

Innovative Perspective of Mulla Sadra's Philosophical Anthropology

Ali Piri¹, Prof. Dr. Farman Ismayilov², Zahra Hasani³, Gholamreza Mehri⁴

1. Ph.D Student in philosophy in Baku State University, Azerbaijan A_piri2000@yahoo.com

2. Department of philosophy in Baku State University, Azerbaijan.

3. Departement of Islamic Education, Astara branch, Islamic Azad University, Astara, Iran.

4. Ph.D Student in philosophy in Baku State University, Azerbaijan.

Abstract Discussion about reality of human existence have always been one of the most sophisticated and controversial issues among philosophers and intellectuals. The issue has had prestigious status in Islamic thought especially in Mulla Sadra's works. Since his thought on one hand profoundly pertains to his metaphysical perspective about human as microcosm who can be considered a brief sample of macrocosm and all universe and its hierarchical degrees. The reason is that human based on his attitude is the interface between nature, supernatural nature and the confluence of arcs of ascend and descend which make manifestation of higher universe possible in the territory of elements through the theory of trans – substantial motion and corporality of createdness of human soul. On the other hand Mulla Sadra believed that real knowledge in the transcendent philosophy is covered in self-knowledge which is merely perceptible via intuitive knowledge. He pointed out that one who just knows himself as manifestation of divine essence will be able to enjoy profound secrets of divine life which encompasses each part of globalization. Therefore in the present paper we are going to study and investigate Mulla Sadra's anthropology through innovative perspective regarding to totality, universality and completeness of the transcendent philosophy and his philosophical and intellectual policies and by exploiting all his works and methodology.

[Ali Piri, Farman Ismayilov, Zahra Hasani, Gholamreza Mehri. **Innovative Perspective of Mulla Sadra's Philosophical Anthropology**. *J Am Sci* 2013;9(4):167-172]. (ISSN: 1545-1003). <http://www.americanscience.org>.

23

Keywords: philosophical anthropology, the Trans–substantial motion, human perfection, presential knowledge.

Introduction

Discussion about human and philosophical anthropology is a kind of science which experiences an old background so that one can excavate a sort of philosophical attitude from ancient manuscripts and sculptures to left over text versions of past civilizations and cultures.

In the second half of the 5th B.C. Century Protagoras stating that "human being is criteria of everything" pointed out to the major basis in anthropology which can be regarded as the first criteria of philosophical anthropology. Afterward Socrates created the basis of "know by yourself" which had been inspired on him in Delphi temple as a preface to his teachings. However human definition as "rational animal" has been stated for the first time by Aristotle. He supposed that animal consists of highly moving sensitive corporeal essence. Therefore he addressed human a self-moving creature and considered the given part of him speech (Aristotle). He thought that the material of human being, say, his body and face regarded soul which was the basis and origin of speech.

In the Islam world Alfarabi also has proved universal soul for the cosmos and believed that human souls are manifestations of that universal soul. However Avene Sina introduced human soul the first perfection for organic natural body due to perception

of general affairs as Aristotle did. Based on him, the specific human soul characteristics is the speech – it means perception of universality – and therefore rationalism is the rational part of human and has been stated rational animal in human definition (Avesina). Contrary to these attitudes Akhavan–ol–Safa has had such a perspective about human definition in which human encompasses a name for specific body and definite soul which occupies that body and body and soul are two parts of being for human... Body consists of flesh, skin and bone and soul is celestial, spiritual essence and light of rational, permanent and perceptible (Ekhvan al Safa).

The anthropology of master of illumination (sheikh shahab–al–dine Sohrevardi) experienced an outstanding evolution in philosophic–mystical anthropology of Muslim intellectuals. It seems that the most optimum and favorable method to shed light on anthropology of illumination philosophy is recognition of light issues and ordinances related to it. Referring to light as powers of reason, souls and lights of light to Allah, dejection of the soul, and considering spiritual world and observing lights pave the way for anthropologic issues of philosophy of illumination. In fact conducting research and question in the domain of specific anthropology related to Mulla Sadra and the transcendent philosophy covers major issue and main subject of the present paper. However it is believed

that it is necessary to recognize Mulla Sadra's anthropology for two reasons: firstly, figuring out Mulla Sadra's anthropological position in the framework of his thought structure alongside with communicative perception which other major particles of Mulla Sadra-based thought-theology and cosmology-contain and on the other hand stating that as a strengthened and powerful alternative among under discussion anthropologies in today world, regarding to strengthened themes which can be observed in.

Reality of human

Cognition of human reality can be considered as one of the most important basis of intellectuals', mystics' and philosophers' thoughts and opinions in Islamic world. They have truly figured out that they encountered with very complicated creature which would be impossible to perceive its reality considering common scientific and practical efforts. Mulla Sadra supposed human being a creature who was created out of the lowest thing and the most defective materials, that is, potential power and passed sperm – drop, vegetable and animal stages in various origin of existence; it contains animal powers as feeling and phantasy and afterward following inspiring the spirit of God it has been created. In fact, human being in the Transcendent philosophy is a bi – hierarchical degree of single reality who constantly revolutionizes and flows in his own essence and nature, and he will be able to attain abstraction or limbo out of the nature degree, and then attain rational abstraction and ultimately he reaches to super-abstraction, that is, the status of the God who has no limitation, boundaries and substance. Therefore Mulla Sadra points out to a general principle based on mysticism cosmology in which creatures originally are involved in quad-stage of natural, spiritual, intellectual, and divine existence (Shirazi). According to Mulla Sadra original being has been claimed regarding to the principle of gradation in existence in which each superior degree requires the perfection of inferior degree supremely and maximally, and each inferior degree contains the perfections of superior degree weekly and defectively. As much powerful as its existence degree, its order and rank will increase and its unification will reinforce, as a result, it will severely encompass its precedent and therefore its collective existence will be more severe and its light and brightness will be apparent and its existence effects will elevate to the degree in which all deficiencies possible vanishes, it means that he achieves divine existence which is unity and in this position all abundances are converted to unity and all are existed in one being and are known in a knowledge (Mulla Sadra).

Therefore what has been achieved out of the universality of Mulla Sadra's works is that reality

regarded human being as communicative soul. However it is neither what previous philosophers claimed about nor what mystics claimed for its "conversion" (Mulla Sadra). In fact according to Mulla Sadra the soul is form of human being and since form integrates with material and according to "thingness of a thing based on its form" principle, body is lower stage of the soul. Therefore human reality according to him covers the mixture of body and the soul.

Human definition

According to human definition whereas Sadr-ol-Motaallehin define human as rational animal following the previous philosophers, but he believes that communicative soul means the form of human, and form is united with material. Since the objectivity of an object depends upon its form and the form of an object covers all reality of that object and all reality contains that recent part and the recent part requires realities superior to itself, therefore human form is similar to isthmus form which is comprehensive in both worlds, it is the last degree in corporality and the first one in spirituality. Hence it is the "gate way to God" on which based it is possible to step on the holy and mercy world (Mulla Sadra). It can be concluded from the definition that body and facilities of the soul do not include the things more than manifestations, signs and verses of the soul itself.

Regarding to Mulla Sadra, it is worth considering anthropologic discussion dichotomously: the first perspective belongs to natural science and the second perspective contains divine science. Thus the soul is regarded as a soul and belongs to the body and it is the source of various effects. Thence knowledge of the soul can be considered in the domain of natural science which discusses about the state of material and its motions which will be explained later. Another discussion of the soul reality involves its essence which regardless to its annexation to the body, it should be expressed in another science domain than natural science. Therefore knowledge of the soul encompasses a particular position in the Transcendent philosophy (Shirazi); therefore he regarded it as his last journey taken out of the four fold journey.

Mulla Sadra and dependency of the soul and the body relationship

According to Mulla Sadra, the soul or the mind is comprehensive intellectual existence and it is one of the forms of the divine knowledge. Therefore based on him the soul is an independent substance which appears in the form of body and then via Trans-substantial motion is converted to vegetable, animal spirit and ultimately to human communicative soul, respectively. He believed that the soul coming into its beginning is a material form and based on his comment it is "merely non-thing"(Mulla Sadra); it

means that it lacks actualization and unification stages. Therefore it is neither pure body nor pure soul. However it is only perfection of the body and faculty of the soul which experience abstraction at last and is exempted from the body. "Human soul upon arising and seizure is material, its seizure is in material bodies and the intellect of his essence and the essence of its forger is spiritual in him" (Mulla Sadra). Mulla Sadra's supposition about material is such Aristotle-oriented that has reformed it based on the transcendent philosophy. He regards material as something dark which is the lowest degree of divine existence. Although it is benefited of existence but it is trivial. Therefore regarding to the weak benefit and interest that material covers out of existence it experiences a sort of knowledge (Akbarian). Therefore material is not something inanimate, insentient and inactive but it contains awareness and reason.

The Trans-substantial motion leads sadr-ol-Motaallehin to the point that the soul is the product of the Trans-substantial motion of the body and considering it the relationship of the body is to the soul as the tree to the fruit. As the fruit and branch naturally grow and live altogether, to the same extent the soul and the body experience that kind relationship. Therefore the soul is "product of the Trans-substantial motion of the body" (Soorouh). However it does not mean that the soul is caused thing of the body, or it is dependent upon of subsistent to the body, or it is the substance or attribute for the body as other attributes and substances, so that it is the form in proportion to body material. Based on Mulla Sadra's point of view, the fact is that human soul is arising and it seizes the body but in spiritual intellection and survive. Its seizure in the bodies is corporal but its intellection is spiritual out of itself and the essence of its creator. Pure abstract intellects are naturally and actually spiritual and corporal natures essentially and actually are corporal (Shirazi).

Based on what has recently been stated we can conclude that Mulla Sadra founded the principles including: primordiality of existence, Gradation of existence, the Trans-substantial motion, and corporal arising of the soul, which supposes the soul in the beginning of the appearance of the body, and presupposes identity of the body and the soul combination, he does not suppose it annexation/concrete. Therefore the relationship of the soul and the body issue based on Mulla Sadra is in such a way that does not initially involve duality. He interprets that the soul hood of the soul is managed by the body, it is not constrained on the body. It means that the soul cannot be regarded independent having no relationship with the body.

The end results of the body and the soul relationship

Concerning to the initiative perspective that Sadr – al – Motaallehin had about the relationship between the soul and the body, the following philosophical results can be obtained out of it:

1. One's soul is gradually built in his life time; it is not true that every one contains a fixed soul which permanently maintains fixed. However its states and attributes are variable:"how absurd and idle are those who suppose that the soul substantially and essentially is fixed and constant from beginning of its dependence to body to the end of life. While you find out that the soul is nothing at first.....and it achieves its active intellect in its climax" (Mulla Sadra). Therefore everyone's soul is gradually established regarding to his actions and attainments during his lifetime.

2. Second result is denial of the metamorphosis thought. The bird and the cage opinion has grown and appeared the metamorphosis thought. If each soul is taken into account as a bird in a cage, how will it be to take the bird out of the cage and imprison it in another cage? But if you consider the soul as fruit of the body, thence if you decide to engraft each fruit to this body, it is alien and it does not belong to that body and based on the metamorphosis is regarded something impossible.

3. Mulla Sadra's opinion vividly rejected two types of psychologies: firstly it contains the psychology based upon philosophic duality what he cannot link to the body relates to separate abstract existence named the soul that posits in the body. Secondly psychology based on material Unitarianism in which the existence of the soul is denied and all psychic behaviors and phenomena are translated base on physiology and Neurophysiology.

Human recognition based on Mulla Sadra

Invitation to human cognition is taken in to account the most basic instructions of monotheistic religions, especially Islam religion. Koran's abundant emphasis on the recognition of "self" and opposition to carnal desire asserts this fact that without considering the "self" and perception of the inner world, freedom of human being is impossible. Therefore to obtain these achievements Islamic philosophers conducted plenty of efforts and emphasized on the importance of self-knowledge in their manuscripts, whereas Mulla Sadra does not consider any knowledge superior and dominant than the knowledge of human to himself and regarded it primary and precedent for the sciences (Mulla Sadra). In fact Sadr-al-Motaallehin pointed out that human reality which was considered his communicative soul could not be recognizable for some reasons:

1. Unlike other possibilities which contain the substance and special hierarchy of universal existence, there is no creature which possesses special identity and constant hierarchy of universal existence, but it is

constantly moving due to the Trans-substantial motion and identity and unity of the body in the nature and is transferred from a body to another one. Therefore hierarchy of universal existence differs and each moment of moments it the reality of human is converted to a new object and special essence is abstracted out of each hierarchy and stages. Human existence is not limited to the natural world but it involves special worlds and origins previous to this world and afterward and it experiences the form and actualization appropriate to that world in each origin. Thus it is obvious that recognizing the reality of the creature which does not pause in a stage and always evolves and develops is difficult and this hardship paved the way for the advent of various perspectives. (Mulla Sadra)

2. Human reality looks like illumination annexation and existence dependency to the origin of supreme and thence it is not perceivable without the origin and independent (Mulla Sadra). Otherwise it will not be annexation any more. Since regarding to Sadr-al-Motaallehin knowledge is a description (adjective) and it is subordinated by the noun and if the reality of the subject is similar to its dependency, it cannot act independent and needless in his cognition, too. Therefore the human that his existence depends upon his dependency, poverty and need, his recognition will be created through the recognition of his origin.

In fact, based on the gradation in reality of existence Mulla Sadra pointed that human is a creature which is caused out of necessity of being. According to him at one hand human knowledge to his own soul exactly pictures existence of the soul and since caused and effected things is really existence and essence is fabricated by accident, thus each human being has self knowledge. On the other hand, there is no powerful and reinforced knowledge than our knowledge to the self soul (Mulla Sadra). Since our self knowledge is similar to the essence. To put it in a nutshell Mulla Sadra concludes that recognition of human reality is to presential knowledge.

The position of human

It can be inferred from the universality of Sadr-ol-Motaallehin's works that human is the full mirror of the God. Each being in the world, is a manifestation taken out of the manifestations of high God or in other words each being manifests a name of divine names, among which Exalted name of God covers all divine attributes and its manifestation is human. According to it human is the noblest of all creatures and the noblest of all angles. In a miraculous sign taken out of Koran, human has been introduced divine caliph on the earth. Mulla Sadra interprets this miraculous sign as follows: "high God according to his appearance and innermost part names pictured an

innermost reality and formal appearance for him to dominate in kingdom and kingship of God" (Shirazi).

Mulla Sadra believes that caliph is the one who reigns following the one who reigned and is his deputy. In order to reveal optimally what it means by the caliph in the four – fold journey, he questions that how it would be possible for the God to choose a caliph for Himself since he is never absent and is always present? (Mulla Sadra) He also himself responds that there is no need to caliph because of His deficiency and His failure in His action, since high God completes each reality and perfects each being. The one who reigned rudimentary (the world beings) failed to immediately accept His blessing. Comparably in the natural world the soul is medium of the intellect and nature in which intellect making use of the soul conducts his actuality in the nature (Mulla Sadra). Therefore according to this great philosopher, caliphate of human does not mean the absence of the God or delegation of authority to human but human is high God's manifestation and mirror. God has been manifested in him. It means that since God is dominated on everything the effects of His almighty and domination manifests through perceptual and stimulatory powers of perfect human who is His caliph.

Of course it is worth noting that Mulla Sadra has differentiated between domination (caliphate) on the earth and the universe. He pointed out that caliph on the earth covers for mankind – Adam and his offspring, human is Caliph of God and he contains all His names His attributes together, and since the God has created Adam (peace be upon him) from various particles and heterogeneous faculties, he has granted to him the talent of perceiving all perceptive – rational, sensible, imaginative. Thence human is able to find out all general and trivial realities and properties and their names. However caliph in all universes is Muhammad (peace be upon him) (Mulla Sadra) who is the medium of all universes reality and lamp-niche of prophecy which all knowledge and science is acquired from him. In fact Mulla Sadra believes that each individual human is able to unite with the light of Muhammad through Trans-substantial motion and becomes caliph of God on the entire universe.

Human Perfection

Although some believe that the term perfect man has been mentioned in Old Testament books but some other attempts to investigate the roots of this theory in religions including Manichaeism and Zoroastrian and also Iranian and Greek Gnostic which its accuracy and inaccuracy cannot be mentioned in this paper. However what seems certain is that in the Islamic world the interpretation of perfect man has been recorded and written down for the first time in

the late sixth AH Century by Ebn-e-Arabi. He introduces perfect man as the pillar of the creation world. He states that while the house or the tent cannot be put up without pillar, the world cannot survive without perfect man. However Mulla Sadra who possesses the heritage of Ebn-e-Arabi in his discussion about perfect man at first sight classifies the intellectual faculty to theoretical and practical ones, and then following their explanation he enumerates three types of perfection for creatures. Based on him speculative intellect is a faculty which perceives imaginations and confirmation and attestations and after perception and intellection the man is able to recognize right and wrong. Practical intellect is also a faculty which discovers and infers demanded weakness of human. He also can understand and perceive the merits of what is appropriate for practice and obscene and proper to quit (Mulla Sadra). He also includes in theoretical intellect fourfold stage of material intellect or potential intellect, intellectus in habitu, actual intellect and acquired intellect.

Material intellect is a stage in which human has the talent to accept all the rational forms and this stage is naturally common in all individual human. In "intellectus in habitu" rudimentary rationality in which all individual human are in common in their perceptions and understanding (priorities, experiences, successive) like "universality is greater than particle" are created in intellect. In "actual intellect" human soul can easily observe all his acquired rationality in his essence. Acquired intellect refers to the kind in which the soul makes use of his superior (agent intellect or active intellect) for the rational. He also mentions under the four – fold journey that the end purpose of creating all sensible creatures are human creation and the ultimate and final goal from human creation is to achieve the position of acquired intellect and observe the rational and also link to heavenly court. (Mulla Sadra)

Mulla sadra believes that universe (return of beings toward God) arc of ascent will be realized when human is able to attain intellect position and its establishment. On the other word, the end of the nature, human creation and the end of human is also considered knowledge but based on him it is not attainable in the case that human avoids material affairs, vegetable and animal faculties, that is, wrath and lust till his abstract intellect can observe rationality unveiled.

Mulla Sadra has also taken into account the stages of external refinement, purification of hearts and souls, manifestation of communicative soul to divine forms, and the soul's death out of its essence which ultimately covers mystic path toward high God for practical intellect (Mulla Sadra).

According to Mulla Sadra when human's practical intellect attains perfection, human stays far away than sensible affairs which are the veil of observing world of intellect and practice leads to knowledge here. Based on this differences between human perfection depends upon the rate of theoretical and practical growth in them. Some probably perfect their theoretical intellect and their practical ones experience low degree and vice versa. Therefore it can be concluded that perfect human should have been achieved to perfection in three characteristics: theoretical intellect, practical intellect and representative faculty. Based on his opinion if human removes animal treats, his representation will put on divine sensation. As a result, the perfection of theoretical and practical intellects leads to prophesy (Mulla Sadra). Thus Mulla Sadra supposes that perfect man is the one who is capable of attaining perfections both theoretical and practical intellect. Otherwise human will fail in his own human perfection. Following what has been stated, it can be concluded that human based on Mulla Sadra involves stages and degrees of perfection including:

A). perfection based on primordality of being: means that each being contains stages of perfection because of its existence.

B). perfection based on existence of the soul: this stage of perfection, starts out of vegetable soul and leads to animal and communicative soul. Accordingly, all creatures having soul experience perfection.

C). perfection based upon divine soul: it is an Acquired affair and human beings can promote as much intellectual growth, divine knowledge and trustworthy right work as they attain. He thinks when human attain this perfection and achieves the ultimate human horizon, the light of divine supreme horizon radiates on him. So he becomes either divine philosopher who receives divine inspirations or divine prophet who receives divine revelations and becomes the intermediate between kingdom of heaven and people of mortal world.

Conclusion

1. Based on Mulla Sadra in the beginning of creation, human is in the stage of potential intellect in which he has the ability to find the realities and promote to the position of divine caliph in kingdom and kingship of God. Thence via the Trans – substantial motion he can activate all his abilities and capabilities, that is, he can attain intellectus in habitu then actual intellect and ultimately acquired intellect. In the stage of acquired intellect, all human abilities and talents activates, that is, it becomes complete manifestation of high God.

2. In the transcendent philosophy, a reason has been brought in to action about unrecognizable

identity of human including that human has no special essence which is defined. The other one is that human existence is exactly similar to his dependency to source of creation and what looks like dependency and poverty, is not recognizable. Hence human reality displays communicative soul and since communicative soul is exactly existence and recognition, its cognition is impossible through mental forms and concepts. However, it is possible to recognize human by his attributes, states and actions as God who can be recognized by His miraculous signs, verses and manifestations.

3. Mulla Sadra like Ibne Arabi supposes human "complete being" and "Divine edition" and "divine caliph". Perfect man contains all higher worlds and divine books and holy new and old testaments. Since he is the edition and hand – writing of great universe. It means that regarding to his soul and intellect he is the book of intellect, based on his heart and communicative soul he is safely preserved Tablet, and according to animal soul, that is representative faculty, he is the book of prove and annihilation.

4. The principle of human essence conversion, existence evolution and refute of specific unity in anthropologic domain is one of the major principles of the transcendent philosophy, so that all anthropologic issues should be regarded according to this principle in the transcendent philosophy. Based on him, human reality contains bidirectional domain and arena, on one side, there is a corporal material, and on the other side, there is separate intelligence.

5. Based on Mulla Sadra human existence proceeds its essence. He continually interacts with a kind of active proportion with universe. This inner and natural (inherent) relationship which is revealed with development and refinement of the soul and unity and promotion of the realm of being, and it extremely illuminates in prophets and messengers, is based on interest and intention that flow in all stages of existence, and differently manifests in each stage. Therefore he emphasizes that each human potentially the great world, but prophets and saints are qualified for this title actually based on their capacity and Muhammad (peace be upon him) as the first emanation which its priority is primary, and in possible stage, it is actually qualified entire hierarchy of degrees and ranks. It enjoys the highest capacity of possible being; he deserves being perfect human in addition to complete human.

Corresponding outhor: Piri Building, 10. NO, 3 Yser Alley. Yaser St. Ahar city, East Azarbaijan, Iran.
A_piri2000@yahoo.com

2/20/2013

References

1. Aristotle. About the soul, translated by Ali Morad Davoodi, Tehran, Hekmat, 1977. P.27.
2. Avne Sina. Alnejat, gathered based on the attempts of Mustafa Afandi Almkavi, Cairo. P.258.
3. Ekhavan al Safa. Akhavan-al-Safa and Khalan-O-Vafa's epistle, Ghom, Maktab-al-Alam-al-eslami, 1973. Vol 3, p.78.
4. Shirazi, Sadr-al-din Muhammad, alhekmatal-motaaliieh-fi-alasfar-ol-Arbaeh (the transcendent philosophy in four-fold Journeys) vol:2, attached is what Sabzevari added, correction, research and introduction of Maghsood Muhammadi, conducted by seid Muhammad Khamanei, Tehran, bonyad hekmat eslami sadra, 2001, p.380.
5. Mulla Sadra. The four – fold Journey, Vol:6 collected by Muhammad Khajavi, Tehran, Muvali, 1989, p.258.
6. Ibid, Vol 5, p.253.
7. Mulla Sadra. The four – fold Journey, Vol:3 collected by Muhammad Khajavi, Tehran, Muvali, 1989, p.67.
8. Shirazi, Sadr-ol-din Muhammad, Al hekmatol motaaliieh-fi-alasfar-ol-Arbaeh (the transcendent philosophy in four-fold Journeys) vol:8, attached is what Sabzevari added, correction, research and introduction of Ali Akbar Rashad, conducted by seid Muhammad Khamanei, Tehran, bonyad hekmat eslami sadra, 2001, p.10.
9. Mulla Sadra, Vol 8, 383.
10. Ibid, 402.
11. Akbarian, Reza. Human position in the transcendent philosophy of Mulla Sadra, Tehran, Scince, 2009.
12. Soorush Abdolkarim, the world unrest institute, Tehran, Serat cultural institute, 2005, p.74.
13. Shirazi, Al helmatol motaaliieh fi alasfar ol arbaeh. Vol 6.
14. Mulla Sadra, Vol 8, p.14.
15. Ibid, V: 3, p. 469.
16. Ibid, V: 8, 343.
17. Ibid, V: 3, p.435.
18. Ibid, p.40.
19. Shirazi, Vol 2, p. 302.
20. Mulla Sadra. The four – fold Journey, Vol:1 collected by Muhammad Khajavi, Tehran, Muvali, 1989, p.258.
21. Ibid, p.301.
22. Ibid, p.302.
23. Mulla Sadra. Mafateh ol Ghayb, conducted by Muhammad Khajavi, Tehran, The institute of cultural studies and researches, 1973, p. 515.
24. Mulla Sadra, The four – fold Journey, 1981, p.207.
25. . Mulla Sadra. Mafateh ol Ghayb, p. 324.
26. The four – fold Journey, p. 341.