



Ahl Al-Bayt International University

Faculty of Islamic Sciences

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Thesis Title

Reason Nature and the Ways of its Evolution from the Viewpoint of Ibn Sina and Mulla

Sadra

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Abstract

Today, reason is one of the fundamental issues in Islamic societies. Therefore, addressing the nature of reason and the ways of its evolution is not without significance, because knowing it will lead to human growth and prosperity. The purpose of this research is to examine and explain the nature of reason and the ways of its evolution from the Viewpoint of Ibn Sina and Mulla Sadra, because reason is very broad. For these two great philosophers of Islam, human reason is one of the special powers for the human essence that has two powers of theoretical and practical. Theoretical reason accepts the essence of general affairs as being general and connects it with the general abstract forms of matter through the potential, fastdic, actual, and profound reason, and by passing these four orders, the connection of theoretical power with the general abstract forms is realized as actual.

That is, the potential reason at the stage of the profound reason with actual reason (it is an out-of-human essence possessing all forms in an actual and ever-present form) finds connection (Ibn Sina's view) and unity (Mulla Sadra's view). Ibn Sina and Mulla Sadra, in addition to the four hierarchies of theoretical reason, believed in another reason called sacred reason which does not consider it as one of theoretical reason. This reason is of the fastdic kind, the highest level of human knowledge and understanding to find the unknown is the guess because at this order it is possible to perceive all the desires in the shortest possible time and in a non-imitative way, that is, with respect to the middle level, which is called the power of guess as the sacred reason. Practical reason also understands the details and tact of the body. According to Mulla Sadra, this reason also has a quadruple orders that progresses gradually, but Ibn Sina does not consider the orders for it. Therefore, human reason has a potential state and its orders evolve if properly reinforced until they reach their final order. Then they reach their true bliss and, with the attainment of rational perfection and the needless of motions and thoughts, they become unified forces, and its science becomes its action and vice versa. On the other hand, the perfection and wholeness of the human reason and its powers are the existence of the active reason for him and his/her connection (Ibn Sina's view), and unity (Mulla Sadra's view) with the active reason because the purpose of everything is to make it possible to connect to it, though, receiving and connecting to the end has varying degrees and orders. Accordingly, reason which thinking is his work, is of major use in the human moral and social development and excellence as well as in the understanding of moral values and principles.

Keywords: Ibn Sina, Mulla Sadra, Human Essence, Human Reason, Theoretical Reason, Practical Reason, Active Reason, Evolution.