



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

*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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International Multidisciplinary Journal of PURE LIFE is an interdisciplinary quarterly English-language electronic journal. The scope of this journal is Comparative and Interdisciplinary Studies in Religion and Life, Lifestyles, Interreligious Dialogues and Advertising in Cyberspace; however, its focus is on “*The Meaning of Life and Pure Life in the Modern Age*”.

Promoting the level of scientific research related to the Humanities and the Meaning of Life, the International Multidisciplinary *Journal of Pure Life* seeks to facilitate and develop the relationship among researchers who are doing studies on humanities and divine religions.

Unlike predatory journals whose focus is on making money by the publication of works mainly written by university faculty members and charging authors under the name of APC, this journal welcomes all scientific standard papers in the scope of the journal from scholars, researchers and professors around the world and publishes articles for free regardless of religion, gender, academic rank and any other discrimination only upon the issuance of the letter of acceptance after peer reviews by two editors of the journal.

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Row	About IMJPL	Description
1	Period of Publication	Quarterly
2	Type of Publication	Electronic
3	Language of the Journal	English
4	Journal Languages Records	7 Languages for 23 Issue (Farsi, Arabic, Urdu, French, Azeri and Turkish)
5	The First Issue Published	May 2015
6	Specialized Field	The Meaning of Life and Pure Life in the Modern Age
7	Thematic Priorities	<ul style="list-style-type: none"> • Comparative and Multidisciplinary Studies in the field of Religion and Life • Life Style • Dialogue between Religions and Denominations • Propagation (Tabligh) in Cyber Space
8	How to Submit Papers	Through the Journal Website
9	Review Process	Double Blind Peer Review (Two Evaluators)
10	Standard Method of Citing Sources	APA
11	The Duration of Evaluation	Three Months
12	Cost of Evaluation	Free

Aims and Scope

Objectives:

1. Theorizing and Production of Science in the Field of Religion, Meaning of Life and Humanities under the Concept of **Pure Life**
2. Deepening and Promoting of Religious and Human Teachings in the Field of Meaning of Life and **Pure Life**
3. Analysis, Critique and Review of Important Ideas and Theories in the Field of Humanities and Life Meaning
4. Presenting Models and Applied Theories of Humanities in the Face of Contemporary Social Challenges and **Pure Life** in the Modern Age
5. Explaining the Basic Religions Ideas and Systematization based on it in Different Areas of Life
6. Explaining the Theoretical Foundations of the Islamic Republic and the Great Islamic Revolution of Iran in Relation to the Concept of **Pure Life**
7. Creating and Expanding the Scientific and Research Opportunities in Al-Mustafa International University with Emphasis on Teaching Education Life and Religion in Cyberspace
8. Scientific Defense of Religious Teachings and Ideas and Response to Contemporary Doubts in the Field of Meaning of Life and **Pure Life**

Policies and Strategies:

1. The Focus of Abrahamic Religions, the Thoughts and Ideals of Imam Khomeini, Imam Khamenei and the Discourse of the Great Islamic Revolution of Iran under the Concept of **Pure Life**
2. Observance of Moral and Legal Standards and Norms among the Abrahamic Religions
3. Attention to the Needs and Priorities of Research in the International Arena with a Focus on the Humanities and **Pure Life**
4. Emphasis on Using the Scientific Capacity of Non-Iranian Professors, Researchers, Scholars and Graduates of Al-Mustafa International University and International Scientific Institutions
5. Emphasis on Preserving the Originalities and Values of the Seminary and Adhering to the General Policies of the Islamic Republic of Iran
6. Respect for Natural People and Legal Entities
7. Observance of the Principle of Approximation of Monotheistic Religions and Denominations and Refraining from Raising Challenging Issues of Contrary to Unity
8. Interaction and Cooperation with International Scientific Centers and National and International Publications

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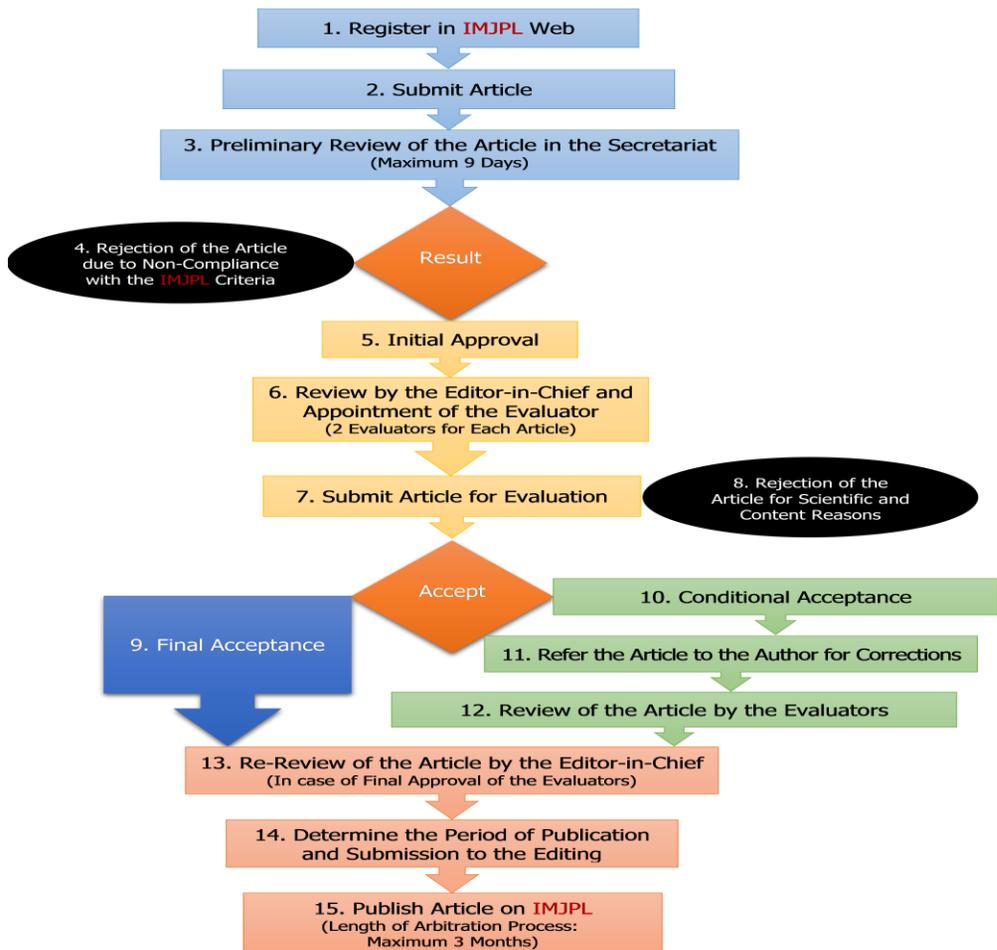
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A Word from Director-in-Charge

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.

Today research is considered to be a gate for expanding the borders of knowledge and plays an eminent role in human activities. Exploring humanities areas and Abrahamic religions can enable people to understand the human issues and difficulties to offer solutions for them.

The growing of different fields of knowledge demands discussions in more scientific areas. Today, Explaining a vast range of humanities Science areas and religions in global scope is a necessity.

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.

This interdisciplinary journal is published electronically and in each issue, approach is to deal with comparative studies in the field of religion and life. In every special issue, we are ready to publish scientific articles by scholars, researchers and professors around the world.

International Multidisciplinary Journal of PURE LIFE is published, every season, in a form of an electronic journal. Thanks to Al-Mustafa Journals Commission, **PURE LIFE** as the first international journal in Al-Mustafa International University is ready to publish the scientific articles.



ORIGINAL RESEARCH PAPER

Allamah Misbah’s Puzzle about the Emergence of the Soul in the Philosophy of Mulla Sadra

Prof. Mohammad Legenhausen*

** PhD. in Department of Philosophy, Faculty of Humanities, Rice University, Texas, America, and Prof. in Department of Philosophy the Imam Khomeini Educational and Research Institute*

ARTICLE INFO	ABSTRACT	
<p>Article History: Received: 26 October 2022 Revised: 09 December 2022 Accepted: 02 January 2023</p> <p>Key Words: Soul (Spirit) Substantial Motion Misbah Yazdi</p>	<p>SUBJECT AND OBJECTIVES: Purpose in this paper is to examine the criticism, explore the main issues raised, show how these issues are related to contemporary philosophical discussions, and suggest how Sadra’s position might be defended. Two kinds of defense will be suggested: first, we can surmise from Sadra’s works how he might have responded to the criticism; second, we can consider how a position like Sadra’s could be defended in view of contemporary philosophy.</p> <p>METHOD AND FINDING: This research is a qualitative research with a critical analysis approach. One of the distinctive features of the philosophy of Mulla Sadra is his doctrine of the soul. He held that the soul evolves from the body. The human soul has its beginnings in material existence, but it evolves beyond the material and achieves eternal immateriality.</p>	
<p>DOI: 10.22034/imjpl.2023.16291.1105</p>	<p>CONCLUSION: The idea that the incorporeal soul as a separable substance, might have begun its existence as a corporeal substance and then changed into an incorporeal substance has been criticized by Allamah Misbah. His criticism raises a number of issues in the philosophy of mind, metaphysics, and Islamic theology.</p>	
<p>DOR: 20.1001.1.26767619.2023.10.34.1.3</p>		
		
<p>* Corresponding Author: Email: legenhausen@yahoo.com ORCID: 0000-0001-8578-6062</p>	<p>Article Address Published on the Journal Site: http://p-ljournals.miu.ac.ir/article_8198.html</p>	
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Introduction

One of the distinctive features of the philosophy of Mulla Sadra (1571-2; 1635-6) is his doctrine of the soul. He held that the soul evolves or emerges from the body. Not only humans and animals, but rather all corporeal existents, even rocks, exist in the material and non-material realms.

The human soul has its beginnings in material existence, but it evolves beyond the material and achieves eternal immateriality just as the fetus begins its existence with the womb of its mother but develops in such a way as to achieve a separate existence.

This idea is encapsulated in the slogan that the soul is corporeal in origin but spiritual in survival (Jismaniyat al-Huduth wa Ruhaniyat al-Baqa), or that the soul is corporeal in its

inception and spiritual in its sempiternity. (*Rizvi, 2009: 86*)

Mulla Sadra's philosophy is deeply indebted to Islamic mysticism or Sufism, and his doctrine of the soul may be considered a philosophical elaboration of the position expressed in the famous lines of Jalal al-Din Rumi: (*Ref: Lewis, 2000: 417*)

*I died to mineral, joined the realm
of plants*

I died to vegetable, joined animal

*I died in the animal realm, became
man*

*So why fear? When has dying made
me less?
(Rumi, 1990)*

The idea that the incorporeal soul as a separable substance, might have begun its existence as a corporeal substance and then changed into an incorporeal substance has been criticized by Allamah Misbah. (*Ref:*

Kanzian and Legenhausen, 2010;
Quoted by: Misbah Yazdi)

His criticism raises a number of issues in the philosophy of mind, metaphysics, and Islamic theology. Based on this, two kinds of defense will be suggested: First, we can surmise from Sadra's works how he might have responded to the criticism; Second, we can consider how a position like Sadra's could be defended in view of contemporary philosophy.

Theoretical Foundations of Research

Sohravardi (d. 1191) is known to be the source for Mulla Sadra's idea of the variable intensity of being, "Tashkik Wujud". According to him, if two things differ, the difference might be due to their being of different species and genus, or having the same genus, but being of different species, or due to

being two instances of the same species, but with accidental differences.

This much is uncontroversial; However, Sohravardi also held that things might be different, like two beams of light, where the only difference between them is a difference in the intensity of the lights.

Mulla Sadra applied this idea to existence. Things could differ with regard to the varying intensities of their existence. Furthermore, changes in the accidents of a substance could be explained as due to changes in the intensity of the existence of the substance in one respect or another.

When a substance becomes more perfect, Mulla Sadra suggested, this change is a reflection of an increase in the intensity of the existence of the substance. Changes in a substance might occur through

the external application of an accident, as in the dying of a shirt; but change could also have its source in changes within the substance itself.

Change does not only occur with the exchange of accidents, as in ordinary motion, when a substance exchanges one location for another. A substance itself may change without a loss of individual identity by an increase or decrease in the intensity of its existence. Mulla Sadra called this kind of change in a substance substantial motion, “Harakat Hawhariyah”.

Identity is based on continuity, not on the retention of a substantial form, whether this substantial form is delineated through essential attributes or is constituted by a haecceity. Motion, or change, occurs not only with the exchange of accidents. The changes internal to a

substance may have the result that a corporeal substance changes into a spiritual substance.

Armed with these two concepts, the variable intensity of existence and substantial motion, Mulla Sadra used them to explain the evolution of the soul. (*Ref: Legenhausen, 2014; Kanzian and Legenhausen, 2010; Hajatpour and Elkaisy-Friemuth, 2021*)

We begin with a corporeal substance, which develops various powers until those associated with life are achieved. The soul begins as an entelechy, as a corporeal power and natural form.

In keeping with the Aristotelian tradition, the soul (nafs) is the principle of life for all living things, including plants and animals. This develops from its elementary corporeal form into a sensible

soul with various levels, then the cognitive and reflective soul, and finally the rational soul, which is reached only for some human beings, and usually when they are about forty years old. (*Mulla Sadra, 2008: 126*)

The soul is not an inner person who steers the ship of the body, according to Mulla Sadra. (*Mulla Sadra, 1981: 139*)

The soul remains a corporeal power, an entelechy, as long as it has not developed an intellect. With the emergence of the intellect, what has developed exceeds the bounds of corporeality; and the soul becomes an immaterial substance, even while attached to the body as its perfection, form, and power. (*Ref: Homazadeh, 2020: 380*)

There are also provisions made for the separability of the souls after death for those who do not make it to the

stage of the fully rational spirit. The soul stands as an intermediary stage between the sensible and intellectual realms, a barzakh (isthmus) between the body and the spirit, which was identified with the intellect. (*Massi Dakake, 2004*)

Thus the soul is the junction of the two seas (*Ref: Quran, 18: 60*) of corporeal and spiritual things; its being the last of the corporeal realities is a sign of its being the first of the spiritual ones. If you consider its substance in this world, you will find it the principle of all the bodily powers, employing all the animal and vegetal forms in its service; But if you consider its substance in the world of the Intellect, you will find that at the beginning of its fundamental nature it is pure potential without any form in that world; but it has

the capability of moving from potency to actuality with regard to the Intellect and the intelligible. (*Mulla Sadra, 1981: 148*)

The question of the soul was one that perplexed philosophers in Europe as well as those in Muslim countries, all of whom drew upon Platonic, Aristotelian, Stoic, and Neoplatonist or post-Aristotelian Platonist sources to attempt to reconcile the conflicts between religious and philosophical views of the soul, and between different philosophical accounts, especially between the Platonic and the Aristotelian.

If we compare the views of Aquinas and Mulla Sadra on the origination of the soul, (*Ref: Rezazadeh, 2011*) we find that both were engaged with many of the same debates about how to understand the views of Plato,

Aristotle, the Neoplatonists, and Ibn Sina. Although Aquinas and Mulla Sadra agree on many points, they differ about the incipience of the soul.

For Aquinas, God creates the soul as an immaterial entity and attaches it to the body when the body has developed in such a manner that it can be suitably receptive to the soul.

For Mulla Sadra, on the other hand, the soul emerges from the body as its corporeal form and only then develops by substantial motion in such a way as to become independent of the body, so that what was the form or entelechy of the body becomes the psychic material that can take on an intellectual form.

The problem raised by Allamah Misbah is whether it would not be more sensible to accept a view of the origin of

the soul more similar to that offered by Aquinas and by the majority of Muslim theologians and philosophers prior to Sadra.

Allamah Misbah's Puzzle about the Generation of the Soul

The root of the puzzle about the generation of the soul raised by Allamah Misbah may be traced back to the conflict between the Platonic and religious views of the soul, on one side, and the Aristotelian views, on the other.

The origination of the source of the differences of opinion about the soul in the conflict between Platonist and Aristotelian philosophies is discussed by Mulla Sadra in his "Asfar": (*Mulla Sadra, 2008: 286*)

On the Aristotelian hylomorphic view, the soul is the form of the individual human being, and the body is the matter. This seems to imply that the soul cannot exist without the

body, contrary to the predominant religious views and the views of the Neoplatonists, who held the soul to be immaterial and immortal.

The depth of the difficulty is expressed by Evelina Miteva at the end of a study of the European debates on the issue in the thirteenth century:

Probably the problem of the soul as form of the body and at the same time an immortal substance could not be solved in a consistent philosophical manner; Because, by its nature, the soul is "stretched" between the realms of the corporeal and of the spiritual, and this tension is what makes it human. (Miteva, 2012: 100)

Mulla Sadra's innovation is to suggest that the corporeal human substance can change

gradually until it is no longer inseparable from the body.

His efforts are to allow for the generation of the Neoplatonist immaterial immortal soul from the Aristotelian corporeal entelechy; even goes so far as to chide Ibn Sina for treating the Theology of Aristotle as if it had been written by Plato. (*Mulla Sadra, 1981: 144*)

It is in regard to the instant of the generation of the soul as corporeal entelechy and spirit that Allamah Misbah poses his question:

Whether there is a definite point at which [material substance] is transformed into a human spirit. If we want to picture this, is it the case that the substance continues in a straight line [mere persistence through time] and then at some point shoots off at an

ascending angle [perfecting substantial motion]?

The answer to this question is not clear from the writings of Mulla Sadra. There are two possibilities:

First, we could say that the ascending motion starts at some specific point, that is, one part of the motion is constant, and then at a certain point it begins to ascend.

Second, that the ascending motion was there from the start, that is, that there is no specific point, but from the very first there is a curved line, although until now the curvature was not perceptible and we did not notice it.

If it is said that this perfecting motion does not start at any definite moment, but has a long history for which no starting point can be found, then the question will be raised as to how to justify the temporal coming to be of

the soul on the basis of this theory, for in this case it would appear as though the ascending motion were present from the start.

If, on the other hand, it is said that the ascending motion began at a certain moment, the implication will be that this motion can be analyzed into two motions:

A constant motion that continues within the body, and an ascending motion that begins at a certain point. In that case, we cannot say that the body was transformed into the soul, but that the soul came to be attached to the body at the point the ascending motion begins. (Ref: *Kanzian and Legenhausen, 2010; Quoted by: Misbah Yazdi*)

The question posed here takes the form of a dilemma. No matter which horn of the dilemma we choose, the result

will be contrary to the claim that a corporeal substance changes into an incorporeal one. The two horns of the dilemma are:

1. There is some specific point at which the substantial motion takes place by which the human soul appears.
2. The substantial motion was there from the start so that there is no specific point at which the change occurs from the corporeal to the spiritual.

If we take the first option, it would seem that we have identified the point at which the soul becomes attached to the body, contrary to the claim that the soul evolved or emerged from the body. If we take the second option, it seems that the soul was present from the beginning and there is no evolution or emergence at all.

The First Horn: The Point of Emergence

Suppose that there is an instant, some threshold, at which point we no longer have a mere corporeal form, but an immortal soul.

In Aristotle's Generation of Animals, there is a discussion of when in the development of the embryo, the various stages of the soul appear: Nutritive, sensitive, and finally rational; and this exposition of the problem was followed by the Christian and Muslim medieval philosophers, and by Mulla Sadra.

Aristotle gives notice of the difficulty of the question of when the rational soul appears.

Hence arises a question of the greatest difficulty, which we must strive to solve to the best of our ability and as far as possible. When and how and whence is a share in reason acquired by those

animals that participate in this principle?

It is plain that the semen and the embryo, while not yet separate, must be assumed to have the nutritive soul potentially, but not actually, until like those embryos that are separated from the mother, it absorbs nourishment and performs the function of the nutritive soul. For at first all such embryos seem to live the life of a plant. And it is clear that we must be guided by this in speaking of the sensitive and the rational soul. (*Aristotle, 1984: 736a24-736b20*)

Plainly those principles whose activity is bodily cannot exist without a body, e.g. walking cannot exist without feet. For the same reason also they cannot enter from outside. For neither is it possible for them to enter by themselves, being inseparable from a body, nor yet in a

body, for the semen is only a residue of the nutriment in process of change. It remains, then, for the reason alone so to enter and alone to be divine, for no bodily activity has any connexion with the activity of reason. (*Aristotle, 1984: 736b21-736b28*)

Of course, today we would say that the activity of reason is not independent of the activity of the brain, or of the central nervous system; but Aristotle and Mulla Sadra do not argue in this way at all.

Mulla Sadra argues that it is not only reason that does not require a body, but also the imagination. In dreams we see things in the imagination without using our eyes. So, the seeing of the imagination is not dependent on the organs of vision. From here, a leap is made to the generalization that imagination does not require corporeality.

Sadra uses this to explain how religious teachings about rewards and punishments can be understood to apply to incorporeal souls after the death of the body. (*Mulla Sadra, 2008: 184-186*)

As for those faculties that require a corporeal basis, such as Aristotle's example of walking, Mulla Sadra argues that dependency does not indicate the source. The same material may grow or fail to grow depending on whether it is exposed to sunlight.

By analogy, Sadra claims that the material conditions for various powers or perfections of the soul are not sufficient for their actualization, the source of which must, therefore, be from the divine light of existence.

So, while Aristotle thought that it was only reason that enters the soul from outside

and is divine, Mulla Sadra extends this to all the faculties.

Matter alone and its principles are not sufficient for the appearance of any of the perfections of the soul, whether nutritive, animal, or rational, although the vegetable soul will appear when the corporeal arrangement is suitable. Some of these perfections will die with the death of the body, such as the power of nutrition and locomotion; while others, the imaginative and rational, will continue after death.

The point in time at which the imaginative faculty will be activated will be some time between the activation of the nutritive faculty and the rational faculty.

In keeping with the assumption of the first horn of Allamah Misbah's dilemma, we are supposing that there is some particular moment at

which the body is connected to an immortal soul.

Allamah Misbah suggests that this would be the moment at which an immaterial soul becomes attached to its body.

To the contrary, Mulla Sadra might respond that what happens at this moment is not the attachment of something else, but the development of powers, by divine grace, in what was already present.

In response, one could say that in this development from a corporeal substance to an immortal and incorporeal one, there is a change from one sort of substance to another. The point of change is to be explained by the attachment of a new substance to the body, a soul.

The response of Mulla Sadra is to be found in his answer to the question of how many souls a person has at

any given time. This is an old problem that was debated among post-Aristotelian philosophers for centuries, whether pagan, Christian, Jewish or Muslim. (*Dales, 1995*)

Had he been acquainted with Aquinas, Mulla Sadra would surely have agreed with him that in the human being, the soul includes the vegetative soul and the animal soul, for Sadra emphasizes the unity of the embodied soul despite its existence at different levels, and he cautions that the vegetable soul in the human should not be imagined to be just like the vegetable soul in a plant.

Aquinas and Sadra both explicitly reject the idea that the soul is in the body like a captain in his ship. (*Dales, 1995: 140*)

If the soul can be united as one individual despite having powers that are corruptible

and dependent on the body and others that are immortal and immaterial, then the persistence of the individual soul can be maintained as it crosses the threshold from the stage when its soul is corporeal to the stage when it is spiritual. Even if we assume that this change happens instantaneously, it need not be interpreted as the introduction of an extra soul, an immortal one, in addition to the corporeal soul that preceded it.

Perhaps Allamah Misbah would respond that we have already agreed, following Ibn Sina, that the rational soul is an immortal substance and is not to be identified with any corporeal substance.

When the soul becomes immortal, a new substance is attached to the human body that did not exist before. We cannot say that this was

previously corporeal, because it is essentially immaterial.

Mulla Sadra might have responded that the continuity between the organic substance and the immaterial one is sufficient to justify the claim that it is the same individual, the soul, that was corporeal and became immaterial through substantial motion, through the exchange of a merely corporeal substance for an immaterial one.

The soul retains its individual identity despite the change in substance. This continuity on which individual diachronic identity is based will be present even if, in accordance with the first horn of the dilemma, the substantial change occurs at some particular instant.

The Second Horn: Beginningless Emergence

The second horn of the dilemma begins with the

assumption that there is ascending substantial motion, that is, change within the substance of the individual human being that involves its becoming more perfect or acquiring powers, from its beginning. It is not clear what the beginning is. Conception?

Allamah Misbah says that the ascending motion might have a long history with no clear beginning at all. This seems to indicate that he is not speaking of an individual but of the stuff that will later find its way to become organized as a human body.

One might also raise the question of the beginning of the soul phylogenetically: Was there not evolutionary development in successive species until the human soul appeared, that is, living creatures with rational powers?

Even if Ernst Haeckel's slogan, ontogeny recapitulates

phylogeny, has been refuted by modern biologists, the phylogenetic question may help to rebut the implication of the second horn of the dilemma.

The question in the second horn is how to justify the temporal coming to be of the soul if the ascending motion were present from the start. Phylogenetically speaking, we can trace the development of organisms through the geological periods until vegetable life, animal life, and finally human life appear.

From the beginning of the earth, we might surmise, there was ascending evolutionary motion, changes that brought with them the appearance of creatures with powers or perfections not present in earlier species. This would not mean that humanity or the human soul was somehow present even in the

microorganisms, not even in potency, until the matter is appropriately formed. So, the suggestion that the ascending motion would be an indication of the presence of the human spirit or rational soul would have to be rejected at the phylogenetic level.

There can be evolutionary progress through species, ascending substantial motion, without the final stage being present as long as there has been ascent. The same could be said at the ontogenetic level.

The embryo can develop gradually until it is in possession of a soul without the implication that the soul was there from the start of the ascending motion that led to its generation.

The problem with this rebuttal of the second horn is that the Neoplatonist view of the soul to which Mulla Sadra

is committed is not so easily reconciled with Aristotle.

Sadra writes:

These souls prior to their descent in the bodies were distinguished from each other by the active intelligible dimensions and aspects preceding their natural beings in essence, and not by receptive accidents prior to their quiddities.

There is an indication of it in his [i.e. the Prophet's] saying, may the blessing of God be upon him and upon his progeny, that: "We are the preceding ones and the posterior ones"; and his saying: "I was a prophet when Adam was between water and clay". (Mulla Sadra, 2008: 300)

Furthermore, Mulla Sadra cites verses of the Quran and narrations like those mentioned in this quote that indicate the

existence of souls prior to their corporeal generation. Although he explicitly asserts that the religious texts are consistent with the physical generation of the soul in the body, his explanations of the matter are not easy to comprehend.

In The Wisdom of the Throne, he writes:

The human soul has a form of existence preceding the body, without this entailing the transmigration of souls, and without necessitating the pre-eternity of the individual soul, which is the well-known view of Plato. (Mulla Sadra, 1981: 140)

This can be interpreted in at least two ways. First, Sadra might mean that the soul has two forms of existence: one in which the soul exists prior to the body and another in which the body comes first.

This would make sense if we consider that according to Sadra, reality can be divided into three levels: sensible, imaginal, and intellectual. The sensible and imaginal realms each has its own forms of motion and, hence, its own time, since time is the measure of motion.

With regard to sensible existence, the body comes about prior to the soul. With regard to its spiritual existence, however, the soul may be said to be with God, that is, not in the temporal natural world, in a spiritual time that places it prior to the body and the things in the sensible world.

According to a second interpretation, we could say that the particular soul of Adam is to be distinguished from the general human soul, which is the form of the universal: the human, or an

immaterial intellect. The individual human souls are drawn from Adam at some other level of existence to admit the lordship of God in a figurative sense.

The admission of God's lordship is implicit in the immaterial form of the human soul, which includes the souls of all humans.

At the same time, I am not certain whether either or both of these interpretations was intended by Sadra, although there are various indications for both in his writings. (*Ref: Mulla Sadra, 2008: 275-280, 298, 523-525; Ibid, 2014: 64-67; Obudiyyat, 2012: 309-318*)

Regardless of which interpretation is correct, Mulla Sadra clearly holds that there was substantial motion at the corporeal level (ascending motion) prior to the generation of the human spirit, which first takes the

form of a vegetable soul, meaning that it has the ability to be nourished and to grow, and gradually the physical organization of the body is further perfected so that the animal soul appears, i.e. the body develops the sense organs and is capable of locomotion.

The ascending motion has no instant when it splits off from the horizontal motion of physical time; but that does not mean that the body has always possessed a soul.

Another answer to the second horn of the dilemma is suggested by Mulla Sadra's panpsychism. As Sajjad Rizvi explains, Mulla Sadra has a very simple proof that all things are conscious. Like knows like, and so what is conscious can only know what is conscious; But all things can be known. Hence,

all things are conscious. (*Rizvi, 2009: 84-87*)

Rizvi's work is commendable not only for its analysis but also for pointing out the historical links of Sadra's view with sources in the Neoplatonists.

Nevertheless, the soul of the human being does not consist in the simple amalgamation of the souls of the material parts of one's body.

The soul requires a corporeal vehicle. It begins by emergence from the body and at some later stage becomes immaterial. While panpsychism is sometimes ridiculed, it has recently been revived in analytic philosophy of mind precisely because of the type of difficulty posed by Allamah Misbah's second horn.

Panpsychism has been recently defended by Michael Tye. Tye argues that consciousness must have

existed all along with the body in order for it to have taken the developed forms of consciousness characteristic of human beings.

Since the soul does not attach to the body at any specific instant, it must have been there in some primitive form right from the start. Of course, the sort of consciousness possessed by a quark is not going to be very sophisticated. Tye calls it undirected or bare consciousness. (*Tye, 2021*)

Tye contends that panpsychism allows for the emergence of the consciousness characteristic of the human mind from what, by comparison, is merely corporeal, although the stirrings of consciousness are already present in all things, and the human soul becomes incorporeal by advancing beyond its primitive levels. (*Tye, 2021: 77*)

Jumping Between the Horns: Fuzzy Logic

Allamah Misbah's dilemma is based on the assumption that either there is a first moment when ascending substantial motion occurs and the human spirit animates the body or that the ascending motion was always present and the spirit was there, too, although in a tenuous way. However, there is another possibility:

The ascent and appearance of the soul might have no definite first moment and yet they may have appeared gradually, so that prior to this gradual appearance they did not exist at all. This third possibility can be illustrated by means of fuzzy logic.

Fuzzy logic was introduced by Lotfizadeh in 1965. (*Ref: Belohlavek et al, 2017*) Remarkably, Zadeh was motivated to develop fuzzy set theory because of vague

biological concepts. It has been suggested that the concept of life or of a living system does not have a clear definition by means of which everything could be classified as either living or non-living. Some see this as reason to use fuzzy logic for such concepts.

It seems impossible to obtain a clear-cut definition for the concepts life and living which can satisfy all scientists. Life, and especially the progressive transition from non-living to living matter, is a concept to which traditional Aristotelian logic cannot be applied.

Fuzzy logic provides a natural way of dealing with these types of problems in which class membership lacks sharply defined criteria. (*Bruylants et al, 2010: 142*)

It is remarkable that Mulla Sadra was able to conceive of the gradual emergence of

spirit from a physical body given that the Aristotelian logic with which he operated was bivalent.

Within a bivalent logic, one in which propositions are either true or false and one proposition cannot be more true than any other true proposition, it is impossible to adequately formulate the idea of gradual change of any sort, such as the substantial motion through which a vegetable soul emerges from the body when the body gradually comes to life, and then gradually becomes an animal soul, until it gradually comes into possession of an eternal human soul, and this ascends through levels until it becomes the rational soul, if it gets that far. Gradual change of this kind gives rise to the sorites paradox.

Consider the sorites paradox with regard to the transition

of a human being, "S", who comes into the possession of spirit. We begin by observing a series of stages. In the early stages of the series, the proposition, "S possesses an incorporeal spirit" or "S has an immortal soul" is false; but in the final stages of the series, it is true. Of course, this is contrary to the view that all human beings possess a soul, to which many people are strongly committed.

It can be said that in the earliest stages, the body is corporeally human, but not yet spiritually human. Although this will meet with strong resistance in many quarters, we will assume it is true without further argument in order to examine the logic of gradual change.

Suppose we use a bivalent logic and observe that if "S" does not have an immortal soul at time " t_n ", and at a

subsequent time, " t_{n+1} ", the condition of "S" is similar in relevant ways to what it was at " t_n ", then "S" will still fail to have an immortal soul. Since the change is assumed to be gradual, at any successive times t_n and " t_{n+1} " the condition of "S" will be relevantly similar at both times.

By iteration of the supposition, using a bivalent logic it would follow that "S" never comes into possession of an immortal soul. If a change is gradual, successive stages will be similar; and this will prevent a change from not having a soul to having one. An argument with the same structure could also be used to demonstrate the impossibility of a change of color from dark to light.

Coming into the possession of various kinds of soul consists in having life with

various powers. Powers can be stronger or weaker, just as light can be more or less bright.

Consider the power of reproduction. Occasional replication is not enough for the power to reproduce; but the power to reproduce does not entail that the process of reproduction will always be successful.

The boundary between occasional replication and the power of reproduction necessary for the possession of a vegetable soul is blurry, that is, no non-arbitrary criterion can be given to demarcate exactly when the boundary is crossed.

Since the boundaries are blurry between the living and the non-living and between the stages at which a soul comes to possess the powers by means of which the types of soul are distinguished,

there will be borderline cases along the way, cases in which it is neither determinately true or false that something has a soul of a given type. Although the concept of soul in Western philosophy draws on the Aristotelian tradition, the fundamental problem of the fuzzy line between the living and the non-living remains in more recent discussions of the nature of life; (*Ref: Cleland, 2012*) who recommends that attempts to define life be abandoned

Recall that Mulla Sadra holds that the possession of a rational soul in humans is not attained by all, and when it is, it is usually when one is about forty years old. He is not imagining that on a particular day conditions are met so that the rational soul becomes attached to person who lacked reason the previous day.

The rational soul is not a fortieth birthday present; But if we use a bivalent logic, we must assume that there is some threshold before which one did not have a rational soul, i.e. the power of reasoning, and after which this soul becomes attached to the body.

If we reject the assumption of bivalence, and replace it with a fuzzy logic, we will be able to explain how there can be blurry boundaries, borderline cases, and a solution to the sorites paradox. Nicholas Smith argues that the key to the introduction of a fuzzy logic is to replace the supposition mentioned above by what he calls closeness. (*Smith, Vol. 3: 2015*)

Our earlier supposition was that if "S" does not have an immortal soul at time "tn", and at a subsequent time, "tn+1", the condition of "S" is

similar in relevant ways to what it was at "tn", then "S" will still fail to have an immortal soul.

In fuzzy logic this supposition is rejected and replaced by closeness, which in our example means that that if "S" does not have an immortal soul at time "tn", and at a subsequent time, "tn+1", the condition of "S" is similar in relevant ways to what it was at "tn", then the condition of "S" at "tn+1" will be close to what it was at tn with regard to the possession of an immortal soul.

Smith explains this in terms of closeness to being true or false; (*Ref: Ibid*) but essentially the same point could be made about full or partial membership in the set of things having a soul or about the nature of the possession of a type of soul.

Since what is at issue in Allamah Misbah's dilemma is the possession of an immaterial soul, I will transpose Smith's explication of how fuzzy logic treats vagueness according to the following schema:

If "S possesses a soul" is less true at t_n than it is at " t_{n+1} ", then "S" is less in possession of a soul at t_n than "S" is at " t_{n+1} ".

In bivalent logic, the values of a proposition are just true and false, whereas in fuzzy logic, true and false are the extremes of a spectrum of values.

In fuzzy logic possession of a soul is not an all or nothing affair. Possession of a soul can be weak, sporadic, or insignificant. Then this state can gain in intensity until one is in full possession of an immortal soul.

I think that Allamah Misbah might have responded to this suggestion by pointing out that what is at issue here is not something that might fade in or out of existence, like a shade of grey. The issue is one of identity. The soul is not just a power or a possession; a person simply is her soul. If " $a=b$ ", and " b " is necessarily an immaterial substance, then there is no way for " a " to be corporeal, ever. He might have used an argument similar to one against vague identity, due to Gareth Evans: (*Ref: Evans, 1978*)

Suppose things may be either vaguely or definitely identical, and that " a " is vaguely identical to " b ". Clearly, " a " is definitely identical to " a ". Hence, Evans concluded, " a " and " b " are definitely non-identical, since one has a property the other

lacks, namely being definitely identical to “a”.

In response, Mulla Sadra might have made use of fuzzy identity theory, had it been available; although this is not the only way in which Evans' view has been countered. (*Ref: Akiba and Abasnezhad, 2014; Bacon, 2018; Parsons, 2000*)

There are several ways to approach fuzzy identity. First, identity could be viewed like any other two-place predicate which will be used in formula that do not need to have a specific truth value. The truth value could be given as a value between 0 and 1, which Smith calls standard fuzzy logic truth values, “sftv's”. (*Ref: Smith, Vol. 3: 2015*)

There are, however, a number of other ways to assign values that are surveyed by Smith in his review of how to tackle the objection to fuzzy logic that

by using “sftv's”, artificially high precision is imposed on the interpretation of fuzzy predicates and sentences, since it must be specified exactly how true they are.

One solution to the problem favored by Smith is fuzzy plurivaluationism, could be applied to identity statements to allow for fuzzy identity, when identity statements need not be definitely true or false, but are to be interpreted by not just one value between 0 and 1, but by a plurality of models that use “sftv's”, subject to various constraints.

In two valued logic, and a semantics in which “v” is the function that gives the semantic value of the constants in the object language, a statement of the form “Rab” will be true if and only if the pair consisting of the pair

“ $\langle va \rangle$ ”, “ $\langle vb \rangle$ ” is a member of the set of pairs, “ $\langle vR \rangle$ ”.

Fuzzy logic may be given a similar semantics, but one that allows for fuzzy set membership, so that “ $\langle va \rangle$ ”, “ $\langle vb \rangle$ ” can be a member of “ $\langle v= \rangle$ ” to some extent, so that the value of an identity statement will be an “ $\langle sftv \rangle$ ”. In this case, the fuzziness of an identity statement will be due to the fuzziness of the interpretation of identity.

To apply a constraint Smith suggests for fuzzy pluralvaluationism to the case of identity, if “ a ” and “ b ” are very similar with regard to their identity conditions, “ $\langle v(a=a) \rangle$ ” and “ $\langle v(a=b) \rangle$ ” must be very similar in respect of truth on every acceptable model, given that identity is taken to be a vague predicate. (*Smith, 2015: Vol. 3: 1272*)

It seems that Allamah Misbah would not be persuaded by

these sorts of approach. He might have objected that fuzzy identity is not real identity.

Real identity, as Evans argued, is governed by the rule that allows that from “ $a=b$ ”, we can substitute “ a ” for “ b ” in any (extensional) formula in which it occurs while maintaining the validity of the arguments in which they occur. From “ b ” is incorporeal and “ $a=b$ ”, we should be able to conclude that “ a ” is incorporeal.

Graham Priest has argued that the substitutivity rule needs to be restricted for fuzzy identity, and to insist on its being unrestricted begs the question against fuzzy relativity. (*Priest, 1998; Ibid, 2008*)

Furthermore, substitutivity is already restricted to extensional contexts; so, one cannot argue that identity requires unrestricted substitutivity.

Also, Stewart Shapiro makes similar observation in his contribution. (*Ref: Akiba and Abasnezhad, 2014: 234-235*)

Allamah Misbah might also have argued that it is self-evident that identity is a transitive relation. If “ $a=b$ ” and “ $b=c$ ”, it follows that “ $a=c$ ”. Fuzzy identity, however, is not transitive. This might be taken as reason enough to dispense with fuzzy identity altogether.

The proponents of fuzzy identity, however, admit that in fuzzy logic, modus ponens, the substitutivity of identicals, and the transitivity of identity are all invalid.

In defense of fuzzy logic, Priest argues that in argument that utilize these rules, if the premises are close enough to the truth, the conclusion will also be close to true. This might explain why these principles seem to be self-evident to us, although they are invalid. (*Priest, 2008: 576*)

Conclusion

The discussion begins with the presentation of a dilemma by Allameh Misbah for Mulla Sadra. We could formulate the dilemma as a *reductio ad absurdum*.

The proposition to be refuted is that the soul begins its existence as a corporeal entity. If this is true, there must be some instant at which it ceases to be merely corporeal or the immaterial level of its essence was present from its inception. If it ceases to be merely corporeal at some point, then it did not begin its existence as a corporeal entity but as an immaterial one that is introduced or attached to the body at the instant Sadra would say that it ceases to be merely corporeal.

So, given the first horn of the dilemma, we must reject the proposition to be refuted.

The soul does not begin its existence as a corporeal form.

If, on the other hand, the substantial motion that lifts the soul from its corporeal state to the spiritual one was there from the start, then at its inception the soul was not merely corporeal, contrary to the proposition to be refuted.

The structure of the dilemma can be pictured like this, where “C” is the proposition that the origin of the soul is corporeal; “A” is the claim that the soul becomes incorporeal at some specific instant; and “B” is the proposition that the soul had an immaterial level of existence from the start:

1. $C \rightarrow (A \text{ or } B)$
2. $A \rightarrow \sim C$
3. $B \rightarrow \sim C$
4. $C \rightarrow \sim C$
5. $\sim C$

In this paper, three ways to defend Mulla Sadra's position are suggested, “C”:

First, one could argue against (2), the first horn of the dilemma;

Second, one could argue against (3), the second horn of the dilemma;

Third, one could jump between the horns by arguing against (1), that is, by claiming that “C” requires the acceptance of neither “A” nor “B”.

Of course, whether any of these three defenses is credible depends on the evaluation of the details of the argument. I have tried to show that all three are plausible enough to suggest how the conclusion, “C”, could be reasonable resisted.

However, it is the jumping through between the horns with the help of fuzzy logic that promises the greatest

gains in logical acumen if the necessary arguments were to be worked out in detail. This does not mean that this strategy is the one that will most likely be found convincing.

At the same time, there remains the question of which strategy would have appealed to Mulla Sadra, if he were to consider Allamah Misbah's dilemma. Here, I am inclined to think that he would have endorsed the strategy of taking on the second horn, because this fits best with his panpsychism.

I am sure that Allamah Misbah would be able to raise difficulties with each of the three strategies that I have proposed here and that his keen insights would have revealed aspects of the problem.

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This paper is dedicated to the pure soul of my late master, Allameh Misbah Yazdi, whom I learned many scientific and spiritual benefits from him.

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PAPER DERIVED FROM THESIS

Manifesting the Meaning of Life in Wittgenstein's Early Ontology from the Perspective of Eternity

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ARTICLE INFO	ABSTRACT	
<p>Article History: Received: 16 February 2023 Revised: 03 May 2023 Accepted: 07 May 2023</p>	<p>SUBJECT AND OBJECTIVES: Contemporary human, despite reaching the peak of development and enjoying significant scientific, advancements, do not seem particularly satisfied and content. The destructiveness of time, the fear of death, and the brevity of life are among the factors that contribute to the emergence of disillusionment and the proliferation of nihilistic thoughts in the modern world. The constant pursuit of material gains has failed to address deeper existential concerns. Therefore, there is a growing need to explore the profound aspects of life, such as the search for meaning and the quest for personal fulfillment, in order to alleviate existential pains and enhance the overall quality of human existence. In this regard, the main subject and objective of the present research are focused on the issue of life's meaningfulness and human longevity by finding tangible solutions to existential pains, improving the meaning and values of their lives.</p> <p>METHOD AND FINDING: This research, with an Analytical-Descriptive approach to examine the philosophical and existential theories of Ludwig Wittgenstein, particularly focusing on his early philosophy and exploring the constitutive components of meaning from his perspective in human life.</p> <p>CONCLUSION: The results of this research emphasize the importance of two fundamental elements, Aesthetics and Ethics, with a special emphasis on the metaphysical subject's eternal perspective, in creating a meaningful and purposeful life. These two components are considered as the highest means of expressing the real values of life and a solution for overcoming its challenges and difficulties, guiding humans towards a meaningful life.</p>	
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Introduction

The concern for the meaningfulness of life, in parallel with humanity's eternal yearning for immortality, has been one of the enduring concerns throughout the history of human thought.

Ever since man tasted the joy of life, the continuity of life at this stage became more important to him than any other subject, and the issue of death and leaving life became one of the preoccupations throughout his life. As he has always tried to find the elixir of life. Mankind today at the height of civilization and the excellent enjoyment of science, knowledge and facilities do not seem very satisfied.

Perhaps one of the main reasons for this dissatisfaction can be found in the pain of love that a person has in the depths of his being for life and the inability to face the

problem of death and nothingness. The shortness of human life, in the face of the Eternity and greatness of the universe, is a factor that leads man to ask fundamental questions of this kind:

- Is life basically worth living?
- Does life have meaning?
- Is death the end of all human existence and endeavors?
- How can one attain an infinite existence?
- Can a belief in eternity and life after death help increase the meaning and value of life?

The concept of eternity has a complex structure that is understood through various means. Perhaps the most influential factor in adopting a stance towards eternity is the individual's perspective when facing the issue of life's meaning.

In this regard, philosophers and thinkers have often attempted to answer these questions, while the truth remains an unresolved mystery that may never find a fully satisfying answer, without giving rise to new questions in the process.

Some individuals reach the conclusion at a certain point in their lives that the life and efforts they have made so far have had no value.

Life in the modern era, with all its exceptional advantages and opportunities provided for humans, seems to have left them empty inside, distancing them from their true existential truth and identity. Their way of thinking and perspective has changed, and they have lost their authenticity and reality.

These changes are described through a set of signs known

as “Existential Void” or “Meaninglessness”.

This qualitative research was conducted using documentary and library sources and is considered a fundamental study in terms of its objective.

Initially, the issue of existential meaninglessness and the perspectives of some thinkers in this regard were discussed. Then, by examining the philosophical perspectives of Wittgenstein in his early philosophy and adopting a descriptive-analytical approach to his ontological views, an attempt was made to provide a possible answer to the main research question: Which factor can restore the lost meaning and hope to contemporary human life by depicting an image of eternal life?

Theoretical Foundations and Research Background

1. Meaningless Existence

The concept of meaninglessness in the modern era is considered one of the intriguing and significant issues in the humanities.

With technological advancements, social changes, and cultural transformations, individuals are confronted with experiences of meaninglessness and confusion in their daily lives. When human values are threatened and diminished, individuals become empty from within, forgetting their talents and capabilities. Nothing brings them joy, and the phenomenon of pleasure becomes elusive.

As a result, individuals experience a sense of emptiness and meaninglessness. The combination of these factors creates the perception in humans that life lacks any

value and is devoid of meaning. It is a perspective that leads individuals into the abyss of despair, pessimism, and disbelief.

This viewpoint asserts that the search for meaning in this world is essentially futile, and human efforts ultimately result in failure, despair, and death. With the decline of modern human beliefs in religion and Christianity, values begin to lose their significance and become worthless. (*Critchley, 2004: 49*)

The bewildered thoughts, following the World Wars in Europe, have intensified due to the prominent presence of death and the instability of life.

Various social, ethical, and psychological contradictions prevailing in modern societies, coupled with the absence of spiritual ideals and values, have led to human contemplation

on issues such as determinism and fate, all of which have resulted in anxiety and fear. Cognitive distortions have burdened individuals with a sense of emptiness and meaninglessness, causing them to experience anxiety. (*May, 2009: 44*)

The overwhelming dominance of technology has caused humans to remain lost between the traditions of the past and the tumult of the modern era. The failure of modernist ideals has led to a disregard for truth, even in its conceptual form.

In postmodern nihilism, meaning and truth, whether objective or subjective, are denied, along with the denial of values, without any attempt to replace them with new values. This is presented as a solution to escape from this crisis. (*Slocombe, 2006:152*)

Many thinkers who have failed to find meaning in

spirituality or human evolution argue that life has no meaning.

Kafka considers death as the opposite of happiness, while Schopenhauer sees death as a tragic end to endless suffering.

Camus believes that life has no existence after death and there is no rational world order imposed by a divine power, and humans are incapable of bestowing superior meaning upon life. Therefore, the possibility of meaningfulness in life disappears. (*Williams, 1999: 75*)

The philosophical perspectives and opinions of various thinkers in this regard demonstrate that meaninglessness is a multifaceted issue and requires various approaches for intervention and resolution.

2. Belief in the Originality of Meaning

The weariness of the era of modernity and the growing

inclination towards emptiness and meaninglessness have directed attention towards understanding the meaning of life and searching for a path to attain meaningfulness.

In the contemporary age, due to close and tangible contact with the crisis of emptiness, humans are drawn more than ever to these discussions and strive to find tangible solutions to existential pains and give meaning to their existence.

As a result, the concern for meaning and meaningfulness is found in all aspects of human life and intellectual dimensions. In the views of analytical philosophers and new philosophers, we encounter a more serious engagement with this issue.

Traces of this thinking can be found in the perspectives of philosophers such as Bergson,

Kierkegaard, Wittgenstein, Dilthey, and others.

John Cottingham believes that life, separated from human will, possesses inherent meaning, and humans must discover it. (*Cottingham, 2003: 12-45*)

In this approach, the moment-to-moment existence of an individual is meaningful, and one must seek meaning in their personal life. Some also believe that having a lasting impact on this world is a path to giving meaning to life; As Tolstoy says:

Life is meaningless unless each human being creates a fundamental change in the world and leaves a lasting impact. (Tolstoy, 2000: 11)

The deep existential and mystical concerns of Wittgenstein in his Tractatus resonate as his most significant philosophical work in the advanced period. His contemplations on the

meaning of life, self-reflection, and contemplation of death are prominent features of this work. It presents a worldview that profoundly influences the philosophy of contemporary human life.

3. Meaning from the Perspective of Eternity

Perhaps the simplest way to enter Ludwig Wittgenstein's philosophy is through understanding "Meaning" and how it has been interpreted in each stage of life.

The key to grasping Wittgenstein's initial thoughts is his "Theory of Pictorial Meaning", which delves into defining the limits of philosophy through an analysis of the problem of meaning, the function of language, and its relationship with the world.

In "Tractatus Logico-Philosophicus", Wittgenstein justifies meaning through the connection established between

language and the world. During this period, he also postulates theories regarding the nature of human interaction with the world, which narrates his relationship with the world in the light of eternal meaning and horizon.

4. Sayable or Showable

The most significant legacy that Wittgenstein leaves in the Tractatus is the "Theory of Visual Meaning". In this theory, language possesses an inherent pictorial quality, to the extent that the structure of language reflects the structure of the world. (*Wittgenstein, 2001: 74*)

According to Wittgenstein, language is meaningful only within the boundaries of the world, but some propositions clearly go beyond the world.

Therefore, all philosophical, logical, aesthetic, and ethical propositions, as well as concepts such as the meaning of life and eternity, deal with what

cannot be expressed. Such matters lie beyond the manifest world and, as a result, are devoid of meaning, inexpressible, and disregarded. (*Wittgenstein, 2001: 104*)

Wittgenstein considers ethics and aesthetics in the Tractatus as matters that cannot be expressed, and he places them under the category of evaluative propositions.

According to Wittgenstein, both ethics and aesthetics, by addressing something transcendent and beyond the realities of the world, are inexpressible, absolute, and concerned with superior truths that lie outside the world. However, if they pertain to actual and relative matters, they will find their place within the world.

From Wittgenstein's perspective, something that gives value and meaning to ordinary life cannot itself be a part of that life devoid of ultimate

importance and value. It is perhaps for this reason that some argue that only something superior can give meaning to human life. (*Ibid: 149*)

Therefore, speaking about ethics and issuing moral judgments would also be meaningless because they cannot be referred to anything in the world. Thus, it can be argued that going beyond the realm of factual matters means entering the realm of values; As Wittgenstein states:

It is clear that ethics and aesthetics are both transcendent. They are the same mysterious thing. (Ibid: 522-526)

Distinguishing between what can be said and what can be shown is an important aspect of the Tractatus. (*Moyal-Sharrock et al, 2015: 349*)

Wittgenstein's efforts to shed light on the issue of ethics also encompass aesthetics and are not unrelated; As he says,

What we say about ethics is the same as what we say about aesthetics.

Wittgenstein considers this as a way of looking at the world from an eternal standpoint; That is, our common mode of perception of the world and everything in it is from a middle perspective, but the eternal aspect provides a different viewpoint from the outside.

According to Wittgenstein, looking at the world from an eternal perspective means looking at it as a whole, but a whole with limits. This form of observation presents a view of the entire universe, as behind it, one can glimpse the entirety of existence.

According to Wittgenstein, this kind of perspective can only be achieved through a philosophical stance or a metaphysical subject. (*Wittgenstein, 2001: 6-45*)

5. Eternal Being and Beyond

Wittgenstein believes that:

*I am my own world
(Microcosm). (Ibid: 5-63)*

The concept of “Metaphysical Subject” or “Philosophical Self” in Wittgenstein's philosophy begins with the expression of these passages in the Tractatus.

In other words, the metaphysical subject plays an irreplaceable role in the philosophical system of the Tractatus:

A philosophical subject goes beyond the world and is situated at the boundary of the possible world. The subject does not belong to the world but rather is the limit of the world. (Ibid: 632-635)

According to Wittgenstein, the subject is not a part of the world; rather, it is a presupposition for the existence

of the world. (*Wittgenstein, 2001: 179*)

The determination of the metaphysical subject's will Determines where my world begins and where it ends. In this approach, by distancing oneself from the conventional mode of observation, the world is perceived in an eternal perspective by the metaphysical subject as a bounded whole from the outside.

In other words, it can be argued that the world is my world. In this approach, the philosophical subject is distinguished from the psychological subject.

The psychological subject is situated within the world of facts, while the philosophical subject is neither human nor possessing a body and mind. If it were so, it would be considered a part of the world and would no longer be

capable of contemplating the entirety of the world.

The philosophical subject does not stand within the world but is immersed in it: The mind is not something other than mountains, rivers, the whole earth, the sun, the moon, and the stars.

Therefore, it can be said: There is no world apart from me.

The philosophical subject is immersed in the world and shapes meaning. They make the depiction of the world possible and recognize meaning through the conformity of propositions with the world.

Thus, the philosophical subject is not something separate from the individual and the awareness of the whole and the world.

According to this view, observing the world from an eternal and primordial perspective implies a bounded contemplation

of the world, where the actual affairs reside within it, while the philosophical subject exists at its boundary, and transcendent values such as ethics, art, and aesthetics exist outside of it. The awareness within the philosophical subject is the same as the universal awareness in the world.

To put it differently, the philosophical subject or the metaphysical subject is capable of perceiving the totality of the world and determining its nature; As Wittgenstein expresses it:

The world and life are one.
(Wittgenstein, 2001: 621-625)

The background of this research is as follows:

- In this regard, *Hosseini (2015)* has previously discussed the meaning of life and concepts such as happiness, well-being, ethics, and value from the

perspective of analytical philosophers. in research on semantics and absurdity.

- In his article, *Mousavi Karimi (2023)* examines the ontological perspectives in which the finitude or infinity of the world and life is examined from the viewpoint of important theorists.

- *Kroy (1981)* examined the issue of death and Eternity in Wittgenstein's views, but did not derive a solution to achieve Eternity from his views.

- *Wolf (2007)* has examined the meaning of life and whether the issue of Immortality distinguishes between the existence of meaning and the absence of meaning. In this study, the researcher does not explicitly provide a meaningful component and only describes the

relationship between meaning and Immortality.

- *Snyder (2017)* criticizes some of the reasons for the emergence of the philosophy of nihilism from a moral viewpoint and expresses his opinion about the cause of nihilism; But in stating the problem, providing a meaningful solution has been neglected.

- *Jordi (2022)* addresses the interpretations and perspectives of commentators on Wittgenstein's philosophy in his article, specifically regarding the topics of life and ethics. He points out certain deficiencies and mistakes in these interpretations and proposes an alternative reading.

Analysis of Meaning Components

1. Ethical Component

In his early philosophy, Wittgenstein does not perceive

a difference between ethics and aesthetics, and he considers these two components to be on par with each other; As he states:

Ethics and aesthetics are one and the same thing. (Wittgenstein, 2001: 421-426)

Based on this perspective, interpreters have predominantly explored his views on art to understand Wittgenstein's opinion on ethics and his belief in the unity of ethics and aesthetics.

He writes about the “Tractatus”:

The content of the book is ethical content. My work consists of two parts: the part that is written in the book, and the part that consists of everything I have not written, and it is precisely this second part that is important. (Ibid, 2000: 10)

He believes that the essence of life must be sought in these unspeakable matters.

A. The Will of Good and Evil

In Wittgenstein's view, ethics is a theory aimed at improving the quality and manner of human life in a way that leads to happiness and contentment.

Given that the world is unchangeable, it is necessary for our perspective on the world to change in order to attain happiness and fulfillment. This change in attitude can only be achieved through the metaphysical subject and his eternal outlook on the world; As he states:

Good and evil enter the world only through me. What is good or bad is fundamentally myself, not the world. It is the will of man that is good or evil, not the world. (Wittgenstein, 2000: 5&8&16)

Now we know that the notion of “I” in question is the philosophical “I” with a will. According to Wittgenstein, it is only the realization of the ethical will, the will of good or evil, that can change the boundaries of the world and have an impact in such a way that an entirely different world emerges.

He believes that a different world must be created, a joyful world where one looks at the surrounding world from a different perspective, distinct from the sorrowful human world.

B. Living in the Present

According to Wittgenstein, the path to achieving an ethical life is to agree with the world and gratefully accept its existence as it is through living in the present, which he sees as an eternal extension.

Thus, one of the most essential components in attaining

an eternal life is living in the present.

Regarding what is referred to as living in the present in his views, it can be found in a section of his Tractatus where he states:

Can man live not in time but in eternity? If we understand eternity as timelessness, not an unlimited temporal duration, then eternal life belongs to those who live in the present. (Wittgenstein, 2001: 4311-4316)

Wittgenstein, in the introduction to the “Tractatus”, indicates that his goal is to see the world correctly. According to him, the way people look at things determines how they live.

He states that a person who lives without fear and hope lives life. Understanding life in the present is one of the most essential matters, and its

result is freedom from the fear of death (*Ibid: 164*).

Wittgenstein believes that the fear of death is the best indication of an incorrect, bad, and unhappy life (*Ibid: 165*)

Consequences such as anxiety, depression, aimlessness, fear of death and annihilation, which are referred to as the crisis of meaninglessness in today's modern world, all revolve around not living in the present.

Thus, a person facing anxiety is preoccupied with the future, while a depressed individual is caught up in the past.

To be happy and content, one must align with the world, which means disregarding the future and living in the present, which is eternal and everlasting.

C. The New Concept of Death

According to Wittgenstein, for someone who lives in the present moment and embraces

the moment, death does not exist. He states:

The one who does not live in time but lives in the present is happy. (Wittgenstein, 2001: 164)

Wittgenstein's words support the notion that understanding the issue of death and being free from its fear is one of the factors of happiness and the ethical consequence of living in the eternal present. By living in the present, a person surpasses the fear of death, experiences eternity and immortality, and becomes an observer of moments free from suffering and anxiety in life.

In Wittgenstein's philosophy, a person is happy when they strive to achieve the ultimate purpose of existence; As he says:

For life in the present, there is no death. Our life has no end, just as our field of vision has no boundaries. (Ibid: 30)

Wittgenstein's perspective on death is influenced by the discussion of living in the present, intertwined with his metaphysical subject and eternal outlook.

Based on this, one can argue that in Wittgenstein's philosophy, the self, the subject, and the world are all one thing and are all part of the total awareness, in harmony with it.

Therefore, as long as the self, or to put it another way, the total awareness, exists, the world also exists and persists. In the absence of the self, overall existence and being come to a halt and transform into complete nothingness; So, the limits of human insight determine the boundaries of their world. One must be able to transcend the realm and view the world as a whole from the outside in order to perceive it correctly.

Thus, the sense of meaninglessness is closely related to how humans perceive the concepts of life and death. By changing perspectives and viewing the world from an eternal standpoint and accepting circumstances, one can face fears and life's difficulties relatively easily, which are the breeding ground for the emergence of existential thought.

2. Aesthetic Component

It can be observed with careful examination of Wittgenstein's works and life that aesthetic concerns have always been at the center of his attention and constitute a focal point in his philosophy. However, Wittgenstein's remarks in the Tractatus regarding aesthetics are very limited and scarce. He only mentions aesthetics "Ästhetik" once in this book.

As previously mentioned, Wittgenstein in his early

philosophy does not distinguish between ethics and aesthetics and considers these two elements as one.

A. The New Concept of Happiness

In a section of his notes, Wittgenstein writes:

Is it the essence of the artistic gaze to view the world joyfully (happily)?
(Wittgenstein, 2000: 20&10&16)

And the next day, he writes:

Life is serious. Art is joy. The purpose of art is beauty. And beauty is what brings about the creation of happiness (bliss). (Ibid)

Perhaps Wittgenstein's intention behind expressing these statements can be interpreted as follows: It is art that has the ability to create happiness in life.

Wittgenstein firmly believed that creating a joyful existence is a practical act that art is

capable of achieving. This essence of the artistic gaze is what views the world joyfully, and to joyfully perceive the world means to live in a joyful world.

Therefore, one can argue that the ultimate goal of art is beauty, and beauty is what creates happiness.

In Wittgenstein's philosophy, the perfection of life is achieved through attaining happiness, and art provides the conditions for reaching this goal. Art leads to beauty, and beauty is the creator of happiness.

From this perspective, ethics and aesthetics are interconnected in their association with a joyful and happy and blissful world.

Ethics, by creating the grounds for human happiness, aligns individuals with the entire universe and enables them to attain an eternal

perspective and fulfill the will of the Creator.

Art, likewise, through its elevation of reality, teaches humans the proper way to observe and confront existence, bringing along the wonders and delights that it entails.

B. Living in the Present

Ethics and aesthetics can be seen as Wittgenstein's recommendations for understanding eternal essence; As he writes in a part of his notes:

A good life is one that is viewed from an eternal perspective, and an artistic effect is an object viewed from an eternal standpoint. This is the connection between ethics and aesthetics. (Wittgenstein, 2000: 7&10&16)

From Wittgenstein's perspective, what happens in art is, like ethics, a kind of departure from the usual mode of perception of the flow of life.

In his early philosophical thinking, he sees art as filling with a non-daily gaze and reaching a transcendent and supramundane perspective, and he believes that art cannot be apprehended through the usual way of looking.

C. Eternal Perspective

The ambiguity regarding the relationship between aesthetics and ethics in Wittgenstein's work directs interpreters to carefully examine his views, particularly in his earlier works and notes. In his notes, Wittgenstein considers ethics and aesthetics as a particular mode of perceiving the world and objects from an eternal perspective.

He regards understanding an object as a condition for art, which entails a different perspective that goes beyond the conventional understanding of the object in terms of its temporal and spatial aspects.

It no longer sees objects as mere tools for satisfying needs. Art extracts objects from nature and transcends their mere existence.

In this approach, art becomes a particular way of looking at the world, a manifestation of a perspective that separates the object from the actual world and aligns it with the harmony and coherence of the entire universe. When objects follow this path, they attain excellence and acquire artistic and aesthetic values; Otherwise:

Without art, an object is a mere piece of nature like any other piece.
(Wittgenstein, 1998: 7)

The artist blurs the boundary between the actual and the artistic by removing the object from its ordinary context and transforming it to resemble art. They select an artifact and, by looking beyond its spatial and temporal aspects, endow it with

an artistic significance, elevating the object from its preexisting and ordinary state to an artwork. They place it in a setting such as a gallery or museum, exposing it to the public's view.

In this case, observers no longer perceive the object as a phenomenon in the actual world. The object becomes a fragment of reality that is possessed and imbued with a particular perspective and mental state.

Therefore, the artistic perspective is an eternal gaze that has achieved perfection within itself. When objects and realities of the world are elevated through such a gaze and viewed through the lens of art and the eternal standpoint, life becomes meaningful, unique, and perfect. In order to live a meaningful life, humans, by considering the components of eternal life,

engage in narrating their lives and play their role on the canvas of existence.

From this perspective, the object, in harmony and accord with the whole, assumes a different nature, creating new conditions for the enigmatic understanding of existence for the audience. Hence, it can be said that deviating from the conventional perspective serves as a bridge between Wittgenstein's views on ethics and aesthetics.

According to Wittgenstein's perspective:

Art is a form of expression, and a good work of art is a complete expression.
(Wittgenstein, 2000: 19&9&16)

Wittgenstein believes that art is the expression of the miracle of nature.

Wittgenstein believes that we will have a valuable life when we perceive life as an artwork created by God; it is through this perspective that

we develop a comprehensive view of life. However, it is not always possible to maintain this perspective in our daily lives.

Therefore, artists come to our aid and present a partial aspect in a way that is considered an artistic work, opening up a new vision for us to see the natural world and its truths correctly.

In this way, art in Wittgenstein's philosophy serves as an advanced method of perceiving the world correctly, and from this perspective, it becomes a solution to the question of life. It guides humans to live in a joyful world. Ethics, in this context, presents the correct path of life to individuals by adopting a holistic view of the world. *(Tilghman, 1991:135)*

Because ethical propositions are directed towards values beyond the world, expressing

them cannot be accomplished solely through the mention of manifest evidence. On the other hand, art achieves the highest form of storytelling through the creation of tangible works.

Based on this, it can be argued that from Wittgenstein's perspective, Art, in harmony with Ethics, is the highest means of expressing the values of life and a solution for overcoming the crisis of meaninglessness in the contemporary world. That life which, from Wittgenstein's viewpoint, has an eternal extension.

In total and according to the results of this research, the components of achieving eternal life from Wittgenstein's viewpoint are shown in the following diagram:

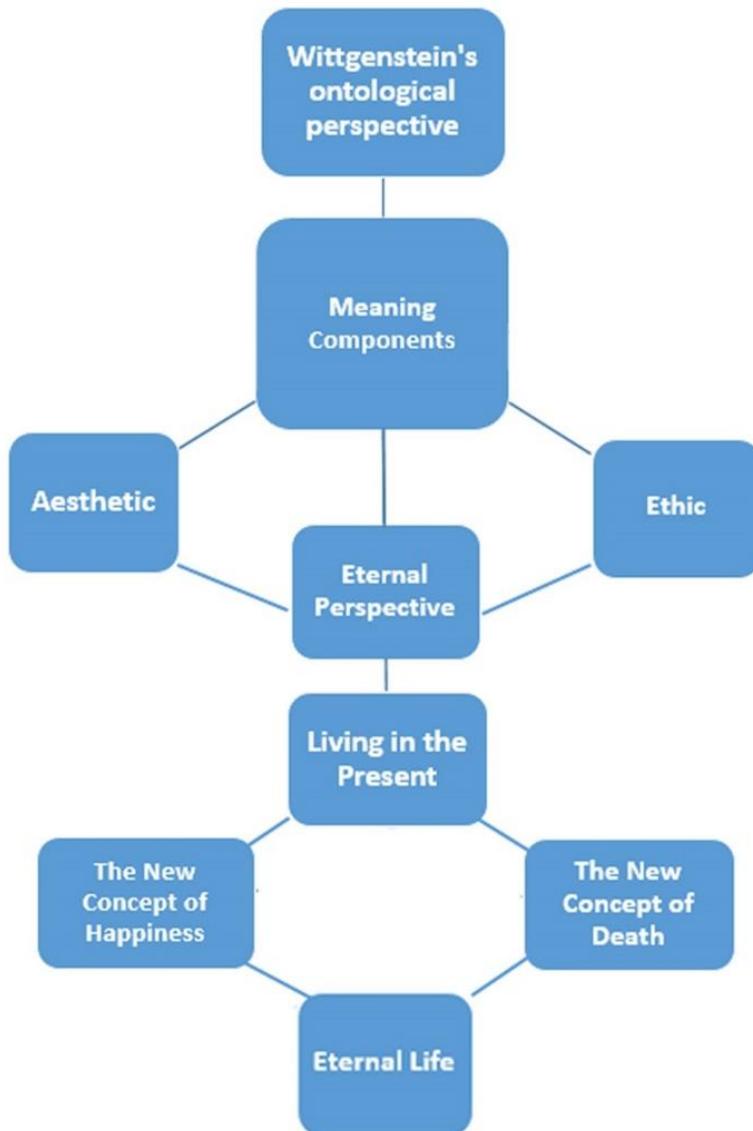


Diagram 1. Components of Achieving Eternal Life from Wittgenstein's Viewpoint

Conclusion

In this article, the understanding and perception of the meaning of life through the lens of eternity in Wittgenstein's philosophy of existence were examined.

The term eternity triggers a range of meanings in relation to death and non-existence. The notion that life is devoid of meaning and that death marks the end of everything diminishes the perceived beauty and value of existence in the human perspective.

The fear of death, among other factors, contributes to the emergence of disillusionment and the prevalence of meaninglessness in today's world.

In contrast to the philosophy of emptiness, thinkers strive to find tangible solutions for existential pain and to bring meaning to human existence.

In this study, we discovered that deep reflections on existentialism by Wittgenstein play a transformative role in this regard, and his worldview can serve as a solution to alleviate the consequences of emptiness and the suffering caused by human alienation today.

Upon examining Wittgenstein's philosophical views, we find that his entire effort is aimed at changing the way humans perceive the world.

As he expresses in the introduction of the "Tractatus Logico-Philosophicus" his goal is to see the world rightly. He draws on both ethics and aesthetics to clarify his intentions. In his philosophy, these two components hold equal importance, as they both provide correct ways of observing the world and guide individuals toward living a fulfilling life.

It is a mode of observation that stems from the metaphysical perspective of subjectivity towards the world of existence.

In this investigation, it has been realized that the foundation of aesthetics and ethics lies in this enigmatic encounter with existence. When faced with existence, humans are struck with such wonder that only art and ethics can express this astonishing confrontation. An expression that manifests the harmony of existence and the divine will.

Artistic works, as they portray the totality of the universe, reflect its meaning, while ethics, being the reflection of transcendent values beyond the world, will align with it.

Thus, ethics and aesthetics can be seen as Wittgenstein's recommendations for revealing

the true meaning and values of life, providing a solution for overcoming its challenges and difficulties.

Therefore, based on Wittgenstein's views, it can be concluded that the perfection of life lies in attaining happiness, and engaging with ethical and aesthetic values provides the conditions for achieving this goal.

Art and ethics, in a fundamental and profound way, become inseparable parts of the concept of eternal life. An individual who grasps these two components will have a deeper understanding of life and death. At the moment of death, the world does not change; rather, being continues, and death becomes the end of the subject of the entire universe.

Based on this, a fulfilled life will belong to the individual who transcends time and space,

realizing the purpose and essence of existence, thus attaining true immortality.

It seems that when we look at what exists in the world through the lens of art and ethics, we not only elevate it to sublimity but also elevate ourselves, contemplating the truth of the world from an eternal perspective.

In this perspective, art and ethics serve as conscious agents for awakening humanity, separating individuals from superficial perspectives, triviality, and emptiness, transforming the world into a magnificent reality, inviting individuals to growth, excellence, and hope at every moment.

By changing one's perspective, the world is transformed into a completely different entity, surpassing any previous boundaries that the observer may have had. As the boundaries of the world shift,

so do the boundaries of thought. The world expands as a whole, and what we strive to accomplish ultimately manifests as a visible perspective that transforms the world into an entirely new realm.

Through living in this manner, humans come to realize that death does not kill them; rather, they conquer death themselves. This is the essence of attaining immortality. Based on this understanding, one can embark on a profound journey of personal growth and development through art and moral values. The importance of their role in cultivating enduring virtues in humanity becomes evident.

By opening our eyes to a different worldview, we can discover the highest meaning and motivation in the tumultuous life of today, transcending human existence.

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I am grateful for the highest teacher of my life, whose illuminating presence always continues throughout my entire existence.

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ORIGINAL RESEARCH PAPER

A Critical Analysis of Machavelli's View on the Criterion of Moral Action based on the Anthropological Basics of Ayatollah Misbah Yazdi

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ARTICLE INFO	ABSTRACT	
<p>Article History: Received: 24 March 2023 Revised: 16 May 2023 Accepted: 29 May 2023</p>	<p>SUBJECT AND OBJECTIVES: This article is to explain Machiavelli's view on the criterion of moral action and its evaluation based on the anthropological foundations of Ayatollah Misbah Yazdi.</p>	
<p>Key Words: Anthropology Moral Action Criterion of Moral Action Machiavellianism Misbah Yazdi</p>	<p>METHOD AND FINDING: The method of this article is descriptive-analytical and the findings of this article are: Machiavelli is a power-oriented philosopher who presented his moral opinions in the form of his political views. He believes that any kind of behavior and action can be used to achieve the goal of human power; But Ayatollah Misbah Yazdi believes, to determine the standard of goodness and ugliness of human actions, one must first gain a correct understanding of man, his existential dimensions, his happiness and misery, his perfection and ultimate goal.</p>	
<p>DOI: 10.22034/imjpl.2023.16081.1101</p>	<p>CONCLUSION: Machiavelli considers the main goal of life to be human power and considers human actions moral if they enable humans to achieve material power. From his viewpoint, power has inherent value and man can use any means to acquire it. On the other hand, Ayatollah Misbah Yazdi believes in acquiring spiritual and moral life. He believes that the goal does not justifies the means, and to attaining the human power strength, you cannot use any behavior and action to achieve the goals.</p>	
<p>DOR: 20.1001.1.26767619.2023.10.34.3.5</p>	<p>* Corresponding Author: Email: zekabiri60@cfu.ac.ir ORCID: 0000-0001-5035-8826</p>	
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<p>NUMBER OF REFERENCES 29</p>	<p>NUMBER OF AUTHORS 3</p>	<p>NATIONALITY OF AUTHOR (Iran, Nigeria)</p>

Introduction

Some moral philosophers hold that, unlike natural actions that are used to manage worldly life and are common between us and animals, moral actions are devoted to human life and are superior to animal life.

So, the criterion of moral actions, means that what characteristics should an action have in order to be considered among moral actions and to be removed from the normal and natural actions?

Other philosophers of ethics have also explained the moral action according to its purpose and goal, and some have defined the morality of actions according to the intention and motivate ultimate goal of human actions in of that action.

So, depending on the criteria for considering an act as moral, a philosopher explains and

establishes his own moral school.

Therefore, the main question of this article is: What is the criterion of moral action from Machiavelli's viewpoint and what is Ayatollah Misbah Yazdi's criticism regarding this view based on the foundations of anthropology?

Theoretical Foundations and Research Background

Ethics (Akhlaq), is the plural form of “kholq” and “kholuq” and literally means mood, habit, character, disposition and inner nature, as opposed to “khalq” which means outer appearance. (*Ragheb Esfahani, 1995: 297; Fayoumi, 1984: 180*)

On the other hand, Anthropology is knowledge that examines human beings, aspects or dimensions of their existence or a certain group and stratum of human beings. Scientists have studied anthropology from different

aspects, such as: anthropology in terms of mysticism, philosophy, and experience. (*Rajabi, 2001: 21-23*)

The question raised here is what is the criterion of moral action and when human actions, called moral?

Philosophers have different opinions about this question: The action that is not the end of man himself, the action that is for the purpose of fulfilling duty, and the action that leads man to the goal of morality. (*Misbah Yazdi, 2013: 295*)

On the other hand, Niccolò Machiavelli, is the famous Italian political philosopher and playwright, lived in an era that was greatly influenced by the Renaissance.

Machiavelli is a representative of the school of neo-fundamentalism. He revived the political philosophy and linked power and politics with

ethics for the first time. He considered power as the ultimate goal of man and allowed the use of any method, both good and bad, to obtain and maintain it. (*Motahari, 2005, Vol. 23: 249*)

The present article evaluates and criticizes Machiavelli's view based on the anthropological foundations of Ayatollah Misbah in stages: Anthropological foundations, moral action criteria and school of power.

Based on this, as the examination of the standard of human moral action requires an explanation of the man's position in that school, Machiavelli's view on the nature of man, his changeability or immutability, perfection and the orientation of human abilities, power and its relationship with perfection, and inherent dignity of man is discussed and then this view is evaluated by Ayatollah

Misbah Yazdi view (Philosopher, Quranic exegete and the Former Head of Imam Khomeini Educational and Research Institute in Iran).

Also, in the second step, moral action, the classification of moral actions, the criterion of the value of moral action and the way of determining the criteria of the value of moral action from his view is explained. Then Machiavelli's view is evaluated from the perspective of Ayatollah Misbah Yazdi.

The background of the research is as follows:

- The book "*Discourses*" by Niccolo Machiavelli, is one of the sources that explains Machiavelli's view on the relationship between power, morality, justice and government.
- Another famous book by Machiavelli is titled "*The Prince and the Art of War*",

which examines the relationship between ethics and politics and the moral qualities that a ruler should have. Actually the famous ten principles of Machiavelli were taken from this book.

- The article titled "*Machiavelli's Political Anthropology*" by Dent Jermaine also discusses human nature, the inconsistency of human nature, the relationship between politics and human nature, and the negative essence of human nature and creativity from Machiavelli's viewpoint.

- Ayatollah Misbah view is also explained in his books such as "*Anthropology in the Quran*", "*Law and Politics in the Quran*" and "*Critical Study of Moral Schools*", which examine the nature of man, his happiness, perfection and

the ultimate goal of human actions and finally, the standard of moral actions.

Although the introduced sources have made references to the subject, there is no source that independently expresses Machiavelli's view on the standard of moral action and evaluates his view from the perspective of Ayatollah Misbah Yazdi.

Basics of Machiavelli's Anthropology

1. The Nature of Man and his Real Essence

Fan Fukno, one of the famous interpreters of Machiavelli's views, has reviewed the materiality of human identity based on Nietzsche's and Machiavelli's viewpoint.

He declares the philosophical anthropology of Nietzsche and Machiavelli are based on human physicality. So spiritual dimension of man is not

found in Machiavelli's works. (*Ref: Holler, 2009*)

It can be concluded that if man is considered as a one-dimensional being without a single soul, discussing about values and criteria for achieving them tend to be material and perfectionism remains incomplete, because eternal values are related to the human soul.

Machiavelli has referred to the badness of human nature in different chapters of the book "*Discourses*". He even begins the introduction of the book like this:

People are born with a jealous nature and tend to be criticized more than to be praised. (Machiavelli, 1984)

According to him, man is humble and ambitious, and because he has such a creation, he gets tired of his work to the point where he even forgets his father's death, but

he never forgets his father's property.

Most of the critics of Machiavelli's books believe that according to him, the social position and the law make a person overcome his selfishness and desire, but the social position cannot suppress the selfishness of a person; So politicians should benefit from this bad human trait (ambition) to increase their power, and they can use any means to get the power. (*Madadpour, 2010, Vol. 1: 45-46*)

He believes that when a person does a good deed, he is necessarily either forced or in need, and if his freedom and need are satisfied, he immediately makes the world chaotic and full of unrest, so there should be a law for him.

2. Human Changeability or Immutability

Machiavelli does not accept that ethics may change the destiny, though some of his critics assert that he did so indirectly. (*Machiavelli, 2011: 16*)

Machiavelli discusses the immutability of human morals in his “*The Prince*” book; he narrates the story of two commanders, one of whom was bad and the other good, but both of them reached the same degree of success. The story concludes that the success of commanders goes back to their internal states, which are always constant, and that changes are the external states of humans. (*Machiavelli, 2019a*)

He believes that every human being has an unchangeable nature and the moral traits derived from his nature are unchangeable because deviation from nature is not possible (natural determinism).

He also assumes that only human traits and external states can be changed. Machiavelli writes in a chapter of the book “*The Prince*”:

The fact that man cannot change voluntarily is due to two reasons: One is the impossibility of deviating from human nature, and the second is the difficulty of convincing himself to do so (changing his personality). (Machiavelli, Chapter. 9: 116-117)

3. Humanism or Human Orientation

Humanism, a prevalent school in the West, means that man is the centre of the world, and philosophical, moral, political, social and economic systems should be governed according to his will, because human happiness is the criterion of all values. All scientific and practical activities should revolve

around human well-being and happiness.

From Machiavelli's viewpoint, man is the centre of values; Therefore, human power and dignity must be preserved, keeping human dignity means preserving maximum freedom and satiating the power-seeking instinct. (*Jurdjevic, 2014: 102-83*)

The dignity that Machiavelli holds for the nobles, and the dignity that he holds for the weak are completely different.

He attributed the degree of dignity and worth of a person to the degree of his strength. One of the critics of his works has said:

The morality and commitment that Machiavelli believes in is based on his hatred of aristocratic corruption and self-dealing, rather than on the basis of human dignity and equality. (*Duwell, 2014*)

The Standard of Moral Action from Machiavelli's Viewpoint

Machiavelli describes ethics from two aspects: Individual ethics, which a person must adhere to ethics as much as he can, and social ethics, which is the same ethics in the field of politics and society. Then he has distinguished between the ethics of a healthy society from the ethics of an unhealthy society.

He maintains that in an unhealthy society, morality is subordinate to necessity and political expediency.

Machiavelli stresses on the dialectical relationship between morality and law and says: Just as good law is necessary to maintain good morality, good morality is also necessary to obey laws.

He believes that the concepts of virtue and art are associated with merit, effort,

diligence and chivalry. (*Machiavelli, 2011, Vol. 5: 50*)

According to Machiavelli, the concept of virtue should be studied in the light of the concept of power and utilitarian ethics. Machiavelli stated in the book “*Prince and Speeches*” that power is an end in itself and virtue should be at the service of power. (*Ibid: 102*)

Based on Machiavelli views, it is not necessary to observe ethics in the political sphere; and keeping power and supporting it is more important.

In “*The Prince*” book, he emphasizes that in order to have a healthy society, the ruler must adhere to ethics, but this adherence of the ruler to ethics is not permanent, and whenever the ruler feels that the observance of ethics is in conflict with the interests of the government or his person,

he can disobey the ethical principles.

It seems that Machiavelli somehow believed in the ethics of positivists, because he does not consider moral rules to be fixed. (*Machiavelli, 2011, Vol. 5: 102*)

In determining the criterion of moral action and distinguishing it from other human actions, philosophers were divided into two groups: Result-oriented (consequentialism) and Duty-oriented.

Result-oriented refer to those moral theories that assume the results of actions are the basis of any valid moral verdict about them.

Based on consequentialism, good and right action is the action that leads to the best results. The criterion of ethical action is getting the desired results or goals from doing the action.

Some schools that seek to achieve perfection are: Utilitarianism, Hedonism, Powerism, etc.

In contrast to result-orientation, there is the school of duty orientation which emphasizes on the performance of duties and tasks and considers it more important than the goal of the action.

Based on the duty- oriented theories, we have a duty to do some actions and refrain from doing some other actions; this duty arises from the nature of the action itself and not from the results obtained by doing the action. (*Misbah Yazdi, 2013: 295*)

Powerism is a result-oriented school, so Machiavelli, like his other companions, defines the criterion of moral action as a tool for obtaining the ultimate goal and perfection, that is, the power of man.

1. Classification of Moral Actions

Value means the merit of something and valuation means estimating the value of that thing. Value involves some kind of truth, correctness, or even goodness. The expansion of the meaning and application of this term has gradually caused the meanings of these concepts to become different in each of the fields. (*Edwards, 1967: 229*)

In a popular classification, values are divided into intrinsic and non-intrinsic. Intrinsic value means that an object is valuable “On its own”. A non-value is a value that is good not for its own sake, but for the sake of something else that is somehow related to it. (*The Stanford Encyclopedia of Philosophy, 2017*)

As stated before, Machiavelli regarded power to be as an end in itself and an intrinsic

value. As he writes in one of his famous book, “*The Prince*”, the princes must be ready to sacrifice their virtues and desirable traits in order to gain and maintain power. Therefore, from his viewpoint, morality should serve power. (*Machiavelli, 2011, Chapter. 16: 129-130*)

2. The Role of Intention and Motivation in the Evaluation of Moral Actions

Since Machiavelli is a political philosopher, not a moral philosopher, it is very difficult to find his specific theory on ethics, the criterion of moral action and intention. For he just values material power and apparent government, he appreciates the intention of performing moral actions only if it leads to human strength.

Therefore, from his viewpoint, telling the truth or telling a lie is not important, whatever makes a person

more powerful is desirable and has more value. (*Machiavelli, 2019a: 27*)

3. Way of Determining the Criteria of the Value of Moral Action

Machiavelli argues that if the criteria of values are not found in nature as their primary source, they should be sought in the empirical study of history as their secondary source. (*Benner, 2009: 131-132*)

Therefore, he believes that by referring to nature and history, we can comprehend what actions strengthen our sense of power and what actions weaken this sense, the first type is considered virtues and the second type are vices. (*Ibid: 343-346*)

Machiavelli has turned to oppressing in order to escape from being oppressed. He overlooks inherent goodness and badness, justice and

injustice; even the just actions that cause weakness are considered bad and cruel actions that bring power are good. He wrote in the book of “*Discourse*”:

When the security of our country is in danger, justly or unjustly, consideration of what is just or unjust, merciful or cruel, is not worthy; it is shameful, just there should be concern for power. (Machiavelli, 1883, Part. 3, Chapter. 41: 293)

In other words, he supports the immoral behaviour of the ruler if it leads to the strength of the country and does not propose his advice.

According to Machiavelli's moral system, it is impossible to defend these two moral principles accepted by all moral systems and all wise people, that “Justice is Good” and “Cruelty is Bad”. Anything that serves to increase power

is good and anything that causes a decrease in human power and ability is bad.

Therefore, if an oppressive act increases the power and dignity of the country, that act is good according to Machiavelli, or if a just act causes a decrease and weakness of power, that act will be bad. (*Machiavelli, 2019a: 96-97*)

Machiavelli and The School of Power

This school presumes that for recognizing moral virtues and vices, one should decide which actions strengthen a person's power and which ones weaken it; the first type are virtues and the second are considered vices.

In this school, perfection is equal to ability and imperfection is equal to weakness and incapacity, and goodness and badness are measured by this criterion.

Therefore, in the school of powerism, a human being who is known as a perfect human, has power. In other words, the perfection of man is in his strength and ability. (*Capleston, 1996: 391-393*)

Nietzsche is one of the influential theorists of the school of power. It seems that Nietzsche adopted many of the opinions of his moral school from the opinions of Machiavelli.

He assumed that Christianity suppresses the true character of man and by encouraging people to keep qualities such as altruism, compassion, benevolence, submission and submissiveness prevents them from flourishing.

Nietzsche is more famous as a moral philosopher. He proposed the principle of power in ethics and developed the school of powerism in moral philosophy, while Machiavelli is more famous as a political

philosopher. (Ref: Nietzsche, 2018, Sections: 222&260&205; Machiavelli, 2011, Vol. 5: 50)

He held that instead of insisting on the equality of human beings, we should think about the superior man or superman and consider gaining of power as one of our goals. To achieve this goal, we need an ideology that makes the strong man stronger and the tired ones paralyzed and destroyed.

However, religions, especially Christianity, have taken a completely different path. (*Ibid*)

- Power and its Relationship with Perfection and Human Goals

Machiavelli has not clearly described power in his works, but he has referred a lot to keeping the power of the prince (Ruler, Superman and Model of the Perfect Man).

It seems that for Machiavelli, power is a political activity.

One of the French philosophers influenced by Machiavelli defines power as follows:

Power is a strategy of a complex position in the social environment. (Foucault, 2022: 1926-1984)

In his famous book “*The Prince*”, Machiavelli considers the main goal of political activity as the achievement of political power, then he does not consider politics to be limited to any moral discipline. So, he considers it permissible to use any means to reach a political goal. (*Machiavelli, 2019b: 14*)

Machiavelli, like other proponents of the school of power, regards the perfection of man as increasing the apparent power of the ruler and the continuity of the government in a city and in a country.

According to him, a perfect person is a ruler or a prince who was able to gain power. (Edwards, 1967, Vol. 4: 424)

It should be noted that Machiavelli asserts increasing the power of the ruler and establishing a powerful government is the highest purpose of an ethical act, and they bring honor.

Machiavelli considers it permissible to use any means for achieving the goal of the prince (ruler) and gaining power in society. (Ref: Machiavelli, 1984: 165)

He regards it as one of the natural and common desires of humans and believes that the desire to have a goal, the desire to command others and the desire to rule (having power) is a natural desire. (Ibid, 2019a: 8)

Machiavelli raised three important arguments for gaining power:

- *Separation of Politics from Ethics*: The field of politics, which is one of the keys of having power, is separate from ethics; politics has nothing to do with ethics.

- *The Personal Nature of Ethics*: Observing moral rules is a personal matter, so if a politician wants to observe ethics and stick to it, he should do it in his personal life, not in the political environment; Because observing ethics does not allow a politician to reach his goal as he wishes.

- *Precedence of Political Issues over Moral Issues*: Machiavelli believes that since the issues of ethics and politics are separate, political interests take precedence over moral issues, and dealing with political issues is more

important than moral issues.
(*Machiavelli, 2019a: 68-69*)

Evaluation of Machiavelli's Viewpoint Based on the Anthropological Foundations of Ayatollah Misbah

In this section, the summary of Machiavelli's view on the criteria of moral action is reviewed and then it is evaluated from Ayatollah Misbah Yazdi's viewpoint.

1. Machiavelli considered man as a one-dimensional being.

Allameh Misbah, contrary to Machiavelli's view, considers man having two physical and spiritual dimensions. (*Misbah Yazdi, 2012: 39*)

2. Machiavelli considered man inherently evil and bad and described him as subject to natural determinism. Machiavelli believed that man is naturally ambitious and tends to evil.

Allameh Misbah rejects Machiavelli's view of natural

determinism and asserts that the condition of moral actions is that they are performed voluntarily.

So only the attributes that have come into being with human free will can be qualified as moral and can change with this free will and with great effort. Otherwise, ethics and the efforts of social reformers and educational philosophers will be meaningless and useless.

As a result, Allameh Misbah does not accept Machiavelli's claim that a man cannot change due to natural determinism (the impossibility of changing the original nature) and the difficulty of changes in external traits and states. (*Ibid, 2011: 49*)

Allameh believes that due to the divine nature that God has bestowed the human being, he tends to do good deeds more than bad deeds;

Because of self-love, every person likes to do something that causes him to be praised, not something that causes him to be condemned. (*Misbah Yazdi, 2012: 123-125*)

3. Machiavelli considered the perfection of man in material power, and the perfect man in his opinion is a prince or a ruler.

Unlike Machiavelli, Ayatollah Misbah does not consider the true perfection of man as material and natural perfection. He believes that humanity depends on his divine spirit and human evolution is actually the evolution of the soul that is dependent on the nearness to God. (*Ibid, 1998: 460*)

Allameh Misbah believes that anyone who pays attention to his inner motivations and psychological tendencies will find that the root of many of them is to achieve perfection. Basically, no person tends to

have a defect in his existence and he tries to eliminate any deficiency and flaw as much as possible from himself in order to reach his desired perfection. He hides defects before he can remove them. (*Ibid: 28*)

Therefore, from his viewpoint, the true perfection of a human being is actually the evolution of the soul, and the acquisition of power should be consistent with strengthening the spiritual dimension of the individual, not in line with fleeting material goals.

4. According to Machiavelli, it is not enough to have a goal without power, because what makes goals come true is power. Machiavelli declares that man must have power in order to maintain his position and obtain his goals.

Ayatollah Misbah does not seek the purpose of moral action in material things.

He believes that the purpose of moral action is to get closer to God Almighty and give direction to the inner powers and inherent talents and spiritual tendencies of man such as power, pleasure, perfection, happiness, etc. (*Jørgensen and Sohrabian Parizi, 2021: 93-119*)

Therefore, according to Ayatollah Misbah, power is an instinctive ability in the path of perfection and the ultimate goals of man.

Ayatollah Misbah believes that power is not a bad thing; In society, power should be used against oppressors who violate the rights of others and are not satisfied with anything, but the use of power must also have a law.

Obtaining the goal does not justify any means, but the means must be appropriate to the goal. Every common sense acknowledges that if the end

justifies the means, then chaos in the society will be grown. (*Misbah Yazdi, 2013: 216*)

According to Ayatollah Misbah, the desire for power is instilled in man, and man seeks power as long as he lives; (*Ibid, 1997, Vol. 2: 135-136*) but it should not be forgotten that the more power a person has, the more powerful his creator is. (*Ibid, 2011: 477*)

Therefore, he does not separate ethics from politics and puts forward the priority of moral issues over all other issues and in line with the true perfection of man.

5. Machiavelli considers the moral act to be the act that brings a person closer to the goal and perfection and makes him a perfect person. This goal is the strength of man. Therefore, according to Machiavelli, the current morality

is to empower man. (*A Group of Writers, 1988: 497*)

According to Allameh Misbah, everything that can be valued should be done voluntarily, since human perfection is optional; It has real levels, and the relationship of our attributes and actions with these levels is also real. The highest level of values is God's nearness. (*Misbah Yazdi, 2011: 58*)

6. According to Machiavelli, since the goal and perfection of man is his power, then every action that brings a man closer to power has a higher priority and rank, and every action that takes a man away from this goal has lower value. He believes that power has intrinsic value and other virtues and perfections have other values, and they are valued in comparison to power.

From Ayatollah Misbah Yazdi's viewpoint, the only

thing that has intrinsic moral value is human voluntary perfection.

Contrary to Machiavelli, he believes that power cannot have an inherent moral value because it can only lead to the perfection of man in one particular way, it may also cause war, destruction and loss of man.

Therefore, the voluntary perfection of man is spiritual and unlimited; The true perfection of a human being is closeness to the source of creation, and closeness to God will definitely make a person happy and cause him to prosper in the afterlife. This nearness is a spiritual closeness. Other moral actions are graded and valued in this regard. (*Jørgensen and Sohrabian Parizi, 2021: 99-102*)

7. Machiavelli values the intention of performing moral actions if it leads to human

strength. Therefore, from his viewpoint, it doesn't matter with what intention telling the truth or lying is done, whatever makes a person more powerful is desirable and has more value

Ayatollah Misbah is against this view of Machiavelli; he contends that one of the important criteria in accepting moral actions and the basis for valuing actions in Islam is intention.

From his viewpoint, it is the conscious intention and motivation that affects the action so that when a person is in doubt, he can prefer one action over another. (*Misbah Yazdi, 2011, Vol. 1: 113-114*)

Ayatollah Misbah declares that in the Islamic value system, moral values are for eternal results. (*Ibid, 2019*)

8. According to Machiavelli's moral system, it is impossible to defend these two moral

principles accepted by all moral systems and all wise people, that "justice is good" and "cruelty is bad". Anything that serves to increase power is good and anything that causes a decrease in human power and ability is bad.

Rejecting Machiavelli's viewpoint, Ayatollah Misbah Yazdi's view, the degree of morality of an act is the extent that it leads to true perfection, the divine intention in doing the act, the voluntarily or consciously doing, and the attention that is paid to the positive effects and consequences of that act in this world and hereafter. (*Ibid, 2013: 356-357*)

9. Since Machiavelli emphasizes the originality of man, he defines human dignity according to Western humanism. From his viewpoint, human dignity must be preserved, and preserving human dignity means preserving

maximum freedom and satisfying the instinct for power.

Contrary to Machiavelli's viewpoint, Ayatollah Misbah believes that in order to achieve his desired perfection, man must be God-centered in his entire life.

God-centered means doing or intending to do all human actions and behaviours, based on the standards and criteria set by God, to obtain divine satisfaction.

Based on this, Ayatollah Misbah believes that first of all, with all the advances of today's man, there are still some shortcomings in human affairs that indicate his limitations.

Secondly, the existence and complicated structure of man indicates that he has a Creator and his Creator cannot be unconscious nature.

Thirdly, the one who created man is a wise being, and he is

the only one who has full knowledge of man, and because he has complete knowledge about man, he can and should be his true lawgiver. (*Misbah Yazdi, 2012: 124-125*)

Therefore, from Allameh's viewpoint, originality is God-centered, not man-centered, and man reaches true evolution only by being near to his Lord.

10. Machiavelli somehow accepts human dignity, but not its true meaning, this is because he considers the dignity he gives to the nobles to be different from the dignity he gives to the weak.

Ayatollah Misbah Yazdi's view on human dignity is different from Machiavelli's.

He Refers to a part of human dignity as inherent and God-given. He believes that it is instilled in all human beings; Another part of human dignity can be an acquired

dignity. Man has to work hard to get it. (*Misbah Yazdi, 2007: 49*)

Therefore, a person (doesn't matter if he is a noble or weak and poor) reaches true dignity according to his efforts; Of

course, the acquired dignity is also raised in consistent with the intrinsic value, that is, the ultimate perfection of man, so it is from the moral and spiritual aspect, not from the material aspect.

Table 1. Comparison of two views

<i>Row</i>	<i>Machavelli's View</i>	<i>Ayatollah Misbah Yazdi's View</i>
1	Considered man to be a one-dimensional being and inherently evil	Man is a two-dimensional being with a pure and good nature, his true perfection is also dependent on abstraction of his soul.
2	The true perfection of man depends on his power and of course material power	The goal of moral action should be to achieve spiritual advancement
3	Does not include intention in ethics	Intention plays an important role in actions
4	Criterion of moral action should be based on the ultimate goal of man, i.e. to reach power.	The criterion of moral action and its value is based on the degree to which it reaches the final goal, and this goal is divine nearness.
5	Originality is with man and that his status in creation is so high that he does not need to be managed by any other creature	Man is the Caliph of Allah on earth, this does not mean his absolute originality, but his great need and dependence on God.

Conclusion

The anthropological viewpoint has a direct effect on presenting people moral ideas. Ethical schools in ethics, according to the goal they introduce for performing moral action and the type of attitude they have towards man, his talents and capacities, his needs and perfection, introduce the criterion of moral action.

According to the findings of the research, Machiavelli considered man to be a one-dimensional being and inherently evil; he believed that the true perfection of man depends on his power and of course material power.

According to Machiavelli, ultimate goal and perfection of man from his viewpoint is to become absolutely powerful at any cost, even at the cost of violating all moral and human principles.

Machiavelli does not include intention in ethics and still believes that the criterion of moral action should be based on the ultimate goal of man, i.e. to reach power.

Machiavelli believes that originality is with man and that his status in creation is so high that he does not need to be managed by any other creature.

On the opposite point, Ayatollah Misbah Yazdi Contrary to Machiavelli, considers human beings to have a pure nature and inherent human dignity and believes that the goal of moral action should be to achieve perfection and spiritual advancement.

He believed that man is the caliph on earth, and it is important to have divine intention and consciously perform an action and pay attention to its positive and

negative effects in this world and the hereafter.

The result is that Both Machiavelli and Ayaullah Misbah are eschatological philosophers. However, according to Machiavelli, the criterion of moral action is the realization of materialistic power, while Ayatollah Misbah's viewpoint is focused on spiritual power.

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APPLIED PAPER

Effects of Education and Quality of Life on Family Divorce in Communities in Jambi Province, Indonesia (Panel Data Approach)

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ARTICLE INFO	ABSTRACT	
<p>Article History: <i>Received: 26 December 2022</i> <i>Revised: 20 February 2023</i> <i>Accepted: 02 March 2023</i></p>	<p>SUBJECT AND OBJECTIVES: Families are formed as a result of marriages between women and men who love each other and are bound by a very strong contract, namely marriage. On the other hand, Divorce occurs because there is no agreement in solving problems in the household between husband and wife. Based on this, the question is, how does the level of education and quality of life of the community influence the family divorce rate?</p> <p>METHOD AND FINDING: This research is a quantitative panel data regression study, which is a combination of cross-action data from 9 districts/cities in Jambi Province and time series data from 2018-2021. The findings of the analysis show that the best model used to explain the effect of education and the Human Development Index (HDI) on family divorce rates in Jambi province is the Common Effect.</p>	
<p>Key Words: <i>Education</i> <i>Quality of Life</i> <i>Family Divorce</i> <i>Panel Data</i></p>		
<p>DOI: 10.22034/imjpl.2023.15593.1084</p>	<p>CONCLUSION: Based on this model, the results are obtained: (1) there is a positive and significant influence between the level of education on the family divorce rate in Jambi Province. (2) there is a negative and significant effect of HDI on the family divorce rate in Jambi Province. (3) simultaneously education and HDI have a significant effect on family divorce in Jambi Province. In sum, synergy is needed between the government, the private sector, and the community in realizing a quality of life through increased employment opportunities, access to health, and comfort in life.</p>	
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Introduction

The family is the smallest unit of society. The responsibilities of husband and wife as regulated under Law No. 16 of 2019, concerning marriage article 33 state that husband and wife must love each other, respect, be loyal and provide physical and spiritual assistance to one another. (*UURI, 2019*)

The purpose of marriage is to form a sakinah, mawaddah, and warahmah family; But in reality, not a few marriages end in divorce. According to (*Fahrezi and Nurwati, 2020*) divorce is the final solution to family problems that do not result in an amicable agreement between husband and wife.

Marriage is an effort to form a legal family based on religion and state law. Marriage is carried out in order to bind the

responsibilities and rights of husband and wife in realizing common family goals. Therefore, marriage must be based on physical, mental, and spiritual readiness. This provision is needed so that husband and wife are able to live family life together and achieve their goals.

The provisions of marriage in the Republic of Indonesia are 19 (nineteen) years old and have material, and psychological readiness, and knowledge about marriage. This is in accordance with, (*Nasrullah (2022)*) that incompatibility, mentality, and minimal knowledge make the journey of their household life decorated with things that should not happen in the family.

So, building a household is uniting the two interests of husband and wife. At the same time and along the way, the two interests have

experienced a number of disputes, both caused by internal and external family factors.

It takes an attitude of maturity between husband and wife in addressing various problems in order to maintain harmony of life in the household. Maturity is a complex mix of emotional, mental, and social development that can be influenced by a number of factors, including life experience, culture, and personality traits.

Someone who is highly educated will be more inclined to consider the pros and cons of every decision taken from every problem he faces. Education refers to the way people think, perceive, and behave in the sense that the more educated a person is, the more rational they are to make different choices, and conversely the lower the

education, the more difficult it is for someone to make a decision. (*Wijayanti, 2021*)

Even so, not a few divorces also occur in families who have higher education. Education is felt to be insufficient as capital in building a harmonious household, it requires financial strengthening sourced from family work.

Economic problems are sometimes more dominant as a trigger for conflict in the household which ends in divorce. Thus happiness in the household is largely determined by the level of quality of life that is supported by the level of education, health, and the economy.

Therefore, the question that will be answered in this study is how does the level of education and quality of life of the community influence

the family divorce rate in Jambi Province?

Theoretical Foundations and Research Background

A measure of the quality of human life in a country is determined by an index number (HDI) that reflects the capacity of the community in development, namely a picture of a decent life, knowledge, and a long and healthy life. (*Rohmah et al, 2022*)

The quality of human life is measured based on the human development achievement index number based on a number of basic quality of life components.

HDI is a process to increase the choices that humans have. Among these many choices, the most important choices are to live a long and healthy life, to have the knowledge, and to have access to the resources needed

to live a decent life. (*BPSPJ, 2023a; Neumayer, 2001*)

Families that have a high quality of life tend to be more able to maintain marital relations from various life problems. According to, *Rahmalia and Sary (2017)* the cause of divorce is the husband's negligence in meeting needs, especially financial needs as a family.

Divorce is an issue that needs to be studied because it relates to family life as the smallest part of people's lives that cannot be separated from one another. A good family life will form a good life in society. The occurrence of divorce will have a negative impact on family life, both on the mentality of parents and children. (*Fagan and Churchill, 2012*)

Divorce causes many losses for the family, not only conflict but also causes

suffering and poverty (*Julijanto et al, 2016*).

Several studies have proven that there is an effect of education level on family divorce in society, as was done by *Rokhmadi (2018)* which states that someone with a higher level of education is more likely to avoid divorce than someone with low education.

Azis (2021) in his research also stated that people with higher education have more potential to maintain marriage than those with low education. Although education is not the only determining factor for success in family life, education can increase a person's capacity to think, act, and control his actions toward achieving goals.

Highly educated people not only have the potential to get jobs with high incomes but are also able to allocate this

income wisely in meeting family needs. (*Wahyuni et al, 2021*)

The link between the quality of life and family divorce rates has been proven in various studies, such as that conducted by *Sari et al (2020)*, where families with a better quality of life have less potential for divorce.

Azis (2021) in his research also stated that the more people who have high incomes, the more cases of family divorce will be reduced in that community.

Jambi Province is one of the regions in Indonesia that has a diversity of cultures, customs, and religions.

The people of Jambi province make marriage a religious ritual and custom in forming a new family. Even so, the stipulation is that marriage is regulated based on government regulations to

complement population administration. The marriage rate in Jambi Province from 2018 – 2021 has experienced an average annual increase of 26.57%. (*BPSPJ, 2023b*)

The high rate of increase in marriage indicates a

development in the number of households in community life; But on the other hand, the divorce rate has also increased quite significantly, as shown in the following diagram:

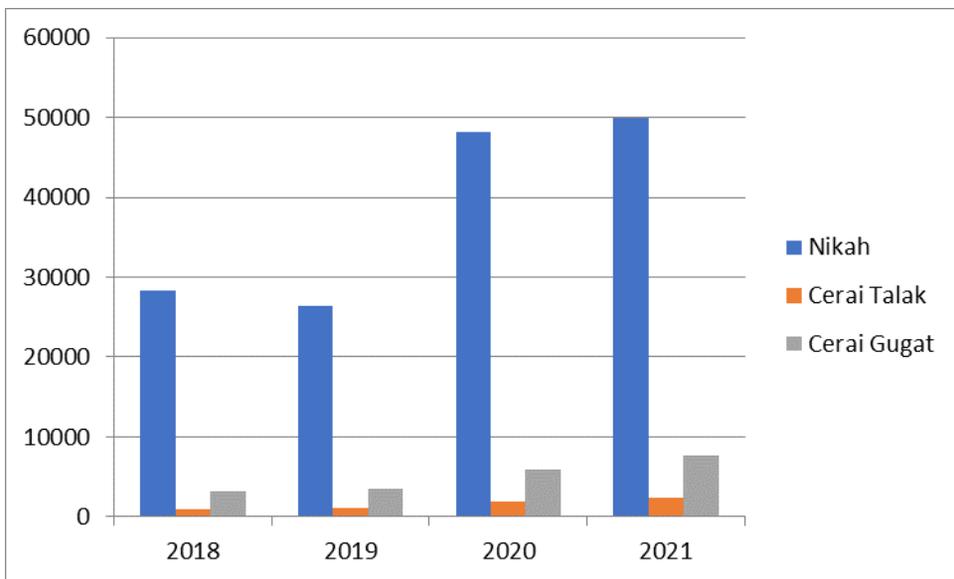


Diagram 1. Marriage and Divorce Rate in Jambi Province

In previous studies, divorce studies were carried out at the micro level, namely examining divorce cases on an individual basis. In this study, divorce studies will be explained on a

macro basis, examining the aggregate rate of divorce in an area.

The purpose of this study was to produce a study of the influence of education and the

quality of life of the community on the divorce rate in Jambi Province which is very useful for underlying government policies in improving the order of social life in society by suppressing family divorce rates.

Research Methods

Data were obtained from the official publication of the Central Statistics Agency (CSA) Jambi Province website. Data were analyzed using panel data regression statistical techniques.

This study uses quantitative research with a panel data model, which is a combination of cross-sectional data, consisting of 11 regencies/cities spread across Jambi province and time series from 2018 – 2021.

In this study only 9 regencies/cities were used as research objects because they were not the data is

incomplete and the gap level is too high so it is focused on the regencies/cities of Merangin, Sarolangung, Batang Hari, Muaro Jambi, Tanjung Jabung Timur, Tanjung Jabung Barat, Tebo, Bungo, and Jambi City. Data were obtained from the official publication of the Central Statistics Agency (CSA) Jambi Province website.

Data were analyzed using panel data regression statistical techniques, which is a combination of cross-sectional and time series data. (*Wahyudi, 2020; Junaidi, 2012*)

Data processing was carried out using EViews software version 12. Panel data regression was used to estimate the effect of education (X1) and quality of life (X2) on family divorce (Y) in communities in Jambi Province, as formulated in the following equation:

$$LOG_PCR_{it} = \beta_0 + \beta_1 LOG_PDK_{it} + \beta_2 LOG_IPM_{it} + u_{it}$$

Where PCR is the divorce rate, PDK is the education level, HDI is the human development index, *i* is the individual district, *t* is the time period, and *u* is the error term. The data is processed in the logarithmic form to equate the units of the three variables.

In panel data regression, there are three models namely; the least squares approach (pooled least squared), fixed effect approach (fixed effect model), and random effect approach (random effect).

Selection of the best model uses three tests, namely:

1. The chow test is used to determine the PLS or FIX model
2. The Hausman test is used to determine the FEM or REM model

3. The Lagrange multiplier (LM) test is used to determine the PLS or REM model.

Analysis and Research Findings

1. Description of Research Data

Jambi is a province in Indonesia that has a diversity of ethnicities, cultures, and languages.

Jambi Province has 11 regencies/cities that spread from east to west. Even though it is in the same area, it has different geographical forms, some in the form of peat, hills, and mountains.

This difference is one of the factors underlying the differences in the characteristics of people's lives, although not too significant in real life.

Family divorce is a social problem that can disrupt

people's lives because the family is an element that forms community life.

There are various factors that can influence the occurrence of family divorce, including the level of education and quality of life

of the community. Based on the data obtained from BPS Jambi province, it can be explained the divorce rate, education, and HDI of people in Jambi Province as shown in the following table:

Table 1. Description of Jambi Province Divorce, Education and HDI Data

Year	Divorce				Education				HDI			
	Mean	Sd	Min	Max	Mean	Sd	Min	Max	Mean	Sd	Min	Max
2018	103	57	55	245	7.94	1.15	6.34	10.67	69.09	3.66	63.32	77.41
2019	115	50	72	243	8.03	1.21	6.35	10.91	69.56	3.75	63.92	78.26
2020	98	49	53	206	8.17	1.16	6.70	10.92	69.72	3.68	64.43	78.37
2021	117	41	66	210	8.29	1.19	6.92	11.20	70.13	3.76	64.91	79.12
Rata-rata	108	49	62	226	8.11	1.18	6.58	10.93	69.63	3.72	64.15	78.29

Source: (BPSPJ, 2023b)

Table 1 explains that the average divorce rate for families in Jambi Province from 2018-2021 was 108 cases. The highest occurred in 2018, namely 245 cases, and the lowest occurred in 2020 with 53 cases.

The level of education is measured based on the length of time studied (6 years = SD,

12 years = SMP, 15 years = SMA, 13 years = D1, 14 years = D2, 15 years = D3, 19 years = D4/S1).

Based on Table 1, the average length of community study in Jambi Province is 8.11 years, the maximum is 10.93 years, and the lowest is 6.58 years.

HDI reflects the quality of life of a country's people.

Based on Table 1, the average HDI of people in Jambi Province is 69.63. The highest is 78.29 and the lowest is 64.15.

2. Results of Data Analysis

Panel data regression has three models, namely the Common Effect model, the Fixed Effect model, and the Random Effect model. To determine the best model as a predictive tool, the Chow Test, Hausman Test, and Lagrange

Multiplier Test were carried out.

The Chow test is used to select the Common Effect (CE) model or the Fixed Effect (FE) model as the best model.

If the probability value of the Cross-section Chi-square $< \alpha = 0.05$, then select the Fixed Effect model, and vice versa if the Cross-section F Chi-square $> \alpha = 0.05$ select the Common Effect model.

Table 2. Chow test results (Redundant Fixed Effect)

Effects Test	Statistic	d.f.	Prob.
Cross-section F	1.12	(8,25)	0.38
Cross-section Chi-square	11.03	8.00	0.20

Based on Table 2, the Chi-square cross-section probability value is $0.2 > 0.05$, so it was decided that the Common Effect model is better than the Fixed Effect model.

The Hausman test is used to select the best model between the Fixed Effect

model and the Random Effect (RE) model.

If the random cross-section probability value is $< \alpha = 0.05$, then the Fixed Effect model is better than the Random Effect model, and vice versa if the random Cross-section probability value is $> \alpha = 0.05$, then the

Random model is better than the Fixed Effect model.

Table 3. Hausman Test Results

Test Summary	Chi-Sq. Statistic	Chi-Sq. d.f.	Prob.
Cross-section random	0.01	2.00	0.99

Based on Table 3, the random Cross-section probability value is $0.99 > \alpha = 0.05$, so the Random model is better than the Fixed Effect model.

if the Cross-section P value is > 0.05 , then the Common Effect Model is better than the Random Effect model.

The Lagrange Multiplier test is used for the best model between the Random Effect Model and the Common Effect Model. If the Cross-section P value < 0.05 , the Random Effect model is better than the Common Effect Model, and conversely

Table 4. Lagrange Multiplier Test Results

	Cross-section	Time	Both
Breusch-Pagan	0.02	0.51	0.52
P value	-0.89	-0.48	-0.47

Based on Table 4, the cross-sectional P value is $0.44 > 0.05$ so that the Common

Effect model is better than the Random Effect model.

Based on the decision of the Chow test, the CE model is better than the FE model,

and the decision on the Lagrange Multiplier test, the CE model is better than the RE model, so it can be concluded that the CE model is the best alternative as a model for estimating the

influence of education and HDI variables on the divorce rate of people in the province. Jambi, as presented in the following table.

Table 5. Common Effect Models

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	12.80	6.51	1.96	0.06
LOG(PDK)	4.28	1.66	2.57	0.01
LOG(IPM)	-7.96	4.32	-1.84	0.07

R-squared = 0.28

F-statistic = 6.51

Prob(F-statistic) = 0.00

Based on the Common Effect model in Table 5, the coefficient of the education variable is positive at 4.28, meaning that if people's education increases by 1%, then the divorce rate will increase by 4.28%. This effect occurs significantly at the error level of 5% and 1%.

The coefficient of the variable human development index (IPM) is negative by

7.96, meaning that if the community's HDI level increases by 1%, then the divorce rate will decrease by 7.96%. The influence of the HDI variable on the divorce rate occurs significantly at an error level of 10%.

Simultaneously the education and HDI variables have a significant effect on the rate of family divorce in the people of Jambi Province because the resulting statistical F value is $6.51 > F$ table of 3.28. Mathematically it can be

formulated as the following equation:

$$\text{LOG(PCR)}_{it} = 12.80 + 4.28 * \text{LOG(PDK)}_{it} - 7.96 * \text{LOG(IPM)}_{it} + e_{it}$$

3. The Effect of Education on Divorce

Education is a means to advance all areas of human life in Indonesia, in the economic, social, technological, security, skills, noble character, welfare, culture, and national glory. (*Ilham, 2019*)

This concept emphasizes the achievement of educational goals as a national interest to realize a life that has personality abilities that are faithful, productive, creative, innovative, effective, and able to contribute to the life of society, nation, state, and world civilization. As a country where the majority of the people are Muslims, the quality of life of the people is based on the concept of a balance between

the happiness of life in this world and in the hereafter.

Achieving a balance between physical and mental elements, soul and body, is the goal of Islamic education which will deliver the fulfillment of human spiritual needs as a form of reform in life for the better and have concern for life collectively with society. (*Al-Musawi & Sia, 2021*)

Thus, education is a factor that greatly determines the capacity of a person's life. Through education, patterns of thought, attitudes, and actions will be formed in life. Higher person education will further increase the level of maturity in undergoing and solving various problems that occur in household and community life.

Based on the results of the analysis using the Common Effect model, the level of public education in Jambi Province statistically has a positive and significant influence on the occurrence of family divorce.

This fact explains that the higher the level of public education, the more likely it is to cause divorce in the household. This case was also found by *Fitri (2022)* in the results of his research which stated that the higher the education level of someone who already has a job and their own income, the easier it is to divorce.

It is stated that those with higher education are more likely to file for divorce than those with lower education. Logically, this is possible because people who have higher education will understand more about the law, so it is easy for

them to take legal action in solving family problems.

Family problems do not always have to end in divorce. It takes maturity to think about addressing and solving family problems, so as to produce wise decisions in family life. Divorce is the final decision if there is no amicable agreement between husband and wife.

Even though maturity is not always determined by the level of education, there have been many studies that state that education can affect human mindsets through knowledge and experience gained while studying, as *Azis (2021)* found that the higher a person's education level, the lower the possibility of divorce.

Therefore, education needs to be considered when wanting to get married because it has a much-needed

contribution to solving household problems.

Marriage depends on attitudes and behavior in maintaining relationships in the household. Education and marriage are two different things. Being smart at school doesn't guarantee household happiness. Brilliant in higher education is based on intelligence, perseverance, skills, and creativity, especially in the field of knowledge. Married harmony is based on tolerance, togetherness, trust, and a willingness to share.

4. Effect of Quality of Life on Divorce

Many things must be met so that the quality of life in society is in accordance with the level of life satisfaction as the first step in development. The instrument that is commonly used to assess the standard of human life is the IPM. (*Susen Pake et al, 2018*)

HDI reflects the basic capabilities of a country's people. The higher the HDI, the higher the community's capacity to manage resources, both socially, economically, politically, and culturally.

The occurrence of divorce in the household is generally motivated by the low ability of the family to manage economic resources.

Thus the lower the public HDI, the more likely it is to cause family divorce. The results of this study prove that there is a negative and significant influence between HDI on family divorce in Jambi Province.

These results explain that the better the quality of life of the community, the less the occurrence of cases of divorce in the household will be. A decent life by meeting the family's financial needs makes it easier for the family to meet

their basic needs so as to avoid problems that can lead to divorce in the household.

It takes a husband and wife's commitment to look after each other in maintaining the integrity of the household so that economic problems do not trigger divorce in the household. (*Prianto et al, 2013*)

The problem that often occurs in the household is inequality between husband and wife income. The commitment between the two will perpetuate the household relationship until the end of their lives.

In Muslim society, marriage is a requirement in life to avoid adultery, and form a healthy and lawful family life, and emphasizes the prohibition of separation and divorce, respecting individual rights within the family. (*Hasanpour, 2019*)

In household life, awareness is needed to respect each other's understanding and maintain harmony. (*Wijayanti, 2021*)

Divorce occurs because of the loss of harmony in the household, namely the loss of feelings of a mutual need for one another. Marriage is like a captain who cannot be separated from the challenges of waves and storms. In order for the captain to keep sailing until he reaches his destination, cooperation and patience are needed in wading through it.

In different cases found by *Sari et al (2020)* in East Java and Central Java, the community's quality of life did not affect the divorce rate. This condition is suspected to be due to other factors, such as a strong culture in society and women who are gentle in avoiding conflicts that occur in the household.

5. The Influence of Education and Quality of Life on Divorce

Based on the results of the analysis using the Common Effect model, education and HDI variables simultaneously have a significant effect on the family divorce rate in Jambi Province.

This means that the higher the level of public education and the higher the HDI, the less the occurrence of divorce. A higher HDI will further support the family's ability to meet their needs, thereby reducing the potential for divorce even though they are highly educated and able to solve family problems through legal channels.

Education will strengthen one's maturity and be able to wisely address various family problems. Education will be used to strengthen the family economy through decent work.

With higher education, a person will get a job more quickly and easily because he has knowledge and skills. (*Wahyuni et al, 2021*)

As expressed by Rokhmadi (2018), quality education will have an impact on the level of prosperity and progress in building a harmonious, happy, physically and mentally prosperous family, and suppressing the triggers for divorce.

Conclusion

Based on the results of the analysis it can be concluded that the best model used to explain the effect of education and HDI on family divorce rates in Jambi province is the Common Effect.

Based on this model, it can be concluded that:

1. There is a positive and significant influence between the level of education on the family divorce rate in

Jambi Province. Highly educated people understand the law more easily and can easily solve family problems through legal channels.

2. There is a negative and significant influence between HDI on the family divorce rate in Jambi Province. The higher the community's quality of life will further increase their capacity to manage family resources thereby reducing the potential for divorce.

3. Simultaneously education and HDI have a significant effect on family divorce in Jambi Province. A better quality of life in the community and supported by higher education will further reduce the rate of family divorce in Jambi province.

Based on the results of this study, it is suggested to the government open up greater

access to the community in order to have the opportunity to improve education, namely through the addition of facilities and infrastructure, as well as adding other resources.

The quality of life of the community is a shared responsibility, both government, private, and community, so synergy is needed to achieve this, namely through increased employment, access to health, and comfort in life.

It is realized from the results of this study that there are still weaknesses, especially the low level of quality of the model as a predictive tool because there are many other variables that are not included in this model to explain the causes of the occurrence of the divorce rate in Jambi Province.

Therefore it is suggested that research be conducted on these various variables.

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ORIGINAL RESEARCH PAPER

Chronicle the Hundred Historical Events of the America in the Iran and its Effect on the Backwardness of Society from 1921 to 2020 AD (Relying on the Resistance Logic in the International Law)

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ARTICLE INFO	ABSTRACT	
<p>Article History: Received: 20 January 2023 Revised: 08 April 2023 Accepted: 18 April 2023</p>	<p>SUBJECT AND OBJECTIVES: Every society along the way of its progress needs to create a favorable environment for the growth and well-being of people, and based on this environmental peace, the fields of progress are provided. Meanwhile, one of the factors that prevent the development of societies is the occurrence of environmental factors and the creation of hostilities by other countries. Issues such as war, terror, Sanction, etc. are among these issues that make the progress of any society difficult. This research, focusing on this issue, seeks to identify the factors behind the backwardness of Iranian society, which was created by the America.</p>	
<p>Key Words: Historical Events Backwardness of Society Resistance Logic International Law System</p>	<p>METHOD AND FINDING: In this research, by regarding a political philosophy approach, a descriptive research method of the case study and documents has been used to investigate the analytical history regarding; of course, considering the importance of America's confrontation in Iran's contemporary history during the last hundred years (1921-2020 AD), hundred historical events against Iran have been examined and subsequently, the strategy of resistance against sanctions in the international law system has been presented.</p>	
<p>DOI: 10.22034/imjpl.2023.15640.1087</p>	<p>CONCLUSION: The problems that America has created against Iran in contemporary history is a sign of a historical deviation. This behavior outside of diplomatic relations causes one country to impose all kinds of economic and non-economic pressures on another country, the result of which is the backwardness of the society, and the solution to face it is to strengthen the structure of the governance system.</p>	
<p>DOR: 20.1001.1.26767619.2023.10.34.5.7</p>	<p>* Corresponding Author: Email: shetabadra14@gmail.com ORCID: 0000-0002-1215-8759</p>	
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Introduction

This category is studied in the present research in theological-political logic regarding the fuzzy logic to represent the confrontation between America and Iran.

Considering the generality of the historical problems that have been created against Iran, it is necessary to have a historical realism approach to this issue.

It seems that this category is a new issue in contemporary politics and at the same time it is necessary to understand it; especially the study that was done among the large volume of research and written and unwritten works in this field specify the lack of it.

Therefore, the main question of the research is, historically, what events have been done by America against Iran during the last 100 years, which has made Iran's progress difficult?

Hundred Historical Events of America against Iranian People from 1921-2020 AD

In the case study of the article, hundred Historical Events of America against Iranian People objective Indications and reasons from the history of the America entity confrontation with Iran during the last 100 years, before and after the great Islamic Revolution of Iran are presented (Since the “Constitutional Movement” until Now):

Today, we have hundred inviolable documents that show that the America government was behind the assassinations and terrorists that took place in Iran or in the region. (Imam Khamenei, November 2, 2011)

Previously, it was necessary to state that the relations between Iran and the America before the Islamic Revolution were friendly and strategic.

Iran was in the role of “Persian Gulf gendarme” and an ally of the America; but the victory of the revolution was an earthquake that destroyed the foundations of relations between the two countries; so that the Iranian government, from the first level ally of the America, became its number one enemy in the Middle East. (*Mousavifar, 2016: 498*)

Table 1: The Track Record of the American against Iran

Row	Title	Description
1	Northern Petroleum Concession	<p align="center"><u>1921</u></p> <p>Concession of extraction petroleum in Azerbaijan, Khorasan, Gilan, Astarabad and Mazandaran to the American company standard oil, for 50 years</p> <p><i><u>Result:</u></i> Non-implementation due to UK and Soviet opposition</p>
2		<p align="center"><u>1923</u></p> <p>Concession of extraction petroleum in Azerbaijan, Ardabil, Khorasan, Astarabad, Mazandaran and Tonekabon to the American company sinclair</p> <p><i><u>Result:</u></i> Sinclair company cancellation due to the murder of an American citizen in Iran</p>
3	Planning to Eradicate Religion of Islam	<p align="center"><u>1925-1979</u></p> <p>Discovery of Hijab, Prohibition of mourning for Imam Hussein, Prohibition to wear clerical clothing, Fedora titfer, Change the origin of history to imperial, 2,500-year celebration of the persian empire, Casinos and cabarets and alcoholic drink shops, Persian film, Cultural vulgarity</p>
4	Massacre of People in Goharshad Mosque Rebellion	<p align="center"><u>1935</u></p> <p>Due to the discovery of Hijab and the Compulsion of fedora titfer and disrespect to the holy shrine of Imam Reza</p>
5	Petroleum Concession	<p align="center"><u>1937-1939</u></p> <p>Assignment of concession of extraction petroleum from the east and northeast to the</p>

		American company amiranin for 60 years, Non-exclusive right to transport and petroleum refinery, Right of warehousing and petroleum sales, Non-exclusive right of build and having petroleum pipes
6	Occupation of Iran (After World War II)	<p style="text-align: center;"><u>1941-1945</u></p> <p>By the allied army, despite Iran's declaration of neutrality, with America support under the “Lend-Lease” policy with the victims more than thousand people</p> <p><i>Result:</i> Surrender of the Iranian army with about 100 thousand people in a few hours, Dismissal of Reza Pahlavi by the allies</p>
7	Opposition to the Nationalization of the Iranian oil Industry	<p style="text-align: center;"><u>1951</u></p> <p>Opposition to the nationalization of the Iranian oil after the weakening of UK power and influence in Iran and the America participation in Iranian oil, by “the oil consortium agreement” (Granting 40 percent of the shares belong to American oil companies)</p> <p><i>Result:</i> Preparing the ground for the formation of the 19 August Coup 1953</p>
8	The 19 August Coup (Operation T.P. AJAX)	<p style="text-align: center;"><u>1953</u></p> <p>Against the elected government led by the America and UK by Franklin Roosevelt and the important role of Ardeshir Reporter, with the code “Now Exactly Midnight” on “BBC” radio after the defeat of the “Brogan Operation”, with the victims of about 800 people</p> <p><i>Result:</i> The overthrow of Dr. Mosaddegh's government and the return of Mohammad Reza Pahlavi. (Ref: Osborne, 2022)</p>

9	Event of December 7 Student Day (Iran)	<p style="text-align: center;"><u>1953</u></p> <p>Three students killed by Pahlavi entity agents, due to the protest against the visit of the vice president of the America (Richard Nixon) to the demonstration at the university of Tehran</p>
10	Treaty of Friendship	<p style="text-align: center;"><u>1955</u></p> <p><i>Result:</i> America unilateral exit from the treaty in 2018</p>
11	Establishment of SAVAK (National Organization for Security and Intelligence)	<p style="text-align: center;"><u>1955-1979</u></p> <p>Proposed, designed and consulted by the America in the style of the “CIA” and the “FBI” with the aim of preserving the tyrannical entity, Suppressing the protesters by using methods of torture under the supervision of Zionist torturers</p>
12	Bilateral Defense Agreement	<p style="text-align: center;"><u>1959-1963</u></p> <p>Sending secret circulars to an embassies of Iranian based on announcing a Soviet threat against Iran</p> <p><i>Result:</i> America army domination of the Iranian army</p>
13	State and Provincial Associations Bill	<p style="text-align: center;"><u>1962</u></p> <p>Approval at the time of the closure of the parliament in government by removing the Muslim condition and swearing by the Quran to holding important positions</p>
14	White Revolution (Shah and People Revolution, Land Reform)	<p style="text-align: center;"><u>1963</u></p> <p>Principles for creating a series of fundamental changes in Iran, Designed and supported by the America in order to counter religion</p>
15	Massacre of Qom “Tollab” in Feyziyeh School	<p style="text-align: center;"><u>1963</u></p> <p>The lowering of “Tollab” from the upper floors of the Feyziyeh school to the lower floors,</p>

		<p>due to opposition to the white revolution program</p> <p><i>Result:</i> Grounding for rebellion the June 6, 1963</p>
16	<p>Massacre of People in Rebellion the June 6, 1963</p>	<p><u>1963</u></p> <p>Demonstrations (In Qom and Tehran) due to detention of Imam Khomeini, in criticism of the “State and Provincial Associations Bill” and the “White Revolution”, with about 15 thousand martyrs (According to a quote)</p> <p><i>Result:</i> The origin of the Great Islamic Revolution</p>
17	<p>The Law of Reviving Capitulation</p>	<p><u>1964-1979</u></p> <p>Exception and immunity of Americas military advisors (Over 40 thousand people) and their family members and crew from the judicial laws in Iranian</p>
18	<p>Exile of Great Imam Khomeini (To Turkey, Iraq, Kuwait and France)</p>	<p><u>1964-1979</u></p> <p>Imam Khomeini exile to Turkey by military airplane, Extension of illegal exile and unfrock of Imam Khomeini in Turkey</p> <p><i>Result:</i> The Overthrow of the Pahlavi entity and the return of Imam Khomeini to Iran</p>
19	<p>Dhofar War</p>	<p><u>1965-1975</u></p> <p>Dhofar liberation movement guerrillas riot (Communist leftist) against the Oman government in Dhofar province, with the aim of overthrowing Sultan Qaboos and America coercion on Iran's presence in thisw, with the victims more than 1600 people</p>
20	<p>Algiers Agreement</p>	<p><u>1975-1981</u></p> <p>Between the Iran and Iraq with the mediation of Algeria, in determining the border line in the</p>

		<p>waters of the Arvand Rud and Iraq not interfering in the affairs of Iran</p> <p><i>Result:</i> Breach of agreement by the Ba'athist entity with the support of the West and the America</p>
21	Establishment of Rastakhiz Party	<p><u>1975-1979</u></p> <p>Forcing parties and government employees to join the party in order to maintain of the America-backed entity</p>
22	Massacre of People in January 9, 1978 Demonstrations (Bloody Rebellion of Qom)	<p><u>1978</u></p> <p>Demonstrations against the publication of the Article "Iran and red and black colonization"- Ettela'at newspaper- in insult of Imam Khomeini</p> <p><i>Result:</i> Preparing the ground for the realization of the Great Islamic Revolution in Qom</p>
23	Massacre of People in February 18, 1978 Demonstrations	<p><u>1978</u></p> <p>Demonstrations of the people of Tabriz in the Arba'een Rebellion of the people of Qom against the America-backed entity</p>
24	Massacre of People in September 8, 1978 Demonstrations	<p><u>1978</u></p> <p>Massacre of revolutionaries in America-backed entity demonstrations in Tehran's Jaleh square (Martyrs' square), with more than 200 people martyred</p>
25	Event of November 4, 1978 (Pupil Day)	<p><u>1978</u></p> <p>A number of pupils were killed by America-backed entity at the university of Tehran after the university doors were closed</p>
26	Guadeloupe Conference	<p><u>1979</u></p> <p>Study of the situation in Iran by the heads of government of four countries (America, UK, France and West Germany) in Guadeloupe (An island in the Eastern Caribbean sea) in order to</p>

		<p>maintain the existence of the pahlavi entity</p> <p><i>Result:</i> An attempt to persuade the Imam Khomeini to accept a situation between the tyrannical entity and the Islamic government and the failure of this goal</p>
27	Sheltering Mohammad Reza Pahlavi and other Elements of the Pahlavi Entity	<p><u>1979</u></p> <p>The America confronts the public will of the Iranian people to restoration the Mohammad Reza Pahlavi and the fugitive elements of the tyrannical entity</p> <p><i>Result:</i> The America inevitability of ousting the Mohammad Reza Pahlavi and wandering in Morocco, Bahamas, Mexico, Panama and Egypt</p>
28	General Robert Ernest Huyser Military Coup Plan by the Army	<p><u>1979</u></p> <p>Secret entry America military envoy to maintain the Pahlavi entity and pursue strike plans</p> <p><i>Result:</i> Failure to carry out the mission and unsuccessful return to the America</p>
29	Spy at the America Embassy	<p><u>1979</u></p> <p>Carrying out official espionage activities to counter the Iranian revolution and the efforts of America staff to destroy documents</p> <p><i>Result:</i> Conquest of the America embassy and the capture of 66 spies (Known as the Iranian Second Revolution) and then the release of spies according to the mercy of the Islamic system</p>
30	Executive Order 12170	<p><u>1979</u></p> <p>Ten days after the conquest of the America Spy Nest by blocking all assets of the central bank and the government of the Islamic Republic of Iran in the America</p>

31	Statues Declaration of National Emergency	<u>1979</u> In relation to Iran by the America
32	Executive Order 4702	<u>1979</u> Prohibition of importing iranian oil to the America
33	Prohibition of Military Aid	<u>1979</u> Cancellation of the contract for the sale of Iranian military equipment during the Pahlavi entity as approved by congress
34	Executive Order 12205	<u>1980</u> Prohibition on exports of American goods, travel and air and sea transportation and financial transactions with Iran
35	Executive Order 12211	<u>1980</u> Prohibition of imports and financial transactions and revocation of previous licenses for the export of goods related to the aerial and oil and gas industries to Iran
36	Disconnection with Iran	<u>1980</u> Severance diplomatic relations with Iran on behalf of the America (In the form of unilaterally)
37	Executive Order 12277	<u>1980</u> Transfer of gold bars and other property or mines belonging to Iran to the accounts of the bank of England by the Federal Reserve of New York
38	Attack on Tabas (Operation Eagle Claw)	<u>1980</u> America coup with the arrival of 6 airplanes and 8 helicopters to Iran by the Delta force in order to release its spies <i>Result:</i> The coup failed due to a sandstorm

39	Niqab Coup at the Base of Martyr Nojeh	<p style="text-align: center;"><u>1980</u></p> <p>The role of the America in the coup by some officers of the Pahlavi army in order to bring back Shapur Bakhtiar and overthrow the Islamic system</p> <p><i>Result:</i> The failure of the coup with the inform of of the air force officer</p>
40	Algiers Accords	<p style="text-align: center;"><u>1981</u></p> <p>Between the representatives of Iran and the America with mediated by Algeria to end conquest of Spy Nest</p> <p><i>Result:</i> The release of spies in the face of America non-interference in Iran's internal affairs, Cancellation of sanctions of trade and economic and the release of blocked assets and of course, the violation of all obligations by the America</p>
41	Stimulating Iraq to Attack Iran (Third World War)	<p style="text-align: center;"><u>1980-1988</u></p> <p>Providing satellite information to Iraq by the America embassy (Three times a week), Taking prisoners from more than 30 countries, Burying alive, Rape especially in Khorramshahr and Susangard with more than 1 million victims of the Ba'athist entity and martyrs from Iran</p> <p><i>Result:</i> Ceasefire under United Nations Security Council Resolution 598, Iran's victory without giving a single inch of its territory as an exception during the last 200 years of Iran's wars, The introduction of Iraq as the initiator of the war and the condemnation of indemnity compensation</p>

42	The Use of Chemical and Microbial Weapons in the Imposed War against Iran	<p style="text-align: center;"><u>1980-1988</u></p> <p>Importing 500 tons of chemical material convertible into mustard gas and importing other chemical and microbial bombs from the West and the America and using it more than 300 times with more than 20 thousand martyrs</p>
43	Breach of Covenant in the Performance of Official Obligations	<p style="text-align: center;"><u>1980</u></p> <p>Not delivering airplanes, helicopters and weapons or their money to Iran in accordance with the Pahlavi regime's contract with the America, despite receiving the cost and keeping the purchased equipment in its warehouse and withdrawing storage rights from the Algiers agreement account</p>
44	Assassination of Ayatollah Khamenei	<p style="text-align: center;"><u>1981</u></p> <p>The role of the West and the America in supporting the hypocrites in covering terrorist operations</p>
45	Bombing of the Office of the Islamic Republican Party	<p style="text-align: center;"><u>1981</u></p> <p>The role of the West and the America in supporting the hypocrites in covering terrorist operations with 72 martyrs (Including martyr Beheshti)</p>
46	Bombing of the Prime Minister's Office	<p style="text-align: center;"><u>1981</u></p> <p>The role of the West and the America in supporting the hypocrites in covering terrorist operations</p>
47	Staunch Operation	<p style="text-align: center;"><u>1983</u></p> <p>Intensification of pressure by preventing the sale of weapons and military equipment to Iran</p>
48	Cancellation of Financial and Credit Grants	<p style="text-align: center;"><u>1984</u></p> <p>Prohibition on foreign loans, agricultural aid and arms embargo by placing Iran on list of countries sponsoring terrorism</p>

49	Destruction of Iran's Military Fighter	<u>1984</u> Destruction F-4E fighter jets by two America F15 fighter jets in an air conflict
50	Prohibition of Export of Aviation Industry Parts	<u>1984</u> Prohibition of export of aviation and aircraft and helicopter industry parts to Iran
51	Bombing in Tehran Friday Prayers (Jumu'ah)	<u>1985</u> The role of the West and the America in supporting the Ba'athist entity and the hypocrites in covering terrorist operations
52	Iran Contra Affair (McFarlane or Irangate)	<u>1985-1987</u> Sending an American delegation headed by McFarlane with a fake passport to aiming of free the hostages in Lebanon in exchange for sending weapons to Iran <i>Result:</i> 5-Day detention and refusal to meet with McFarlane by order of Imam Khomeini and return of airplanes sent to the America
53	Prohibition of Bank Grants	<u>1987</u> Prohibition of financial grants to banks and foreign investment institutions to Iran
54	Operation Earnest Will	<u>1987-1988</u> America army operation to protect Kuwaiti tankers from Iranian during the tanker war (Late Iran–Iraq war)
55	Massacre of Hojjaj in Mecca	<u>1987</u> The role of America and Zionist entity in supporting for Saudi in massacre of Hojjaj with more than 400 people killed (Saudi victims and Iran martyrs)

56	Export and Re- Rxpport Prohibition	<u>1987</u> Prohibition of export and re-export of diving equipment and export of 15 types of goods with high tech to Iran
57	Executive Order 12613	<u>1987</u> Prohibition of import of goods and services from Iran
58	Operation Eager Glacier	<u>1987</u> Spy on airplanes and use information in America army and Ba'athist entity secret service interactions and intelligence agency during the Iran–Iraq war
59	Operation Prime Chance	<u>1987-1989</u> Support for America-flagged oil tankers by the America navy to confront Iran to escort oil tankers in the Persian Gulf
60	Operation Nimble Archer	<u>1987</u> Destruction of 2 Iranian oil platform (Reshadat and Resalat) with a daily production of about 200 thousand barrels of oil by the America army (4 battlecruiser with the support of the destroyer USS thach and a battlecruiser missile stanley and 2 F-16 airplanes and an AEW&C airplane)
61	Operation Praying Mantis	<u>1988</u> Destruction of 2 Iranian oil platform (Nasr and Salman) with a daily production of about 320 thousand barrels of oil by the America army (2 USS Merrill and USS Lynde McCormick destroyers, an operational ship and several Cobra helicopters)
62	Operation Forough Javidan	<u>1988</u> Invasion of people's mojahedin organization and chemical bombing with about 2,500 victims (Victims from hypocrites and martyrs from Iran)

		<u>Result</u> : The defeat of the hypocrites in the operation of Mersad
63	Destruction of the Airbus Passenger Plane (Iran Air Flight 655)	<u>1988</u> A missile attack from the America warship (Vincens) on an Iranian passenger plane in the Persian Gulf and the awarding of the Medal of Merit to its pilot (Will Rogers) by the America President with 290 martyrs (118 children and women)
64	Charges in the Lockerbie Accident	<u>1988</u> Charge for the explosion of American Airlines Flight 103 with the loss of 270 people
65	The Story of the American Hostages by Hezbollah	<u>1991</u> Iran's attempt to release the hostages in exchange for the release of 10% of assets and compensation for the destruction of the Airbus plane <u>Result</u> : The release of the hostages while not fulfilling America's commitments to Iran
66	Congressional Act "INA"	<u>1992</u> Ban on the export of dual-purpose items to Iran under the weapons non-proliferation law between Iran and Iraq
67	Executive Order 12938	<u>1994</u> Commercial and financial sanction on Iran and prohibition of export and import to America
68	Executive Order 12957	<u>1995</u> Prohibition of trading and participation in the development of Iran's oil resources
69	Conoco Inc. Tender Veto	<u>1995</u> Canceling the America oil company's \$550 million contract for the development of the Siri

		field with the veto of the America president despite holding a tender
70	Executive Order 12959	<u>1995</u> Commercial, financial and investment prohibition against Iran
71	D'Amato Law (ISA)	<u>1996</u> Sanction along with annexation of Gilman plan and review every five years, Prohibition of investment of more than 40 million dollars in Iran's oil and gas industry
72	Executive Order 13059	<u>1997</u> Prohibition of re-export to Iran
73	Executive Order 13094	<u>1998</u> Iran Missile Proliferation Sanction Act (IMPSA)
74	The Current of Sedition (Fitna 78)	<u>1999</u> America's effort to overthrow the Islamic system by supporting riots <i>Result:</i> Defeat of domestic and foreign conspirators after popular demonstrations on July 14, 1999
75	“INA” Act of Congress	<u>2000</u> The weapons non-proliferation law aims to prevent the export of military technology to Iran
76	Executive Order 13224	<u>2001</u> Sanctioning institutions that support international terrorism by introducing Iran as a terrorist country
77	The Story of the Sit-in in the Sixth Parliament	<u>2004</u> Resignation of 139 members of parliament and leaving the sovereignty with the slogan of opposition to Islamic Consultative Assembly oversight under the support of the america

78	Executive Order 13382	<u>2005</u> Sanctioning people related to Iran's missile and nuclear industries
79	Support for Abdolmalek Rigi Group (Jundalshaitan)	<u>2005-2009</u> Terrorist actions with American support against Iran with more than 150 martyrs
80	Resolutions of the Security Council on the Nuclear Issue	<u>2006-2014</u> Resolutions: 1696, 1737, 1747, 1803, 1835, 1929 (Putting Iran under the Chapter VII of the United Nations Charter), 1984, 2049, 2105, 2159
81	Freedom Protection Law in Iran	<u>2006</u> Supporting Iran's opposition groups by allocating a budget of 10 million dollars (Congress law)
82	Extradition one of the Collections of Persepolis	<u>2006</u> The extradition of one of the largest archaeological collections by the verdict of a federal court in favor of the victims of suicide operations in the Zionist entity
83	Secret Operation in Iran	<u>2008</u> Allocating a budget of 400 million dollars to create a covert operation in Iran with the aim of changing the government
84	Law of Censorship Victims	<u>2009</u> Allocating a budget of 10 and 30 million dollars to support the internal opposition in Iran
85	The Current of Sedition (Fitna 88)	<u>2009</u> America's effort to overthrow the Islamic system by supporting the leaders of the sedition and making the slogan of cheating a discourse <i>Result:</i> Defeat of domestic and foreign conspirators after popular demonstrations on March 9, 2010

86	SISADA Law	<p style="text-align: center;"><u>2010</u></p> <p>Sanctions on energy, banking and gasoline sales under Iran's comprehensive law on sanctions, responsibility and deprivation of Iran</p>
87	Executive Orders 13553,13590,13622	<p style="text-align: center;"><u>2010-2012</u></p> <p>Sanctioning of several Iranian security and military officials on the pretext of human rights, as well as extraterritorial sanction on investment in Iran's petrochemicals and Iran related companies, simultaneously with the registration of the Iran central bank in the money laundering list</p>
88	Mina Stampede	<p style="text-align: center;"><u>2015</u></p> <p>Supporting Saudi at the simultaneously as Eid al-Adha in the Stoning of the Devil in Mecca with about 7700 martyrs (464 people from Iran)</p>
89	Encroachment on Persian Gulf waters	<p style="text-align: center;"><u>2016</u></p> <p>Arrest of two American war boats carrying 10 sailors by IRGC for illegally entering Iranian waters</p> <p><i>Result:</i> The release of the American sailors after their apology according to the tolerance of the Islamic system</p>
90	Countering America's Adversaries Through Sanctions Act (CAATSA)	<p style="text-align: center;"><u>2017</u></p> <p>Creating a law to confront America's enemies through sanctions by the congress and the Senate against Iran, Russia and North Korea</p>
91	Supporting ISIS in Iran	<p style="text-align: center;"><u>2017-2022</u></p> <p>Terrorist actions in the Islamic Consultative Assembly, Mausoleum of Imam Khomeini, military parade in Ahvaz and Shah Cheragh Shrine with the aim of confronting the Islamic system with more than 50 martyrs</p>

92	Anti-Immigration Decree (Travel Prohibition)	<u>2017</u> Prohibition on entry of Iranians and not issuing visas to study in American universities
93	The Current of Sedition (Fitna 96)	<u>2017</u> America's effort to overthrow the Islamic system by supporting riots and abusing the government's incapacity with the slogan "No to the Inflation" <i>Result:</i> Defeat of domestic and foreign conspirators
94	America's Withdrawal from the JCPOA	<u>2018</u> Despite the approval of the JCPOA in the United Nations Security Council (Resolution 2231) and together with the Europeans, the efforts for the Grim Trigger and Snapback <i>Result:</i> non-implementation of the commitments of the Europeans after the withdrawal of the America and the failure of the JCPOA
95	Warsaw Conference	<u>2019</u> America's attempt to create an anti-Iranian coalition to weaken the power and influence of the Islamic system in the region
96	Sanctioning the Leadership and Office of the Supreme Leader of Iran (Executive Order 13876)	<u>2019</u> Sanctioning of the leadership, the Office of the Supreme Leader of Iran and some of the commanders of the IRGC by the American
97	Disruption in the Activities of the IRGC	<u>2019</u> Determining a reward of 15 million dollars for providing information to disrupt the IRGC's financial cycle under the title "Reward for Justice"

98	Operation of Blue Lightning	<p style="text-align: center;"><u>2020</u></p> <p>Martyrdom of General Qassem Soleimani (Commander of Iran's Quds Force) and AbuMahdi al-Muhandis (Deputy of the Iraqi Popular Mobilization Forces) along with 8 accompanying at the Baghdad airport, by the order of the America President as state terrorism</p> <p><i>Result:</i> One-of-a-kind funeral of millions, the approval of the first three-urgent countermeasure plan against the America terrorism in the Iranian parliament, the inclusion of Pentagon agents in the list of terrorist organizations, the approval of the plan to expel American military forces from Iraq and the handing over of military bases in the Iraqi parliament</p>
99	Sanctioning Al-Mustafa International University (Executive Order 13876)	<p style="text-align: center;"><u>2020</u></p> <p>As one of the branches of the International Association of Universities, and an institution promoting peace, rationality and science in the contemporary world with a history of years of education and research of international students by the America Department of the Treasury</p>
100	Supporting the Assassination of Nuclear Scientists	<p style="text-align: center;"><u>2020</u></p> <p>Supporting the assassination of martyr Mohsen Fakhrizadeh Mahabadi (Nuclear physicist)</p>

In addition to these evidences, another form of America's track record towards Muslims and the Iranian nation can be observed qualitatively, which includes the following propositions:

- Insulting sacred things (Burning the Quran, Drawing caricatures of the Prophet of Islam, etc)
- Continuous efforts in the path of overthrowing the Islamic Republic of Iran by using the policy of dual containment as the national strategy of the America. (*Ref: Hemati and Darvishi Se-Talani, 2016: 91*)
- Using all kinds of military measures and supporting soft war and hybrid warfare (Implementing the plans of General Helms as the former American ambassador in Iran, Brain drain, etc)
- Applying all kinds of political, economic and military sanction methods up to about 2000 direct and indirect sanctions
- Media flow and cultural NATO with more than 200 radio, television and satellite channels
- Ideological and philosophical support of Hollywood cinema in making anti-Iranian and Armageddon films (300, Alexander, Argo, House of Sand and Fog, Not Without my Daughter, The Stoning of Soraya M, etc)
- Intelligence, weapons and financial support for the mafia of goods and currency smuggling (Transit of drugs from Afghanistan to Iran by supporting the development of poppy cultivation, Mafia of alcoholic

beverages and weapons into Iran, etc.)

- Looting, Non-Extradition and confiscating Iranian antiquities; especially in Persepolis
- Confiscating and blocking Iranian property and assets abroad (The building of the Iranian Embassy in America during the Pahlavi era, The towers of the Alavi Foundation, etc)
- Violation of the rights of Iranian citizens (Non-Issuance of Visas, Fingerprinting, Imprisonment, etc)
- Impeding Iran's access to several hundreds of billions of dollars in compensation due to the war.

The Philosophy of Resistance against Sanctions and Oppression

After describing the hundred historical events of America against Iran, it is necessary to address the category of resistance against sanctions in the international system and pressures and problems that are done against a country.

There has been a conflict of “Truth and Void” throughout history; but today, Today, with the development of technology and cyberspace, it has taken a different form, so that some do not see crimes against humanity by its claimants in the appearances of development or formal protection of human rights and even the rights of nature and animals; while the system of domination has a different core from its crust.

With this depiction and review of the most important historical events of the last

one hundred years, the conclusion is reached that the Iranian people's discomfort with the American governments is not due to hatred or abjection; rather, it is a strategic issue:

If we want to make a list of American crimes, it becomes a book. (Imam Khamenei, November 3, 2009)

This philosophy, shows the correct behavior of the Iranian people against the American government and while many governments of the world are dominated and can not stand against the American, a divine man rises up in a corner of history and introduces the nature of this entity. (Ref: *Ibid, Software, Vol. 10: 516*)

Imam Sadiq says:

“The person who is fully aware of the time in which he is living, will never be overcome with bewilderment

(of the things around him)”.
(*Kulayni, 1986, Vol. 1: 26*)

On the other hand, this field of jihad requires the efforts of the Mujahideen and according to Amir al-Mu'minin Ali, it needs insightful eyes:

“And this banner will be borne only by him who is a man of sight, of endurance and of knowledge of the position of rightfulness... Do not make haste in any matter till you have clarified it”. (*Nahj al-Balagha, Sermon. 173*)

So, the confrontation between Iran and the America is a dignified and bilateral confrontation; especially after the martyrdom of the national hero of Iranian's, Martyr Qasem Soleimani.

A confrontation that, according to the search for the governing goals, can be called the “twilight” relationship or

the confrontation of intrinsic values, which indicates a strategic conflict between two countries: (*Ref: Goudarzi et al, 2017: 141*)

- *If anti-Americanism means that we do not want to be dependent on the America, then yes, we are anti-Americanism, and if that is what America fears, yes, they should be afraid. (Imam Khomeini, Software, Vol. 5: 338; Ibid, Vol. 19: 94)*

- *“Down with America” is no longer one of the specific slogans of the Iranian nation; it is said in many countries. A Pro-Oppression, Pro-War, Pro-Weapons accumulation, Proponent of domination over nations, Pro-Bullying, Interference everywhere, has found such a title. (Ibid, August 12, 2012)*

Thus, the principled strategy in the face of the dictatorial entity in the America is a Quranic lesson from the Prophetic tradition:

“Muhammad is the Messenger of Allah and those with him are firm of heart against the unbelievers”. (Quran, 48: 29)

And this is the immutable divine tradition that:

“Surely We will give punishment to the guilty”. (Quran, 32: 22)

The way to change the approach to confronting the American entity after the formation of the International Commission to Investigate the Aggressive Policy of the American, (*Ref: Imam Khomeini, Software, Vol. 11: 229*) it is: *“And if you again return (to disobedience) we too will return (to punishment)”*, (*Quran, 17: 8*) which is the

same as adhering to the way of pure Islam: (*Ref: Quran, 32: 9*)

“Be an enemy of the oppressor and helper of the oppressed”. (*Nahj al-Balagha, Letter. 47*)

The basis of this logic of Imam Hussein, before the event of Ashura and during the forced “Bay'ah” of Yazid, has been stated as follows:

“Someone like me does not “Bay'ah” to someone like Yazid”. (*Ibn Tawus, 1996: 22*)

Here the logic of the religion of Islam is revealed that in the confrontation of “Truth and Void”, one cannot enter out of reconciliation and toadyism and from the presumption of relativity and the simultaneous acceptance of part of truth and part of void.

In addition, in accordance with the rules of politics and the mores of international law, when relations between the two currents deviate from normal, the litigant must compensate for the pressures created. However, in the relations between Iran and the American entity, despite many oppressions, it was still the Americans who severed their political relations with the government of Iran, which was one of their supporters.

During the so-called “JCPA” negotiations, the same breaking a covenant of the American entity was repeated, which indicates the words of the Holy Prophet:

“A believer is not stung twice (by something) out of one and the same hole”. (*Ibn Hanbal, 1995, Vol. 2: 379*)

According to the Quranic verses, which draws the outline the rule of confrontation with the enemy with emphasis on “rage” and “hardness” and the rule of “Nafye Sabil” (It means Rejection of Foreign Influence), (*Quran, 3: 100,118-120,149-150; etc*) one cannot be optimistic in such a confrontation; Rather, it is necessary to rely on God and to observe the sanctum of God, (*Quran, 3: 160; etc*) which makes him victorious by deny the “Estherhab” and not being afraid of the enemy and confronting him, according to this phrase: “*Do not be the slave of others for Allah had made you free*”: (*Nahj al-Balagha, Letter. 31*)

“*And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not bring your deeds to naught*”. (*Quran, 47: 35*)

Another issue is that the logic of the resistance economy is the result of active resistance, which makes the Islamic system able to put itself on the path of progress without fearing the consequences of sanctions and other American strategies.

Also, due to the series of oppressions that came from America, the Iranian nation can pursue their rights in the international law system.

On the other hand, the key to the success of the Iranian revolution in the contemporary world, is its due to trust on God, its reliance on the teachings of Islam, its being popular and its belief in Peaceful coexistence, which creates the logic of resistance in the international law system, (*Badra, 2022: 198*) and in the words of one of the planners of sanctions in the America:

A country with autarky or political and economic self-sufficiency, may be economically weak; but in terms of repelling external pressures, it has high power. (Nephew, 2023: 46)

Another proof of the issue is referring to the book “Roots”, which shows that the logic of resistance in the international law system is effective and if you move with will and purpose, you can succeed; as the system of slavery and racism against blacks in American history, they accepted their mistake. *(Ref: Haley, 2016)*

At the end of this research, it is appropriate to mention five American strategies, each of which consists of five sub-strategies:

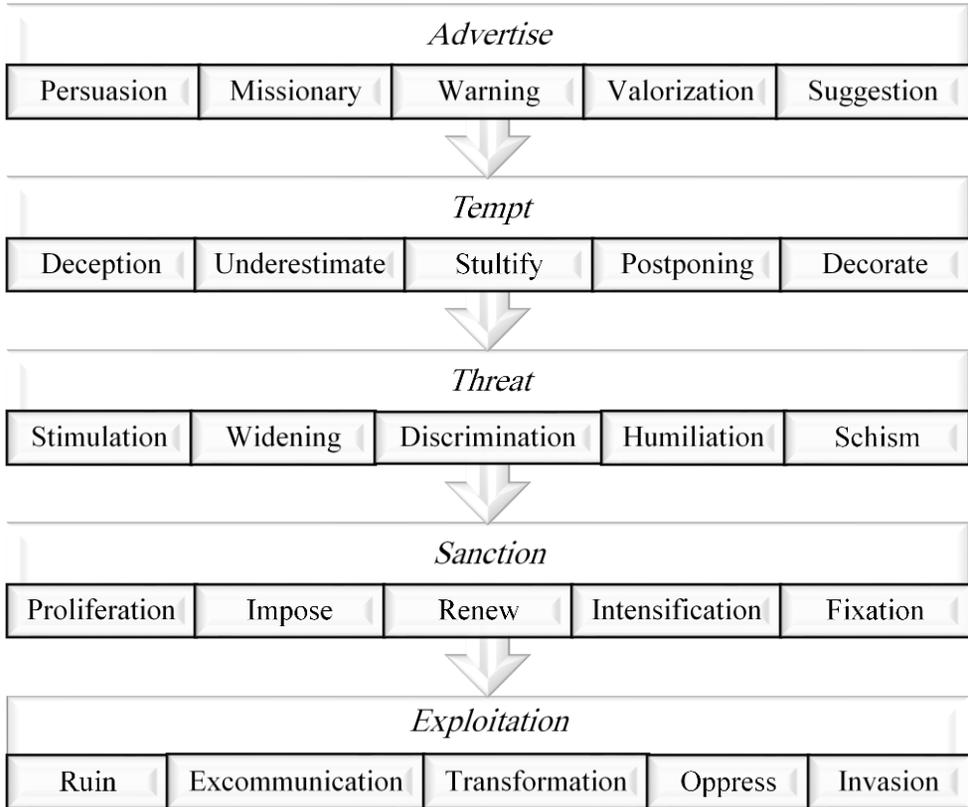


Diagram 1. The Combined Strategies of the Domination System

(Source: Authors)

Conclusion

The current situation in the contemporary world of the system of domination, including the two poles of the dominator and the dominated, which is happening in front of the institutions that claim human rights and the United Nations, shows the need to get out of this circle.

Based on this, the revival and climax of the Great Islamic Revolution, which was accompanied by the language of honor and the literature of resistance in the international law system, shows an irreconcilable conflict with the system of domination in the contemporary era and its ruling hegemony; dominance system that according to some religious issues in Islam; including Waiting, Altruism, Jihad and martyrdom, it is not possible to face directly;

Therefore, it turns to the ideas of populism and Machiavellianism, and its logic is: The end justifies the means.

In the meantime, the strategy of confronting America indicates a true philosophy that, in hundred historical events from 1921-2020 AD, an attempt was made to deal with a part of the depths of this historical reality; however, the search for this issue in political philosophy includes wider dimensions until a reason can be found to compensate for this huge amount of damage to the Iranian nation.

This issue also requires legal follow-up at the international level; because the conscience of history and the future generations of this land will ask about the performance of Iranians today, just as the performance of the Qajar and Pahlavi kingdoms today is a source of shame for Iranians.

Acknowledgment

This research has been done to study and clarify one of the Imam Khamenei's concern widely. We hope that this research will solve some of his concerns.

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Introduction

Scientific journals publish articles to publish scientific information in their field, which is divided into different levels according to their content and scientific quality.

Meanwhile, the impact factor of a journal evaluates its publication rate and citation rate by considering the ratio between the number of times an article was published in the two years before the analysis was cited. (*Erivan et al, 2020*)

So, their content analysis is one of the details that writers should pay attention to.

Content analysis is defined as a set of methods for studying the content of written or transcribed texts that enable the researcher to incorporate large amounts of textual information and systematically identify its features, such as the

frequency of frequently used keywords. (*Thomas and Bevan, 2007*)

Content analysis has certain complexities that experts should not neglect and underestimate.

Content analysis allows researchers to make repeatable and valid inferences from data to their context.

Texts can generally be defined as books, articles, cartoons, graffiti, newspaper headlines, historical documents, interview transcripts, and advertisements, as well as non-text materials such as television segments, photography, videotapes, and performance and visual arts materials or any medium.

Textual data may be oral, printed, or electronic and they may come from narrative responses, open-ended survey questions, interviews, focus groups, observations, or published

media such as articles, books, or handbooks. Some definitions include reference to visual communication messages.

(*Cozzens, 1985*)

The purpose of this research is to answer these questions:

- What is the status of the number of authors, gender, group or individual presentation and scientific rank?
- What are the research topics and research methods?
- Which university had the most participation?
- Which countries had the most participation?
- Which scientific group had the most participation?
- Which keywords and topics are getting the most attention?

- Analysis of the content of the articles shows what is the problem?

Theoretical Foundations and Research Background

Content analysis is a research tool used to determine the presence of specific words, themes, or concepts in some given qualitative data. Using content analysis, researchers can quantify and analyze the presence, meanings, and relationships of such words, themes, or specific concepts. Here are some of the researches that has been done in the field of education or related fields.

IMJPL Promotes the level of scientific research related to the Humanities and the Meaning of Life under the philosophy of religion. it seeks to facilitate and develop the relationship among researchers who are studying on humanities and divine religions.

All required international standards have been considered to prevent any discrimination and create an open scientific space to fulfill the slogan of the Al-Mustafa International University.

This journal publishes 6 articles in each issue, of which 3 papers are dedicated to Iranian authors and 3 papers to international and non-Iranian authors.

Regarding the literature of the conducted research, it is possible to refer to previous research, still due to the novelty of the current study, only a few of them are mentioned.

White and White (1977) analyzed the citations of 57 psychology journals. They counted the total number of sources to articles published in each journal in 1972 and 1973 from a sample of pages (10%) in the Social Science

Citation Index, and they ranked the journals by frequency of citations per article published in each journal in period 2. were organized annually. The average citation rate per published article was 9.9.

The article by *Shieh et al (2008)* on the topic of content analysis of studies in e-learning has been published in five Social Science Citation Index journals from 2001 to 2005. Among the 1027 articles published in these journals from 2001 to 2005, 444 articles are related to the topic. Cognition identified in e-learning.

These articles were analyzed based on published years, journals, research topics, and the number of citations. In addition, 16 highly cited articles on different topics were selected for further analysis according to research

settings, participants, types of research design, and research methods.

From the analysis of 444 papers, it was found that educational approaches, learning environment and metacognition were the three most popular research topics, but the analysis of the number of citations showed that studies related to educational approaches, information processing and motivation were possible, and have a greater impact on subsequent research.

Although the use of questionnaires may still be the main method of research data collection in e-learning cognitive studies, a clear trend was observed that more and more studies are using learner log files or online messages as data sources for analysis. The results of the analysis provided insights for educators and researchers

about research trends and patterns of cognition in e-learning (Shih et al, 2008).

The citation analysis of *Mohammadi et al (2016)* in the articles published in two journals of Islamic education showed that including 151 authored articles, the number of citations was 4023, with an average of 26.64 citations per article. The highest number of citations to sources are books with 72.6%, Persian sources with 60.3% in the first place of authorities, and “*Holy Quran*”, “*Nahj al-Balagha*”, and “*Al-Mizan fi Tafsir al-Quran*” as the most cited books, Allameh Tabatabai, Martyr Motahari and Khosrow Bagheri is the most cited author and Islamic Education, Houze and University, and Maaraft are the most cited publications.

The findings of the research by *Alipour Katigeri et al (2017)* to analyze the content and citations of the articles published in the Educational Psychology Quarterly of Allameh Tabatabai University, showed that in terms of the scientific rank and educational qualification of the authors, assistant professors are in the first place with 9.25, in terms of the affiliation of the authors Regarding universities, Allameh Tabatabai University ranks first with 6.36%. The most used research method was the semi-experimental method, with 8.31 and a correlation of 6.29.

Research background analyzing indicated that; at first, there is no exact previous article about this object; secondly, shows the majority of writers are men; thirdly, the participation of two writers is so common; fourthly, this

kind of article according to the pace of publishing scientific articles is necessary for guiding papers; fifthly, books and articles are the most cited sources.

Therefore, the purpose of this research is to analyze the content of the articles in IMJPL and to answer the question about the characteristics and specifications of the articles and the authors of the articles.

Research Methodology

In the present research, the content analysis method is used as a descriptive method.

The statistical population of this research is the ten published issues of IMJPL since the journal was promoted to the rank and its articles became English i.e. number 23 to number 32, and the statistical sample of this research included 60 articles published in these issues.

Content or form validation was used for the validity of the analysis and categorization of the variables extracted from the articles.

According to scientific articles have done before; like (*Korstjens and Moser, 2017; Falkingham and Reeves, 1998*) the unit of analysis of this research was the relevant topics of the 11-question checklists (standard cheklists for context analysing) of this research in the quarterly articles, and the validity of them were approved by seven academic professors in university of Tabriz.

Also validiyt of questions were approved by Cronbach's Alpha (Table 1).

Table 1. Cronbach's Alpha Values For Research Variables

Cronbach's Alpha	Variable/Question
0.990	1
0.870	2
0.910	3
0.989	4
0.980	5
0.990	6
0.991	7
0.989	8
0.988	9
0.910	10
0.990	11
0.963	All

The method of this research was collected by referring to the titles and contents and citations of the articles, and the required information (gender, employment status, education degree, organizational affiliation, subject orientation, etc).

The data were analyzed by using collection tools and using descriptive statistics such as data classification according to frequency distribution and frequency percentage using Excel and SPSS software version 26.

Research Findings

According to diagram 1, which shows the status of authors in terms of demographic cooperation, 20% of the articles were written individually and 80% of the papers were written as a group.

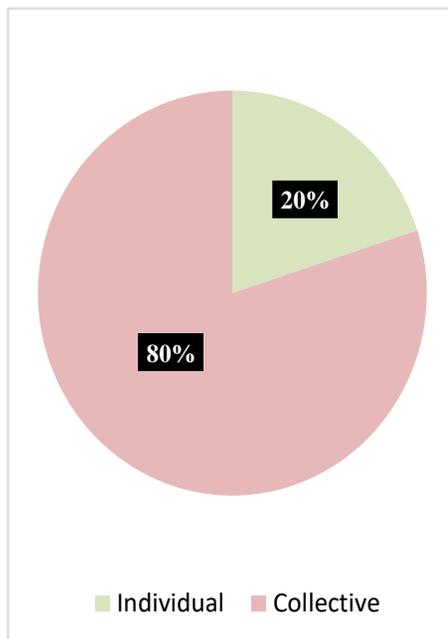


Diagram 1. The Status of Authors in Terms of Demographic Cooperation

According to diagram 2, which shows the collaboration status of the authors, 50% of the articles were written by two people, 23% by three people, and 7% by four people.

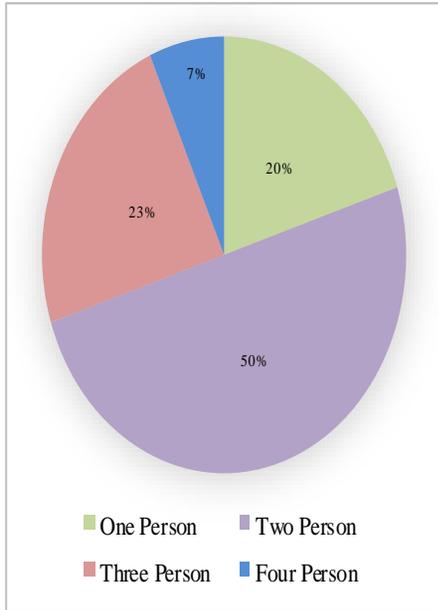


Diagram 2. The Collaboration Status of The Authors

According to diagram 3, which shows the collaboration status of male authors, 35% of articles with one male author and 47% of articles with two male authors, 13% of articles with three male authors, and 5% were written without their

presence.

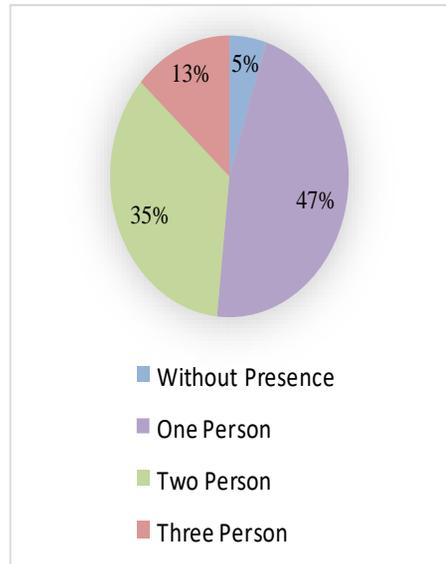


Diagram 3. The Collaboration Status of Male Authors

According to diagram 4, which shows the collaboration status of female authors, 45% of papers with one female author and 3% of papers with two female authors, and 52% were written without their presence.

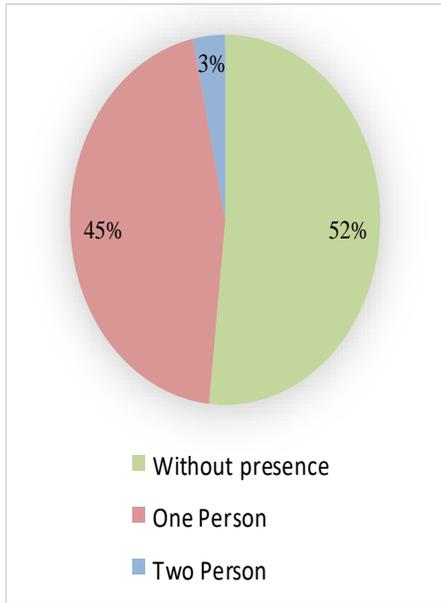


Diagram 4. The Collaboration Status of Female Authors

According to the findings of diagram 5, the authors of the articles are separated by educational qualification and academic rank, and out of all the authors of the papers, 5 are professors, 7 are associate professors, 5 are assistant professors, 3 are instructors, 19 are faculty members, 8 are lectures, 3 are Ph.D, 9 are Ph.D. students, 10 are masters, 5 are MA students.

It should be indicated that according to the database of this research (here is web site of the IMJPL), some times the exact title of the faculty writers was not mentioned; so it is decided to use title “Faculty” as separated category.

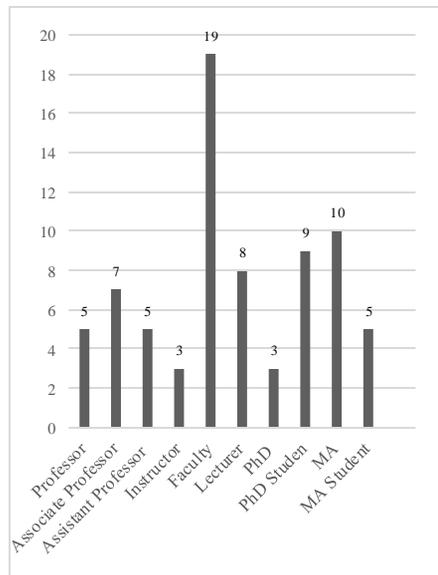


Diagram 5. Educational Qualification and Academic Rank of Authors

According to the findings of diagram 6, among the participating countries, Iran with 71 authors, Syria with eight authors, Indonesia with

six authors, England with five authors, Pakistan with four authors, America, Iraq and, Nigeria with three authors have the most considerable quantity.

In the meantime, writers from Germany, Italy, China, Brazil, the Czech Republic, South Africa, Saudi Arabia, Denmark, Wales, Argentina, Australia, Austria, the Republic of Azerbaijan, Senegal, Bahrain, Philippines, India, and Canada, had lower participation in articles.

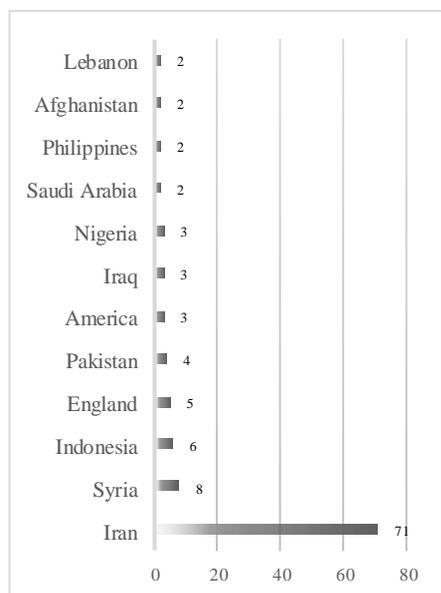


Diagram 6. Country of Authors

According to the findings of diagram 7, among the general research methods, 93% of qualitative articles, 5% of quantitative, and 2% were mixed.

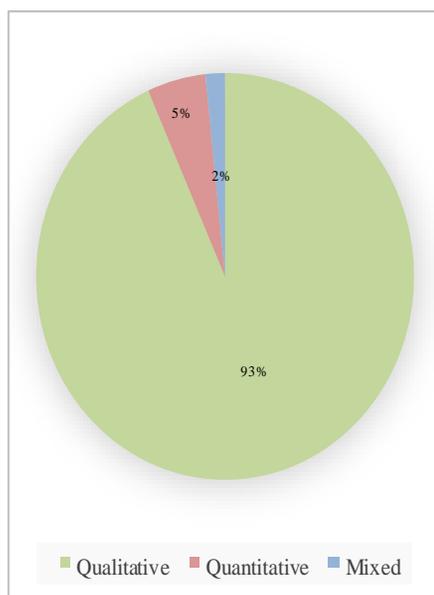


Diagram 7. The General Research Methods of Articles

According to the findings of diagram 8, among the partial methods of research, 82% were descriptive-analytical articles, 7% were documentary, 3% were critical analysis, and

1% were field, 7% were other scientific methods for instance publishing bibliometric research in one of the recent issues is a new and positive alteration. (*Karimi et al, 2022*)

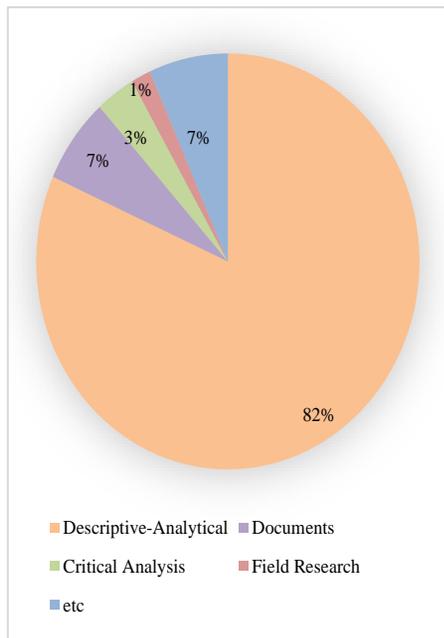


Diagram 8. Partial Methods of Research

Diagram 9 shows the organizational affiliation of all the authors of the articles separately, including Islamic Azad University and Al-Mustafa International University, with

ten authors, Baqir al-Olum University With six authors, The Open University, University of Elia and The Open University with six authors have the most frequency.

Also in international university, except Iranian universities: Wayne State University (USA), University of Bath (UK), University of Wales, University of Applied Sciences Wiener Neustadt (Austria), Masaryk University (Czech Republic), University of Melbourne (Australia), Jambi University (Indonesia), University of Elia (Iraq), Lebanese University, Ateneo de Davao University (Philippines), University of Karachi (Pakistan), Damascus University (Syria), University of Ilorin (Nigeria), University of KwaZulu-Natal (South Africa), Universidade Federal

do Rio de Janeiro (Brazil), had the most articles.

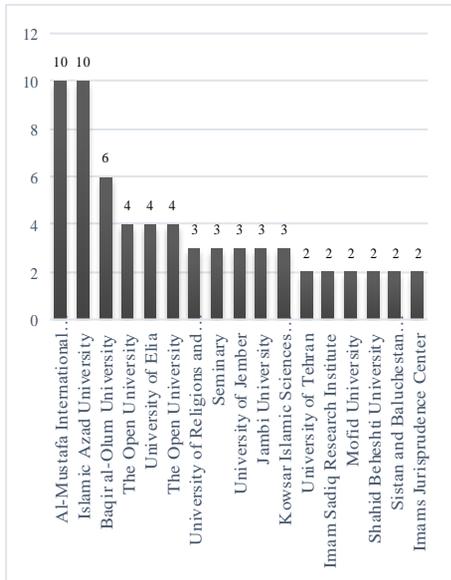


Diagram 9. The Organizational Affiliation of All the Authors of the Articles

In the topic division, topics: The Meaning of Life with 24 articles, Religion and Life with 13 articles, Religious Studies with nine articles, Abrahamic Religions nine articles, Social and Economic Issues with eight articles, Philosophical and Theological Knowledge six articles, Education and Social Ethics

five articles, Interpretation four articles, Quranic Knowledge and Hadith four articles, Inter-Religious Dialogue four articles, Religion and Cyberspace three articles, Human Rights and World Peace three articles, Life Style three articles had the highest number.

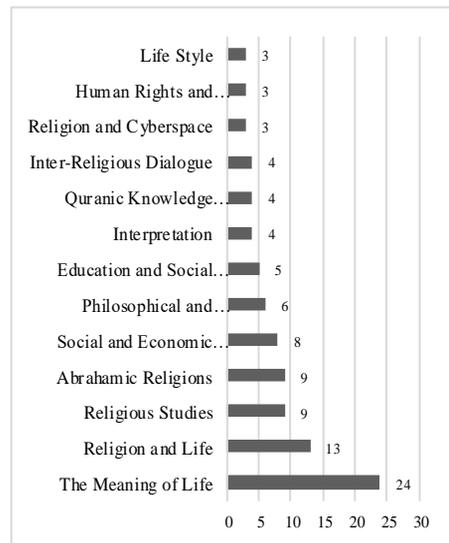


Diagram 10. The Topic Division

According to diagram 11, we can see the abundance of keywords: life with 11 repetitions, Quran with 9 repetitions, pure life with 8

repetitions, Islam with 6 repetitions, peace with 4 repetitions, faith with 3 repetitions are the most frequent among keywords

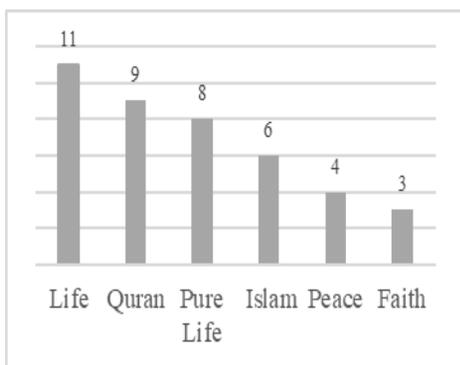


Diagram 11. The Most Frequent Keywords

Also among them, seven articles had a comparative approach. (*Badra and Shiri, 2021; Dehghani Firouzabadi and Islami, 2022; Fahs and Kanso, 2022; Fatemi Hasanabadi and Islami, 2020; Gorjian et al, 2020; Jørgensen and Sohrabian Parizi, 2021; Shafizadeh and As'ad, 2021*)

In addition, in this part of this article, the writers want to analyze the qualitative item

from the all papers that have been analyzed. If we review the papers, probably we'll find out that the majority of them are related to pure life based on: Religious studies, especially Islam, Quran, the prophet Mohammad, Ethics, culture, etc.

At the same time, it shouldn't be ignored that a lot of various aspects of civilization related to religious like literature, poems, philosopher, Education, Economics, Art, political science, Social Responsibility, women's issues, Law, Islamic civilization, peace studies, Humanities, History, and some new objects like Covid-19, Cyberspace, Social Networks, Near-Death Experiences (NDE), Global Research has been worked by researchers.

This journal recommended that the best and pure life happened by obeying religion

brings us, and seeking for improving Intellectual and intellectual relations with other nations and civilizations of the world, Teaching how to rationally deal with new and new technologies, especially among young people, identifying factors that threaten peace between different religions, especially Islamic religions, preserving the institution of the family as a sacred institution in many religions, creating a context for rational discussion and dialogue and without prejudice between different religions, development of spiritual and divine life in the dimensions of current human life, finding solutions for many current issues of spiritual life.

Also about investigating of the methods of metaphorizing the pure life, some papers indicate that The Holy Quran

is the holy book of God, contains wise interpretations for the lay people, and can be understood to some extent with the help of conceptual metaphors, for example, by using this method, it becomes clear that the approach of the Quran is peace-oriented. (*Mirsepasi et al, 2022*)

Conclusion

The purpose of this research is to analyze the content of the articles in IMJPL and to answer the question about the characteristics and specifications of the articles and the authors of the articles. The findings show us, 20% of the articles were written individually and, 80% of the articles were written as a group.

This result indicates that according to high level of this journal and the need to conduct interdisciplinary research, big part of papers was performed by more than one researcher.

On the other hand, 50% of articles were written by two people, 23% of three people, 47% of articles with two male authors, 13% of articles with three male authors, and 5% were written without their presence, 45% of articles with one female author and 3% of articles with two female authors, and 52% were written without their presence.

In the scientific degree of writers; 5 are professor, 7 are associate professor, 5 are assistant professor, 19 are faculty members, etc. this finding represent that this journal is highly qualified and reliable, because a lot of its writers have an Academic degree.

Between countries; Iran with 71 authors, Syria with eight authors, has the largest quantity. It could be explained that because Iranian university publish this journal so we can

conclude that the most writers would be from Iran, but involving another country not only Asian or Middle east but also western countries is a big achievement for this journal.

93% of qualitative articles, 5% quantitative and 2% were mixed. This point shows that doing statistical and mixed method is necessary and some complex issues in this field need to be done by these methods.

82% of papers were descriptive-analytical articles. It seems that the analyzing the relationships of variables, using questionnaires, statistical analyses, forming an elite core to analyze the current issues of the Islamic world, future studies, fundamental and applied, can increase the diversity of its methodology.

Islamic Azad University and Al-Mustafa International University With ten authors

have the most frequency, that shows Tehran and Qom universities are so active. This result specially about Tehran universities is approved by previous researches.

Topics: The Meaning of Life with 24 articles, Religion and Life 13 articles, Religious Studies nine articles, indicate the most interesting issues that guide authors to doing their research in these paths.

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First of all, I thank God Almighty for giving me this opportunity to write this paper, and then this paper is dedicated to Prophet Muhammad, who taught us how to live a clean and moral life and brought us the best way of life.

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