

Review the scope of human soul realm

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Abstract: The human soul and its issues are the most important issues of Islamic philosophy. This article is of interest to determine the Scope the realm of the human soul which is intended to achieve such things as the manifestation and the integrity of the soul, the soul of the Caliph of Allah, topple the immateriality of the soul. This ambivalence reflects is that the human soul competency to accept the good and evil aspects equally have been recognized, because it can be at the peak of beauty and perfection or postal sin and the fall. So the realm of the human soul is very wide.

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1. Introduction

Ibn Faris writes with a sense soul is the main exit and it is a breeze, whether or not the wind ... and soul to soul it is said that the stability of the self and the blood from the soul say that if the blood was human or animal, he stops soul (Ibn Faris, 460.5: 1404)

But some small word like Ibn Manzur said that the meanings of words derived from the three letters "N, F, S" shows that they are two separate principle, some of the words "soul" derived some "soul" and that two independent means; that the soul is "the soul and the souls" is the truth of the object is the nature and meaning of words like "soul, exquisite, breathing.

It called on the inhale and exhale of breath which can be easily opened and the human spirit. If this process fails, it is the human dilemma (Ibn Manzur, 237.6: 1414).

Perhaps the most curious human soul and the universes greatest mixed mixture of good and evil, angel and evil, then evil master teacher and sometimes angels, sometimes beautiful, sometimes severe reprimand and received words of praise and the lowliest creature is introduced.

The philosopher king and the kingdom of supreme desire of man between intellect and passion are important. Human resources by animal lust and pleasure to the demands arising from it achieve. And the force of reason and intellectual perception of science is (Shirazi, 116: 1360).

Hakim Mulla for the man's greatness said:

Man is the greatest sign of God. He is the greatest proof of God's creatures as the book that God wrote. His mosque, which Allah has created his own philosophy, was recognized. Human Decrees and evidence of any conflict and unhappy and deny him the straight path that extends between Heaven and Hell (Shirazi 1370: 292)

Levels and modes of self

Based on Mulla Sadra point of view, the human soul considered. Whether a single human breath a few breaths, namely vegetable and animal soul, and rational soul does not exist, but in humans there is only rational soul powers and dementia for which there are several.

Self-Made all verbs are useful. The human soul is like a kind of kingdom, united in the name of collective unity (Shiraz A 228: 1366)

It should be noted the soul of man and even many states that Mulla Sadra, it is divided into four stages:

1. Sensuality that leads man to evil and evil.
2. Lavameh expose man against evil and the evil of the blame.
3. Breathe sure that when the man realized that the desire becomes drained and cultivation.
4. Molhameh in this time, the human soul can not see the truth, wisdom and knowledge of God. (Shiraz, B, 111: 1366).

Mulla Sadra's philosophy can be demonstrated in the substantial movement said all fleshly material bodies, both celestial and elemental soul or body, is the essence of modern and existence and the reality, of reflecting upon the Quran and meditating on God's Great Book I was known as the verse: "I created the Bell Hotel New clothes" (AH/ 15) (Shirazi F 120: 1343).

It is clear there is substantial movement of Sadra in the human soul, he said: "breath at the beginning of imagination and intellect actual potential and then by repeated perceptions and sensations reasonable abstraction and generalities of details, from border to border potential reason the actual reason and the nature of this transformation has been substantial changes, the intellectual power

of imagination to transform and transferred. (Shiraz, 108: 1388).

Thus, according to Sadra philosophy, substantial human soul in constant motion, can achieve great successes. With this achievement, the range can be infinite realm of the human soul. This document is intended to be a review of some of these things:

1. The symbol of the human soul and the divine names and attributes his successor.

Mulla Sadra said the Lord, "Khalifa Allah" for his names and attributes created until his successor is in possession of it.

His successor as a symbol of the name is apparently and Al-Batin, inner truth and appearance, and can be used by both the king and the kingdom of possession. (Shirazi: 20 and 108: 1360).

Ibn 'Arabi says: "God himself did not name names unless the share of it in the name of human existence that human beings deserve to be the name appeared in the world and why some mystics, Hadith" Allah has created man in His own image "is said to have interpretation, so God caused the man to recall the names of God, his successor, placed in the ground. (Ibn Arabi, and: 332 (chapter 7).

Allameh Qheisari in the introduction Fusus manifestation of man in relation to said one major name "Allah" and the emergence of the name of the other names that emerge (Qheisari, 646: 1348).

Whether all human beings and their souls, the manifestation of God or not? Mystic Sabzevari opinion is: If God wants to see he in the mirror is fully comprehensive, the perfect man, actually see the potential in other people (Sabzevari, 435: 1375).

Allameh Qheisari about the efficiency of the reign of God's people said: "For every individual of the human person, of the caliphate Given that the measure has attained that which belongs to him and he will like the King prudence, and prudence of his property the owner of the house, her house and the lowest, managing one's own body and the fate of the caliphate inheritance from parent to offspring, but grand caliphate is the perfect man. (Kaiser, 402: 1348).

2. The integrity of the human soul

A universal human soul which includes all worlds is five. The perfect human soul, which includes all levels of mind, for instance, intuition is sensuous and unseen worlds.

Imam Khomeini says in this regard: "the perfect man, of all worlds, all worlds, thanks to him" (Imam Khomeini 121: 1381).

Some of the great man's honor to have known his integrity is important. Ibn Tarkeh says: "Sharafat" which divine reading "The human face is the integrity

of the two arch necessities and possibility is he (Ibn Tarkeh 565: 1372).

Mulla Sadra man of supreme comprehensive facts and nether world knows that because of the comprehensiveness of the angels was worthy of the caliphate. He says: Human beings are the supreme truth and the lowest in the world, and he it is that the truths of the universe, the divine names and attributes add facts and having the same population in the macrocosm is qualified K. caliphate, after the caliphate very short duration and nature of the universe and also because the bigger the angels of Allah (Sadr Al-din Shirazi, Alasfar Alarba'a, Vol. 5:350).

Gheisari says that man is God's greatest name of all truths (Gheisari, 790: 1348).

3. The integrity of the human soul

Mulla Sadra, a sign of human greatness acceptance of divine trust was useful (Shirazi. 160: 1360). The Holy Quran says in Sura al-Ahzab, verse 72: We offered the trust unto the heavens and the earth and the mountains. (They) refused to carry it and were afraid of it and man carried it. Surely he is oppressive and ignorant. Trustee fact that sometimes it is interpreted as divine grace, the grace and forgiveness of Allah without intermediaries which means the annihilation of all things and of survival to Allah Almighty is important. No doubt this attribute to any creature, except humans.

It does not permit such a talent inventory. Because each of the creatures are of particular times and the only man who can achieve the annihilation of Allah and the existence of Allah, only human, it is also the perfect man that can be mortal in its nature and the God of transformation is found and returned to her and destroy themselves and the rest is His survival (Shiraz, 1370: 466).

Means a loan, a (preliminary) tolerance and acceptance of grace in the form of loan and loan that is taken first, and then finally returned to its people are important. After accepting the grace of God without intermediaries so that was expressed, does not have the perfect man, except he then offered to all existing and all the creatures have and no over the same reason that acceptance was expressed not but perfect man (Ibid 161-162). Hadith of the Prophet that he said: I lack common sense practices such (Allamodi, 513: 1379). Refers to the similarity of the human soul to Allah was considered.

Ibn Arabi in the Fusus Al-hekam says he knows who your Lord is because man is created in the form of paste. (Ibn Arabi, 311: 1378) Fusus commentator, Allama Ibn Arabi to be appointed to this part of the statement that described the purpose of the case, the names and attributes of God created man, while he is

the Lord of all names and attributes, but the nature and reality of the divine in human nature and the man's identity, but the identity of his hidden truth is the truth of Allah (Gheisar, 79: 1348).

In the Hadith: "Allah has created man in His own image" (Koleini 182: 1348).

In Chapter Younesi Ibn 'Arabi says: "Know that the Lord of the ecstatic human perfection and finished in terms of spirit and soul created for himself, and therefore he is none other than the creator, he cannot be responsible for system solutions. And solving the human Trance Did not matter to him or her was important. "(Ibn Arabi, 422: 1378).

Mulla Sadra says the self and its relation to the body, the nearest relative of the true Lord of the world (Mulla, 1369, Vol. 3: 104).

Imam Khomeini in the likeness of the soul and God, one of the funds, unlike "Every day their advertising ho" and believes that due to this noble name, at any instant of time, and in any and dignity, his Lord with a particular name will appear on he loved and desired a new manifestation of grace and violence and manifested his glory and beauty for the (Imam Khomeini, 275: 1381-288).

4. The immateriality of the soul

One of the similarities, the immateriality of the human soul is vital. That soul Mulla said the following four steps:

1. Breathe alterity of body
2. Purgatory self celibacy
3. Immateriality of the soul
4. Simplicity of breath

But divided as to provide single organisms should be considered celibacy of two parts:

1. Celibacy as sports and action
2. Celibacy in nature and not as a verb

In the language of the philosophers of the first type as "complete abstraction" and the second type as "celibacy limbo" is named (Shirazi, 1410, Vol. 3: 435).

5. The unity of the soul with its power

Another similarities According to a philosophical principle (the union of the soul with its powers), the breath like to move found, an identity possessing all perfection. So there is at times a person - weak times - the name, personal identity is the path of perfection, however, has power and that there was a touch of the existential level rose and Baser and the same identity and the same identity, and this identity thinker, wise, so the soul, truth is personal single (Ardabili, 1381, vol. 198: 3).

Sabzevari in one of his books, according to says the same unity of God in the universe except that the

unity of God is true and real, but the unity of the human soul is a unity tricks. (Sabzevari, 242: 1361-245).

Conclusion:

According to what was mentioned range is unlimited realm of the human soul. Mulla Sadra's shortcomings come to life to the fullest, he says the purpose of its creation is that every imperfect perfection, the material on your face, your heart and soul as to the meaning and spirit of the intellect and the reach (Shirazi, 91: 1360).

He also achieving the purpose of man's creation of man as a rational and level of intellect acquired the view and connection to the public's fine. (Shirazi, A, 308: 1366).

As the manifestation of God in the human soul and the human soul's infinite mercy is infinite and so is not acceptable. In a hadith of the prophet is sacred. (Majlesi, 1403, vol. 55: 39), I'm in heaven and earth but rather faithful servant heart was recognized.

Perhaps because of his infinite vastness that surrounds the soul.

Ibn Arabi says "the existence of God, self-knowledge, so knowledge of God, the soul is the verdict of science. Science confidence among scientists, ocean no beach and no finiteness of it is important. Now that science such is the confidence. So it is a branch of science to Allah that the sentence attached to it is, therefore, not infinity. The mystic is says the Lord, increase my knowledge (Ibn Arabi, 1329, vol. 121: 3).

Mulla Sadra says: Every soul is by nature The first has the authority to hear the truth of things, because it is a matter of dividing and separating the noble Lord jewel of the world - to the property - which is what the Messenger of Allah has, if not the hearts of the children of Adam have learned that evil around, saw the mirror to reveal the kingdom of heaven.

Refers to the ability and the veil of separation between the human population and the kingdom of heaven is like the veil and barriers of the human heart which is his rational soul is resolved, then the King and the kingdom and the staff there. When nature finds in Paradise as wide expanse of the heavens and the earth, but in heaven nature finds its width wider than the width of heaven and earth, because they have the world of property and evidence and are limited (Shirazi, 140: 139 1388).

According to science, the manifestation, universality, immateriality of the soul and the unity of the forces of the human soul with its faculties, turns out to be unlimited capacity of the human soul development and it is only human.

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