khalid. Ibn 'Arabi considers this man to be a "Barzakh" or the Perfect Human Being. Chittick explains that the Perfect Human acts as the Barzakh or "isthmus" between God and the world. Ibn 'Arabi's story of Prophet Khalid is a story of Perfect Human being.

Khalid's story is of a Prophet whose message never emerged because before he died, he told his sons to open his tomb forty days after his death to receive the message of Barzakh. The sons, however, feared they would be looked down upon for opening their dead father's tomb, therefore they decided not to exhume their father. Thus, his message was never shared. An Ottoman Scholar explained that for Khalid to give the knowledge of Barzakh he would have to travel through the different worlds and then return, but because he was not exhumed, his message was never

heard. Ibn 'Arabi explains that because this mission ended in failure, it does not conflict with The Prophet Mohammed's statement: "am nearest of men to Jesus son of Mary, for there is no prophet between him and me."

The idea of Barzakh in Shi'ism is significant though in a perspective and manner different from Sufism. The Prophet and Shia Imams, particularly the 6th Imam - Imam Jafar As-Sadiq, have explained through various hadiths the treatment, condition, processes, and other intricate details regarding the passage of Barzakh. In Shia theology, there are 7 checkpoints in Barzakh. The first being kindness/trust/wilayah. Second is salaah. Third is zakaat/khums. Fourth is fasting. Fifth is hajj. Sixth is cleanliness. Seventh is a right. It is believed that the terms and conditions to understand Barzakh are limited in scope and full comprehension because it is Shia's belief that it is incomprehensible, to a certain degree, until one actually reaches the realm beyond our physical world. A common analogy used is that of a baby in the womb. Just as the baby cannot possibly begin to understand the vast outside world until they experience it for themselves, we cannot hope to understand what Barzakh entails until we transition there ourselves. Though despite this obstacle, the Shia Imams, as cited through various sayings, have explained Barzakh to a significant degree as compared to other sects within Islam.

The term has also found its way into more contemporary, non-religious sectors of life. At least two bands have adopted the name Barzakh, including an Indonesian Jakarta black metal band and a Tunisian Oriental metal band. Additionally, Barzakh was used as the title of a 2011 documentary following citizens of a war-torn Chechen community searching for a lost friend who they believe may have transitioned from our physical world to the realm of Barzakh.

#### **Terms of modernity like in view of mystics**

A modern mystic like the term means that there and the possibility of human life and other things that is constantly changing and new transfer is important. Grace is part of the origin of the universe to the new possibilities that moment. What you have at the moment before, although seemingly constant but in reality fades and a new existence that resembles the like are gone before and so similar that it takes place and where it sits. Essences or possibility of single and separate the material or the type of material and the time when the matter and whether or jewelry and renewal and modernization and the flow of grace of the New. Clothes disarmament and the manifestation of which the former is totally destroyed and in the next moment a new life and a new Jelly, which is similar to the former expression of life and it is not

just the existence of the former expression is unchanged and stable.

#### **Evolution**

First, prior to the evolution of the debate limbo should explain the purpose of human evolution. Man has called the rational faculty that has two dimensions: Practical and theoretical reason. By no intelligible reason to understand the human soul and intellect by understanding the practical affairs of your life and applies. Perfection is no reason that if the universe and its system of atoms and perfect in the role closes and the intellectual world, the same world of concrete and practical perfection of wisdom not to attempt to act on the body thereby overcoming the ego. The perfection of the human soul or scientific or practical is that of all things spiritual and physical forms so that there are not faced.

But perfection is so practical self-interest to no single body of work, his body did not remain. And its physical forces dominate and anger and lust and keep his ideas in moderation and so that the right to vote is required to be used in the management of life. Mulla Sadra states that human perfection of the soul, for the soul and becoming self Intellect and its unity. It also says that self-perfection of independence soon and imagines things as they are reasonable and knowledge of the facts and see things and essences.

#### **Evolution limbo**

Evolution limbo certain things in common to talk of philosophy deals and briefly about the principles of evolution in limbo, there is consensus on the fundamental principles of any philosophy can not be claimed that there is the possibility of development limbo. Considering the principle of the rule of modernity so we can make substantial movement in human evolution, and this is something we may consider in Purgatory. To prove this, we can resort to a number of reasons that include: a) the human reality is such that the combination of power and action and to a certain extent has not been determined if she Quality control and Quality control of the human form so that it can be extremely full and constantly force her to actualize. It is clear that all the people in their life, their material can not be brought to actuality; this may be due to a short life or barriers or other factors. This move is subject to the material in place is the right thing; why has the talent to be something, will not be met and a new sense of movement can not be but note it is essential that the human soul after death, however, left the earthly body and motor're meant to be philosophical, But at the same time leaving the physical body to spend, total abstraction for the soul does not occur. Because the soul is still with the veil of modesty that at least meet the evolution of the universe is a kind of limbo. In other words, it is true that the soul after death, the other in terms of the

material has been met, but to its original state is still in a different dress. Therefore, some sort of power over the next breath that there will be less wears and must evolve to its original state as pure abstraction achieve. So breathe in the way of achieving the status of Purgatory and higher worlds and homes passed judgment will be entered in the actuality is total and complete development. After stating that the intermediary world of possibilities for human development in the evolution debate is how and on what basis will be achieved. It seems that the quality of development in Purgatory can be explained by two bases and it is the basis of substantial movement and modernity so that we described it:

### **1) Explain how the evolution of Purgatory, based on substantial movement**

The relationship between soul and body image Mullah Sadra offers exactly matched on the basis of his argument is substantial movement. On this basis, there is substantial movement and physical existence, its actuality, and will be phased in from the mere physical presence, there to spend a single move. We have already noted that the nature and essence of the object may also have potential for change and motion and by the moving object increases its actuality and evolve. It also stated that the human soul is the potential moves by substantial movement toward actuality and this matter is clear and evident, so that, for example, between infancy and the age of twenty one distinguish. Twenty-year-old baby Do not know exactly what it is but we know that the growth and development of infants and evolved. For people in their evolution, but there is no limit to the degree that he can go and have a journey to the end was considered. After countless people in the course of the field of motion and provide infinite He is not as if the movement will not take place.

The man never lived in the fullness of your material to do and it's potential to actualize the full and achieve a pure actuality, and this can be due to several factors, including a short-lived, there are various obstacles and impossibility of the infinite in the finite time between the point and clear. Perhaps no one can achieve a pure actuality in the life of their material and then travel to worlds while does not have any power. It is said that man after the death of the material world and entering the world of Limbo is still potent, and thus there is the context of change and movement. As we know, the need to realize it is subject to the same subject matter in the material world, but in Purgatory, but only some of the material is not present there. The faculty in Purgatory The realization is what? To answer this question we must consider the fact that when we talk about the world, the world has its own system of laws, and we must be content with the system and rules compliance.

Perfection and infrared devices have already said that the world itself has limitations. So we can Purgatory in the matter or to take into account the limitations and shortcomings of the world does not matter and in accordance with the rules governing the intermediary world, and it can be called a barrier material.

Although the material world there is no example in the world we can still make to the plan because we know the force of the soul in the world according to Mulla Sadra location and the moral and in the same limbo as a manifestation or appearance of being self to appear.

After stating it could be concluded that the human soul is due to a limitation of the material world. But not all his forces in the context of the emergence of Purgatory with the recall of obstacles and provide the circumstances and causes, capable of giving new forms and manifestations of the soul finds complete sets water-barrier and thus be self-realized.

### **Principles of development limbo**

#### **A) The first principle**

Complete sets water-barrier or an example of one of the results is that the material world is full of people who are giving it and difficult to stop or slow down, because of the lack of physical barriers in the world an example of this trend can continue as normal. For example, individuals like children who die or are people with severe diseases and premature death and are subject to such perfection in the material world that is full stop or slow down. The world is full of examples can resume and continue their Kamali and what is in the material world and the education of the surviving examples in the world to acquire and compensate for their deficiencies. This is consistent with divine justice, and many doubts about humans are deformed and early death, answered.

#### **B) The second principle**

Another barrier is the principle that every individual evolution and the evolution of life worldly and otherworldly its own population and people with other course is different. Complete sets water course anyone since he started forming after being born in the material world continues and after entering the world an example of this trend is continuing. Complete sets water and continue to follow the course of each person is in fact an example of his complete sets water course in the world of matter. As this process continues until it reaches beyond the realm of reason. After reaching such people in the world are the same limbo and one early and one late into it, are far reaching and in other houses it also will not be the same. This is a show that has its own individual judgment which is different from others and what religious texts to the resurrection and the hereafter referred to it. According to the baseline level of house and home too much of the

course Complete sets water one early and one late it may be, depending on how much a person is trying in this way to its development.

The difference between the version of the Resurrection appearances Quran refers to what appears to be obvious because the signs of resurrection to describe it: Judgment when all humans and even other species are raised from the graves and homes are great to have them audited and the audit paradise actions to be taken to heaven and hell. This statement indicates that the resurrection and the coming of a time which is the same for all human beings. All people in a specific time and together they entered the resurrection and judgment. If what limbo Complete sets water is obtained, this is the hour for the dignity of each individual stage of the course Complete sets water he is unique and different people to achieve it. As stated in the narrative and the appearance of the signs of the Day of Resurrection bring heaven and hell. Maybe this will be stated, with respect to heaven and hell is the result of human actions, the man with his actions or heaven, or hell. In other words, hell and heaven to hell to heaven was considered. If we accept this expression requires that everyone has their own resurrection, heaven and hell apart and that is consistent with what was stated in limbo Complete sets water requirement.

### **C) The third principle**

What person in their life and work there after his death, is justified, if the person lives in the world of evolutionary limbo is not the work he is doing for the people in the material world will benefit him and benefit from the wisdom of this depends on the existence of evolution is a barrier.

### **D) Fourth principle**

The temporal evolution of Purgatory can be seen in other parts; it is said that the movement is in place to move with the times measured. When the motor has a value of its own time was considered. As a result, there is substantial movement in Purgatory also substantial movement has the same amount of time. Then there was the time in Purgatory. The prerequisite for this is that the material world is purgatory the same time as substantial movement in Purgatory with substantial movement of the material world is different because no intermediary world. After that time, according to Purgatory to avoid this mistake, it is better to say that Purgatory is also a time in which the universe is mentioned.

### **E) The Fifth Principle**

As the debate on the issue of power in the world Complete sets water limbo limbo Complete sets water as the theme of the soul. Soul has different powers, including faculty of reason and determination that all these forces are due to in limbo with confidence. So we can conclude that humans have wisdom and will

are in limbo; There will also Authority evidence that there is a human being who can decide and will be Authority. So because of the determination, the Authority is in limbo. But it should be noted that Authority in Purgatory and the material world are different from each other because a wider range of Authority in the material world and the world is a narrow isthmus. The reason for this is that all the different options Authority that are often conflicting with each other. For example, in the case of different conditions and situations that rewards the good and evil of sin and disobedience. In Purgatory, there is no material element of conflict and collisions that cause stomach there is sin, thus, Authority of evil and suffering in Purgatory will create bad and sin is not always the good and the less good. Also Authority is under the duty Authority be imposed where there will be the task of essentially autonomous entities. Purgatory House but not the obligation, to that extent, therefore limited Authority the material world is in limbo. Therefore, it is deemed Authority be in limbo as Authority the material world and confused and not misleading; in limbo choose Authority call and say that there Purgatory choice, because choice is always between two states. Purgatory is always good in both good and bad and evil flow because there is no way. As its positive, as the fit and proper actions can be obtained, increase the growth and progress of individual positive choices and lead him to the higher levels.

### **Evolution Purgatory in the Quran**

Perhaps the verses in the Qur'an that there is clear evidence of the evolution of the human barrier was important. But the issues rose in the Quran that they may be inferred something. The following are some of these issues are discussed.

#### **A) Prescriptions**

One of the meanings and revoke the Prescriptions away and is missing. No messenger and the messenger unless something evil in his heart when God cast evil suggestion from the heart. The term is synonymous Prescriptions the same. The other meaning of the word prescriptions is quoted in the books to release another and the operation of these prescriptions to say that if the first book and other books instead have destroyed. Word instead of the word changed Prescriptions and says: "When we sign another sign instead is that God knows best what He reveals, they say: You lie, but for most of them do not know." Prescriptions can be considered in two ways. Prescriptions are one; so if a new law is the law before his prescriptions and make it void. Others are prescriptions of Prescriptions that verse another verse and the decision to cancel it. Fact is that Shariat prescriptions by the new law is not permanent and is effective only for a certain time and that verse is

Prescriptions by another verse to time and certain conditions were temporary.

The question of human evolution forms the basis of their Prescriptions because with humans evolve and progress, law and verses appropriate to his condition appears to be one law and one verse in the field of human reach higher and finding his progress and receive commands and provides new rules. With the arrival of humans to higher orders and other provisions is itself invalid. Which is getting to the stage where men and receive rules in the perfection of their own and they do not need to renew the law would be beneficial to mankind for all times. As an allegory of the human condition can be regarded as a student the progress from one grade and other courses prior to admission to higher classes will satisfy him and he will not make progress.

The problem of human evolution would not be consistent with the other Prescriptions. Prescriptions of Allameh Tabatabai not only to legislation in the area of development is the way, for example, when a messenger from another world, and instead he is a prophet, because both developmental divine verses are abrogated verse and the verse where it is further. If Prescriptions of the legislation just to know, since only to the material world and nature and there is no legislation in the next worlds. So this is just in the nature of human evolution implies. However, according to both Prescriptions Allameh Tabatabai of legislation and the development to know can issue Prescriptions the evidence of the absolute human evolution, including the evolution in the material world and other worlds, such as Purgatory. For if the truth is to know the evolution of copies of different prescriptions the fact we can say that there are new and more complete man of his previous prescriptions. This also includes our material life and spiritual life of his time, the evolution of the genetic Prescriptions can be obtained from public and includes complications such as pain purgatory, but prescriptions of legislation only justifies human evolution in the life of the material.

### **B) Pleading**

Intercession of the root word meaning the pair and its opposite is the hypotenuse means alone. Then attach the top and stronger to help the weaker person is called. In fact, the person who will resort to Shafi own force alone is not sufficient for the purpose of coming the force with force Shafi binds and thus it will achieve what is doubled, as if this was not the only force to work close to his purpose was not because his force alone is incomplete and weak. Intercession on the basis of self-transformation and change of position bypasses the intercession of the person pleading the circumstances binding provides the appropriate punishment and come out of a bad

situation and by Shafi in connection with the favorable situation that deserves to be pardoned. Belief in this type of intercession is actually a high school education and awareness is through reform of the guilty and polluted. Islam is the logic of the past intercedes. From the above discussion it can be deduced that the problem of intercession is evidence of human evolution. As aforementioned, it would be nothing but the Fact pleading with being stronger Shafi in addition to his intercession has been subject to the state of sin and its effects are undesirable out and erase.

Out of disadvantage and achieve a desirable state, in fact, the progress being the rise of the level and degree level and other levels. This means that evolution. Since the issue of the Intercession in the material world is mean and the next worlds, it could be evidence of human evolution in the material world and intercession in purgatory.

### **C) Go back to God**

Among the issues raised in the Quran that evolution can be inferred from the verses that refer back to your Lord suggest humans. These signs suggest that the Lord is moving people to and will return to Him. In other verses explain that God is rich and does not need anyone. But the man is poor and has needs. So it can be concluded that together these verses refer to God's people, in fact, out of the defect to perfection. Because, to the presence of God in Fact progress and rise to absolute perfection and the presence of weakness and failure is not compatible with the same human evolution. The evolution of man is Lord to the meeting. The perfect man to reach perfection before God and will meet him and weak and flawed that there is much less of a presence and visual denied to achieve this position must lead to high levels. This means that the failure to develop and reach perfection. In the verses that suggest this issue, refer back is not bound by the adverbial not specify the time, place, and time to see what happens. So one can see the whole of human life in the material world and the next worlds, he said. This refers to the human life starts early. It will return to the level of man before God. It is concluded that the verses refer evidence of human evolution in the material world and the next worlds, including purgatory.

### **Conclusion:**

There limbo stage of worlds and between the sensible world and the Hereafter, both in philosophy and in the Qur'an and the traditions established. From the beginning of human existence inherent to the process and transfer ink to the realization of their forces forward. Since humans have been numerous forces. If he is a creation of the system is designed in such a way that certain limit does not stop and he opened the way for further progress and the numerous

material and its natural life in a short time (although long-life world is still extremely low in the front). Of course substantial movement in the Realms continues after the Purgatory. Substantial movement in the material world with substantial movement in the world, for example, both similar and is different. One of the similarities that are the same for substantial movement in the world is important. Speaking of the soul because the soul is said that it is a mixture of force and action, and too many of the potential, it is clear that this will be the powers of the soul. After the substantial movement in the world because the world is self-esteem which is Complete sets water and powers to actualize kills self in Purgatory because of his presence and power in the world is not perfect actuality after the potential in the world of limbo and purgatory will also be subject to substantial movement.

But the difference is substantial movement in the world in the context of the substantial movement in the material world is implemented, because the soul is connected with the material and through contact with the material and financial instruments brings to actuality. But in Purgatory other material not present but there is barrier body complete sets water through your breath to continue as in the material world through the physical body is found Complete sets water. As a result of the presence of the soul in purgatory and limbo will be the subject of substantial movement and life. The soul has various faculties of intellect, will, hearing and visual, and the like. Because of this interface is dependent upon the power of the soul with the soul in Purgatory will attend and because it will be based on Authority, will present a show of Authority. But Authority a barrier to a different world because the world is Authority narrow isthmus was vital. Complete sets water-barrier theory can be spiritual crisis of modern man and save him from this have a major impact and perhaps this is the most important result of this theory. Complete sets water-barrier and necessity that is Authority so that it can be a meaningful life in limbo and providing hope in the human spirit and motivation to achieve greater tendency to goodness and happiness is effective.

#### References:

1. Ashtiani, J. (2001). Introduction of Kaiser, Qom: garden book.

2. Ibsina, H. (2004). Paper-esteem, with the introduction and rims, and Dr. Moses Amid correction, Hamedan: Bu Ali Sina University.
3. BandarRigi, M. (2009). Persian Arabic culture section by Bandar Rigi, Tehran: science.
4. Javadi Amoli, A. (2007). Resurrection in the Qur'an Qom, the center of the prisoners released.
5. Khomeini, R. (2001). Forty Hadith Tehran Description: Institute of publication and regulation of Imam Khomeini's Works.
6. Ragheb Isfahani (1423 Gh.). Materia villages terms of research, Adnan Safwan Davoodi, al-Qirbi beneficiaries.
7. Sohrevardi, Sh. (1996). collection of Sheikh illumination correction, and the introduction of Henry Corbin and Seyyed Hossein Nasr and Njfqly Habibi, Tehran, Institute for Cultural Research and Studies.
8. Tabarsi, F. (1981). Majma-al.Bayan, Fi Tafsir Alqoran. Tehran, Farahani.
9. Tabatabaei, M. (1983). Qom Shiite Islam: Islamic Publications Office affiliated to the teachers.
10. Tabatabaei, M. (2005). Badayah-Al-Hekmah. Ali Shirvani. Tehran: The Institute Press of Dar al Elm.
11. Tabatabaei, M. (1415 Gh.). Nahayah Al Hekmah. Qom. Islam Institute Publishing
12. Tabatabaei, M. (1995). Tafsir Almizan, Mohammad Bagher Mousavi translation of Hamedan, Qom Office: Publications. Islamic teaching community.
13. Majlesi, M. (2007). Bahar-Al-Anvar. Dar-al-kotob. Tehran.
14. Makarem Shirazi, N. (1995). Tafsir Nemooneh. Dar-al-kotob. Tehran.
15. Molla Sadra (1981). Alhekmah Motaalieh. Beirut.
16. Molla Sadra (1981). Al Shavahed Al Roboobieh. Mashhad, Al Markaz Al Jamei.
17. Molla Sadra (1981). Al Arshieh. Corrected by Gh. Ahani. Tehran, Molla.
18. Molla Sadra (1984). Mafatih Al Gheib. Introduction and correction of Mohammad Khajoo, Tehran Cultural Institute.
19. Mollavi, M (2006). Masnavi Manavi. Tehran: Tolou.
20. Homaei, J. (1983). Molavinameh. Tehran. Aghah.

6/1/2015