



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God, Most
Gracious, Most Merciful*





*Whoever acts righteously, whether male or female,
and is a believer, We will certainly enable him lead a
PURE LIFE and surely We will bestow on such
their reward according to the best of their deeds .
(an-Nahl: 97)*



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A Word from Director-in-Charge

International Multidisciplinary Journal of PURE LIFE

is an scientific Journal of which will be a window to man's eternal life.

On the other hand, Al-Mustafa International University, considers its mission to introduce the divine teachings to ground dwelled man, so that he could be able to establish a fresh living by using the knowledge bestowed upon him by Almighty God in such a manner that it brings him worldly peace and eternal prosperity.

Accordingly, **International Multidisciplinary Journal of PURE LIFE** is an opportunity for the students and graduates of university and other researchers to spread out their scientific and cognitive knowledge on the vast arena of cyberspace and also, by using scholarly dialect, reflect religious knowledge of monotheistic religions and sects into various aspects of human life.

We hope through efforts of knowledge seekers, this window may become more magnificent outstanding.

A Word from Editor-in-Chief

Research is the vital stream of life in the realm of insight and science. Its dynamism leads to generation and expansion of knowledge borders and neglecting this area, makes knowledge sleeping and lifeless, and the first consequence of this sleeping is ignorance. In these very days, we are witnessing the modern ignorance, which roots in absence of sound and lucid research in different areas.

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International Multidisciplinary Journal of PURE LIFE with the aim of creating a situation for presenting articles by scholars and researchers around the world, is trying to improve the level of scientific researches in humanities and religions for expanding the relationships among researchers in humanities and Abrahamic religions.

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PAPER DERIVED FROM THESIS

Mystical Analysis of the Manifestation Verse and its Relationship with the Spiritual Journey

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ABSTRACT

SUBJECT AND OBJECTIVES: Manifestation is a Quranic word, and for this reason it had been of interest and importance to the Mystics. Manifestation is one of the most important mystical foundations which explains how multiplicity is realized in mysticism. There are many examples of manifestation in the holy Quran, such as: When the Lord manifested His Glory to the mountain, He turned it into dust and Moses fell down upon his face senseless. This study aims to investigate Manifestation verse mystically and explore the connection between the Divine Manifestation and the wayfaring voyage.

METHOD AND FINDING: The analytical-descriptive method of this research with a mystical interpretation of this Quranic verse about the Lord Manifestation to Moses, describes the truth of manifestation, its dimensions and types which are existential and intuitive (behavioral) manifestation. In this research we are going to see many important points such as the inclusion of the verse of manifestation of several types of manifestation from which the behavioral manifestation which is realized through the Moses' spiritual journey which ended up at the point between the conversing station and being a vassal (marboub). Moving from khalwa to jalwa abbreviates the Moses spiritual journey towards the Exalted in regards with the Divine Manifestation.

CONCLUSION: Since mysticism deals with manifestation in terms of its relationship with the worlds of existence and epistemological aspects of human being, so by mystical analysis of the manifestation verse in the Holy Quran, a correct understanding of manifestation and its connection with man's spiritual journey, can be reached.

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Introduction

Manifestation (Tajalli) in lexical meaning indicates to the disclosure and appearance of a thing. (*Ibn Faris, 1984, Vol. 1: 468*)

Manifestation technically is the illumination of the Grace's lights of the Supreme over the hearts of His followers. (*Abou Nasr Siraj Tusi, 2000: 363*)

Manifestation in Islamic mysticism is of two kinds: Existential and behavioral. Existential manifestation is the permanent manifestation of the Supreme Being, and on the basis of the external name, the universe and its various levels, according to their capacity and predisposition, appear. As for the intuitive (behavioral) manifestation, it means the revelation of the Essence, and His attributes and actions over the wayfarer's inner-self. This kind of manifestation is related to the nature of the traveler's knowledge, and capacity which refers to the relationship between

the Divine Manifestation and the spiritual journey of the wayfarer. In other words, the more the traveller is spiritually pure the more the Divine manifests to him.

The manifestation term goes back to the Holy Quran and some hadiths. This word with its different derivations has been mentioned in the five Quranic verses: Verse 143 of Surah "A'raf", verse 187 of Surah "A'raf", verse 3 of Surah "Hashr", verse 3 of Surah "Shams", verse 2 of Surah "Lil". The most known one of these five verses is the verse 143 of Surah "A'raf":

*"When the Lord manifested His Glory to the mountain, He turned it into dust and Moses fell down upon his face senseless".
(Quran, 7: 143)*

Manifestation has been studied in philosophy, whether in the intellectual peripatetic philosophy

of Ibn Sina and Farabi, or in the Philosophy of Illumination, and transcendent wisdom, which both have an intuitive taste. In Mysticism, Tajalli has a special importance which has two aspects: One is ontological and the other is epistemological.

Regarding the ontological aspect, it is clear that the most important mystical theories is the unity of existence. In this theory, the only true existence is the Almighty's one and whatever has been called other than Him, is said to be nothing more than the theophanic forms. By this way, the matter of connecting the unity with multiplicity is mystically solved. Therefore, every creature represents the beauty and perfection of God, the Exalt. Ibn Arabi regards that God has divided the world into three levels: The apparent world, the hidden world, and the world of imagination in which the intellectual

realities descend and appear into imaginal forms. (*Ibn Arabi, 1997, Vol. 1: 395*)

Concerning the epistemological aspect, according to the spiritual wayfaring and self-mortification which are resulted from guidance and after going through stations, the wayfarer can increase his knowledge of God until he becomes himself the manifestation of truth.

This research will analyze the Manifestation verse according to the Islamic mysticism and find the relationship between the Divine Manifestation and the wayfaring voyage. Also, this study aims to investigate the relationship between the world of unity and the world of plurality based on Quranic reading and tries to reject the rival theory and the hypothesis of "establishing a relationship between unity".

The importance of this research is that it interprets and analyzes

the Lord Manifestation verse in the Holy Quran based on the principles of mysticism; and explores the relationship between manifestation and spiritual voyage.

Theoretical Foundations and Research Background

The study that we have in our hands is considered a quranic-mystical research. Accordingly, we are going to take the quranic manifestation verse and analyze it accurately in regards with the Islamic mysticism principles which means interpreting the mentioned verse depending on mysticism that deals with the knowledge of God Almighty, in terms of His Names, Attributes, Manifestations, the knowledge of the realities of the world and how they return to the One Reality, who is the Essence of Divine Unity: Theoretical mysticism, and the knowledge to strive and progress in the Path that leads to the Lord, by helping the soul to

get connected to the Origin: Practical mysticism. (*Qaisari, 2002: 7*)

The theory of manifestation has been proposed in the second century AH by mystics such as Hassan Basri, Bayazid Bastami, Junaid Baghdadi, Hallaj, Attar, and Rumi until the time of Ibn Arabi and after him like Sadr al-Din Qanooni, Qaisari, and Abd al-Razzaq Kashani. Numerous works have been written about manifestation and issues related to it, but so far there isn't any independent research has dealt with the subject of mystical analysis of the manifestation's verse in the Holy Quran and manifestation's relationship with the wayfaring.

As for the Manifestation Verse in the Holy Quran, Moses' journey did not finish with his escape from Pharaoh. He had to secure his people stay on the right path by teaching them about their Lord. Allah commanded

Moses to come up the mountain for the appointment (Miq't). Upon reaching the meeting place, Moses asked if can see his Lord. The Almighty told him that he will never see Him. Moses faints when Allah attempted to reveal Himself. Moses awakened and asked for forgiveness.

It must be mentioned that Moses remained at the mountain for 40 days and received tablets, which contain laws and rulings for the Children of Israel to follow. Allah says:

“When Moses came to our appointment and was spoken to by his Lord he said: ‘My Lord, enable me to see You.’ He said: ‘You shall not see Me, but look at the mountain; if it remains steady, you shall see Me.’ When his Lord manifested Himself to the mountain, He turned it into dust, and Moses fell down in a swoon.

when he recovered, he said: ‘Exaltations to You! I repent to You. I am the first of believers’.
(Quran, 7: 143)

Intuitive Manifestation is the complete knowledge which happens by unveiling the coverings from upon the eyes and insight, so that they comprehend things as they are in their realities.
(Ibn Arabi, Fusus, 2001: 197)

Existential Manifestation is the permanent manifestation in the world which differs due to the different levels of the world within themselves, so it manifests according to their predispositions.
(Ibid, 1997, Vol. 2: 556)

Mystical Analysis is a kind of investigation which is not satisfied with the outward appearance of the religious truth, but rather dives into its interior to know its secrets. *(Saliba, 1994, Vol. 2: 72)*

Journey (Sayr) literally comes from walk (Sara) indicates to moving and flowing. (*Ibn Faris, 1984, Vol. 3: 120*) Spiritual Journey (Sayr) in mysticism is the journey of conscience and hearts. (*Jilani, 2005: 319*) Wayfaring (Suluk) in lexical meaning is derived from (Salaka) and (Maslak) is the road. (*Ibn Manzur, 1994, Vol. 10: 442*)

Sayr and Suluk technically needs a traveler to be done and the traveler is the one who walks on the spiritual path towards the God Almighty. The voyager is in the middle between the seeker (Spiritual Pupil) and the consummate sufi, as long as he is on the road. Walking is divided into three categories: journey for God, journey with God, and journey in God. As for the (Sayr) that is for Allah (Lillah), it is the one that ends to Him. As for the (Sayr) that is with God (fi Allah), it is endless. As for the

“sayr” that is in God, it is a complement to the state (for God) when Allah Almighty becomes (The voyager’s hearing, sight, tongue, hand and foot) when the servant does not do anything except through Him (by God). Sayr and Suluk are, in fact, one thing, and the difference between them is only in consideration. The point is that journey (Sayr) is specific to the inward (Batin), and Wayfaring (Suluk) is specific to the outward (Zahir). (*Amuli, 1988: 267*)

The wayfaring is technically means the refinement of morals, actions and knowledge by working on the worshiper’s inner and outer. The worshiper in all of that is occupied with himself by refining his inward to prepare himself for reaching at God, The Exalt. This arrival will be achieved when the manifestation of the Truth is revealed to him and he becomes absorbed in it. Then, when he

looks at his knowledge, knows nothing but Allah, and when he sees his force of spiritual decision, sees nothing but Allah. (*Qunawi, 2002 , Vol. 2: 425*)

Mystical Analysing of the Lord Manifestation to the Prophet Moses

In this verse, we can not only see the meeting of the Prophet Moses with the God Almighty, but also his speech with Him and his desire to see the Divine Beauty were mentioned too which seems to be the centerpiece of this verse. Moses desire, the vision type, the manifestation of God Almighty and its type, the ability to vision it or not, and its effect on the Prophet Moses as a voyager, all these points are considered in the following paragraphs: Appointment With The Lord (Miqat) means the time or place of something like the time of ihram. (*Nasafi, 1996, Vol. 3: 267*)

In this verse, Miqat refers to the journey of Prophet Moses towards the Almighty Lord. Allah promised his servant to speak with him. Moses longed for the Lord Promise and traveled to him. God told Moses to stay with Him for thirty nights (in the mountains) but added ten nights more so his appointment with his Lord came to an end after forty nights. So Prophet Moses was alone with God Almighty, and completely isolated from men and attached to God and for this reason, his prayers were realized and dua was accepted. It can be said that this solitude and these worshipping acts are the introduction which resulted in the Divine unveiling.

The Messenger of God said:

“whoever purifies himself for forty days for the sake of God Almighty, the springs of wisdom flow from his heart to his tongue”.
(*Majlisi, 1983, Vol. 53: 326*)

As a result, the Prophet Moses' actions, including not eating and drinking and being completely engaged in worshipping the Almighty, were all a prelude to be ready and prepared to the divine conversation and accepting His manifestations and that is what we call Intuitive manifestation that is realized on the basis of capacity with which the behavioral manifestation differs from permanent existential one. It should be noted that the appointment and its number have been mentioned in the night and not in the day, the Almighty says:

“We told Moses to stay with Us for thirty nights (in the mountains) but added ten nights more so his appointment with his Lord came to an end after forty nights”.
(*Quran, 7: 142*)

According to Ibn Arabi, Layla (Night) indicates the veiling of

the Truth from Absar (Eyes), and Arbaeen (Forty) refers to the forty waystations of the wayfarers, through which Prophet Moses went and reaching God for him was realized at dawn.
(*Ibn Arabi, 1988, Vol. 1: 86*)

Conversation with God

Because of his spiritual retreat and staying alone with God, the Almighty Lord talked to him which is the theophany of the Attributes; Of course, the Divine Speech is different from any speech. As the Creator is not like others, His Speech is different too. The Lord speaks to his messengers through revelation and this is as much as their endurance.

One of the characteristics of the God's Speech, which is specific to Himself, is that it has no direction, and occupies the existence of the listener from all sides. So, Moses was perfectly hearing and understanding for

the Divine Words, and this is not possible for any speech other than God's Speech. It must be mentioned here that although the appointment was for all, Moses and his people, but hearing the words of God and receiving the message belongs only to Prophet Moses that is related to his spiritual journey and capability which differs from and higher than his people. Therefore, in the verse of the manifestation the Lord says, "his Lord spoke to Moses" (*Quran, 7: 143*) and not that his Lord spoke to them. (*Kashani, 2001: 280*)

Reason for Requesting the Vision

There are reasons behind why Moses wanted to see the Almighty:

1. The Prophet Moses's Longing to See the Almighty

After reaching this station of being the conversor of God, Moses' desire to vision Allah became too much, so he asked

the Almighty to see him. (*Ibn Arabi, 2001, Vol. 1: 240*)

When God Almighty spoke to Moses without hijab or through angel, Moses felt longing and had the desire to see God, otherwise he did not dare to ask for the vision of God. In other words, after being completely a hearing and understanding for the Divine Speech, he longed to see the Speaker Himself.

2. The Difference between the Speech and Vision Stations

Since prayers and speaking to God are only words without vision and veil (Hijab) is associated with it, Allah says:

"To no mortal does God speak but through revelation, from behind a curtain, or by sending a Messenger who reveals, by His permission whatever He pleases. He is the Most

*High and the All-wise.
(Quran, 26: 51)*

Moses wanted to see God without hijab that is because the station of vision is different from and higher than other stations. In other words, any information can be taken by vision is different from that one which is taken without it. As a result, asking for the Almighty vision is intellectually necessary.

Ibn Arabi regards that the Moses desire has not any connection with the imaginal world which has non-physical (Imagined), limited and restricted bodies; but Moses request was a vision without any restriction or mark. Vision is knowing what it has been seen, and the Almighty can not be seen to be said that one who saw Him knew that he had seen him. *(Ibn Arabi, 1997, Vol. 1: 495)*

Type of Vision and its Purpose

1. Ontologically and Epistemologically

In general, there are different types of visions, including visual, imaginal, dream- vision and etc. Since the means of perception in the material world are the five senses, and in the imaginal world are the inner ones, and the perceived thing in both worlds is limited.

So, Moses desire was not a visual, imaginal, or dream vision. That is because when the known descends from the world of intelligence to the imaginal and apparent worlds, it will be perceived by the inner and outer senses of man who know the objects of perception in these two worlds with restrictions and It is not possible to vision the Almighty and His attributes along with restriction and matter, and Moses has reached the station of manifestation of the divine attributes (Taklim), and since

the Almighty and His attributes are pure from limitation and restriction, then the desire of Moses is higher than the (Conversing with God) station. Thus, what Moses wanted is a vision that can not be imagined higher than it, which is without any restriction and related to spiritual realities. (*Ghorab, 1996: 62*)

2. Semantically

Considering the accuracy of Quranic words, it can be proved that observation (Mushahadeh) is not the same as vision (Ruyat):

Moses did not say: (make me observe or see you), because the Almighty was not absent from his sight and Allah is witnessed from all his saints, and not absent from them, let alone his prophets who are superior to the saints. (Ibn Arabi, 1997, Vol. 1: 495)

Therefore, If the vision was a visual, the manifestation of the Almighty would appear in the mountain, not for the mountain and Moses could see that manifestation with his own eyes and it was not necessary for the manifestation to appear for the mountain. (*Sadeqi Tehrani, 1986, Vol. 11: 283*)

Accordingly, Moses desire is a complete unveiling or the reality of certainty with which there is no doubt left which is all related to the prophet Muhammad. (*Amuli, 2001, Vol. 5: 196*)

This kind of vision is a knowledge of divinity that happens by the Divine providence. Vision is not only in this verse means knowledge, but in several other verses the same meaning is included. For example:

“She was determined to have him, but that he saw the evidence of his Lord”.
(*Quran, 12: 24*)

Also:

“His (Muhammad’s) heart did not lie to him about what his eyes had seen”.
(*Quran, 53: 24*)

This is the vision of the heart with the light of complete knowledge, which encompasses the heart and the existence of the voyager.

Manifestation and Possibility of Vision

In the verse of manifestation, Allah says: ”you can never see me” which means that the desire to vision God is rejected by God Almighty. There are reasons for this rejection, some of which depend on the station of the susceptible, which are as follows:

1. Stability in Vision

Vision happens only to those who are stable when it occurs. Despite the fact that the Almighty Manifestation was for the mountain, it was not possible for the Prophet Moses to be stable during the

Manifestation. Of course, the mountain was not dearer to God Almighty than Moses, to manifest for it. The point here is that:

“The creation of the heavens and the earth is certainly greater than the creation of mankind; but most people do not know”. (*Quran, 40: 57*)

Accordingly, Ibn Arabi believes that the mountain is related to the earth and Moses is such a human being, and the creation of the mountain is greater than the creation of Moses in terms of image and meaning. That is, the Almighty has manifested for the mountain, because the mountain is mountainous in terms of form and meaning for its stability and being a peg to anchor the earth. What does man have from the mountain? Of course, it does not have the mountain form but its meaning.

For example, when man is steadfast in the face of adversity and afflictions, man gets the mountain meaning of stability and described as a mountain. Since the mountain that has the form and meaning was not be able to stay stable before the Manifestation, surely Prophet Moses, who has only the meaning of the mountain, will not remain stable against the Almighty Manifestation. (*Ibn Arabi, 1997, Vol. 1: 495*)

2. Manifestation and the Receptive Capacity

Here the question arises whether Moses had the capacity to vision God or not? The Almighty said: “You will never see me and this refers to the prohibition of vision”. It is true that the Almighty said: “You will never see me”, (*Quran, 7: 143*) and “Lan” is used for showing prohibition in the future, that is, seeing in the future will not be achieved in anyway,

but the prohibition of vision at the present has not been said, and for this reason, Prophet Moses was capable to vision at the moment of the manifestation.

Ibn Arabi believes that vision was achieved for the Prophet Moses and there was no prevention. Moses had the capability to vision the Divine Manifestation; but did not have the capability to survive after the Manifestation because of his absorption (fanaa’) after manifestation. Therefore, there is nothing left for him after manifestation other than what he saw, including survival, pleasure, conversation, and receptivity which are all related to the formal manifestation (Tajali Souri). (*Ibn Arabi, 1997, Vol. 4: 191*)

There are other reasons for Moses to be unable to vision the Almighty:

- The impossibility of duality and the survival of haecceity at the station of vision, which is revealed

when Moses fell down senseless through perdition (Annihilation). The spiritual mountain of Moses did not stand still after the Divine Manifestation and when he came to his senses, said to the Almighty: You are beyond vision and pure from being seen. (*Ibn Arabi, 2001, Vol. 1: 240*)

- Impossibility of visual vision.
- The impossibility of encompassing any knowledge of any viewer the knowledge of the Almighty, in the sense that vision is getting the knowledge of the Lord and Moses does not have such a rank.
- It is possible that Moses was forbidden from seeing, because he wanted to see without the divine permission, that is, he first asked

the Almighty to vision Him and that is considered against the proper conduct. (*Ibid, 1997, Vol. 1: 16*)

- The purpose of the prophet Moses was the highest possible knowledge in regards with God and that kind of knowledge is only related to the first mystics and servants, the Prophet Muhammad and prophet Moses did not have this station. Of course, there is a relationship between the possibility of seeing the Almighty and the stability of the mountain. The mountain in this manifestation is the example of prophet Moses, just as the mountain could not endure the Divine Manifestation, so prophet Moses had the same condition and could not tolerate the

Divine Manifestation too, because it has not reached the Muhammadan stage. So, since he did not have that station, he could not stand still in the face of Manifestation, and even if he dies, he would not be able to vision the Lord in the intermediary world that is because of the imaginal Divine Manifestation there, which is also specific to the Prophet Muhammad when he Reached the (Lotus of the Limit). In the ascension of that prophet, and with having the highest rank of knowledge, he removed all the darkness and light veils (that there were between him and the Almighty), including the veil of himself, and there was

nothing left but the veil of the Essence of the Almighty which can not be lifted for anyone. (*Sadeqi Tehrani, 1986, Vol. 11: 283*)

3. The Wrath of Manifestation

Manifestation is related to the Divine Lordship or the Guardian Lord which has wrath that resulting in humility to the Manifester and nothing can stand still against Him. The mountain is one of the contingents which had been leveled to the ground (Humility Situation) by the Divine Manifestation who did not annihilate the mountain, but removed its situation and nature. The mountain was such a veil, and when it was destroyed, the Manifestation remained without hijab, which Moses saw and could not bear that, and as soon as the mountain collapsed, Moses fell down fainted.

(Ibn Arabi, 1997, Vol. 1: 540)

As a result, turning mountain into dust and absorption of Moses are both considered as an introduction to the Divine Vision.

An important point must be made here that since the station of Conversing with God and the manifestation of attributes are both detached from material entanglement, and because that the story of the Divine Manifestation is full of forms (Including the Mountain, Moses, and his Perdition “Sa'q”) and there is not any form in the invisible world; but rational concepts, So it can be said that the Manifestation took place in the discontinuous world of imagination and did not take place in the apparent world. Of course, philosophers and mystics have not explicitly stated about that. However, some use the word imaginalization and forms to refer to the world of imagination and the spiritual realities descending

through the worlds, including Allameh Tabatabai, who returned the cause of the Prophet Moses’ Sa’q to appearing the reality of Moses's desire (Vision the Almighty). *(Tabatabai, 1973, Vol. 8: 243)*

Allameh Hosseini Tehrani also refers to this issue that Moses's desire was to vision the Essence of Divine Unity in the invisible world, and the mountain that appeared to Moses to which the Lord was manifested, was the existence of Moses which appeared in the form of that mountain and for this reason turning the mountain into pieces had caused Moses’s perdition. However, it is possible to observe that Moses was able to vision the Essence descending to the levels of the Names and Attributes, “when he was called from a tree of the blessed spot of the bank of the right side of the valley when he approached it, Moses, I am God, the Lord of the Universe”. *(Quran, 28: 30)*

As a result, it became clear that God can not be seen in regards with His Essence and can be seen in regard to the Names and Attributes. Therefore it is not possible for Prophet Moses and others to vision the Essence and the rule of (you will never see me) is universal. (*Hosseini Tehrani, 2005, Vol. 1: 16*)

The Difference of the Manifestation Capability

In the verse of manifestation, there are two who had been receipt the manifestation, the mountain and Moses, and not only the capability of Moses during and after the manifestation was different but also the both capabilities of the mountain and Moses were different too. When comparing the capability of the mountain and Moses, both could not stand before the Divine Manifestation; but it is interesting that after the Manifestation, Moses came to his senses, while

the mountain did not return to its originality.

This is due to the difference in capability between the two, that the mountain does not have a soul that can maintain its form, so the name of the mountain was removed from the mountain, while the name of Moses which is (human being) was not taken from him. Therefore, Moses woke up and the mountain did not return to its previous state, because there are other mountains, but this particular body has no regulator (Moudabber) other than this soul.

As for comparing Moses himself before and after the manifestation, it seems to be that during his Conversation with God, the Lord became Moses hearing, so Moses stood firm during that, while when the manifestation took place, Allah was not Moses sight, so he became fainted and could not stand still before it. (*Ibn Arabi, 2001, Vol. 4: 65*)

Grades of Moses' Spiritual Journey from Isolation to Manifestation

After his talk with the Almighty without any veil and being the converser of God, Moses receipt the divine manifestation which made him senseless during perdition (Sa'q), after that, he came to his senses with divine qualities, which is called (Jalwa).

Jalwat in regards with the wayfarer is having divine qualities after isolation (khalwa), which is a secret conversation with the Almighty, where there is no angel or anyone, and there the (Sa'q) happens. (*Ibn Arabi, 2001, Vol. 2: 130*)

Conclusion

1. The manifestation of the Almighty in the Manifestation verse can be interpreted with the clear appearance (Zuhoor) the Supreme being manifests in everything, including the forms of dreams which are discussed under the formal manifestation in mysticism and imagination (Tamthoul) in philosophy.
2. The Manifestation of the Almighty is permanent and constantly present; but it is not possible for everyone to see it. That is, not everyone is able to see the Divine Manifestation because it depends on the capability and rank of the spiritual voyager. This issue becomes clear in the (Sa'q) of the Prophet Moses against the manifestation of the Almighty.

3. Manifestation is one of the divine knowledge gates by which the wayfarer finds the beneficial knowledge in different worlds.
4. The verse of manifestation includes several types of manifestation from which the behavioral manifestation that is realized through the Moses' spiritual journey which ended up at the point between the conversing station and being a vassal (Marboub). The manifestation types in a relationship with Moses' spiritual journey, as follows:
 - The Manifestation of the Divine Essence that the Prophet Moses could not bear it for a moment, on account of the Moses' insufficient capability to reach this station and the impossibility of duality and the survival of haecceity at the station of vision.
 - The Existential manifestation that happens in the discontinuous world of imagination to show the Moses' rank in his spiritual journey and the possibility for him to vision the Essence descending to the level of the Names and Attributes, when he was called from a tree of the blessed spot of the bank of the right side of the valley when he approached it.
 - Manifestation of Attributes such as

the Divine Lordship and Conversing. The Divine Lordship appeared through the overwhelming power and the helplessness of the Prophet Moses against it, and the Divine Conversing was viewed during the appointment, when the Lord spoke to Moses who asked the Lord to show Himself, so that he could look at Him. The Lord replied, "You can never see Me".

- The behavioral manifestation when the Prophet Moses was alone with the Lord and completely cut off from other than Him. This

privacy and the special acts of worship of Moses were the prelude to the divine forty appointment which resulted in Moses' reaching at the conversor station.

5. What Moses wanted is something not compatible with his rank. He did not ask a vision obtained by a material or visual instrument. Rather, vision is a spiritual perception that cannot be achieved with instruments. Moses desire was a complete unveiling or the reality of certainty with which there is no doubt left and It is all related to the prophet Muhammad. This kind of vision is a knowledge of divinity that happens by the Divine providence. Vision

is not only in this verse means knowledge, but in several other verses the same meaning is included. This is the vision of the heart with the light of complete knowledge, which encompasses the heart and the existence of the voyager.

6. Conversing with God is a kind of theophany of the Attributes. The Divine Speech is different from any speech. As the Creator is not like others, His Speech is different too. The Lord speaks to his messengers through revelation and this is as much as their endurance. One of the characteristics of the God's speech, which is specific to Himself, is that it has no direction, and occupies the existence of the listener from all

sides. So Moses was fully hearing and understanding for the divine words, and this is not possible for any speech other than God.

7. Existential manifestation took place in the world of discontinuous world of imagination and the spiritual realities (Ma'ani) appeared in an imaginal form. This is like: the ascending of Gabriel, who is one of the closest angels to God, from the Angelic World to the discontinuous world of imagination, and also like the helplessness of Moses against the Manifestation, which is one of the spiritual realities that has also been descended to the discontinuous world of imagination and appeared in the form of

turning mountain into dust and Sa'q Moses which indicates Moses' rank through his spiritual journey.

8. Grades of Moses' spiritual journey from isolation to manifestation represents the climbing of the traveller through his journey towards the Almighty. After his talking with the Almighty without any veil and being the conversor of God, Moses receipt the divine manifestation which made him senseless during perdition (Sa'q), after that, he came to his senses with divine qualities, which is called (Jalwah). Jalwa, in regards with the wayfarer, is having the divine qualities after isolation (Khalwah), which is a secret conversation with the Almighty, where there

is no angel or anyone, and there the (Sa'q) happens.

9. Since man becomes familiar with forms, and the world of discontiguous world of imagination deals with forms, this familiarity is revealed clearly with what happened with Moses. The Lord Almighty manifested Himself in the form of fire and spoke to Moses because fire was the Moses purpose and with the manifestation of the Almighty in the form of fire, Moses felt familiarity with the fire and did not fear it.

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A Critical Approach to Human Spiritual Perfection from Deepak Chopra's Perspective Based on Mulla Sadra's Opinions

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ABSTRACT

SUBJECT AND OBJECTIVES: New spiritualities (New Age) have a special and new view on the human and its place in the universe, leading to certain anthropology bases. Among these bases is perfectionism (spiritual and biological). Both Chopra and Mulla Sadra have discussed various issues on spiritual perfectionism. According to Mulla Sadra's views, this research seeks to answer the question: What are the objections to Deepak Chopra's spiritual perfectionism?

METHOD AND FINDING: The method is theoretical and it is library research. The study finding is presented under the titles the nature of spiritual perfection, end of spiritual perfection, ways, and obstacles of spiritual perfection. All these titles are explained according to Chopra, and Mulla Sadra separately, and in a comparative way finally.

CONCLUSION: The result of the study and analysis of Chopra and Mulla Sadra's views, based on their works, is that although there are similarities between their views, Sadra's perfectionism is in the direction of attainment of Almighty God. All the ways and obstacles of perfection discussed by him will help the wayfarer in his wayfaring. In contrast, Chopra's perfection is not completely divine and is more biological and looks mainly for inner calmness and solving worldly human problems.

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Introduction

Perfectionism is one of the critical anthropological foundations of the divine religions, religious and non-religious spiritualities, and schools of thought. Although all religions seek human perfection, they differ in the type and the way of perfection.

Perfection is divided into two categories: spiritual and biological. Some religions and spiritualities believe in both, some of them believe in spiritual kind, and others look for biological perfection.

In this age, religious and secular spiritualities seek human perfection with some made-up teachings or teachings rooted in the divine religions. They believe that humans have evolved biologically, and now it is their turn to perfect spiritually. *(Desroche, 2005: 67)*

As the founder of Ayurvedic mysticism (a kind of secular spirituality), Chopra has a special and unique view about the human. His bases in anthropology are humanism, one-dimensional human (subjectivism), perfectionism, immortality, and creativity.

Perfectionism has a critical role in Chopra's thought. So, he gathered a group of new perfectionism leaders, such as Neale Donald Walsch, Ken Wilber, Ervin Laszlo, Barbara Marx Hubbard, etc, in 2008 at his spiritual center, and with the establishment of the World Perfectionism Leaders Foundation, he gave them the title of "perfectionist leaders."

The main problem of the essay is that what are the objections to Deepak Chopra's spiritual perfectionism according to Mulla Sadra's views?

No independent book, dissertation, or article has been written in response to this question; however, *Hassanzadeh (2016)*, in his dissertation entitled “Ontology and Semantics of Moral Concepts in New Age Movements” and also (*Ibid, 2016*), in the article on “Humanistic Spirituality in Chopra’s thoughts,” has referred to human perfectionism and he has briefly criticized Chopra’s view.

Criticism of Chopra’s views requires a particular system of thought and concept as a basis of criticism. In this regard, Mulla Sadra has a special position because, among Islamic philosophers, he has paid lots of attention to the human and his perfection, so he has based his philosophical system, i.e., transcendent theosophy, on the four spiritual journeys of the human; (*Ref: Sadr ul-Din Shirazi, 1981, Vol. 1: 13*) and he has

devoted at least two of nine volumes of Asfar to human perfection and has very strong foundations in anthropological topics. (*Ref: Ibid, Vol. 9: 185-197 & 229; Ibid, Vol. 1: 38; Ibid, 1996, First Evidence: 6*)

As a result, transcendent theosophy, as a complete school based on theoretical reason, practical reason, intuition, etc, has the essential capacity to analyze and critique Chopra’s spiritual perfectionism.

Background and Analytical Foundations

Spiritual perfection is a kind of perfection that is considered because of the attainment of God or a superior and spiritual being.

Deepak Chopra, born in 1946 in New Delhi, is one of the distinguished contemporary promoters of secular spirituality and one of the most famous

leaders of the “New Thought Movement” or New Religious Movements. He chose metabolism and endocrinology as his medical specialty and immigrated to the United States in 1970. In 1981, he traveled to India and met Triguna, who could guess the history of a person’s life and his diseases by taking a pulse examination, and he became interested in activities in the field of Ayurvedic therapies.

Since Chopra’s Mysticism is mainly based on quantum physics, he was awarded the famous Ig Nobel Prize in physics in 1998. Time magazine knew him as one of the 100 Most Important People of the Century in 1999 and introduced him as one of the leading symbols of the century. The magazine also named Chopra “the poet-prophet in alternative medicine.”

Chopra has written more than 80 books in different social,

religious, philosophical, and psychological fields, and his books are translated into 30 languages. Twenty-one of his books were on the list of New York Times best-sellers.

“Quantum Healing: Exploring the Frontiers of Mind/Body Medicine” and “How to Know God” are his most important books. The first book is about health, mind, and spirituality, written in 1989 and presented in the form of treatment and nutrition strategies, Eastern mysticism, and humanistic thoughts. The second book is related to theology. In this book, he introduces an impersonal god - a projection of the human mind in a perfection process.

The Nature of Spiritual Perfection

1. Spiritual Perfection, according to Chopra

Evolution from Chopra's perspective has an extensive meaning and includes universe evolution, biological, social, and transformative evolution. Leaders of new perfectionism, including Chopra, believe that humans had another evolution before biological evolution. After biological evolution, he experienced meta-biological evolution. The human then experienced other evolutions, such as the evolution of consciousness and awareness of this consciousness and, at the same time, awareness of evolution.

Then he says:

“Evolution forms in the human mind as a result of experience now. We absorb this evolution to become a part of our being. Human thoughts and creativity are

all formed in response to the human environment. Meta-biological evolution requires the survival of the wisest and most circumspect humans. In all these stages, evolution has been done without effort. It is the nature of existence to grow. Becoming circumspect will be only the next stage in growth. We should do nothing but follow the natural tendency that made us conscious and circumspect in the first stage and then aware of this consciousness.” (Chopra, 2005b: 141)

He also says about perfection:

Perfection in society is very different from true perfection because “the concept of perfection in our society is to play as many roles as possible.

However, the alchemist never sees the situation in this way. In his view, being perfect means getting rid of any role.”
(Chopra, 2003a: 53)

As a result, if the human gets rid of all roles, he can be perfect and gain perfection.

Real and spiritual perfection, according to Chopra, is in this way that the human in the seven stages of theology and love can reach God and inner calmness and see the universe as God sees it.

Explaining the seven steps, Chopra says that the reality may be merely a symbol of the functioning of God’s mind and if so, the primitive belief that God exists in every leaf of every plant, every creature, etc, may contain the highest truth. At each stage, God makes us a journey that ends

to complete purity and a sense of calmness. (Chopra, 2005a: 80)
So, the human’s knowledge of God Almighty is biological. (Ibid: 75)

The human is like a child growing up; he has to evolve toward a complete imagination until a day that he can see everything as God sees. (Ibid: 80)

2. Spiritual Perfection, according to Mulla Sadra

Some scholars, such as Farabi, believe that the concept of perfection is self-evident and clear; the goal and end of any movement are considered the perfection of that movement. (Farabi, 1992: 228)

In Sadra’s writings, the three words kamāl, istikmāl, and takāmul are synonymous. Therefore, in another sense, the perfection of an object is from the lower levels to the higher levels, which ends in God Almighty; (Sadr ul-Din Shirazi,

1981, Vol. 9: 121) and perfection is what the species depends on in its essence or accidents. (*Sadr ul-Din Shirazi, 1975: 232*)

According to Sadra, perfection is a relative concept, i.e., a thing is considered perfection compared to another thing, but it is not considered perfection compared to the third one. (*Ref: Ibid: 361*)

All creatures have talents, but not all of them are on the same level, and their level of talent is different from each other. The thing, that lets talents flourish, is the preparation of certain contexts. All beings seek perfection and, in this way, develop their talents. Hence, perfection is an existential attribute that arises from the development of the inner talents of each being in contrast to the other. For example, the sapling will perfect if it flourishes its essential inner talent to become

a big tree under some conditions. (*Ibid, 1981, Vol. 8: 7*)

3. Comparative Study about Spiritual Perfection

Perfection from Chopra's point of view is very different from Sandra's perspective, among which we can mention the following.

- Chopra considers perfection as something that alchemists, sorcerers, etc, accept as perfection. These titles refer to perfect humans who know the way of perfection and can lead other humans to perfection, while Mulla Sadra considers perfection as approaching the Almighty God. As a result, Chopra's problem is that if perfection means approaching the Almighty God, people who lead others toward perfection should be approved by the Almighty God. Although alchemists

and sorcerers are wise, they were not sent by God Almighty, and there is no reason for their words to be confirmed by God Almighty.

- Another objection to Chopra is that perfection, in his view, is at a low level, and it is not possible to call perfection after his seven stages a spiritual perfection in the strict sense of the word. Although he considers each of the mentioned stages as a journey that has been made by God for us and ends in complete purity and a calm feeling, (*Chopra, 2005a: 80*) man's knowledge of God Almighty is biological; (*Ibid: 75*) because the human brain and mind gain this

knowledge. The brain is a material thing and has no ability to know the abstract God. Although the mind is abstract, its function is dependent on the brain, and it can not know the Almighty God alone, except it can prove the existence of God.

- The exact way of theology that happens in seven stages can not be called spiritual perfection in the strict sense of the word. In the struggle for meta-biological survival, the human acquires the divine species:

"I am the life force and the endless river. I am the source and destination that is still going on despite all the obstacles and barriers. I remember things from my former

life, especially the memory that God, the mother of the universe, embraced me and invited me to dance with him". (Chopra, 2005a: 261)

This is one of the views that shows the humanistic foundations of Chopra's anthropology.

The Purpose and the End of Spiritual Perfection

1. The Purpose and the End of Spiritual Perfection, according to Chopra

Chopra states in a seven-step process that the mind and soul, or in other words, the human and God, reach unity and oneness:

"I do not see a separation between myself and God. In ancient India, the end of separation was interpreted as yoga or unity. The ancient wisers had the power to see their own spiritual

perfection, which caused the mind to be closer to the soul". (Chopra, 2020: 301)

2. The Purpose and the End of Spiritual Perfection, according to Mulla Sadra

Mulla Sadra considers the end of perfection as annihilation in God and introduces the two factors of knowledge and righteous deed as the way to achieve and attain annihilation in God and considers human happiness in connecting with the rational and the abstract beings and approaching the God Almighty. So, human perfection is to communicate with rational beings and the attainment of the Almighty God. To reach this level, the human must engage in divine knowledge and avoid worthless worldly luxuries.

Due to the various scientific disciplines, humans must turn to more important sciences and knowledge. Among the different knowledge, pure intellectual

knowledge, that is, knowledge of God and His attributes is the way to perfection. So the human needs heart and body practice and worship because his soul will be purified and grown due to religious rules and physical asceticism so that the obedience to lusts will not become a habit in his soul due to his lusts and worldly affairs; because it makes the human unable to understand spiritual pleasures such as contiguity to the people near God, seeing God Almighty's beauty, Reasons, and Holy Lights. (*Sadr ul-Din Shirazi, 1981, Vol. 2: 2*)

3. Comparative Study about the End of Spiritual Perfection

Sadra and Chopra have similarities in the purpose of spiritual perfection; Mulla Sadra thinks that the ultimate goal of human creation is reaching the certainty and God's intuition, and he

states that the highest perfection of the creation of the human is divine knowledge and intuition of the beauty of God Almighty. (*Sadr ul-Din Shirazi, 1981, Vol. 8: 136-137*) Chopra also thinks that the end of spiritual perfection is the mind's closeness to the soul. (*Chopra, 2020: 301*)

It should be noted that from Sadra's point of view, the human soul can perfect in three stages based on the substantial motion and attain the Almighty God; a stage before the natural world (before belonging to the body), a stage of nature (belonging to the body), and a stage after the natural world (separation from the body). In the first stage and before it belongs to the body, the soul is in the position of its existential cause, which is a separable reason species. In the second stage, the soul enters the world of nature and begins its work through physical

forces. The third stage is related to the separation of the soul from the body.

The second stage is an important one because the perfection of the soul occurs in this stage which can be divided into three levels, i.e., the vegetable, animal, and human kingdoms. In the human stage, a human can reach the position of a divine man by wayfaring the divine path and becoming a divine angel, and he can also follow the path of the devil and become an animal or a devil. This is the level that which a man becomes the actual heaven-born man or the actual devil. (*Sadr ul-Din Shirazi, 1981, Vol. 8: 136-137*)

On the other hand, Chopra interprets the attainment of God or the soul as yoga and unity, which is done with practices such as transcendental meditation. With Transcendental Meditation, a person can go beyond the

five delicate senses and attain consciousness and unity. (*Chopra, 2020: 197*)

An objection to Chopra is that this action is mainly for mind-controlling and inner calmness, as Chopra himself sees Transcendental Meditation as a practice that removes mind barriers and puts it into a state of unlimited consciousness. (*Ibid: 233*) As a result, the human mind calms down and experiences itself in silence shape. The joyousness and consciousness also are in the silence. However, a person cannot feel his consciousness but can feel joyousness. (*Ibid: 238*) As a result, God cannot be reached by some actions mainly for mind and psyche controlling and soul calmness.

In addition, it should be noted that the meaning of yoga is not unity but is done to make the union of the three

forces; body, soul, and psyche.
(Saraswati, 2001: 38)

This is how some yoga scholars, such as Mircea Eliade, describe the teachings of yoga:

“All yoga techniques concern this point; it means doing the opposite of what a person is used to. Overturning all human values is the real goal of yoga”. (Shayegan, 2010, Vol. 2: 630)

Ananda Jyuti also believes:

“Yoga is stopping all awareness and cognitive action and reaction”.
(Saraswati, 2001: Chapter 1, Paragraph 2)

Another objection to the goal of spiritual perfection is that Chopra sees God and metaphysics in the brain and says:

“The presence of God is felt or seen in the mind; every mental thing is connected

to the brain; because millions of nerve fibers must be excited before you can make an observation. God’s presence and His light become real if they can be interpreted as a response from the brain, which I have called “God’s response.” Holy inspirations and revelations pass through the brain”.
(Chopra, 2005a: 25)

He introduces God as a subjective concept that is the result of the human brain, and “Only the brain can produce the great group of gods”; (*Ibid*) while spiritual perfection, according to Sadra, is to attain God, which is the creator of the universe, and to know and approach Him is done through self-knowledge, worship, and purification.

Ways of Spiritual Perfection

1. Ways of Spiritual Perfection according to Chopra

- **Knowing of God**

One of the things that Chopra talks about in spiritual perfection is the human moving in the seven stages of knowledge of God. The process of knowledge of God by the human brain occurs in seven stages. Each stage is designed according to human questions and perceptions. Chopra's god is an impersonal god whom the human brain raises questions about him, and the same brain also presents its perceptions in response to human questions and needs. At each stage, the human achieves a god according to the questions raised at that stage. The questions are: Who am I? Where is my proper position? The human mind answers each of these questions, which from Chopra's point of view,

is called God's answer, and this answer determines the species of God and the stage in which the questioner is. The god of each stage is different:

- God of protection
- Almighty god
- God of peace and calmness
- God of freedom
- Creator god
- God of miracles
- God of pure existence.
(Chopra, 2005a: 70)

He then points to the end of the seven stages and says that perhaps reality is only a symbol of the functioning of God's mind. *(Ibid: 80)*

- **Getting out of Life Roles**

Chopra has devoted two important books, "Elixir" and "The Seven Spiritual Laws to Success", to the subject of spirituality. To explain spiritual perfection and evolution, Chopra

first tries to find out the truth about humans.

He has started the fourth chapter of his book Elixir with this important question: “Who am I?” and in response, quotes from the alchemist:

What limits the human in the world are names, labels, and attributes. Although having a name is good and useful, it quickly causes limitations. Names only describe a person in such a way that they determine the time and place of birth, and also the person’s parents, and also determine in which school he/ she studied and where he/she lives. Finally, human identity is surrounded by a box of words. The box’s contents can include titles such as the lawyer, university professor, having three children, etc. These words

and titles trap the untrammeled human being in conditions. (Chopra, 2003a: 50-51)

So, it is human destiny to play various roles, but none of those roles is the human himself. (*Ibid: 48*)

Chopra then quotes Merlin that it is impossible to know the truth of the human because the human is the river of consciousness and has flowed through time, and the weight of the past has accumulated in him.

He considers perfection to have several meanings and believes that perfection in society is very different from true perfection because “the concept of perfection in our society is to play as many roles as possible. However, the alchemist never sees the situation in this way. In his view, being perfect means getting rid of any role.” (*Ibid: 52-53*)

As a result, if the human gets rid of all roles, he can be perfect and gain perfection.

- **Love**

Perhaps the most important part of Chopra's spiritual perfection is the perfection through love. He is trying to bring spirituality to human life along with meditation and contemplation and reduce mental and psychological problems:

“Undoubtedly, in every human (mutual) relationship, the common needs of the soul have a special place. The main problem arises when these needs prevent the delicate growth of love in its spiritual aspect. Long before we fall in love, we know our needs amply. Finding a way to satisfy them does not exactly mean getting rid of them. Only love can make us free because the truth of

its existence is an antidote to fear”. (Chopra, 2009: 145)

Love is needed to reach spirituality and grow it. If love enters human life, human spirituality will grow like a tree:

“The most valuable thing that anyone can bring to a human relationship is his latent spiritual energy. This is the thing that you have to present in the deepest way at the beginning of your life with a love story. Just as a tree's life begins with a seed, we also need a seed to grow and train love that is our latent spiritual energy”. (Ibid: 42)

Chopra believes that the development of spiritual energy is not only said by him but is the main concern of all high-minded, wise, and great men in human history. (Ibid: 42)

He does not accept the psychologists' definition of love in the book "Elixir" and considers it as a physical interpretation and says:

In the past, the most fleeting infatuations had a spiritual meaning, and cordiality and connection with God through the beloved were serious points. After Freud, psychologists have believed that falling in love is nothing more than a deception and its passion is unrealistic. This view made us look at love as a temporary and unstable thing and accept that we must ignore the fact that we can be such passionate lovers and immortal and safe. (Chopra, 2009: 46)

He believes that human beings have been born with pure pleasure,

but this situation has darkened due to life's daily and irregular activities. (Chopra, 2009: 84)

It should be noted that there is a difference between transcendent values that are achieved through love and sensual desire. Many people find life in achieving money, power, security, and comfort; (Ibid: 144) but spirituality seeks not to be an attachment to the physical world. A person can be freed from sensual desires and reach pure pleasure with spirituality.

There is no single view on the position of sexual desire in spiritual perfection; Some spiritualities try to suppress it, and others consider it as a cause of human perfection; however, Chopra thinks that the suppression of sexual desires is wrong and believes that these things can lead to the spiritual perfection of the human:

"Poetic (worldly) love is worldly undoubtedly, but

it also has the potential spiritual capacity". (Chopra, 2009: 164)

As a result, however, "pure chastity and piety is a kind of spiritual attribute, but it should not be equated with the suppression of desires". (*Ibid: 172*)

- **Contemplation**

Contemplation is one of the ways mentioned for human perfection. This teaching is for the spiritual perfection of the soul in the divine religions. Still, there is no clear definition of it in secular spirituality. It is not only used in each of the spiritual and biological evolutions but is used in the meaning of meditation in most secular spirituality. (*Rahimzadeh, 1999: 45-46*)

Chopra considers the human to have the ability of creativity and believes that in order to achieve his infinite creativity,

one must practice silence and contemplation every day and avoid judging. In a way, he is silent for a certain time every day in order to calm down his inner conversation and also contemplate in the morning and in the evening.

In addition, he must stop judging things in such a way that he considers them good or bad or analyzes them in order to gain absolute inner consciousness. (*Chopra, 2003b: 16-19*)

- **Choosing a Spiritual Master**

Chopra believes in the choice of a spiritual master in the discussion of spiritual perfection, and he advises people with different beliefs to choose a spiritual master, a guru - the religious leader of the Hindus. A wise teacher with a spiritual advice treasure can be very helpful at the time of coming into conflict. (*Ibid, 2009: 233*)

2. Ways of Spiritual Perfection according to Mulla Sadra

The Almighty God in the Holy Quran has introduced the human as an unstable and fluid being who is moving towards ultimate perfection.

“O human, you are working hard towards your Lord, and you will meet Him.” (Quran, 84: 6)

Mulla Sadra also believes in human fluidity and thinks that perfection is directly related to existence in a way that each existence has fewer existentially limits and defects is more perfect and happy. *(Sadr ul-Din Shirazi, 1981, Vol. 9: 121)*

- **Knowledge and Righteous Deed**

Mulla Sadra considers the end of perfection as annihilation in God and introduces the two factors of knowledge and righteous deed as the way to achieve and

attain annihilation in God. *(Sadr ul-Din Shirazi, 1981, Vol. 2: 2)*

- **The Perfection of Theoretical Reason**

Sadra divides human reason into two types, theoretical and practical, and in each case, he presents tools for spiritual perfection. In the case of theoretical reason, he expresses the union of the wise and the reasonable for the knowledge perfection of the human soul. In this way, the reasonable forms in the human soul cause the soul to grow and improve from the stage of potential intellect to the level of actual intellect. *(Ibid: 319-321)*

As a result, the human soul moves from the sensible world to the reasonable one due to a substantial, intensive motion and enters the world of reasonable with reasoning, and at the time of observation, the luminous essences of the reasonable world

unite with them and reasoning is done. (*Sadr ul-Din Shirazi, 1981, Vol. 1: 228*)

As a result, the soul's perfection is directly related to the type of perception, and more divine and abstract perceptions cause spiritual perfection to be faster and more intense.

- **The Perfection of Practical Reason**

He then deals with the perfection of practical reason in four stages and makes the following recommendations:

1. doing religious and divine rules and regulations that edify the appearance of the soul.
2. If the first stage is done correctly, that is, if the divine commands are followed, the human will achieve the edification of the heart in the second stage.

3. The human adorns himself with divine forms and good attributes at this stage.

4. At this stage, the annihilation of the soul in its essence occurs. In this way, egoism and conceit disappear, and he puts aside himself and looks only at the Almighty God. (*Sadr ul-Din Shirazi, 1996: 207*)

The fourth stage is the last stage and level of the reason of the knowledge, and the mystic reaches the God. This stage is not the end of the mystic's journey; there are journeys such as the "journey in the God" and the "journey from the God", but we can not talk about them because the only way to understand and achieve them is by presence and observation.

- **Love**

Sadra also mentions love as one of the factors of human spiritual perfection; because every worship and voluntary movement that has a cause other than love and affection for God is imperfect and will not have any result. (*Sadr ul-Din Shirazi, 2002: 139*)

Love and affection for God Almighty is the result of knowledge of God. As a result, more knowledge cause increasing in love and affection, and consequently, the journey to God will be faster and more, and this causes more knowledge from God to flow to the wayfarer. (*Ibid, 1979: 134*)

- **The Perfect Human**

Among the factors in the spiritual perfection of the human is the existence of the perfect man. According to Sadra, the perfect human being is the end and purpose of creation, (*Ibid, 1968: 27*) and the truth of

Muhammad is the goal and cause of the whole universe.

Prophet Muhammad says:

“We who are the last shall be the first on the Day of Resurrection, except that every Ummah was given the Book before us and we were given it after them. It was this day which Allah prescribed for us and guided us to it and the people came after us with regard to it, the Jews observing the next day and the Christians the day following that”. (*Qushayri Naysaburi, Vol. 7, Hadith. 28*)

Mulla Sadra, after the blessed existence of the Holy Prophet, introduces the Imams as the perfect human beings to guide wayfarers to God. (*Sadr ul-Din Shirazi, 1987, Vol. 1: 575*)

He then introduces the ‘ulīyā’ Allah and divine prophets as

people who help the wayfarers in their journey because they guide them to the Almighty God as well as mediators of emanation and awareness and warnings to human beings about their defaults and weaknesses. (*Sadr ul-Din Shirazi, 1979: 12-13*)

3. Comparative Study about the Ways of Spiritual Perfection

There are similarities and differences between the point of view of Sadra and Chopra in the ways and tools of spiritual perfection. Their commonalities are in the three tools, i.e., knowledge of God, love, and spiritual master, but these types of commonalities are only in the title, because knowing God from Sandra's point of view is done in the shadow of self-knowledge and divine revelation.

In contrast, Chopra's knowledge of God is superficial and is done

by questioning and answering through the mind. In the case of the spiritual master, Chopra, in the book "Elixir" introduces people such as alchemists, sorcerers, and gurus as perfect human beings, while the perfect human beings from Sadra's point of view are the truth of Muhammad, the prophets, the infallible Imams, and the 'ulīyā' Allah who God Almighty affirms.

The objection to Chopra's discussion of spirituality is that in the divine religions and Sadra's philosophy, perfection does not take place without belief in God and the divine religions and the help of worship.

In the idea of Chopra, there is no need for special effort for perfection; rather, the human should only surrender himself to the process of nature and go along with it:

"Since life grows and evolves by nature, we do not have to act in a

special way to grow in the right direction. To be dominant on the soul, with all the benefits it has for our health, means allowing the infinite consciousness of mind and body to work together more, and this is what we are willing to do". (Chopra, 2005a: 145)

Obstacles to Spiritual Perfection

1. Obstacles to Spiritual Perfection, according to Chopra

Non-religious spirituality, except the ways to achieve spiritual perfection, has also mentioned obstacles to achieving it. Chopra, in "How to Know God?" dedicates an important chapter to the concepts and knowledge of God in 7 stages and in each stage expresses the obstacles to reaching God according to the same stage:

- **Self-Importance**

Chopra has introduced self-importance as the biggest obstacle to perfection and progress, and he says artists start their paintings and music on a white canvas or paper; they go inside, and an image emerges that, although it is weak in the beginning, is growing. This image causes a desire to be born. If the inspiration is genuine, it will never die, and creator and creation come together, which is called imagination, which is better than a beautiful idea the human tends to perform.

He points to Hemingway to explain that self-importance is an obstacle to progress because, after his fame, his works were reduced to the level of ordinary efforts and struggles. In the process of becoming spiritual, there is a risk of losing connection for people who are still immersed in self-importance. Human has no choice but to

leave it in order to achieve power. This is the greatest lesson that the soul faces at this stage. (*Chopra, 2005a: 192*)

- **Solipsism**

Solipsism is another cause of lethargy, which results in not reaching higher levels. “In stage five, there is a temptation to be locked in yourself. When wishes become more effective, I said that there is no need for external effort. It seems that God does the works, and it all starts with autopilot. However, this should not be an excuse for lethargy. The human still has his role to play”. (*Ibid: 192-193*)

- **Perception of Evil**

Chopra introduces the perception of evil as another obstacle to perfection, and at the sixth level of level of knowledge of God, he says, “at the sixth level, the person has obtained enough insight to comprehend this, he still understands what

is good. This is the power of evolution existing beyond birth, growth, love, truth, and beauty. Chopra considers the perception of evil as well. This is a power opposing the perfection, we call it Entropy, and leading to dissolution, disintegration, lassitude, and sin”. (*Chopra, 2005a: 206*)

- **False Idealism**

Chopra does not see a saint as a witch turning a mirage into ingots of gold; by contrast, the saint is someone who transforms the main basis of the soul, and this is a pure and sincere manner. (*Ibid: 221*)

Hence we should not be idealists as it is an obstacle to perfectionism. We ought to behave like a saint, purely and sincerely.

- **Martyrdom, a Temptation of the Soul**

Martyrdom as a temptation of the soul is another obstacle to perfection troubling human beings at the sixth level. “By this, I do

not mean to depreciate martyrdom; I am just saying that the sixth level is not the end of our journey. As long as we are suffering from temptations, some signs of sin will show up; and these signs result in the last gap between God and the believer. The soul is powered enough to claim that “I” will prove my holiness to God. So there will be nothing and no “self” to be proved at the next level. Reaching that point is the last effort of a saint”. (*Chopra, 2005a: 224*)

2. Obstacles to Spiritual Perfection, according to Mulla Sadra

- **The Intention of Sin**

Not only Mulla Sadra introduces the intention of sin as an obstacle to human perfection, but also he believes that if we stop doing devil and unlawful deeds for any reason except for the sake of God, there will

be no reward for them, and they can’t protect us against the torment which has been determined because of the evil and unlawful intentions.

Prophet Muhammad says:

“people will be associated together [in the Resurrection day] according to their intentions”. (*Ref: Sadr ul-Din Shirazi, 1984: 213*)

- **Human and Jinn Devils**

According to Mulla Sadra devil is not just Satan, rather, it refers to any human or jinn who impedes human perfection. Principally, devils try to embellish unlawful beliefs and represent them as the rightful ones in a way that we cannot perceive whether they are really true and rightful or not. Besides, devils represent unlawful deeds as lawful ones; (*Ibid, 1961, Vol. 2: 13*) as God, the most highly, says:

*“say shall we tell you of those who lose most respect of their deeds? * Those whose efforts have been wasted in this life while they thought that they were acquiring good by their works”. (Quran, 18: 103-104)*

- **Ignorance and Misleading Beliefs**

Human needs awareness and insight to be successful in their journey toward perfection. As long as Islam and Islamic philosophy are concerned, the soul's insight is one of the most important resources in our journey and perfection. Therefore Prophet Muhammad says:

“whoever knows himself, knows his lord”. (Ref: Ibn Abi-Jumhur Ahsa'i, 1984, Vol. 4: 102; Fakhr Razi, 1999, Vol. 1: 91, Vol. 9: 460; Ibid, Vol. 30: 721)

Thus Mulla Sadra believes that misleading beliefs are also obstacles to perfection, and they lead to lost heart purity; if the darkness envelopes our heart, there will be no chance for the light of faith to show up. (*Sadr ul-Din Shirazi, 1961, Vol. 1: 95*)

- **Faith Weakness and Disbelief**

Mulla Sadra considers faith as an effective factor in perfection. (*Ibid, 1984: 249*) Therefore, weakness and disbelief are obstacles to perfection; but he believes that the faith, by itself, would not be sufficient unless it comes along the whole entity's practice; and this will be counted on just when there is a pure intention, and a truly perfect intention rises from holy wisdom, logical reason, guidance, and Quran. (*Ibid, 1985, Vol. 5: 428*)

- **Worldliness**

According to Mulla Sadra, some people do not know that this world is a place of fear and humiliation in contrast with the Futurity, which is completely safe and cheerful. (*Sadr ul-Din Shirazi, 2002: 241*)

Thus such ignorance will increase worldliness and, consequently, the human cannot abandon this world and worldly pleasures, so he cannot move toward Hereafter.

- **Sensual and Moral Vices**

As moral virtues lead to human perfection, moral vices are obstacles to perfection. For instance, Mulla Sadra considers injustice as a factor directing humans to hell. (*Ibid, 1981, Vol. 4: 114*)

- **Lack of Spiritual Master**

To Mulla Sadra, a spiritual master and leader are necessary for the journey, and the lack of such an advisor will impede the joint between almighty God

and the human. The spiritual master should be aware of the guidelines and principles of the journey to lead the person well.

The Master has to be familiar with the holy Quran, the noble narrations, the prophetic traditions, and the infallibles' manners properly to guide others; because there may be some evil revelations for the person going on the journey. So at this point, the master will guide him to the right way.

The spiritual master is like a doctor who teaches the person certain prayer quotes to help his growth and perfection. Therefore the master must be educated in divine knowledge appropriately to guide others at different levels of perfection. This is not possible unless the master is aware enough of the human entity's layers. (*Sadr ul-Din Shirazi, 2002: 221-225*)

3. Comparative Study about the Obstacles to Spiritual Perfection

Chopra and Mulla Sadra share certain opinions about obstacles to perfection, including worldliness, lack of a spiritual master, and solipsism.

Chopra considers worldliness as a reason for fear of death. He believes that humans should not be afraid of death as it is the beginning, not the end. Just people who are clutching their memories are afraid of death. There will be no eternal life for them, and they are mortal. The person who is looking for eternal life has to be like an alchemist; he has to die at the moment to find the gates of eternity. (*Chopra, 2003a: 127*)

According to Mulla Sadra, some people do not know that this world is a place of fear and humiliation in contrast with the Futurity, which is

completely safe and cheerful (*Sadr ul-Din Shirazi, 2002: 241*)

Thus such ignorance will increase worldliness and, consequently, a human cannot abandon this world and worldly pleasures, so he cannot move toward Hereafter.

About the spiritual master, they both believe in the authority of the master. According to Chopra, the master is a kind of alchemist, witch, and guru; but Mulla Sadra believes that the spiritual master should be aware of guidelines and principles of the journey to lead the person well. The master has to be familiar with the holy Quran, the noble narrations, the prophetic traditions, and the infallibles' manners properly to guide others; because there may be some evil and substantial revelations for the person going on the journey, at this point, the master will guide him to the right way.

The spiritual master is like a doctor who teaches the person certain prayer quotes. Therefore the master must be educated in divine knowledge appropriately to guide others at different levels of perfection. (*Sadr ul-Din Shirazi, 2002: 221*)

As for differences in their points of view on obstacles to spiritual perfection, we can mention that Mulla Sadra believes in human and jinn devils and faith weakness, whereas Chopra does not so.

Conclusion

We reached the following conclusions regarding the main question of this study, which surveys the criticisms over Chopra's opinions on spiritual perfection based on Mulla Sadra's points of view.

In each component of spiritual perfection, including the meaning of perfection, the destination and the purpose, the way and the means, and obstacles, there are several similarities and differences in Mulla Sadra's and Chopra's points of view.

Chopra defines perfection so superficially, and his definition is not comparable with Mulla Sadra's definition of spiritual perfection, which leads to getting closer to God, the most highly, and merging into him.

About the last destination and the purpose of perfection, Mulla Sadra considers having certainty and intuition about the almighty God as a final

purpose of the creation of human beings. He says that the highest value and level of perfection for the creation of humans is being aware of divine knowledge and joining the almighty God.

To Chopra, finding a close and clear connection between the soul and the mind is the purpose of spiritual perfection. Although with some tolerance, we can say that the purpose of perfection from Chopra's point of view is to join God too, he considers the inner peace as the main purpose of perfection.

In the section on ways, including theology, love, and spiritual master, we can mention some common points, but fundamentally, they are different from each other; because according to Chopra, spiritual masters are people like alchemists and witches, not divine messengers; but to Mulla Sadra, spiritual masters are Prophets, Imams, and holy

saints who are directly connected to God.

Also, in the section on the obstacles, lack of master, worldliness, and solipsism are the common points of view between Chopra and Mulla Sadra.

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ORIGINAL RESEARCH PAPER

Functions of Custom Law in Inferring the Religious Rules and its Impact on the Spiritual Life in the Modern Era

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I appreciate family and especially my wife, for helping me to compile the article.

ARTICLE INFO	ABSTRACT
<p>Article History: Received 09 August 2021 Revised 07 January 2022 Accepted 03 February 2022</p> <hr/> <p>Key Words: Common law Ertekezat Inference of Religious Rules Bio-Spiritual Modern Age</p> <hr/> <p>DOI: 10.22034/IMJPL.2022.12758.1039</p> <hr/> <p>DOR: 20.1001.1.26767619.2022.9.29.3.4</p> <hr/> 	<p>SUBJECT AND OBJECTIVES: Religious rules in Shiite jurisprudence are inferred from the four sources of the Quran, Sunnah, reason and consensus; but in addition to these sources, some foundations such as common law are also mentioned. Based on it, the question arises here “what are the roles of common law and Ertekezat in common law in understanding and inferring the religious rules? This article seeks to answer this question and tries to study and analyze the functions of common law in understanding and inferring the religious rules. The research hypothesis is that common law and Ertekezat in common law are used in understanding the words of religious arguments, subjecting and de-subjecting of common law for the religious documents, proving or denying some rights and other issues that are used by jurists and lawyers in the process of inferencing.</p> <p>METHOD AND FINDING: The research method is descriptive-analytical. One of the findings of the present study is that most scholars of the Islamic jurisprudence and law have not distinguished between these two foundations; but it is more correct that common law is considered from the category of objective matter in the practical life of people, but Ertekezat in common law are from the category of subjective matter.</p> <p>CONCLUSION: Presence of custom in the scene of inference causes the contemporary Muslim to realize that the religious rulings are made according to the customary understanding, facts and tangible needs, and therefore in his spiritual biology more obedience to the rulings, commands. He will have the divine and the spiritual program of Islam and his spirituality will be strengthened.</p>

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Introduction

One of the most controversial issues in Islamic jurisprudence and principles and consequently in Islamic law is the place of common law and *Ertekezat* in common law in understanding and inferring the religious rules; although the sources of *ijtihad* in Shiite jurisprudence are exclusive and only four sources of the Quran, Sunnah, reason and consensus are accepted by the jurists; but a search in the words of the jurists reveals the fact that the jurists have repeatedly cited common law and *Ertekezat* in common law in the process of inference.

At the same time, there are no clear boundaries between common law and *Ertekezat* in common law, and the two are confused in the writings of scholars of Islamic jurisprudence and law, despite the similarities that exist between them.

The functions of common law and *Ertekezat* in common law are ambiguous in understanding and inferring the religious rules.

Some jurists and lawyers do not adhere to common law and *Ertekezat* in common law, and others seek to conform the rulings as much as possible to the common law of the present time and have somehow turned to religious secularism. These ambiguities give rise to the main question: What are the functions of common law and *Ertekezat* in common law in inferring the religious rules?

In line with this main question, an important sub-question arises: What effect does paying attention to custom in inference have on the spiritual life of Muslims in the modern age?

To answer this questions, in addition to the religious texts, the views of jurists and lawyers must be examined and analyzed,

and a clear picture of their functions must be provided.

Common law (Custom)

Different meanings have been expressed for common law: subordination, connection and succession, (*Haeri Isfahani, 2013: 343*) peace, calmness, and stillness, knowledge and cognition, known and common among people, an acceptable act from the point of view of intellect or Shari'a, (*Haeri Isfahani, 2013: 343; Ibn Manzur, 1985: 238-239*) custom and habit, a name for confession, and phrase.

In the Holy Quran, the word common law is used twice and known is used thirty-two times. In the first usage, (*Ref: Quran, 7: 99*) common law means known, good deeds and words; (*Tousi, 2011: 512*) and in the second usage, (*Ref: Quran, 77: 1*) it means goodness or subordination and succession.

The word known has one of two meanings in all applications of the Quran:

- Good and righteous thing, including actions and omissions, speech, deeds and thoughts. (*Ref: Quran, 2: 178&229&231&235&263; Quran, 3: 104&110&114; Quran, 4: 8&35; Quran, 7: 157; Quran, 9: 67&71&112*)
- conventional and common. (*Ref: Quran, 2: 233&236&241; Quran, 4: 6&25*)

The Quranic meaning of “common law” and “known” is often valuable, moral, and corrective, and although in the word, it was not seen until the time of Ibn Athir that such these meanings are considered for these two words and immoral and anti-correction for “sin”; but such a thing has

been done in the Quran and consequently in interpretive and narrative texts.

The customary good deeds and words, the knowledge of nature and intellect towards it and the unfamiliarity of the ugly matter and the lack of familiarity between nature and intellect towards it can be desired by God in this usage.

On this basis, it should be said: common law and known (= every thing that is admirable and righteous) is innate and familiar to reason, and denial (= disgusting and corrupt thing) is non-natural and unfamiliar to reason. *(Alidoust, 2010: 47-48)*

Various definitions of “common law” were presented with the same title or titles such as “habit”, “reason”, and “manners” in the Islamic jurisprudence, law and principles and we will explain them.

1. Custom is something that is placed in the souls of human beings from the point of view of reason and is accepted by the healthy nature that is not polluted with lust.
2. A custom is a habit of the general public or a specific group of people according to which they have lived and are living, and this habit can be organized in the form of speech, action or leaving.
3. Custom is anything that the reason considers good to appear and pure thoughts do not deny it. In this interpretation, custom is considered the same as topics such as “justice”, “truth”, and “chastity” including “goodness” and “must be arisen” from the viewpoint of the wise

people and reason, however, the phenomenon of custom may belong to these subjects; but it is not the same and united with them.

4. The custom is those who were present at the time of the issuance of sermons and religious arguments and were the direct audience of the message of revelation and the words of the Prophet and the Infallibles. The obvious mistake of the above statement- which has been made with the aim of limiting the scientific and complex term custom- is that the custom in question is a popular phenomenon and not the people themselves. It seems that the source of the above mistake is the use of custom in some

procedures meaning the wise and the mass of people with a special description; while custom in this practice is not the same as the above definition.

5. Custom (common custom) is the continuation of the action of the rational- because they are rational- on something. The source of custom is sometimes external coercion that forces the reason in a way; but gradually becomes one of their *Ertekezat* and sometimes it has a religious and revelatory origin, as it sometimes originates from human nature. (Naeini, 1993: 192-193) Equality between custom and rational point of view, heterogeneity between interpretations, failure to fully investigation of the principles, are the challenges facing this definition.

Since the manifestations and applications of custom are different in the Islamic jurisprudence, law and principles, the following comprehensive definition can be provided for it:

It is the continuous and voluntary understanding or basis or judgment of the people that is not considered as a contractual or Shari'a law. (Alidoust, 2010: 61)

Ertekaz

The word “*Ertekaz*” is to be pronounced like *Efteal* and is on the basis of *Ertakaza*, *Yartakezo*, *Ertekaz*. Arab Linguists believe that the word “*Ertekaz*” means that “something is fixed somewhere”, and also what is fixed in the mind is called “*Rakez*”. (*Waseti Zubaidi, 1993: 72*)

Some have defined it as “inserting something vertically”, like inserting a spear into the

ground that can be leaned on. (*Ibn Manzur, 1985: 355*)

It means “putting something in something else. Hence, people who work in the mines are called ‘*Rekaz*’ because they are located in the ground”. (*Ansari, 1997: 389*)

Therefore, it can be said that this word is used if something is established in something else. This word is also used in the verses of the Quran, where God says:

“How many a generation we have destroyed before them! Can you descry any one of them, or hear from them so much as a murmur?” (Quran, 19: 98)

What can be understood from this verse is that “*Rakaza*” is used in this verse in the virtual sense of sound, otherwise it actually means that you do not hear the news

based on that they are alive and well.

In past, the jurists used the word “*Ertekaz*” meaning to keep the matter in mind. For example, Sheikh Mofid (1993) considered “*Rejat*” meaning the return of the dead and it is one of the meanings of *Ertekaz* in the minds of the legislators.

Ertekaz can be defined as confirmation a specific concept in the mind of a group of people or most of them or all people. The concept of *Ertekaz* is just sometimes theoretical in the minds, such as that two people are more than one person, and sometimes it is a theoretical concept on which action is based, like the *Ertekaz* of acceptance and authenticity of the word of an honest man according to the wise men of the world.

The wise men of the world form their lives and deeds on this principle which is in their

minds as the *Ertekazi*; and another example of *Ertekaz* is to respect the Kaaba and the Quran from the point of view of Muslims, which is sacred to them and they act according to this *Ertekaz* and anyone who insults the Kaaba and the Quran and does not protect them is severely reprimanded, also from the view point of the Imamites, the *Ertekaz* related to the sanctity of the Imams is one of these cases. (*Ansari, 1997: 390*)

The characteristic of *Ertekaz* is that it has penetrated deeply into the human being in a way that it is not easy to give up.

According to Ayatollah Sistani- one of the jurists- “*Ertekaz* is a fixed thought that has penetrated into the minds so much that it is difficult to give it up even if there is a reason to the contrary”. (*Hosseini Sistani, 1994*)

Of course, there is a consideration in the final part

of this definition, and that is if a person- a legislator or a non-legislator- speaks clearly and with a convincing statement against the *Ertekaz* and does not accept that customary understanding in a particular case, naturally this statement and reason must be accepted from the speaker and the previous *Ertekaz* must be given up.

Thus, *Ertekaz* is the penetration of some concepts into the mind of custom, based on which sometimes a practical way of life emerges, and sometimes because it is a theoretical concept, a practical way of life is not established. (*Andalib, 2019: 35*)

Spiritual Biology

Bio-spiritual consists of two words “bio” and “spiritual”. “Spirituality” in the word Masdari Jali, and is made from the word “spirituality”.

Spiritualism is also derived from the word meaning which is the source of Mimi and its meanings are intended by referring to it. Therefore, spiritual means is attributed to the meaning and in contrast to the word. This word is also used in other meanings such as: “true, right, original, intrinsic, absolute, esoteric, and spiritual”. (*Ibn Manzur, 1985: 1334*)

“Spirituality” The word “spirituality” is used in English. The word itself is derived from the Latin word “spiritus” meaning “soul and tail”. “Spiritus” is also derived from “spirare” meaning to blow or breathe. In the Latin translations of the New Testament, “spiritualis” or spiritual person refers to someone whose life is regulated or influenced by the Holy Spirit or the Spirit of God.

The abstract word “spiritualitas”, which is “spirituality” or

spirituality, was used at least in the early fifth century, the same meaning derived from the Bible; but by the beginning of the twelfth century, spirituality took on a more or less implicit meaning with a psychological function as opposed to physicality or materiality. However, another meaning quickly emerged in which spirituality referred to persons or facilities related to the church.

In the eighteenth and nineteenth centuries, the use of the word “spirituality” declined. This may be because Voltaire and others used the word derogatory. It was not until the early twentieth century that the word was revived, with the revival, mainly with the help of French Catholic writers, in the original religious or devotional sense, and gradually referring to special and diverse matters. Even now, it shows

some areas of research related to theology and the history of religions. (*Principe, 1983: 127-141*)

The term “spiritual biology” in this study, considering that it is used about religious rules, is related to the spiritual life of a Muslim, which is achieved by following the religious rules and other orders of God Almighty in other areas.

Usages of Custom

The instrumental effectiveness of custom in Shari'a and Ijtihad is agreed upon by all and it does not accept opposition from anyone; we can not talk about religious and ijtihad and not accept this usage. Of course, the search for cases and instances of instrumental usages leads us to differences in the acceptance or non-acceptance of some cases; therefore, by exploring the instances, it is needed to separate the general accepted

cases from the disputed ones, and to organize the discussion of each of them as much as necessary.

There are some instances of these usages as follows:

1. Referring to custom in the concepts of words and the sentences used for reason

One of the definite and general accepted usages is the authority of custom in interpreting the words and phrases taken in the evidence and religious documents. As custom is also a competent reference in the interpretation of phrases.

This efficiency and the second efficiency for custom are based on three undeniable presuppositions:

a) The will of the legislator is understandable to us;

b) This perception is a kind of proof and document;

c) The saint legislator has not chosen any special tools in understanding his intentions. (*Alidoust, 2010: 214*)

d) A search of the written and spoken documents of the knowledge of Islamic jurisprudence, principles and law reveals the fundamental role of custom in identifying and explaining religious documents-including the Quran, hadith and consensus. Although the authority of custom does not need to be argued in recognizing concepts and phrases; but in order to remove any doubt, it clarifies the

matter with an explanation from the point of view of wisdom.

Undoubtedly, in notifying the law to the citizens and those who are responsible for that law, any legislator must adhere to the principles and rules of communication and the rules that are common among their audiences, uses their words and phrases and be bound by their custom in communication and also must remind if he has a particular term or method, and otherwise organize his conversation according to the procedure and custom of the people. The saint legislator has followed this procedure. The result of this rational understanding is two statements as follows:

- The saint legislator does not have a specific method in his legislative communication.

- The term Shari'a precedes custom. (*Alidoust, 2010: 215*)

2. Referring to costume in understanding the related matters, reasons and arguments

One of the most common and subtle instrumental uses of custom in deriving rulings is its use in interpreting and explaining valid religious arguments and documents. This means that a Mujtahid should instill documents such as the Quran and Hadith into people who are fluent in the Arabic language, and consider their understanding and judgment (which we interpret as custom) about that document, and take into account the other necessary aspects in Ijtihad.

The difference between this usage and the previous usage is that the previous usage was about the interpretation of the words and sentences of a

reason of custom meaning that people familiar with the language were asked the concept of the words and sentences of command and prohibition and their understanding was the criterion, hence the custom in that usage is called “verbal custom”.

Customary supervision in the previous usage was within the words and the literal meaning of the valid religious document and what was at consideration was its verbal appearance, no more; but in the usage in question, people's understanding and judgment of the set of reasons- and in some cases the set of arguments- are important, hence, custom in this usage is not a verbal one; but a kind of understanding and judgment; an understanding that its source is the words and sentences in the same reason, and also involves many other relations and elements.

For example, some jurists believe that according to the costume, the verse of the Quran “*Cooperate in piety and God wariness; but do not cooperate in sin and aggression*”, (*Quran, 5: 2*) indicates the need to eliminate corruption, without that “cooperation” or “assistance” have a special feature. (*Musavi Khomeini, 1993: 130&137& 143*)

It is clear that this usage is not about the word or phrases “do not cooperate, *lata'wanu*” or “sin”, “*ethm*” and “aggression”, “*odwan*”; but about the understanding and judgment of the people as a whole in this verse-even under the supervision of other arguments and the Shari'a.

This usage of custom originates from the fact that in their communication people sometimes understand something from the whole reason but each word does not convey the

meaning, and when they are placed together, they convey that matter.

The limitation of custom efficiency in the former usage can be considered as “imaginary concepts” and its limitation in the discussed usage as “affirmative concepts”.

In previous and last jurisprudential and legist writings, there is a lot of practical and scientific aspect of this usage; for example, the late Seyyed Morteza has dedicated a chapter to this efficiency in his book of principles entitled “Chapter on the allocation of the public to habits”- although incomplete.

This efficiency has been mentioned by the later ones with titles such as “refinement of basis of the ruling”, “abolition of specificity”, “specification of reason”, “restriction of reason”, “failure to conclude the absoluteness of

reason”, “acquisitions based on the relationship between sentence and subject”, “customary priority”, “change of text”. (*Alidoust, 2010: 231-233*)

3. Referring to custom in conforming customary concepts to instances

In religious texts, we see thousands of sentences which have subjects based on costume and predicates on religion.

There are some examples such as, usurpation is forbidden; buying and selling are allowed; the deal of idiots and lunatics is void; blood is impure; intoxication is forbidden; if it is expedient, the guardian can seize the assets of the pupil, etc.

In all these cases, the predicates are religious, whether it is a law that did not already exist and was legislated by the legislator, or already existed and approved by the legislator. The terms used by the

legislator, whenever they are taken from the custom, so their interpretation is left to the custom.

For example, custom is considered as the reference for interpreting these cases (usurpation, buying and selling, idiots and madmen, blood, intoxicants and expediency). Of course, in accordance with the objective materials, we must refer to the real one, for example, what wine means should be referred to the custom; but whether what is inside the glass is wine or water, one must refer to external reality (for example, the laboratory).

The question is what and who is the legal authority for the application of customary concepts mentioned in religious cases?

For example, the legal authority for whether the blood is impure or not, is the legislator, and custom is referred as the authority to what blood is; but who should

judge that this real substance is an example of blood; or according to farsakh, whether it is how many kilometers from one place to another to cause the prayer to be broken or not, should be referred to custom and also what clean water (kor) means, we should refer to custom, and whether the water inside the pool is kor or not, it should be measured, and whether a person is an idiot or not, we should refer to custom.

Through this explanation, it is clear that the authority of custom in determining concepts other than its authority is in the conforming of concepts to instances. What was in the first function was the first authority, and what is raised now is the second authority. (*Alidoust, 2010: 253*)

This function has been denied by most jurists because there is no valid reason for the

authority of custom in this case and religious commands depend on the truth of the matter, and if people misjudge, the truth will not change. (*Akhound Khorasani, 1988: 227; Khoei, 1997: 276; Boroujerdi, 1993: 24*)

However, some jurists, including Imam Khomeini, have accepted this function because they believed that the legislator does not have a specific term or method in talking to others. On this basis, in some sentences such as “avoid blood and wash your clothes from impurity” when the narrator is a legislator, the same meaning is understood as when the narrator is one of the people. (*Musavi Khomeini, 2006: 228-229*)

Therefore, just as in explaining the concept of blood, one should refer to custom, in identifying one

instance of it, one should also refer to custom.

For this reason, if the custom considers a case to be “the color of blood” and not “blood”, the rules regarding blood should not be applied for that case, however philosophically nothing can be placed on it without context.

4. Function of custom in legislative affairs

In the matter of documenting custom in *Ijtihad*, we denied the role of custom- because it is custom- in legislating and forging rulings; but the effect of custom and norms accepted by the people on how to forge, the quality and fictitious expression for who are legally competent, should be accepted without any difference in this regard among the legislators, unless the legislator has established special principles

in the matter of legislation and declares it.

God Almighty, as a holy legislator, follows the same customary procedure in legislation and acts like customary legislators and has no new method in legislation.

Belief in “considering the custom undesirable in determining and limiting of the majority from the general and absolute ones” and “the manner, extent and adequacy of the expression of the law” are the manifestations of this function. It is one of the functions that has been accepted by all jurists. (*Alidoust, 2010: 282-293*)

5. Custom in the field of evidence and documents

The custom is not a document and a reason for discovering the Shari'a; but its efficiency and impact in matters related to authentic documents is considerable.

“Understanding the discrepancy of proofs”, “summing up the arguments and their coordination”, “expanding the meaning of the words mentioned in the reason” are among the manifestations of this function in the field of inference. This function has also been accepted by all jurists. (*Alidoust, 2010: 293-299*)

6. Custom in contracts and transactions

One of the most obvious manifestations of custom in Religious and Islamic jurisprudence is its function in transactions, treaties and contracts.

According to these important sentences, “*Keep your agreements*”; (*Quran, 5: 1*) “*Believers fulfill their commitments*”; “*All people have the right to control their property and their souls*”; the legislator of Islam has not only confirmed the customs, habits, contracts and conditions that

are common in his time and place; but also has opened the way for the acceptance of customs in later times and other places.

On this basis, we do not need to provide evidence and examples about the presence of custom in this field. One can refer to the books of jurists to see many examples. (*Musavi Khomeini, 1993: 91*)

7. Making custom subjective and de-subjective for implementing the documents and rulings and not implementing them

Other cases in which custom is used are subject-making for evidences and religious documents and implementing the Islamic laws that the evidences can be expressed by them; also, sometimes the subject of a reason or a law disappears through custom and there is no

base for the implementing the law and reason.

This function creates obligations for profit or loss. Due to the role of custom in many cases, it prevents us from expanding the discussion; but in order to be familiar with this function, we will give examples of it through the jurists' words.

For example, Imam Khomeini in following the land and air regarding personal property commented as follows:

Using land and air compared with the personal property is within the customary needs. For example, if someone digs a canal outside a personal home or land or endowed one and passes through or takes possession of the basement, the owners or custodians cannot make a claim. If someone

builds a building above the normal amount, or comes and goes, none of the owners or custodians have the right to prevent him. Finally, subjection to a personal land is customary in value, and new instruments have no bearing on customary value; but the subjection to the country is very high and the government has the right to prevent the seizure of more than the customary right of a person or persons. Therefore, oil, gas and mines that are outside the customary limits of private property, are not subject to real estate. (Musavi Khomeini, 1993: 588)

According to an idea about discrimination in rejecting the deal, Ayatollah Hakim (1984) also wrote, “Customary *Ertekez*

is not conducive to discrimination in rejecting the transaction due to a defect and in accepting the transaction; but agrees with discrimination in rent. Therefore, if the lease is terminated before the expiration of the term, the lease is valid compared to the past and the determined rent is fixed”.

Making custom subjective can be seen in the establishment of the intellectual rights of authors, innovators and artists. By validating these rights, custom prepares the basis for the implementation of the necessity of respecting these rights, which is a judicial decree. (*Alidoust, 2010: 310*)

Examples of Referring to the *Ertekezatat* of Custom

A search for the words of the jurists shows a large amount of referring to custom and *Ertekezatat* of custom; but

here we will suffice with just a few examples:

1. Wife's Alimony

As for the alimony of the wife during the marriage, it depends on the fact that she has not yet gone to her husband's house.

Here, there are arguments that alimony is obligatory, which obliges a man to pay it and on the other hand, *Ertekaz* of the custom is in the opposite because according to it, during the time that the wife is in her father's house and the alimony is given to her by her father and according to custom, no one obliges the man to pay alimony during this period and no one condemns him for not paying it.

This issue is considered as *Ertekaz* of the custom which is accepted by the couple before and during the marriage. Therefore, this *Ertekaz* prevents the applications and generalities of the obligation of alimony.

Some jurists such as Ayatollah Khoei, Tabrizi, Vahid Khorasani, Tabatabaei Qomi, Rouhani, Fayadh, issued a fatwa on the non-obligation of alimony in these days, "The alimony of the wife is not obligatory on the husband between the time of marriage and the wedding because according to *Ertekaz* of the custom, alimony is not the responsibility of the husband during this period". (*Khoei, 1997: 287; Tabrizi, 2005: 360; Vahid Khorasani, 2007: 326; Tabatabaei Qomi, 2005: 297; Hosseini Rouhani, 2007: 535; Fayadh Kaboli, 1999: 71*)

2. Lien

The lien is the legal right that in the transaction the parties can keep something that belongs to someone who owes the other party money, until the debt has been paid.

The jurists have stated four reasons for the legitimacy of this right:

- a) Obligation to give someone else's property back
- b) Requirement of the general statement of marriage
- c) Rational judgment resulted from the transaction
- d) *Ertekaz* rule.

Mohaqeq Naeini (1994) actually considered *Ertekaz* here as an "implicit condition" in the transaction and explained: "But you are aware that lien is permissible in the exchanges before or after the transaction; but before termination, it is due to the implicit condition of the parties because it is customarily on the basis of giving and taking the goods and according to custom, it is considered as a matter of *Ertekaz* (and definite). Therefore, the seller has the right to keep the something sold to receive

the payment and also the buyer has the right to keep the payment to receive the goods".

About *Ertekaz*, he also explained that customarily *Mortakez* is who doesn't give the reciprocal thing in the transaction as long as the something in the transaction has not given to him, therefore, there is a right for the parties not to deliver the object of transaction until the other party has not been the debt.

3. Option of Loss

Option of loss is one of the rights discussed in transactions and there are several theories about it. Some jurists have proved it by referring to the "defect of will", that is, the loser is not satisfied with what has happened, and therefore taking property from him is an example of unjust possession.

By referring to the "principle of no harm", others

have proved the option of loss; but neither of these two reasons can prove the option of loss, therefore, some jurists have proved the option of loss by referring to *Ertekez*.

Mohaqq Naeini (1994) and *Ayatollah Khansari (1985)* considered *Ertekez* as an implicit condition in the transaction and interpreted it as of the complete evidence to prove the option of loss.

The base of option of loss, according to *Tabatabaei Yazdi (2008)* is *Ertekez* of transactors. He wrote, "The *Ertekezi* will of the parties to the contract is based on the fact that there must be a balance in financial value between the parties, and this, although not specified in the contract, is a condition authorized in the text of the contract and violation of it is considered as a violation of the condition that causes the proof

of the option". (*Tabatabaei Yazdi, 2007: 512-527*)

He considered the *Ertekez* in option of loss similar to the *Ertekez* in option of fault and also wrote, "The imposing condition of equality in exchange contracts is not in the form of a restriction, the violation of which causes the invalidity of the contract, nor in the form of a claimant and motive, the violation of which has no executive guarantee; but is an implicit condition of *Ertekez*. What the jurists have said in the option of defect is the description of the validity of the implicit condition of *Ertekez*, and those who trade on the basis that they receive the goods without defects".

4. Option of Delayed Payment

Ertekez rule can be considered as one of the principles of proof in the option of delayed

payment. Option of delayed payment means that “if the seller does not pay the something sold to the customer and does not receive the price and the condition of delay of the price is not met, the sale is necessary for up to three days. Therefore, whenever the customer brings the price during this period, he can take it from the seller, otherwise the seller can both cancel the sale without the need to go to a judge or keep the sale and demand the price from the customer”. (*Hosseini Ameli, 1998: 244*)

Some jurists, such as Ayatollah Mirza Javad Tabrizi (1995) considered *Ertekez* as the basis of the option of delayed payment and wrote, “When the goods for sale are delivered immediately after the contract but the customer refuses to pay the price, the seller has the right to terminate the transaction because the

payment of the price and the non-impediment to payment is an *Ertekazi* condition for the sale of the seller.

Also, delivering the goods for sale and not preventing its delivery is an *Ertekazi* condition for the customer's purchase. That is, both the seller and the customer consider the delivery of the price or the goods for sale on the other side as an integral part of the transaction. (*Tabrizi, 1995: 238*)

It means that after the contract, if the seller makes a contract with the goods for sale and the customer refuses to pay the price, the seller has the right to terminate the transaction; because payment of the price and non-refusing by the customer is an *Ertekazi* condition for the sale of the seller, and also the contract of the seller and non-refusing by the seller is an *Ertekazi* condition for the customer's purchase.

The Effect of the Presence of Custom in Inference on Spiritual Bio

After the main question of the research has been examined and analyzed and it has been determined that custom has a prominent and meaningful presence in the scene of inferring religious rules, now it is time for the sub-question of this research, which is very important and closely related to the question.

The main thing is to be examined and analyzed. The sub-question of this research is “What effect does paying attention to custom in inference have on the spiritual life of Muslims in the modern era?”

To answer this question, it should be noted that one of the expectations of contemporary Muslims is that the religious rules be inferred according to his customary understanding,

facts and material and spiritual needs, and presented for his action in life.

Explain that if a contemporary Muslim finds that the religious rules presented to him have been inferred according to customary understanding, facts and material and spiritual needs, he will show more luck in following the religious rules and his spirituality will be strengthened.

It should be noted that the spiritual tool is one of the most central issues in Islamic spirituality. One differentiates between spiritual and non-spiritual behavior and more or less understands the desirability and value of spiritual states; but in choosing the type of spiritual states and the means of creating spirituality, one is strongly influenced by external and internal affairs.

The religion of Islam has brought special states and

behaviors for spirituality and has provided certain tools for this purpose. For further explanation, it is necessary to pay attention to the following points:

- a) Each person can draw a special spirituality for himself and make an effort to reach that point. By choosing any spiritual program, the human psyche is developed in a special way and the person moves towards the same goal. A person who commits himself to not sinning and does not sin in practice for a long time is existentially different from a person who does not have such adherence.
- b) Practicing the program of Islam cultivates a human being who is different from a human being who grows up in

the shadow of other programs such as yoga, Zen, and other self-made programs. Therefore, fasting, as stated in Islam, is definitely other than not eating or drinking and water therapy. It may have a positive or a negative, which is not known to be in the path of his spiritual perfection.

- c) In short, the following can be considered as tools of spirituality:
 - Accepting the program of Islam (faith); In Islam, spirituality cannot be realized without faith.
 - Continuous practice of Islamic worship programs.
 - Spreading spirituality to other religious sectors; For example, transactions and finally, all behavior, to the extent that human speech and deeds find a

color and smell, and otherwise do nothing in human existence.

Therefore, after faith, for example, praying, fasting, paying khums, going to Hajj, enjoining what is good and forbidding what is evil are undoubtedly considered spiritual matters. The important point is that one cannot choose and replace what I think is good.

For example, say: Instead of the morning prayer, say a little in a special way, or meditate a little, or find spirituality only in exploring nature, and the pleasures that are obtained in this way, although this is also It can be an acceptable means of attaining spirituality.

As a result, if the contemporary Muslim realizes that the inference of the religious rules is done according to his customary understanding, facts and needs, the acceptance

of the religious rules will increase in his view, and in practice he will follow the divine rules and regulations and the spiritual program of Islam more than It goes away and thus his Islamic spirituality is also strengthened and promoted.

Conclusion

In this research, the status of custom and *Ertekazat* and applications of custom were examined to understand and infer the religious rules.

According to the words and expressions of the jurists, it is obvious that there are many uses for custom and it also plays a great role in understanding and inferring the religious rules. However, according to these applications, custom is not considered as one of the sources of *Ijtihad*; but rather it is used in the interpretation and understanding of sources such as the Quran and hadiths.

It is also the most important reference in subject matter for custom. Therefore, paying attention to the custom has many effects on understanding and inferring the religious rules; but it is not the source to issue a fatwa.

It was also found that the presence of custom in deriving religious rules, while meeting one of the expectations of contemporary Muslims, which is to pay attention to customary understanding and its facts and needs, increases the acceptability of the rules, divine commands and spiritual program of Islam in his view and causes Promoting the Islamic spirituality of contemporary Muslims.

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ORIGINAL RESEARCH PAPER

Reason, A Barrier or A Bridge to Pure Life: A Comparative Study of the Poems of Rumi and Blake

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We appreciate our families, for helping us to compile the article.

ARTICLE INFO	ABSTRACT
<p>Article History: Received 03 September 2021 Revised 29 November 2021 Accepted 26 January 2022</p> <hr/> <p>Key Words: Partial Reason Universal Reason Pure Life Rumi Blake</p> <hr/> <p>DOI: 10.22034/IMJPL.2022.13188.1043</p> <hr/> <p>DOR: 20.1001.1.26767619.2022.9.29.4.5</p> <hr/> 	<p>SUBJECT AND OBJECTIVES: Although Jalaluddin Rumi and William Blake hail from different literary and cultural contexts, their poems bear interesting affinities. However, these affinities have not been fully addressed by scholars. This paper will examine the role of reason in the poetry of Rumi and Blake with regard to human endeavor towards pure life which is union with God. In other words, the researchers attempt to find out how it is possible to gain an in-depth understanding of the theme of reason in the poetry of Rumi and Blake through analyzing and interpreting their poems. In addition, the study tries to see what the similarities and differences between the poetry of Rumi and Blake are in a comparative manner, especially with regard to the theme of reason.</p> <p>METHOD AND FINDING: The selected poems will be from Rumi's "Masnavi" and Blake's "Book of Urizen" and "Four Zoas". To compare both poets' views on reason, Totosty de Zepetnek's approach of inclusion will be employed. This comparative study is constructed on the doctrine of perennial philosophy led by Aldous Huxley. The discussion will concentrate on two main aspects namely, partial reason and its function as a barrier to the good and pure life (Hayāt Tayyiba) as a desirable human lifestyle and union with God. The second aspect concerns universal reason and its function as a bridge to union with the Absolute Being.</p> <p>CONCLUSION: Even though Rumi and Blake are originally from diverse geographical, political, social, and religious milieu, they have shared common ideas regarding the concepts of reason. Thus, a comparative study of the two literary giants will pave the way for those who are interested in finding the commonalities of Sufism and Romanticism particularly in the poetry of Rumi and Blake.</p>

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Introduction

Jalaluddin Rumi (1207-1273), and William Blake (1757-1827), are poets and mystics from two different cultural backgrounds and different languages living in different periods. One is Persian Sufi and the other a Christian mystic and English Romantic poet. As mystical and spiritual poets, their poetic traditions are also different. However, if one carefully analyzes their poetry, certain similarities could be found in their views towards reason.

Through comparing the concepts of reason in the poetry of Rumi and Blake, the affinities in their views regarding pure life could be identified and analyzed. (*Dehghani Firouzabadi and Yapaar, 2014: 56*)

Statement of the Problem

The paper attempts to find out how it is possible to gain an in-depth understanding of the theme of reason in the

poetry of Rumi and Blake through analyzing and interpreting their poems. In addition, the study tries to see what the similarities and differences between the poetry of Rumi and Blake are in a comparative manner, especially with regard to the theme of reason and how it can pave the way to pure life. The study also attempts to ascertain and define clearly the spiritual positions and views of the two poets based on the theme of reason regardless of the differences in culture, language and their presence in different centuries and different places.

This study is not only a comparative study of poets who come from diverse religious and literary backgrounds, but who indeed share deeply similar mystical insight. The paper also endorses scrutiny of the

crucial relationship between mystical experience and the construction of hermeneutical forms of writing.

Theoretical Framework and Review of Related Literature

In this study, the theory of comparative literature according to Steven Totosy de Zepetnek (1998) will be employed in order to analyze and compare concepts of reason in the poetry of Rumi and Blake. This theory contains a practical model which is useful in comparing literary themes. The model relates to Totosy de Zepetnek's approach of inclusion. Totosy de Zepetnek contends that comparative literature involves "theoretical, methodological as well as ideological and political approach of inclusion". (*Totosy de Zepetnek, 1998: 17*)

To him First, Comparative Literature means the knowledge of more than one national

language and literature, and/or it means the knowledge and application of other disciplines in and for the study of literature and second, Comparative Literature has an ideology of inclusion of the Other, say, a marginal literature. (*Ibid: 13*)

Inclusion can be inferred as a theoretical activity to enable two literary themes or literary figures to have more affinities and be closer to each based on the parity existing between them. Thus, thematic inclusion must be structured to meet particular objectives while the two comparable sides keep their individual characteristics.

In addition to the theory of inclusion, this study is constructed on Aldous Huxley's Perennial philosophy. Accordingly, the foreground theory in the present article is Huxley's Perennial philosophy.

Aldous Huxley (1894-1963) in his eminent book “The Perennial Philosophy”, captures an overview of the mystical and metaphysical world via presenting and amalgamating literary extracts from mystical traditions. The term was promoted in more recent times by Aldous Huxley. However, Huxley himself believed that the “phrase was coined by Leibniz. (Huxley, 1945: 1)

According to Roy, Huxley was deeply influenced by Vivekanda's Neo-Vedanta and Universalism. Correspondingly, Huxley maintains that the perennial philosophy is: (Roy, 2003)

The metaphysic that recognizes a divine Reality substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to, or even identical to, divine

Reality; the ethic that places man's final end in the knowledge of the immanent and transcendent Ground of all being; the thing is immemorial and universal. Rudiments of the perennial philosophy may be found among the traditional lore of primitive peoples in every region of the world, and in its fully developed forms it has a place in every one of the higher religions. (Huxley, 1945: 1)

Thus, as Huxley believes, even though the divine Reality is equally “immanent and transcendent” and could be felt inside the world as well as outside of it, this Reality has genuine associations for the way man comprehends the world, the way he apprehends himself, and the way he thinks and acts in his life. Based on

the Perennial Philosophy, there is infinity within, and it is closely connected with the “infinity beyond”.

Huxley believes that in order to attain the divine reality, human beings need to choose certain conditions to fulfill “making themselves loving, pure in heart and poor in spirit”. (*Huxley, 1945: 2*)

He claims that only a few people can attain this state. Those who have achieved these states of affairs, grasped the universal reality and understood the enlightened ones. These people are generally named as saint, prophet, or sage”. (*Ibid: 3*)

According to Huxley, to study perennial philosophy, we can start from the bottom which is the gate of practice and morality, or the top which is the consideration of metaphysical truth or in the

middle which is the focal point of mind and matter in human psychology. The lower gate belongs to “strictly practical teachers”. The upper gate is devoted to “born philosophers and theologians”. Finally, the middle gate belongs to the promoters of what has been called “spiritual religion, the devout contemplatives of India, the Sufis of Islam, the Catholic mystics of the later Middle Ages”. (*Ibid: 7*)

Huxley decides to choose the middle gate and states that:

It is through this central door, and just because it is central, that we shall make our entry into the subject matter of this book.... Starting from this mid-point of doctrine, it is easy for the mind to move in either direction. (Ibid: 7)

In the first chapter of the book entitled “That Art Thou”, Huxley proposes that orders of reality could be divided into two hierarchical levels. The higher order is complete; and the lower is in constant flux, impermanent and conditioned. It is the place where we live. Huxley refers to the higher order and the man who is in that state (union with the divine reality) as “That”. Thus it is possible to consider the lower order as “This”.

Therefore, according to Huxley’s idea, in the fundamental canons of all religions, something exists other than what man observes in this world and the mystic is trying to be united with “That”. In his Introduction to the Bhagavad-Gita (1951), Huxley shed light on this connection. He called this doctrine

“The Minimum Working Hypothesis”.

According to Huxley, the perennial philosophy consists of four fundamental doctrines as follows:

1. The phenomenal world of matter and of individualized consciousness- the world of things and animals and men and even gods- is the manifestation of a Divine Ground within which all partial realities have their being, and apart from which they would be non-existent.
2. Human beings are capable not merely of knowing about the Divine Ground by inference; they can also realize its existence by a direct intuition, superior to discursive reasoning. This immediate knowledge unites the

knower with that which is known.

3. Man possesses a double nature, a phenomenal ego and an eternal Self, which is the inner man, the spirit, the spark of divinity within the soul. It is possible for a man, if he so desires, to identify himself with the spirit and therefore with the Divine Ground, which is of the same or like nature with the spirit.
4. Man's life on earth has only one end and purpose: to identify himself with his eternal Self and so to come to unitive knowledge of the Divine Ground. (*Huxley, 1945: 13*)

Each of Huxley's four fundamental doctrines proposes a type of connection between the individual Soul and the divine Reality:

- Declares that nothing would exist at all apart from the divine Reality.
- Asserts that individual Souls has the potential to know the divine Reality and be united with it directly.
- Claims that man can identify himself with the eternal Self which paves the way to know the Divine Reality.
- believes that the final goal of man is to attain union with divine Reality.

Having discussed Huxley's ideas, it is clear that underlying Huxley's argument is man's separation from the "divine Ground" and his attempt to be united with it. Almost all religions agree on this issue that man lives in the state of separation and isolation through wrong perception and wrong action and his final goal is

union with the divine reality. Consequently, one is satisfied if he approaches the divine Reality. On the other hand, one is unhappy or frustrated if he fails to find the right path. Thus, it is concluded that knowing God and being united with Him provides everlasting happiness.

Directly or indirectly, many critics have discussed concepts of reason and how they are related to pure and desirable life style as well as separation and union in Rumi and Blake either in their books or articles. The following book and articles on the two literary giants are discussed briefly with a short commentary after each.

- *Grace (2011)*, has written an article titled “Beyond Reason: The Certitude of the Mystics from Al-Hallaj to David Hawkins”; In this article, the author

evaluates the ideas of some Christian and Sufi mystics from the view point of reason in the spiritual life. Many mystics are of the opinion that reason can be considered as the ladder of spiritual achievement. However, according to Grace, reason alone is not a suitable instrument to reach to the realm of the Divine. Love can play a more important role in reaching to the Divine. The author in this article discusses the differences between the two ways of reaching Reality or God- one through reason and the other through love.

- *Laskar (2012)* in her book “Maulana Rumi and Kabir: A Comparative Study” tries to highlight the core of two great Sufi

poets and mystics, Kabir and Rumi. The writer believes that Kabir's poetry could be considered as a reproduction of his philosophy towards life. The Kabir's mystical preaching elevated the oppressed people. The ideas strengthened them to be independent and fight against all political and social inequalities. Thus, they formed a new culture and universalism founded on oneness and unity of ultimate reality, and union of mankind regardless of their ethnic, racial, cultural, and linguistic differences. On the other hand, Rumi is one of the greatest mystical poets throughout the world. He employed his poetic talent to spread his spiritual experiences as well as

his theosophical ideas. When the Mongol gangs had caused chaos in Asia and societies were groping in the obscure world and striving painstakingly in search of realization and truth, Maulana Rumi foreshowed the source of Sufism. This study is related to the present thesis in a sense that it is a comparative study in mysticism comparing Rumi with Kabir regarding corporeal and spiritual lifestyle. However, the selected mystics are both from the east and consequently the reader can get nothing of the western mystics.

➤ *Dehghan et al (2013)*, have written an article entitled "Survey on the Nostalgia for Return to

Origin in Mystical Poetry (Sanaei, Attar and Mowlavi =Rumi)”; The authors believe that one of the styles of composition in literature is using the theme of nostalgia by the poet in order to symbolize his memories in regretful and painful way. The nostalgic ideas could be found in many mystical poems. However, return to origin is the dominant element of nostalgia that is considered to be the subject of the Persian mystical poetry. The mystics believe that human soul is trapped in this world and wishes to return to its origin. The writer believes that Sanaei, Attar and Rumi are the prominent figures of the mystical poetry. These literary giants have

paid due attention to nostalgic moods such as love, pure life, the past memories, and pain of separation of human from eternal beloved and original home in their poetry.

This article is related to the present study regarding the theme of pure life, separation and union. However, in this article the literary figures that have been discussed are from one language, and one country. Thus, this issue limits the scope of study and consequently it is impossible to have different view from different parts of the world on the mentioned themes.

Reason as a Barrier to Pure Life

According to Huxley’s “Minimum Working Hypothesis”, individual reason could be considered as a path of union with God. In this regard, Huxley believes that discursive reason or as

Rumi puts it partial reason is inadequate to attain divine union and one may do vicious acts according to one's own reason.

Thus, he states:

What we do depends in large measure upon what we think, and if what we do is evil, there is good empirical reason for supposing that our thought-patterns are inadequate to material, mental or spiritual reality.
(Huxley, 1945: 62)

In view of that, reason plays an important role in Persian and Romantic literature. More specifically, reason is a significant concept in the works of poets who are familiar with theology, philosophy, and logic. Sometimes poets and writer have noted reason in order to find a theme or express a concept and a literary image. In addition, in some cases, when the subject

of love is brought up, the poet looks at reason negatively. In this regard, Rumi states:

When you build a nest for a chicken

You cannot put a camel so large in it

That chicken is reason and that nest is your body

That camel is love which is high and proud

(Rumi, 1990, Ghazal, 2937: 1-2)

Rumi metaphorically points out that reason is so limited in time and space that one cannot understand metaphysical concepts such as love through it.

Accordingly, Blake also believes that reason might be limited to time and space and it is so narrow and spiritually blind that cannot enlighten the path to the union with God. Blake states "man has closed himself up till he sees all things thro' narrow chinks of his cavern".
(Blake, *Vision, E 555*)

Similarly, Huxley asserts that:

If, in our pride and madness, we treat it (reason) as a proximate means to the divine End (as so many religious people have done and still do), or if, denying the existence of an eternal End, we regard it as at once the means to Progress and its ever-receding goal in time, cleverness becomes the enemy, a source of spiritual blindness, moral evil and social disaster. (Huxley, 1945: 163)

The Argumentative Nature of Reason

Reason by its very nature, is analytical. In other words, if an individual is about to find out the truth through reason, he or she has to split up the known entities which are going to be analyzed and

realize how they fit in. To state the matter differently, reason is a rational process in which one must enter step by step and gradually and determine the etiology of cause and effect.

According to Lankavatara Sutra, “Those who vainly reason without understanding the truth are lost in the jungle of the Vijnanas (the various forms of relative knowledge), running about here and there and trying to justify their view of ego-substance”. (Ref: *Ibid*: 14)

Thus, it is not possible for reason to understand the totality at once, rather it must go in a definite manner in a syllogistic logical step. In this regard Spurgeon remarks:

The mystic believes that as the intellect is given us to apprehend material things, so the spirit is given us to apprehend

spiritual things, and that to disregard the spirit in spiritual matters, and to trust to reason is as foolish as if a carpenter, about to begin a piece of work, were deliberately to reject his keenest and sharpest tool. (Spurgeon, 2011: 3-4)

As a result, reason by itself does not lead man to a point where the mystic receives knowledge of the eternal self. The stage where man becomes united with divinity is beyond the realm of reason. Thus, in the eyes of mystics, reason has been shelved as an inferior function of the mind as it is not able to find out the reality of the eternal self. It is of course possible to discover the characteristics of the self at the rational level.

In other words, reason might be able to help man to find

the right path to the higher order of reality when it can contribute man by informing him that he has reached a realm which is beyond the scope of reason. However, it is not possible to gain a direct knowledge of divinity through reason. This is possible only through mystical experience. In this regard, it is believed that reason, as Rumi puts it, could be divided into partial and universal. Partial reason will be a barrier to the union of man with the divine ground; however, universal reason will pave the way as a bridge to the union.

According to Safavi, "Rumi the great 13th Persian 'Arif/sage, has used around 34 terms on Reason/Intellect in his masterpiece Mathnawi." Similarly Blake also believes that reason is an obstacle to the divinity; however, he uses the term imagination

instead of universal reason as a bridge to the divine ground. (*Safavi, 2010*)

The Limitations of Partial Reason

The materialistic world is the mixture of truth and falsehood. This claim is proved by the barriers of understanding metaphysics, the descent of spirit from the unseen world to the materialistic world, and the exposure of God's will to the existence of negligent in the universe. In other words, when man came to the material world, there were veils between him and the unseen world. Thus, the veils prevented man from complete understanding of the truth in the unseen world.

In this regard, Lankavatara Sutra states "Those who vainly reason without understanding the truth are lost in the jungle of the Vijnanas (the

various forms of relative knowledge), running about here and there and trying to justify their view of ego-substance". (*Ref: Huxley, 1945: 14*)

It is believed that everything that cannot be understood is rejected by partial reason. Man must have convincing arguments for everything that he accepts or rejects and be silent when something is beyond his understanding. However, those who judge based on partial reason accept or reject everything easily. Thus, partial reason wants to solve all metaphysical and supernatural issues while it is limited to the time, place, quantity and quality.

In other words, partial reason deals with the instruments that were acquired from the materialistic world and limited sense. Consequently, partial reason is condemned since it tries to perceive metaphysical

concepts such as love by the physical instruments. (*Fouladi and Yousefi, 2005*)

In this regard Rumi states:

In expounding it (love) the intellect lay down helplessly like an ass in the mire

It was love alone that uttered the explanation of love and love hood

(Rumi, 1990, I: 115)

Or in another poem he states:

When the lover (of God) is fed from (within) himself with pure wine

Then reason becomes lost, lost oh comrade

Partial reason is a denier of love

Though it may give out that it is a confidant

(Ibid, I: 1981-1982)

It is believed that “the foundation of life and creation is neither science nor reason,

but love, so a person has to go with love and passion to know the essence of creation.”

(Boostani, 2017)

Partial reason is only familiar with worldly love and cannot transcend the worldly love to the heavenly one.

Comparatively, Blake also believes that, reason is the cause of separation of man from the divinity. He states that reason, firstly, has separated man from nature and then from his creator. Thus, he writes:

And Urizen craving with hunger Stung with the odours of Nature Explor'd his dens around

He form'd a line & a plummet To divide the Abyss beneath.

He form'd a dividing rule:

He formed scales to weigh;

He formed massy weights;

He formed a brazen quadrant;

He formed golden compasses

And began to explore the Abyss

(Blake, 20.32-20.41, E 80-81)

Blake believes that reason and philosophy are like the chains that restrict man's mind and are against imagination that paves the way for pure life, salvation and union with God. He believes that philosophy is even unable to explain the simple natural phenomenon in this world. Therefore, he states:

*A Riddle or the Crickets Cry
Is to Doubt a fit Reply
The Emmets Inch & Eagles Mile
Make Lame Philosophy to smile
(Blake, 103-106, E 492)*

Thus, Blake believes that observation of the nature and creatures are the direct way to reach to the truth and reality while learning and acquiring knowledge is the indirect way which sometimes even leads man to the deviated path.

By the same token, Rumi also criticizes philosophy and

philosophers and syllogisers and states:

*The leg of the syllogizers is of wood
A wooden leg is very infirm
(Rumi, 1990)*

Chittick believes that barriers of understanding metaphysics, the descent of spirit from the unseen world to the materialistic world, and the exposure of God's will to the existence of negligent in the universe indicate that the materialistic world is a mixture of truth and falsehood.

In other words, when man came to the material world, there were veils between him and the unseen world and the veils prevented man from complete understanding of the truth in the unseen world.
(Chittick, 1983: 34)

Rumi believes that the most important feature of these veils is man's limited reason,

as the limited reason cannot understand God and infinite universe.

Rumi believes that our parts of body like ear and eye cannot see that metaphysical truth. The light of partial reason cannot enlighten the path to divine ground. Thus, he states:

The spiritual ear and eye are other than this sense-perception

The ear of discursive reason and the ear of opinion are destitute of this (inspiration)
(Rumi, 1990, I: 1462)

Relatively, Blake also believes that reason is a barrier between “vegetable man” and his immortal imagination”. Accordingly, Fischer asserts that “Disembodied rationalism is a major source of this loss. As the divine spark that is in fallen man is hidden. The Spectre is ‘a false Body: an Incrustation

over my Immortal/Spirit; a Selfhood.” Fischer claims that Blake has confirmed this issue in Jerusalem: (Fischer, 2017)

I am your Rational Power . . . & that Human Form You call Divine, is but a Worm seventy inches long That creeps forth in a night & is dried in the morning sun

(Blake, Jerusalem, pl. 29: 5–7, E 175)

Likewise, Rumi believes that reason is like a prison for the wayfarers of the path to the divine ground and you cannot apprehend these metaphysical concepts through sense because those senses are even captive to the reason.

Sense-perception is captive to the intellect, O reader; know also that the intellect is captive to the spirit.

(Rumi, 1990, III: 1824)

*Reason is the prison of
wayfarers and lover Break
the bars and the path is
completely revealed oh Son
(Rumi, 1990, Ghazal, 1082: 1)*

By the same token, Blake compares the reason to a crystal cabinet in which man is imprisoned. In this virtual world, man is separated from the natural world that he was once lived in it happily. Blake claims that, in childhood, man's mind is free and full of imagination. Thus, the child possesses the unlimited potentials and energy. However, man is separated from the world of imagination through reason as well as traditional and social rules while he is always looking for his paradise lost and his union with divinity. Thus, he writes:

*The Maiden caught me in
the Wild
Where I was dancing merrily
She put me into her Cabinet
And Lock'd me up with a
golden Key
(Blake, Crystal Cabinet: 1-4, E 488)*

The outstanding metaphor ("Lock'd me up") could be considered as a pun on John Locke, the philosopher who associated all newborn humans' minds as "empty cabinets". Blake believes that true knowledge is acquired in nature and creation. Books and philosophy are not helpful in acquiring knowledge rather it is intuition and "inward eye" that makes the truth visible for human beings.

Blake states that although some people are old and experienced, they do not have the divine vision and their understanding cannot help them to find the truths. Therefore, he states:

*For double the vision my Eyes
do see
And a double vision is always
with me
With my inward Eye 'tis an
old Man grey
With my outward a Thistle
across my way
(Blake, Letter to Thomas Butts: 27)*

Rumi also believes that philosophical discussion cannot pave the way for the union with God and only their discussion ends up to nothing. Thus he states:

*Similarly, there is a disputation,
(which will continue) till mankind
are raised from the dead, between
the Necessitarians and the partisans
of (absolute) Free-will.
(Rumi, 1990, V: 3214)*

*O (dear) soul, Love alone cuts
disputation short, for it (alone)
comes to the rescue when you
cry for help against arguments.
(Ibid, V: 3240)*

Therefore, according to Rumi philosophy and philological discussion are just a barrier to the path of God. In order to be united with God, one has to possess the Sufi's reason which is the universal reason. Thus, he writes:

“The qibla of the gnostic is the light of union (with God); the qibla of the philosopher's intellect is phantasy”.
(Ibid, IV: 1897)

The limitation which prevents human being from the transcendence should be destroyed. Love should be free so that the poet can reveal hidden potentials. Blake considers this idea, when he uses his personal symbol, Urizen, to condemn partial reason which is the denier and limiter of others and the enemy of imagination. As Rumi who blames philosophy as a barrier

to the divine ground, Blake also writes:

“Abstract Philosophy warring in enmity against Imagination”.
(Blake, Jerusalem, 5. 59, E 14)

Reason as A Bridge to Pure Life

According to Schimmel “behind all the individual manifestations of the partial intellect is hidden the universal reason. This is the secret power from which the partial reason can create immortal works and produce gardens which never fade”. *(Schimmel, 1993: 272)*

Man’s humanity depends on his thought and understanding. If we remove thought and understanding from human’s existence, nothing will remain but a handful bones and organic materials. Man was created in a way to understand the truth about the universe.

In other words, God has equipped man with special

epistemological tools which can help him to understand himself, God, and universe. These epistemological tools should be used accurately since man is responsible to them in the other world. To state the matter differently, man must justify how he has used his perceptive faculties. Eckhart states:

Up then, noble soul! Put on thy jumping shoes which are intellect and love, and overleap the worship of thy mental powers, overleap thine understanding and spring into the heart of God, into his hiddenness where thou art hidden from all creatures. (Ref: Huxley, 1945: 153)

Contrary to partial reason, universal reason could be considered as a bridge to union with God. In other words, it is considered as one of the

significant instruments of understanding. Rumi believes that universal reason is the “kernel” that is the center and partial reason is the “rind”.

*The view that is faulty arises
from the weakness of his
understanding*

*Universal reason is the kernel
and the partial reason is like
the rind*

(Rumi, 1990, I: 3743)

Rumi advises people to rely on universal reason not the partial reason. He states:

*Do not take the partial reason
as thy vizier: make the Universal
Intellect thy vizier, O king.*

(Ibid, IV:1258)

In the same spirit, Blake also contends that imagination- which could have the same meaning of Rumi’s universal reason- is the bridge to union. Fischer asserts that:

*Imagination creates the
bridge makes possible
the awareness of the
interrelationship between
the human and the divine.
(Fischer, 2017: 18)*

One should strengthen his imagination as it is a go-between to union. Nice thought and imagination will make man relaxed and unsound imagination makes him disturbed. Huxley states “The goods of the intellect, the emotions and the imagination are real goods”.
(Huxley, 1945: 126)

Nice imagination brings up patience and patience are one of the signs of faith. Imagination is a guest from the unseen world and will probably return to that world. Thus, sometimes the imagination and thought start with a turbulent storm and end in worthless undulations and fluctuations. However, it is also possible

that the greatest events start with weak mental fluctuations and gradually reveal their own greatness. Nevertheless, most people are unable to distinguish these two issues from each other. Imagination is an extraordinary issue which is created by the divine power and originated from the metaphysical sea and again unites with it.

Thus, to be in union with the divinity is only possible if one adheres to imagination and skips rationality. Blake believes that “Energy is the only life and from the Body and Reason is the bound or outward circumference of Energy. Energy is Eternal Delight”. (*Blake, Marriage of Heaven and Hell, E 34*)

On the other hand, he contends that reason is ugly and “restrainer”. He states that “The Ugly man represents the

human reason. (*Blake, Descriptive Catalogue, 41, E543*)

However, “As Schiller put it in his Aesthetic Letters: In the eyes of a Reason which knows no limits, the Direction is at once the Destination, and the Way is completed from the moment it is trodden. (*Ref: Abrams, 1973: 216*) This reason that knows no limitation is the universal reason.

Universal Reason and Ideal Man

Universal reason is comparable with the notion of Ideal man in Islamic mysticism. It is believed that the Ideal man is final cause of creation. The Ideal man (who is represented as Adam in the Holy Quran) is even higher than the angels as according to the Holy Quran they prostrated.

And when We said to the angels, ‘Prostrate before Adam,’ they prostrated, but not Iblis:

he refused and acted arrogantly, and he was one of the faithless. (Quran, 2: 34)

Therefore, the universal reason is embodied in Ideal man or Adam. In this regard, Rumi also believes that prophets and saints could be ideal beings. He states:

The saints are the intellect of intellect, and (all) intellects (from the beginning) to the end are (under their control) like camels. (Rumi, 1990, I: 2498)

Four Zoas

In the same way, Blake also believes that the origin of creation is the Universal Man. He calls that Universal man allegorically Albion. He believes in four distinguished faculties (Four Zoas), namely, Urthona (imagination), Urizen (reason),

Luvah (passion), and Tharmas (body/instinct).

Four Mighty Ones are in every Man; a Perfect Unity Cannot Exist. but from the Universal Brotherhood of Eden The Universal Man. To Whom be Glory Evermore Amen (Blake, 1963, 1-3.4-1-3.6, E 301)

Blake's Universal Man (Albion) that is the soul which is in union with God lives in Eden. However, due to the separation from God, his perfect soul is divided into four characters that fall into the world of *Generation* which is comparable to the earth. In their prelapsarian state, *Four Zoas* are free of any contradiction and they are pure and innocent. Through acquiring experiences in corporeal life, they put an end to their innocence and fall into the world of *Generation*. In this world of *Generation*, they are

separated from their origin, drowning in darkness and rationality.

Blake believes that the only way to be reunited with the divinity is through imagination. In other words, imagination, for Blake, is the only power that can pave the way for man to be in union with the divine world. Blake believes that reason and imagination are two opposite faculties. To state the matter differently, if imagination unites man with the Absolute Being, reason lays the door of darkness open to him and separates him from the divinity. In this regard, Blake claims that the role of the Artist and more specifically the role of the poet is as significant as the prophet.

Phenomena of the World as a Form of Universal Reason

As mentioned earlier, Rumi also believes that prophets and “saints are the intellect of

intellect”. He even goes further in saying everything in this world is a “form of universal reason” and this world with all its evil feature might appear like a “carpet of gold.”

Thus, he writes:

The whole world is the form of Universal Reason, which is the father of whosoever is a follower of the (Divine) Word.

When any one shows excessive ingratitude to Universal Reason, the form of the universe appears to him (as) a cur accordingly.

Make peace with this Father, abandon disobedience, that the water and clay (the world) may appear (to thee as) a carpet of gold.

(Rumi, 1990, IV: 3259-3261)

Rumi believes that ego (Nafs) is like a retrogressive beast. If man ignores the lust

and desires of ego (Nafs), universal reason will be strengthened. He contends that universal reason is like a camel driver and man is like a camel under his control. He also goes on to say that partial reason is a vulture. Thereupon, he states:

O changer, make its (carnal) lust, which is the tail, to be entirely lust for the world hereafter.

When you bind its lust (and debar it) from the loaf, that lust puts forth its head from (is transformed into) noble reason.
(Rumi, 1990, VI: 1122-1123)

The vulture is the particular (discursive) reason, O poor (spirited) one: its wings are connected with the eating of carrion. (*Ibid*, VI: 4138)

Your intellect (universal reason) is like the camel-driver, and you are the camel: it drives

you in every direction under its bitter control.
(*Ibid*, I: 2497-2497)

Thus, this is the universal reason that unites man with God. Universal reason is a conceptual faculty which can enter the entities. To do so, universal reason frees itself from the world of senses and tries to understand the entities.

By the same token, Blake's familiar concepts of worldly problems by weak, fragile intellects are contradicted by the incorporating perception of this dominion both as a provisional stay against non-entity, and as an essential step in the direction of ultimate redemption. Therefore, what was just the limiting reason in "The Book of Urizen" adopts the characteristics of a magnificent creation, accomplished by human forms. Thus, regarding this limiting reason Blake states:

*Spread a Tent, with strong
curtains around them
Let cords & stakes bind in the Void
That Eternals may no more
behold them
They began to weave curtains
of darkness
They erected large pillars
round the Void
With golden hooks fastend in
the pillars
With infinite labour the Eternals
A woof wove, and called it Science
(Blake, *The Book of Urizen*,
19.2-19.9, E 78)*

However, these “Eagles” of intellect prove that imagination is still conceivable in the inmost spreads of Urizen's domain. Under these challenging levels, energy accedes to those of surrounding reason; and natural life stays unkindly imprisoned into a death cycle. These potentials are intensely reinforced by images of regeneration in the following lines:

*While far into the vast unknown,
the strong wing'd Eagles bend
Their venturous flight, in Human
forms distinct; thro darkness deep
They bear the woven
draperies; on golden hooks
they hang abroad
The universal curtains &
spread out from Sun to Sun
The vehicles of light, they
separate the furious particles
Into mild currents as the water
mingles with the wine
(Blake, 1963, 2-29.8-2-29.13,
E 319)*

The universal curtains in this poem signifies universal reason and furious particles symbolizes partial reason. The tone of the passage is dialectically positive. This description through the “vehicle of light” moves beyond the restricted world of “The Book of Urizen” to a new concept of reason. This renewed notion of universal reason is as

renovated as its characteristics. All the way through his separated existence, Urizen has recollected a seed of true light. Although Urizen is in his most degraded form, he could still regain the divine light. Thus, he declares:

*I lose my powers weakend
every revolution till a death
Shuts up my powers then a seed
in the vast womb of darkness
I dwell in dim oblivion
(Blake, 1963, 6-73.8-6-73.10,
E 350)*

In this situation, the visionary eye appears merely as an equivalent for creative union. Finally, with restrictive “mantles” detached, light is not limited any more to the vegetative “Eyelid”; rather it turns out to be a power exposing the complete form, as reason arranges to join with the other faculties of spiritual humanity.

The essential progress in Blake's representation of Urizen emanates in “The Four Zoas”, where the problematic reason is discovered within the framework of a fundamentally refined Christianity. In “The Book of Urizen”, no hint indicates that the demiurge could perform positive action either in his original union or separated state. The poem begins with the eternal faculties, by this time, falling into a state of separation and chaos. However, in “The Four Zoas”, these undesirable events are reflected against the background of infinite, eternal existence. Each passage of separated state is envisioned as art of an inevitable passage headed for regeneration.

In addition, the prelapsarian latent of reason for good is appreciated as well. Furthermore, light, and subsequently reason

itself, is understood as characteristics of divinity.

Thus, Urizen, even when he is at the summit of his influence and power, bewails the paradise lost that belongs to universal reason and spiritual wisdom. His fallen and separated nobles also make a comparison between the states of separation and union:

*They have surrounded me with
walls of iron & brass, O Lamb
Of God clothed in Luvahs
garments little knowest thou
Of death Eternal that we all go
to Eternal Death*

*To our Primeval Chaos in
fortuitous concourse of incoherent
Discordant principles of Love
& Hate I suffer affliction
Because I love. for I was love
but hatred awakes in me
And Urizen who was Faith &
Certainty is changd to Doubt
(Blake, 1963, 2-27.9-2-27.15,
E 318)*

This dual outlook on Urizen goes further than the earlier criticism of partial reason. Understanding true and false innovative desires within his dominion paves the way for ultimately joining up the rational faculty among the powers employed for redemption of humanity.

Conclusion

It is an axiom that there is an adjacent association between Sufism and Romanticism. Obviously, Romanticism in the form that appeared in nineteenth century in Europe has been premeditated in relation with mysticism. More specifically, some of the key doctrines of Romanticism including reason would not be completely valued without referring to mysticism.

The present study has attempted to scrutinize the ideas of the two poets, Jalaluddin Rumi and William Blake, with the aim of studying and comparing these mystics and exploring mutual threads of thought they had in their mind. Rumi and Blake were in different nations, grew in different traditions and cultures however, this research was conducted to compare the two poets with the intention of

investigating how they were strongly close in terms of the theme of reason and its relationship with pure life. The questions that crossed the minds of the researchers were answered as there are plentiful resemblances between these two particular hermeneutical poets and mystics to authenticate the formation of an innovative, better well-defined area of literary research. The poems of the two poets were studied in detail and consequently compared according to the theme of reason.

Having compared Rumi and Blake, it is concluded that both poets and mystics believe in the destructive and constructive aspects of reason as an obstacle to the path of true and desirable life and union with God. In conclusion, to untangle Rumi and Blake's views regarding reason and rationality, one must be careful that both Rumi

and Blake pejoratively use the word partial reason in their poetry and believe that it is a barrier to ultimate desirable lifestyle.

On the other hand, universal reason or intellect is used positively by both poets and is considered to be a bridge to the union with Absolute Being. Thus, Rumi and Blake distinguish reasoning processes and their operations in different levels. In their views, the higher level of thought is occupied by intellect or universal reason and the lower level is positioned by partial reason as the most superficial mechanical rational operation of thought.

In other words, partial reason for Rumi and Blake refers to the most mechanical and superficial processes of thought and corporeal lifestyle, whereas intellect or universal reason means an understanding of the whole, advancing not

through step by step of collecting particular data, but by impulsive re-organizations and leaps of the conceptual and intangible associations among those particular data.

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ORIGINAL RESEARCH PAPER

Sex Education in Islam and the West and its Function in the Pure Life of Modern Human

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ABSTRACT

SUBJECT AND OBJECTIVES: The United Nations, has turned its process of sexual education into a model of globalization of family values and culture. There is an attempt to impose a system that forces its interests and political system on the entire world. For example, in the United Kingdom, all primary-aged children are required to learn about relationships and sex education (RSE), including topics around homosexuality. Another example is France, has obligatory sexual education discussions in all public schools whilst also banning wearing headscarf.

METHOD AND FINDING: The uncertainty and contradiction that arose in western circles over the issue of sexual education resulted in a moral struggle over the nature of the sexual education curriculum, its contents, who is learning it, who is providing it, and the right age to present topics. On the other hand, the clash of religious beliefs with the new educational system in the west has sparked a fierce backlash among faith-based groups, because western sexual education is based on principles and foundations that are contrary to Islamic teachings. Role or importance towards religious education leading to the question: What is the purpose of sex education, and is religions an impediment? Leads to the finding that religion paves the way for science, and this is the function of sex education based on religious teachings in the pure life of modern man.

CONCLUSION: There is no religious prohibition against parents or educators directing and raising a child sexually as a scientific subject, if the education takes place in a calm and purposeful manner, away from the excitement of some methods of application and embodiment, and in an atmosphere of mixing males and females as in western societies. As a result, are left with sexual delight rather than sex education.

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Introduction

The “Great Sexual Revolution” in the United States, which began in 1960, had a devastating effect on the Western World, as premarital sexual behavior is now permitted outside of marriage and in public, furthermore being open to people of all legal ages without limitation. Gay partnerships which were previously illegal, are now regarded as normal relationships in the sake of human liberty.

This western sexuality culture is founded on a number of theories and ideologies, the most notable being Sigmund Freud's “Excitement Sexuality” theory. He believed that life is made up of tension and pleasure, that all tension stems from the build-up of libido or sexual energy and that all pleasure results from its discharge. (*Freud, 2011*)

The Islamic world has been affected by the western world's sexual and mental liberation; where some people have attempted to present the western model as an alternative to religious sex education, prompting many Muslims in Western countries to consider how to address the challenges that face children who have been integrated into Western society, and how to preserve their Islamic identity.

In the shadows of this new educational system that mandates sexual education for children as young as four years old, exposing them to topics and issues they had never heard of before, particularly lessons about LGBTIQ, which stands for Lesbian, Gay, Bisexual, Transgender/transsexual, Intersex, Queer, and Questioning.

This is what has driven some parents to voice their opposition to the compulsory sex education that is part of the school

curriculum, and they have called for the removal of LGBTIQ-related teachings.

As a result, it was necessary to examine this sexual Education program from an Islamic perspective, based on the Holy Quran, the Prophet's Sunnah, and Ahl al-Bayt Hadiths, in order to regulate individual behaviour, channel instincts and emotions according to the righteous and appropriate rules, in order for people to live in a stable and secure environment free of vice and disintegration, as has been happening in Western nations.

Accordingly, in the present research, the following objectives and goals are examined:

- Definition of some key terms
- How according to the Holy Quran, the Sunnah of the Holy Prophet, and the infallible Imams, sex

education is a important topic in religious.

- Sex Education in Western Culture, such as in: UK, France and USA
- How Western and Islamic sex education have different goals?
- Ways on how to cope with children's sex education specifically in the West.

Theoretical Foundations of Research

1. Sexuality Education

This is a broad term that means different things to different people and groups. Sexuality education is referred to by a variety of names, including:

- Sex Education
- Sexuality Education for Everyone (CSE)
- Life and Living Skills
- Holistic Sexuality Education
- RSE (Relationships and Sex Education): Teaches

youngsters about the various physical, social, and emotional elements of growing up, as well as relationships, sexuality, and sexual health. Its goal is to give students the tools and knowledge they need to have healthy, rewarding relationships, take charge of their sexual health, and feel secure and happy in their sexuality. It also aids their resilience, independence, and self-esteem development. (*Relationships and Sex Education Curriculum, 2010*)

- Reproductive Health and Sexuality (*Mohammad Aftab Khan et al, 2020*)

CSE is a rights-based and gender-focused approach to sexuality education, whether in or out of school, according to the United Nations Population Fund, the UN's sexual and

reproductive health agency. (*United Nations Population Fund, 2016*)

2. Islamic Sexuality Education

Refers to the teaching of age-appropriate knowledge of sexuality and sexual health in accordance with Islamic beliefs and principles. The goal is to teach Muslims about Islam's moral nature and its rules. (*Mohammad Aftab Khan et al, 2020*)

Sexual Education from an Islamic Perspective

Many blessings have been bestowed upon God's believers. One of these blessings is religion, which guides human in all parts of daily life including sexual education which also encompasses in all aspects of Muslim life.

Sexual education is acceptable in Islam as long as they are carried out within the confines of religious beliefs, which aims at educating and advising children

about this topic from a religious and moral point of view while also ensuring to protect them from the ideologies that are incompatible with religious beliefs.

As a result, we can conclude that sexual relationships that take place only within the context of a lawful marriage are permissible.

The Holy Quran, Prophet Muhammad, and Ahl al-Bayt are regarded as the ideal model for politely discussing the many aspects of sexual life; where they discussed and still till today enlighten us about the issues and matters that concern sexuality, through establishing rules and controls for sexual relationships that have become general laws and principles that Muslims have followed through all eras.

The Holy Quran recognizes sexual desires, as God Almighty

has revealed in His Glorious Book:

“The love of desires, of women and sons, of the hoarded wealth of gold and silver, of well-bred horses and cattle, and tilth, is made to appear fair to men; this is the provision of this world's existence, and Allah is He Who is the good aim of life”. (Quran, 3: 14)

Allah says in His noble book that Islam highlights human beings' natural sexual needs and does not call for their suppression; instead he encouraged marriage as a good deed and strongly opposes celibacy and monasticism:

“Marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich

them from His bounty, and Allah is all-Encompassing and Knowing”.
(*Quran, 24: 32*)

He further stated:

“Whosoever likes to follow my tradition, then he should know that marriage is from my tradition”.
(*Hurr Amili, 2008, Vol. 14: 3*)

As the Great Islam taught us, progeny is a blessing from God that should not be disregarded. This can be seen in Surat “Kahf”:

“Wealth and children are the adornments of the worldly life, but the everlasting good deeds are far better with your Lord in reward and in hope”. (*Quran, 18: 46*)

When the Holy Quran speaks of sex, it does it in the context of chastity rather than pleasure,

as is the case in Western civilization today.

God Almighty has stated in His Noble Book that individuals who are unable to marry due to poverty or other reasons should seek chastity for what God has forbidden until He enriches them from His bounty and facilitates their marriage, Which can be inferred from Surat “Nur”:

“And those who do not have the financial resources to marry should remain chaste until Allah blesses them with His bounty. And if any of your slaves ask for a letter (of liberation), give it to them if you know they're good and trustworthy. And from Allah's riches, which he has bestowed upon you, give something to them. If your maids seek chastity, do not drive them into prostitution so

that you might profit from the perishable goods of this world. But if someone forces them into prostitution, Allah is Forgiving and Merciful (to those women, He will pardon them because they were forced to commit the wicked conduct against their will". (Quran, 24: 33)

In this regard, the Austrian Ofself Schgadz corroborated this, saying: Consciousness is a sexual virtue. (Ref: Mousawi, 2007: 83)

As we can see from this magnificent verse, chastity is the finest way to soothe the sexual drive and avoid doing what Allah, the Almighty, has forbidden. This is accomplished by increasing one's faith and proximity to Allah, the Holy Quran further mentions the story of Joseph, in which some of the events revolve around

sexual chastity, with the goal of educating and encouraging people to imitate God's prophet's actions and words in order to overcome lust and desire.

Apart from chastity, the prophet Muhammad also mentioned fasting when he said:

"Get married, young men, if you can support a woman. It truly reduces the gaze and protects chastity. Those who are unable to do so must fast in order to curb their passions". (Kulayni, 2015 Vol. 4: 180)

Islam established a standard of etiquette, and there are numerous testimonies to support this healthy sexual education, such as:

- The differentiation in beds, as the prophet Muhammad says:
"The boy and the boy, the boy and the girl, and the boys and girls

arrange their beds to sleep separately from the age of ten.” (Hurr Amili, 2008, Vol. 2: 231)

- The etiquette of asking permission before entering a room has been encouraged in order to keep children from looking at what sexually provokes them, or from preoccupying their minds with sex-related issues for which they have no explanation due to it not being suitable for their thinking at this age, in addition to their lack of experience in these matters.
- The etiquette of asking for permission is mentioned in the Quran, and God defines when it is permissible to do so and when it is not. He said:

“And when your children attain puberty let them ask to leave to come to you like their elders used to ask leaves. Thus, does Allah clearly explain to you His signs. He is All-Knowing, All-Wise”. (Quran, 24: 59)

- The etiquette of gazing; God Almighty said in His Glorious Book: *“O Prophet, Tell the believing men to drop their sight and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do”. (Quran, 24: 30)*

Furthermore, Imam Ali highlights:

“The eye is the reporter of the heart and the messenger of mind”. (Majlisi, 1983, Vol. 104: 41)

This is further emphasised when Imam Ali also states that:

“The eyes are Satan’s snares”. (Majlisi, 1983, Vol. 77: 294)

The prophet Muhammad also talks about this when he mentions:

“Avoid unnecessary excess looks as they grow lust in your hearts and make you heedless”. (Ibid, Vol. 72: 199)

This Quranic verse, as well as the noble Hadiths, demonstrate that Islam has specific regulations regarding what is and is not permissible to gaze at.

It’s important to note that Islam provides useful practical guidance in all aspects of life, including human sexual relations. This is due to the large concern about human morality, therefore, these topics are considered to being part of the very important Islamic tasks of

the educational process as it plays a significant role in shaping the human personality according to special guidelines and rules. For this reason, following these Islamic teachings is a blessing, a mercy from God, further aiding in keeping people away from deviance and disintegration.

Sexuality Education in the Western Societies

While sexuality education is mandatory by law in nearly all the countries of the European Union, the content and quality vary. Every country’s sex education system has defects, but there is a variation in the outcomes, with some being more serious and harmful than others. As a result, it is important to take a look at how sex education is carried out in some western societies; Such as UK, France and USA.

1. United Kingdom

From September 2020, the Department of Education has made Relationships and Education (RSE) compulsory for all primary students and secondary students. Furthermore, beginning in September 2020, all schools will be required to teach Health Education. (*Government Response, 2020*)

When this curriculum was approved, some parents raised their voices, and the issue of teaching homosexuality in sex education lessons caused a great uproar and many demonstrations by parents of primary school students from various religions and social groups, and the subject is still open within the responsible educational authorities between those who insist on teaching these subjects and those who refuse because it is not appropriate for the student's age, due to many arguing that

this will lead to the loss of many of their children's innocence.

However, they justify this by stating that their purpose is to help all young people be happy, healthy and safe, as well as to properly prepare the child to live a positive life in society.

2. France

Sexual education is mandated in all French schools, with curricula focusing on biological sexual maturity, reproduction, STD prevention, and contraception (*Baecher et al, 2009*)

The distribution of condoms and contraception to teenagers in France is based on sex education programs and official legislation. In France, national health insurance covers all reproductive health services, including condoms, which are freely distributed to anybody under the age of 18, and abortion is legal and free until

the tenth week of pregnancy.
(*Berne and Huberman, 1999*)

3. USA

As part of the Adolescent Family Life Act or AFLA, comprehensive sex education and abstinence-only sex education are taught in the United States. Where around 750,000 teenagers become pregnant in the United States every year, however with up to 82% of those pregnancies being unwanted. Young adults aged 15 to 24 account for 25% of all new HIV infections in the United States and over half of the, over 19 million new STD infections diagnosed each year in the United States. (*Sexuality Education-Advocates for Youth, 1980*)

It is important to emphasize that the western sexual revolution, which had immediate negative consequences on society, undermined spiritual, psychological, and moral ideals. Leading to the

removal of restraints and norms furthermore pushing more people toward obscenity and immorality.

As a result, one of the most fundamental causes that adolescences and young adults in Western countries are suffering from is the immense rush to satisfy sexual desires and the moral collapse of the principles of chastity and modesty.

For this reason, school systems have legalised and welcomed long-term national sexuality education programs that focus on a specific aspect of the curriculum, such as how to properly get rid of a fetus or baby, or how to establish a sexual relationship free of pregnancy or HIV/AIDS.

On the other hand, according to studies conducted in several European countries, the lessons provided to students in order to enjoy good sexual health in their daily lives have resulted in

a decrease in teenage pregnancies and abortions, as well as a decrease in rates of sexually transmitted infections (STI) and HIV among young people aged 15-24 years.

Objectives of Western and Islamic Sex Education and its Function in Modern Human Life

The intellectual ideologies which are adopted by Western nations and modern civilizations is materialistic thinking, which is far away from spiritual and moral principles and mainly oriented on human needs. Therefore, in order to avoid responsibility and pursue enjoyment, people are increasingly devoting time away from marriage, family formation, and childlessness.

So, in the west, sexual education is used to be based on these concepts and educational programs, which had negative impacts on society, such as increase

in the spread of sexual diseases, epidemics, family dissolution and unwanted teen pregnancies.

As a result, they have had to make changes to their educational programs in order to avoid these problems. One of these changes includes, that Relationships education is now required for all primary-aged students due to the large number of children having many sex-related questions that they need to be answered with accurate medical information that is appropriate for their intellectual level and so, will be useful to them throughout their lives.

It's important to note that the purpose of western sexuality education is to teach young people how to handle sexuality in a healthy way. It also aims to establish beneficial behaviors such as the use of contraceptives, particularly condoms, which not

only prevents unwanted pregnancies but also STDs and HIV/AIDS.

This however gave rise to many questions for parents such as: Is it safe to teach LGBTIQ (Lesbian, Gay, Bisexual, Transgender/transsexual, Intersex, Queer, and Questioning) lessons?

The major goal of sexual education is divided into two parts: the scientific part and the religious part. In terms of science, it's about educating children about the various physiological and psychological changes that occur in their bodies, particularly during adolescence, and helping them deal with these changes in a more rational and effective manner.

As for the religious part, the Islamic educational theory (Pure Life) covers all parts of human life, even sexual education, where according to the Quran, the prophet's sunnah, and the imams' hadiths.

Starting with a marriage with a lawful relationship and raising children with an Islamic education based on what God permits and prohibits, has led to Islam establishing sound and deviation-free sexual education rules, where if we follow them, we will grow educated generations who understand what is wrong and how to avoid it, as well as what is right and how to seek it. Furthermore aided in Islam in creating foundations and controls for the upkeep of both the person and society, also rules that keep people from going astray.

However, in addition to embracing sexual freedom, the West has its own ideas and goals in the process of sexual education, which are based on gratifying desires and needs without constraints and in proportion to their interests. These concepts contrast with

the principles and purposes of sexual education promoted by the Islamic religion, which instead accepts Islamic teachings as a belief and a way of life in order to raise a morally upright generation.

Methods of Dealing with Children in Relation to Sexual Education

Contrary to popular beliefs, Islam has made several rules regarding sexual education topics due to the fact it is a crucial aspect of human life. Scholars, guidance counsellors and even people in our day-to-day life should all be responsible in educating younger audiences and answering any relevant questions. Parents must also take responsibility for their children's religion, guiding them down the proper path and teaching them what pleases and displeases God.

Ways and which we can educate youngsters about the topics of sexual education:

1. The most essential thing is to work to immunise the child from a young age, both internally and spiritually, so that he can develop an immunity that will keep him from being caught up in various forms of sins. Instead of closing the child's eyes and constructing barriers around him, it is more efficient to enlighten and strengthen his heart and intellect from within. This way he will no longer be fearful of being tainted by society's arrogance and corruption if he has self-immunity.
2. Lots of parents in Islamic societies avoid dealing with many important issues, including topics that

revolve around sexuality which if properly addressed can help correct children's behavior. This is mainly due to many parental traditions for example if a child asks sensitive questions about their private body parts, it is often regarded as shameful leading to unanswered questions which shouldn't be the case no matter how embarrassing they are. Instead of dismissing the topic, we must be open and educate them about these issues in a way that is age-appropriate.

3. Muslim teachers and scholars should be swift to adapting to the subject of sex education so they can educate doubtful children in a way that is appropriate for their age

group according to our Islamic vision. This aims to protect our society from the dangers of sexual perversion and moral pollution as it is prevalent in western culture and education that calls for the right of sexual freedom between adolescent girls and boys without any restrictions.

This freedom seems wrong; because we reject the western concept of freedom which is based on a material foundation in which man/women have no interest in anything else other than satisfying their desire and obtaining pleasure. Of course, the west was able to elevate the level of freedom, but to the point where it surpassed all other human moralistic values.

On the bright side, the parenting of children in Islamic countries substantially aids in the

development of their personalities in a sound manner based on religious principles and teachings and away from forms of deviation in order for them to become excellent individuals.

On the other hand, western societies have a lack of religious controls and the inclusion of compulsory educational programs such as LGBTQ (Lesbian, Gay, Bisexual, Transgender and Queer) places greater responsibility on parents, scholars, and Islamic organizations in dealing with students on these issues.

Here are some steps to take in this regard:

- Enrolling in Islamic schools in the West, where children can study the teachings of the Holy Quran, Islamic principles, and good morals that will benefit them in their daily life. This, therefore can help in approaching
- sexual education from a religious and moral standpoint.
- Encouraging children to go to mosques and Islamic centers to hear lectures which can help them to keep their religious identity and move away from imitating the west, which can further aid in preventing them from making mistakes that occur currently in modern societies which disregard sex-related morality, that can result in sexual dysfunctions and deviations.
- Through western policies which support religious freedom this has benefitted Muslims in opening religious schools that teach Arabic and Islamic subjects during the holidays. Therefore enrolling children in these institutions will aid in contributing towards the consolidation of religious

teachings and knowledge of halal and haram concerns, particularly in connection to sexual issues.

- Parents should always be a point of referral for their children in regards to sexual education, which is just as necessary as any other part of Islam. Highlighting the importance of parents educating themselves on this sensitive subject in order to gain experience for teaching young and adolescent children the correct information about sexual education, instead of them falling into sexual perversion and moral decay in the West.
- Sexual education programs for children and teenagers must be developed by religious and educational institutions and organizations.

Conclusion

The human life cycle begins at birth and ends when the soul departs the body, these stages vary depending on biological and social circumstances. Each stage has its own unique characteristics and needs which have a unique approach, style and pedagogical discourse. As a result, it is not permissible to mix or skip any of the phases.

The first stage of development which occurs before puberty and adolescence is when the child starts defining his/her sexual identity, therefore, causing him/her to become curious about their sexuality and start doubting what little information has been given to him/her.

As a result, it is illogical to expose young children to such matters as it can awaken a hidden desire which can drastically influence a young child's attitude in the future.

These stages of sexual education must be addressed in the context of comprehensive religious beliefs and teachings that derive their rules from the provisions of Islamic sharia, with the prophet Muhammad and his Ahl al-Bayt, regarded as the highest and most useful model of perfection. Islamic principles have proved that they can deal with the challenges of Western globalisation in the areas of family, culture, values and sexual relations due to its comprehensive and integrated approach.

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ORIGINAL RESEARCH PAPER

Disputing Radicalism and Terrorism from the Perspective of Monotheistic Religions (With an Emphasis on Indonesian Society)

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ARTICLE INFO	ABSTRACT
<p>Article History: Received 28 October 2021 Revised 04 January 2022 Accepted 01 February 2022</p> <hr/> <p>Key Words: Radicalism Terrorism Religious Ethic Monotheistic Religions</p> <hr/> <p>DOI: 10.22034/IMJPL.2022.13447.1048</p> <hr/> <p>DOR: 20.1001.1.26767619.2022.9.29.6.7</p> <hr/> 	<p>SUBJECT AND OBJECTIVES: This research is aimed to analyze the factors of radicalism and terrorism action that was happening in Indonesia, it is obviously important because the result can be used by the Indonesian government, civil societies and other countries of the world to prevent the spreading of radicalism and terrorism ideologies.</p> <p>METHOD AND FINDING: In order to get reliable and valid data analysis the Observation-qualitative research methodology has been used to analyze documents, books, articles which relates to the research topic and supported by The Holy Quran Verses and traditions on Religious ethical context. The hypotheses of these research show that there is close relationship between radicalism and terrorism action and the fake teachings. Based on the research, the act of radicalism and terrorism is not the part of Monotheistic Religions teachings, but occurred because of misunderstanding in comprehending the Monotheistic Religions teachings and Quranic verses. Moreover, peace is the main principle of Monotheistic Religions and specially the religion of Islam; because it is rooted in human nature and of course conducting war in Islam is an exception in the case of oppression.</p> <p>CONCLUSION: Several options that can be applied to solve radicalism and terrorism problems in Indonesia society and other countries of the world are by understanding the root of radicalism and terrorism, de-radicalization and de-terrorism of Religions radical follower, the use of counseling method in contradiction of radicalism and terrorism and controlling hoax in social media.</p>

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Introduction

Indonesia is a country that nowadays faces various threats, obstacles and challenges both from inside and outside the country. One such threat is the increasing of radicalism and terrorism action that occurred. According to data from LSI (Indonesian Survey Institute) there is an increasing trend of radicalism and terrorism acts during the last 3 years due to several factors such as intolerance, corruption, radical ideology etc.

Research on this case is very important because the acts of radicalism and terrorism have caused a lot of negative impacts and unrest inside Indonesian people.

It can only be anticipated earlier by cooperation, collaboration and communication among various parties in society, such as central

government, regional government, community organizations and family. In spite of that, Indonesia is a big country that consists of various ethnic, cultural and religion that need security and safety condition so that the developmental process can run smoothly and swiftly. Therefore, various acts of radical and terrorism that occur must be observed and given special attention to find solutions.

Specifically, this study is aimed to answer what are the main causes of radical and terror actions that generally occurred in Indonesia and how does the appropriate preventive actions to avoid the similar incident?

Research Issues

1. Objectives

- Analyzing the various objectives of radicals and terrorists in different regions in Indonesia and other countries of the world.
- Comprehending the potential factors causing changes in perpetrators behaviors such as their ideology, media, world events, social issues, etc.
- Knowing the sources and activities of organizations, radicalism and terrorism networks in Indonesia and other countries of the world.
- Counteracting the spread of radicalism and terrorism ideologies

that are harmful to Indonesian society and other countries of the world.

Stimulate discussions and research from the standpoint of Religious ethics to solve problems in human societies.

2. Questions

- What are the kinds of radical and terror actions occurred in Indonesia and other countries of the world?
- What is the background causes of the acts of radical and terror occurred in Indonesia and other countries of the world?
- What are the purposes of radical and terror actions commonly occurred in Indonesia and

other countries of the world?

- What are the trigger factors of radical ideology to easily develop in Indonesia and other countries of the world?
- What are the appropriate solutions to anticipate the expansion of radicalism and terrorism Ideology based on Religious ethic point of view?

3. Hypotheses

- The act of radicalism and terrorism in Indonesia and other countries of the world is the result of the process of spreading radical ideology.
- There are positive relationship between

the ease of disseminating radical ideologies and social media freedom in Indonesia and other countries of the world.

- Radical ideology can be prevented by conveying Religious teachings that accordance with Religious ethics originating from genuine teachings of the Prophet's family.

4. Advantages

- The results of this study can be used as a reference by various authorities, educators, parents and especially the central government of Indonesia and other countries of the world to take

appropriate policies and actions to eradicate the seeds of radicalism and terrorism.

- Preventing the development of radicalism and terrorism and intolerance in Indonesia and other countries of the world to strengthen nations unity and integrity.
- Stimulate and expand research and study in the field of Religious ethics for other researchers and scientists.

Research Background

There are many studies related to radicalism and terrorism in Indonesia; such as:

- *Hwang (2018)* in “Why Terrorist Quit?”, tried to explore primary

information from terrorists in Indonesia who had realized their mistakes and became anti-terrorism agents.

- A study entitled “Terrorism before and after 9/11” by *Smith and Zeigler (2017)*, this has been done in this regard. Authors states that there is an increasing trend in terrorism in the last 15 years due to conflating terrorist activity with insurgency.
- Another study entitled “Ancaman Virus Terrorisme” by *Ramelan (2017)* focused on intelligence observations of causes related to terrorism that occurred in the international world and in

Indonesia such as
ISIS and Al-Qaeda.

- “Pemberantasan Terorisme” by *Mardenis (2013)* where He offered the concept of eradicating terrorism through the creation of anti-terrorism laws at both National and International levels.
- Another study entitled “Dari Radikalisme menuju Terorisme” (From Radicalism to Terrorism) designed by the *Setara institute team (2012)* focused on various radical Islamic organizations in Central Java Province using qualitative and quantitative approaches.
- The other study by *Hamelin et al (2011)*, entitled “Trigger factors of terrorism”, tried to

provide an alternative solution to handling terrorism through Standardized regression analysis to analyze potential acts of terrorism.

- Next research entitled “The Four waves of Rebel Terror” by *Rappoport (2002)*, highlighted the wave of war on terrorism occurred during the last few decades as government.

Based on all those researches above, this research offering new solutions from the point of view of Religious ethics to fight and anticipate various forms of terrorism actions arising in Indonesian society. Moreover, we also combine the solutions based on Religious ethics perspectives which offer an effective solution

to contemporary problems that applicable for Indonesian society.

Furthermore, according to Crenshaw, Hamelin states that acts of terrorism are generally based on subjective interpretations of the world rather than objective reality. Perceptions of political, social and social conditions influence psychological conditions which are then reflected in acts of terror that endanger others. Therefore, Religious ethics knowledge theories can be used as one of the solutions to overcome the aggressive actions of terrorists through changing their perspectives. (*Ref: Hamelin et al, 2011: 226*)

Research Methodology

This research can be included into descriptive-qualitative research because there is no experiment conducted and no

variables are manipulated. The major purpose is to make description of the real radicalism and terrorism action that happen in Indonesia and other countries of the world in order to find authentic solution based on Religious ethic perspectives.

Also in this research, observation on the data interview gathered from the Library research, Interview with experts, Seminars and discussions and Internet channel and websites.

Terrorism Definition based on Religious Sources

The discussion about terrorism in Islam actually has been widely occurred since the first time of its birth spread by the prophet Muhammad; because based on His teaching, Islam is a religion of peace, based on its name "Islam" is taken from the

word “silm” that can have two meanings “peace” and “submission”, submission to Allah almighty and peace among human. (*Rizvi, 2006: 3-4*) It means, as shown by its name, Islam against the act of radical and terror and seeks to promote peace.

Bangura stated that inside holy Quran there are abundant verses which propose to peace and justice among humanity. These verses can be used as major sources and guidance in order to define that Monotheistic Religions, especially Islam, are opposed to radical and terrorist activities. (*Ref: Bangura, 2015*)

The Holy Quran says:

*“Whoever goes aright,
for his own soul
does he go aright;
and whoever goes
astray, to its detriment*

*only does he go
astray: nor can the
bearer of a burden
bear the burden of
another, nor do We
chastise until We
raise an apostle”.*
(*Quran, 17: 15*)

According to Allameh Tabatabai in his “Commentary al-Mizan”, this verse is in relation with person attitudes and behavior. If someone doing good deed then the benefit will be for himself and if he act wrongly, the effect will return to him. The act of terror is a matter of wrong doing to make or damaging people’s life. The culprit tends to create worry by acting dangerously. So, based on this verse of Quran, any kinds of act that create damage or insecurity can be included as a means of terror. (*Tabatabai, 1997, Vol. 13: 77*)

Terrors in Indonesia from 2018-2019

1. Mako Brimob Terror Attack

On Tuesday night, May 8, 2018, there was a riot between terrorist inmates and the police in the Mako Brimob Detention Center, Kelapa Dua, Depok, West Java. There were five police officers who were brutally killed by nepiter, they were Bripda Wahyu Catur Pamungkas, Bripda Syukron Fadhli Idensos, Ipda Rospuji, Bripka Denny Setiadi and Briptu Fandi. Then, one prisoner was also killed in the incident. The incident was also accompanied by the hostage taking of a police officer on behalf of Bripka Irwan Sarjana. It took 36 hours for the police to free the hostages until finally 155 terrorist prisoners surrendered unconditionally.

2. Bombing at Three Churches in Surabaya

This tragedy struck in East Java, precisely on Sunday, May 13th, 2018 followed by suicide bombings in three churches at once in Surabaya. The explosion occurred in front of the Church of the Blameless Santa Maria on Jalan Ngagel Utara, GKI Diponegoro Surabaya, and Sawahan GPPS on Arjuno Street. At least, there were 13 people killed and 43 people reportedly injured due to the incident. The perpetrators are known to consist of six people and one family consisting of father, mother and four children. Two children are still toddlers.

3. Sidoarjo Bombing Attack

On the evening of Sunday, May 13th, 2018 a bomb explosion occurred in Block

B, 5th floor of Wonocolo flats, Sidoarjo, East Java. Three people were killed in the incident namely Anton Febryanto, Puspita Sari Anton's wife and 17-year-old Rita Aulia Rahman who is the son of Anton-Puspita's partner. The other three survived namely Ainur Rahman who brought his two younger sisters, each Faizah Putri and Garida Huda Akbar. All three have been referred for treatment at Bhayangkara Hospital.

4. Sibolga Bombing Attack

This incident began with the arrest of suspected terrorist alias Abu Hamzah in Sibolga, North Sumatra, on March 12th, 2019. He was allegedly affiliated with the terrorist network Jamaah Ansharut Daullah (JAD) affiliated with ISIS. He is

thought to have been active in the network for six years. His role is as a bomb assembler and recruit people. When they were going to search he house on Jalan Cenderawasih, Sibolga City, an explosion occurred at the house and injured a police officer. The police finally chose to stay away from the house. Through a loudspeaker at the mosque, officials asked he wife who was in the house to surrender with her child. Besides he, the Special Detachment Team (Detachment) 88 of the National Police Headquarters is known to have arrested. At least seven suspected terrorists related to JAD Sibolga.

5. Kartasura Police Office Attack

Another suicide bomb explosion occurred at Kartasura Police Station, Sukoharjo, Central Java, June 3rd, 2019. The perpetrator is known as having the initials RA and has a job as a seller of fried foods. Based on police statements, RA has been exposed to radicalism. He is a suspected lone wolf terrorist or acting alone. According to police, based on a number of items of evidence found at his home, the bomb used was of the low explosive type. RA used the bomb on his waist while carrying out the action. The police stated that RA was still an amateur. This is because the authorities have not yet found a track record of the perpetrators' actions. RA also suffered

severe injuries due to its action. Apart from the perpetrators, there were no other victims.

6. Minister Stabbing

Former coordinating minister for politics, law and security (Menko Polhukam) Wiranto, was stabbed by suspected terrorists with the initials SA aka AR when he arrived at the Menes square, Pandeglang regency on October 10th, 2019. Not only Wiranto, police chief commissioner Daryanto was also stabbed while securing the perpetrators. According to the police, SA was only a sympathizer of JAD. SA is known to be the recruitment of one of JAD's central figures, namely Abu Zee. However, SA is not included in the network structure. In carrying out the action, the SA even invited his wife, FA, and children. From the results

of the examination of the married couple, it was known that each person used one weapon. After the incident, Detachment 88 arrested a total of 40 suspected terrorists during 10th-17th October 2019. That number included a married couple who stabbed Wiranto. According to the police, the group communicates in a structured, systematic and intense manner through social media. In fact, they are also mentioned actively using Telegram.

7. Medan Suicide Bombing Attack

Near the end year of 2019, Indonesia was again shocked by the suicide bombing. The incident occurred at Medan police Headquarters, North Sumatra, on November 13th, 2019. The perpetrators are known to initials RMN, whose daily living is as an

online motorcycle taxi driver. He was also suspected of being exposed to radicalism. In carrying out the action, RMN was assisted by two colleagues to make bombs. Until November 19th, 2019 the police had named 30 suspects related to the suicide bombing. This includes three people who died, namely RMN and two people who were arrested in Datar village, Perak district, Deli Serdang. The suspects consisted of 3 women and 24 men. They have a variety of roles, ranging from treasurers, assemblers and recruiters. However, overall, until 2nd December 2019, Detachment 88 had arrested 92 suspected terrorists after the suicide bombing.

Based on the facts above, it can be seen that terrorist activities are still active and continue to run in

Indonesia. Terrorism activity goes underground and uses social media. This is certainly an important concern for both the public and the government to control and supervise the use of social media.

Kinds of Terror Action in Indonesia

The following context is based on the interview with Rudy Laksmono lecturer from university of defense during the international terrorism seminar held by Indonesian Embassy in Tehran in 2018.

Based on the data above 87% of terror actions in Indonesia during 2000- 2019 were classified as religious terrorism, and most of the perpetrator are linked to other countries such as Afghanistan, Philippines, Malaysia, Syria, and Saudi Arabia and etc. It means that Indonesian terror actions were imported

from outside of Indonesia by those perpetrators.

Moreover, according to Head of Nahdhatul Ulama (biggest Islamic organization), Said Agil Siradj, said that most of the perpetrator in Indonesia are coming from Wahhabi groups, and this ideology becoming an entering point for terrorism.

At last, by knowing the source of ideology and organizations linked with the perpetrators hopefully the government and society are able to work together protecting our generation and people around us from those ideology.

Radical Movement in Indonesia

Religion in Indonesia regarded as a basic for peaceful and mindful civilization has changed a lot. Religious-majority in Indonesia are now being deceived, defeated, and infiltrated

by foreign ideologies and the West is propagating this as a tremendous threat, symbolized by terrorism and intolerance. Indonesia is one of the most striking historical examples of a systematic destruction of progressive Religious values.

In the 1950s and early 1960s, the United States, Australia and the West in general were increasingly concerned about the anti-imperialist and internationalist jargons that were echoed by President Soekarno. They are also worried about the growing popularity of the Indonesian Communist Party (PKI); but they were much more worried about socialist ideologies and moderate, which clearly shared communist ideals.

Indonesian religion has been reduced to a silent majority. As such, religion will only make headlines in the international media if a white-robed group is deemed

a nuisance or when extremists linked to the Afghan and Arab countries blow up nightclubs, hotels or restaurants in Bali and Jakarta. The former President of Indonesia, who is a progressive religion cleric, Abdurrahman Wahid, was also forced down by a number of elites said that:

I know who blew up the Marriot Hotel in Jakarta. It was not an attack by an Islamic group; rather, carried out by secret Indonesian intelligence services, to legitimize the budget for their existence, and to please the West. (Vltcheck, 2012)

Based on this fact, it is clear that radical movement in Indonesia is clearly linked with the west. This systematic movement gradually have grown and develop into several organizations and parties.

Conclusion

Based on the research and gathered data it can be concluded that:

1. Most of radical and terror actions occurred in Indonesia and other countries of the world has been done individually and categorized as religious terrorism.
2. Several background that causing and supporting these radical and terror actions such as:
 - Radical ideology and organizations
 - Supporting capital and material of terror from other countries
 - Spreading of hoaxes in social media platforms such as Facebook, YouTube and Instagram
3. The purposes of radical and terror action in Indonesia and other countries of the world are as follows:
 - Creating fear and insecurity among people.
 - Developing instability against government to create state based on radical ideology.
4. The trigger factors of radical ideology are:
 - Misinterpretations of Quran verses and prophet traditions and Testaments texts
 - Hoax in social Media spread by terror organizations
 - Less of government control in social media contents

5. The Appropriate solution to anticipate and preventing the expansion of radical ideology based on Religious ethic point of view are:
 - Understanding the root of radical ideology such as Wahhabi and other takfiri ideology.
 - De-radicalization of Religious radical follower by using the previous terror actor.
 - Propagate and explain the appropriate context of verses and Religious traditions to all Indonesian people and other countries of the world.
 - Controlling the social media contents from hoaxes.
 6. Islam is a religion of peace, which is prevent and against any kind of terror and vicious activities in all stages of society.
- Finally, some suggestions for future research are provided. There are number of gaps in our knowledge around research that follow from our findings, and would be benefit for further research to extend the data gathered here:
- Research to analyze the relations between international terror organizations and enemies of monotheistic religions; especially Islam in state of countries about their program and strategy.

- Research on the most effective and efficient programs in the form of syllabus of information system to support peaceful religions propagation to prevent the spreading of radical ideology.
- Developing proficient and interesting social media platform to control media contents which are appropriate for Indonesian people and other countries of the world improvement.

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