



Understanding The Existential Truth Of Human Being

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	<i>Abstract</i>
CC License CC-BY-NC-SA 4.0	<p>The present study aimed to investigate the existential truth of humans. For this, first, the human soul, repeated over 350 times in the Qur'an with different senses, was analyzed. Broadly speaking, the human soul can be interpreted as denoting human substance, an animal life, human psyche, conscience or self-cognition, divine substance, an inward force and the spirit. In this connection, different senses of the soul, provided by Plato, Aristotle, Farabi, Ibn Sina, Suhrewardi and Mulla Sadr, were studied. Findings indicated that the combination of Qur'anic and philosophic viewpoints suggested that the soul constitutes the existential truth of humans and thus underlies the entirety and perfection of the body. For this, the soul is called the spirit based on its divine nature. Simply put, it is not the soul in the body; rather, it is the body in the soul.</p> <p>Keywords: <i>Truth, Human truth, Soul, Spirit.</i></p>

Introduction

Common sciences, including theoretical and practical sciences, are specifically dependent on anthropology. Without the knowledge of human, humanities and empirical sciences of various branches cannot achieve perfection or may go astray, because sciences are directly or indirectly associated with the human soul, virtues and vices, happiness and unhappiness, the Garden or the Inferno, and finally God's beauty and magnificence (Delcea C, et al., 2023). As a body of knowledge, anthropology is critical in the sense it not only provides moral significance and helps adapt human conducts to his identification but also provides a thematic principle for all human sciences, including wisdom and theology, literature, arts, economics, politics, jurisprudence, laws, sociology, psychology, etc.

Thus, understanding the complex and multi-aspect nature of human being is key for understanding his position in the universe and the *end* he pursues through his being therein, with various scholars, including those in humanities and empiricism, focusing on this field.

From the beginning of creation up until now, man has encountered a series of challenges and faced many questions that have haunted his mind. Major questions include: "What is the truth of human being?" "To which universe does his existential truth belong?" "To which point does his peak of perfection reach?"

Responses to these questions will be different and any individual may give distinct answers to these questions because of the cultural and environmental geography governing different societies and the presumptions each society has created for its own people. In this connection, some consider the human's existential truth as being

equal to matter and thus see man as a material phenomenon, regarding all affairs governing human's truth as fully material phenomena. These people argue that man can be recognized by relying on his senses and experiences. Conversely, there are people who not only consider the material dimension of human's existential truth but also attribute a reality called the soul, while regarding the body, the soul and the spirit as underlying his existential truth. These people argue that this immaterial truth cannot be recognized by sensory and experiential tools. In general, those who believe in the spiritual truth of man maintain that there is a soul beyond the material and sensory being that forms human's truth. Some consider it the soul, some as the heart and some as the spirit. The superior function of the soul is to understand God and perceive some truths; if the soul is veiled and fails to observe divinity and perceive the intelligible, it will be incapacitated. The Quran calls this veil as a "disease" as in *There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they lied* (Bagharah, 10). As stated, since the human's existential truth is made of the soul, it should be investigated. To this aim, the concept of the soul in the Qur'an is first analyzed and then elaborated from a philosophical point of view. In the end, the Transcendental Philosophy in this regard will be interpreted.

The Soul from the View of the Qur'an

A review of the Qur'an reveals the world "the soul", used 350 times in different meanings across the holy book, with the following listing some of those meanings:

1. Human substance

In the Qur'an, the soul has been referred to as the concept of human being, both from a bodily and a spiritual meaning:

Beware of the day when no soul will compensate for another (Bagharah, 48).

2. Animal life

In the Qur'an, the soul has been denoted as an animal life:

No soul may die except by Allah's leave (Al-Imran, 145)

Every soul shall taste death, and you will indeed be paid your full rewards on the Day of Resurrection (Al-Imran, 185).

In these two verses, the soul is interpreted as an absolute and death occurs over the soul absoluteness. The term *animal soul* generally applies to both humans and animals. As a result, the verses cannot be considered as specifically referring to the human soul, while exclusively attributing the relevant implications in the verses (as in the above-said verses) to the human being.

3. Human psyche or soul

In the Qur'an, the soul denotes the psyche and a sum of mental and psychological states, characterized by perceptual, active and reactive properties, which form one's personality.

...and admonish with it, lest any soul should perish because of what it has earned (An'am, 70).

In this sense, the soul forms its identity based on what it earns. Here, the soul refers to the sum of psychological states, characterized by perceptual, active and reactive properties, thus underlying its own properties and forming its character.

4. Conscience and self-cognition

In the Qur'an, this term has been denoted as conscience and the senses that form the human character:

Every soul shall know what it has sent before and held back (Infitar, 5).

By the Soul, and the proportion and order given to it/And its enlightenment as to its wrong and its right (Shams, 7 and 8).

5. Divine substance

In some Qur'anic verses, the soul denotes the divine substance, which is distinct from certain people. This sense has been expressed in some divine qualities that God attributes to Him:

Allah warns you to beware of [disobeying] Him, and toward Allah is the return (Al-Imran, 28)

6. Inward force

In the Qur'an, the soul has been referred to as the substance and force that prompts man to a good or an evil. When the soul is caught in the material and ego world, it is degraded from its sublime divine and heavenly position; for this, the descending journey of the soul, which is a downward order from the heavens, is called the soul descent, as the soul ascent refers to its journey to the highest orders, i.e., going beyond all dark and illuminated veils. For this, the Qur'an regards for humans a unitary truth, and thus describing the seven stages as follows:

The pleasing soul

O you assured soul/ Return to your Lord, pleased and pleasing (Fajr, 27, 28)

The pleased soul

O you assured soul/ Return to your Lord, pleased and pleasing (Fajr, 27, 28)

The assured soul

O you assured soul (Fajr, 27).

The inspiring soul

And [by] the soul and He who proportioned it/ And inspired it [with discernment of] its wickedness and its righteousness (Shams, 7 and 8).

The self-reproaching soul

And I do call to witness the self-reproaching soul (Qyamat, 2).

The prompting soul

That is how my soul prompted me (Taha, 96)

The bidding soul

Yet I do not absolve my [own carnal] soul, for the [carnal] soul indeed bids [men] to evil (Yusuf, 3)

7. Spirit

In many Qur'anic verses, the soul has been taken to denote the human spirit and the origin of life: *Allah takes the souls at the time of their death, and those who have not died, in their sleep. Then He retains those for whom He has ordained death and releases the others until a specified time (Zumar, 42)*

Here, the verse interprets the soul as the spirit and the origin of life, which is taken from man by the time of their death. Interpreting this verse, Allame Tabatabaei says:

“In the Qur'an, the spirit refers to a reality exemplified by all meanings elaborated for it; the spirit is by God's order, and His order, as suggested by the Qur'an, denotes an eliminative creation. This denotes that the word *order*, attributed to God, refers to the eliminative existence of objects with which no time or place agents can interfere. This is unlike the world creation that implies the incremental development of objects, which depends on material and temporal agents everywhere it is used. Therefore, the reality of the soul absolutely comes from the world of order, and God's order denotes the word creation and His special conduct without any material means” (Tabatabaei, Vol 17:269).

In sum, the Qur'an suggests that from beyond material creatures and the world of matter and from the world of the invisible comes continuously the breathing of the spirit to this world that is the world of matter; from the point where the world of senses begins, this invisible breathing takes on a sensible form and embodies in various forms of matter. Though these forms cannot reflect the invisible truth in its proper sense. The Qur'an says:

There is not a thing but that its sources are with Us, and We do not send it down except in a known measure (Hijr, 21)

This verse states: The most perfect forms of what exists in the visible world are in higher worlds beyond this world, as those perfect forms and sublime truths are sent down at known measures. The unitary truth, which is the substance of all objects, is called “the extending existence” in philosophy and the “divine breathing [of the spirit]”, “the Compassionate soul” and “the holy soul”, from whose embodiment come out objects and creatures. Meanwhile, the unitary substance, which is the “divine breathing”, comes from the almighty source. The extending existence, originating from the almighty source, the absolute being and the infinite perfection, is the embodiment and representation of Him. The almighty source is an endless being and possesses infinite

existential perfection without limits. He is the source of the absolute life, the absolute authority, the absolute knowledge, the absolute beauty and the absolute magnificence, and enjoys all kinds of perfectionist and existential attributes in an absolute way. Accordingly, the creatures, which directly originate from the infinite beauty and an almighty source, will be perfect and beautiful creatures. These creatures (beings) will embody the magnificence and splendor of that *infinity* and represent a form made of His infinite perfection. A creature actually denotes a being that possesses His creator perfection and an effect implying His cause, while describing His attributes.

Numerous verses of the Qur'an refer to various parts of creation that clearly imply the Truth and His attributes and elaborated them as signs of the creation.

His is the loftiest description in the heavens and the earth, and He is the All-mighty, the All-wise (Roum, 27).

The “perfect creature” and the “loftiest description” are the same “the Compassionate soul”, the divine “invisible breathing” and the same “graceful being”, emitting from the Truth and the “extending existence”; the breathing, which at the highest orders, is the full representation of lofty divine attributes and His good names, while perfectly representing the Truth and His attributes.

According to Sadra philosophy, the “extending existence” refers to the effect and the created being of the almighty source and the unitary truth that involves varying degrees. In other words, the first being created from the almighty source serves as a cause in the system of existence in line with the Truth's providence and His will, while being the cause of creatures in a lower-order system, i.e., the immaterial world and its creatures. Meanwhile, the immaterial world and its creatures serve as the causes of the lower system, i.e., the imaginal world and imaginary creatures, while the latter world and its creatures serve as the causes of the material world and its material creatures. Also, according to the cause and effect rules and that the effect is the degraded form of the cause, the material world and material realities are the degraded forms of the imaginal world and its creatures, while the imaginal world and imaginary creatures are the degraded forms of the immaterial world and immaterial creatures. Likewise, the immaterial world and its creatures serve as the degraded forms of the first created being and the lofty divine image. Therefore, all universes are the degraded forms of the first created being.

The loftiest image or the spirit

The main form of “the Compassionate soul” and “the loftiest image”, i.e., the form distinct from limits and colors and free from other forms and is above degraded forms, is attributed to the Lord the almighty, which is, based on some narratives and Qur'anic implications, the closest created being to the Lord and the first and the most perfect of the created being. The Qur'an mentioned this reality and this created being as the “spirit”, without implying their existential characteristics. The review of verses in this connection indicates some of the outstanding features of the spirit.

- a) The spirit is the closest created being to the sublime source and the first created being of it, which fully embodies the Truth and His attributes. The spirit is attributed to the Lord and is called God's Spirit.
- b) The spirit enjoys sanctity and purity
- c) The spirit accompanies angels and is concomitant with them, while being a non-angel being but having unity with them
- d) The spirit mediates with the Revelation and acts as a messenger of it
- e) The apostles' missions and invitations, as well as their good tidings and warnings started with God's induction of the spirit to them
- f) The spirit is the means of divine confirmation by which the Lord conforms His apostles and good servants (Shojaei, 1983:72).

Man a perfect embodiment of God's spirit

The material and the earthen combination of the human body is a special one, which gets man to a level where God's spirit and the divine breathing, along with all the relevant attributes, can be embodied in this special combination. The Qur'an calls the stage in which the human's body combination has achieved this special talent and is fully prepared for the embodiment of God's spirit as the stage of “proportion”, which is lexically denoted as the perfected combination. This is the combination wherein there are no deficiencies, and man is fully prepared to receive the breathing of “God's spirit.

So, when I have proportioned him and breathed into him of My spirit (Hijr, 29)

In a stage where the human's body combination is perfected and reaches the stage of proportion, "God's spirit" and the "loftiest creation", along with all relevant names and attributes, are embodied in it, upon the divine act of breathing.

Accordingly, "the human's spirit" is an all-encompassing manifestation of "God's spirit", though at a much lower, weaker and more defective order, suggesting that "God's spirit", with all attributes but at a more degraded order, is embodied within a bodily combination. By the all-encompassing of this manifestation and its defective and weak nature, it is meant that God's spirit, with all its existential attributes and names, is embodied in the bodily combination at a much weaker level and in many respects at the levels of faculties and talents that are the weaker orders of existence.

The verse "... *Breathed into him of My spirit*" clearly explicates that what God the almighty gives out of His spirit belongs to Him and not anyone else. It should be borne in mind that based on interpretations in this verse and other verses, the spirit breathed into the human body is not the same spirit as the one attributed to God; rather it is of the same genus. This reality is derived from the interpretation of "Of My Spirit".

Interpreting Verses 7-9 of Surah Sajda, Mulla Sadra refers to God's decent creation based on desirable and expected goals to discuss the unparalleled position of human being among other creature of the creation. For him, the philosophy of such an order for man is his existential enjoyment of a reality called "the spirit", which is a light emitted from the Lord on the human's heart. This is the existential reality whose exploration goes beyond the perception of doctors and philosophers about the body and the spirit. This is the reality that can help attain the position of being divine and described by the divine spirit.

The human's soul was initially corporeal¹ and constantly went through changes and stages of perfection, while turning from one form into another. The soul first begins from a corporeal and mineral stage and then reaches the vegetable and animal stage, while continuing its evolutionary stages to go through the material and current forms before arriving at the stage of the acquired intellect.

The acquired intellect is an order at which the soul reasons about all evident and theoretical intelligible (conforming with all higher realities and lower worlds), getting them ready before itself and focusing on them without any material obstacles. As a result, the soul acquires sciences from another intellect, called active intellect. This type of intellect is the tenth intellect and is also called the Holy Spirit or the Gabriel. It is called active because it creates human souls and removes them from potentiality into actuality; for this, all intellects are called active, at least in one respect. When arriving at this stage, the human soul becomes fully immaterial and is not involved nor enclosed with the body anymore (Sadr al-Din Shirazi, vol4:96).

This is the light called intellect in the prophet's narratives, and is described as an unknown reserved and hidden light for apostles and angles and the first created being; it is the creature praised and revered by the Lord and is the means for divine grace and an intercessor before Him (Sadr al-Din Shirazi, 2010:65).

The soul from the viewpoint of wisdom

Soul from the view of Plato

Plato was the first Greek philosopher who seriously investigated the knowledge of the soul. In his works, he provides various definitions of the soul, which actually complement each other. In the treatise "Phaedo", he considers the soul as the initiating cause or the origin of movement, and thus believes it to be superior to the body, while in the treatise "Timaeus", he mentioned the soul to possess intellect and is invisible. In the treatise "The laws", Plato considers the cause of the soul diseases to be the defective nature and temperament, inherited from parents or the environment, or incomplete education.

For Plato, the soul has three aspects: rational aspect, spirited aspect and appetitive aspect; the intellect aspect is what separates man from animals, and is the most important aspect of the soul. This aspect is immortal and involves its special appetites and tendencies, including the passion to achieve the truth. The other two aspects, including the spirited and appetitive aspects, are mortal, with the former aspect being more respectable than the latter, as it can also be found in animals. It can also assist the rationale. Meanwhile, the appetitive aspect tends to pertain to bodily desires and demands. Plato resembles these three aspects of the soul to a charioteer (the rationale) and two horses (the spirited and the appetitive), one of which (the rationale) complies with the intellect or is the charioteer, while the other is not ready to comply with it.

He asserts that the rational element has a natural tendency to the invisible and intelligible world, and is thus able to think, while other elements of the soul are innately dependent on the body, i.e., the phenomenal world, and are not directly involved in the logical and rational activities and cannot conceive of the world of images.

¹ The soul was initially created as a physical being and then turned into a spiritual being.

For Plato, the soul is extended and divine and can investigate and visit non-tangible images and thus indicates that it is more similar to divine affairs than to corporeal objects. In addition, since the soul governs over the body, it tends to be divine and immortal than being mortal (Plato, 1842: vol. 3).

Soul from the view of Aristotle

Aristotle was one of the pioneering philosophers who presented a clear definition of “the soul”. For Aristotle, the soul can be defined in two respects:

1. The soul as the body’s form: For Muslim philosophers, Aristotle believes in a non-imprinted form in matter to prevent distortions with the soul’s immateriality. It is needless to say that the soul’s belonging to the body in this sense is of a contriving belonging.

2. The soul as the first perfection for the natural organic body: By his definition of perfection, he means philosophical perfection rather than moral perfection. By the first perfection, he also means the typical-constituting actualities such as nature for humans. Conversely, there is the secondary perfection that does not constitute nor supplement the typical, such as sciences.

Aristotle’s definition suggests that the soul of the first perfection belongs to the natural organic body. A definition of this kind is the most accurate, which was provided by Aristotle, and then confirmed and adopted by the scholars of the peripatetic and transcendental philosophies (Aristotle, 2014:78).

Soul from the view of Farabi

Farabi was the first philosopher who, in the 11th century, founded the knowledge of the soul on a scientific basis and elucidated its subject, arguing that: “The soul is the perfection of the body and the speaking faculty is the greatest faculties of the soul. He relates the human intellect to the active intellect, either it is acquired or innate. Defining the soul, he says: “The soul is the primary perfectibility of a potentially life-possessing organic natural body”. Also, he, like Aristotle, considers the soul to be a body but says: “The soul is an extending and spiritual substance, which contradicts the body”. He also produces reasons for his argument. For him, soul faculties are many, but the soul is a unitary phenomenon. Describing how a plurality of faculties can form a “unitary whole” by linking with each other, he asserts: “There are strings in the body that connect the soul faculties together and if there was no heart, there was no desire for objects, and if there were no senses, the body’s affairs could resemble a city with a ruler issuing rules in each corner. Thus, the highest degree of governance and the position of the city as the body belong to the heart” (Haghani-Zanjani, 2006: 257 and 258).

Soul from the view of Ibn Sina

Like Aristotle, Ibn Sina argued that the soul is the primary perfection of the organic natural body, suggesting that “Perfection falls under two types: the first perfection and the secondary perfection. The first perfection is what its typical is actualized, such as a shape for a sword; the secondary perfection, however, has its existence dependent on the first perfection and its actions and reactions, such as the cutting of a sword and feelings and movement for humans”. For Ibn Sina, the soul is initially an immaterial thing and is like an ambitious dove that has descended from its high position to this earthen world and thus entrapped within the body. Accordingly, the interpretation given by Ibn Sina is largely similar to Plato’s view of the body and the spirit duality (Ibn Sina, 2004:22 and 197).

Soul from the view of Suhrewardi

In the Illumination philosophy, the speaking soul has a special position. According to this viewpoint, existence involves different orders and thus, the objects that possess light and illumination are divided into two incidental (occurring) and immaterial light. The latter includes the Nour al-Anwar (light of lights), Qaherah A’lawan (longitudinal) lights, Qaherah Arziya (transverse) lights and Modabberah (contriving) lights. The Modabberah lights, emitted from Anwar Qaherah, are the same as the speaking souls, which handle the body affairs. He sometimes calls the Modabberah lights as Espahbodiya lights and considers the truth of the speaking soul under the title of the “Esfahbod light”, because an Esfahbod referred to an army commander and the speaking soul serves as a commander and is tasked with contriving and manipulating with the body. Therefore, for Suhrewardi, the speaking soul is based on the substance rather than on the body and it is not in the body, rather it contrives the body and perceives the tangible. In another definition, he considers the soul to be a living substance, arguing that it is self-substantive and free from places or matter (Suhrewardi, 2001).

Soul from the view of Mulla Sadra

Mulla Sadra considers the soul to be the first perfection for the natural and organic body. As stated, the first perfection, contrary to the secondary perfection, is one whose typicality is completed by it and it is the same typical form. The natural body stands against the artificially man-made body. He argues that the truth of the soul is an attached and an additional truth. Therefore, the soul cannot be viewed interpedently without being related to the body. The attached aspect of the soul cannot be said to be something either and the prestige of the soul's substance another thing; rather, the truth of the soul is an attached truth (Sadr al-Din Shirazi, 1981: vol. 8, 251).

For Mulla Sadra, the matter lies in the lowermost orders of existence, and although it possesses a portion of existence, that portion is little and it denotes the capability for the existence of objects to which they get united, such as the unity of the matter and the form in the existence and the unity of the genus and separation in nature. Since the soul has a kind of existence, it involves a kind of cognition, will and power, which are the attributes of the existence and are concomitant with it. Therefore, the matter also possesses a kind of cognition due to its small portion of existence. Accordingly, the matter or the body is not a lifeless or passive object that is under the pressure of an agent cause; rather, it is the lowermost order of existence involving goals and desires. From this perspective, existence forms an integrated hierarchy from the highest order to the lowest order and from the lowest order to the highest order. All creatures profit from various levels of existence. The matter is the lowest order of existence, while the higher order is the mineral material, followed by plants animals and ultimately humans. These creatures are externally plural and internally unitary in the principle of existence.

According to this theory, the entire universe is made of existence with intensity and weakness, along with its orders. Existence involves three main intellectual, imaginary (the soul) and natural orders, which are related together. All these three orders are reflected in the human being. To Mulla Sadra, the soul has a being in the world of intellect and another being in the world of nature and senses. The existence of the soul in the world of intellect is pure and without any defects. Hence, the soul's use of the body is not useless. The soul, emitted to the body from the beginning of its existence, is a form of object from a material nature rather than an intellectual or an immaterial form. To him, the unity of an intellectual form or a corporeal matter is impossible to yield a typical body like a human being, without the mediation of perfection and the incremental change of the matter. He further asserts that existence is the nearest matter to the object, because the relationship between the form and the matter is one of separation, provided for the nearest material to it (Ibid, vol 8:253).

Hence, in the beginning of its mundane creation, the soul is corporeally existent and is within the body, while its predominant faculty is materially natural and requires matter. The soul is existentially unclear and is associated with the bodily matter, which is also existentially unclear, except for the fact that the soul is capable of adopting a rational form, while the body lacks this capability. On the other hand, since the soul occurs with the occurrence (incidence) of the body, it become null as the body experiences nullity. This is interpreted as suggesting that the soul is rendered null since it possesses a bodily nature and thus turns into another form via its substances based on its substantial transcendence towards transcendental ends. The soul transfers from its material form via its substantial movement from one state to another state. In fact, the semen takes the grace of existence from the source the perfection and subsequently experiences the intensification of being. Thus, the self-substantive of the soul is the same as its being not what is added to or causes its substance to occur. As quoted by Plato, the soul is eternal (old) or perhaps the *end* is the origin and source of the soul. The source to which the soul returns after severing from the world is so interpreted. Imam Sadegh says: "My being and truth is eternal and my appearance has occurred and new" (Hasanzadeh-Amoli, 1992:5).

Some maintain that the souls were existing prior to the bodies, and when bodies evolved through their natural growth stages, they were joined by the souls. Mulla Sadra says of this:

"The above-stated assertion suffices for suggesting that the souls occur by the occurrence of the bodies as they are new and mobile, from their lowest states of substance to the loftiest states. If they were eternal by their substance, they could be innately perfect from their existential substance, with no defects ever associating with them. If they were not defective by their substance, they could not need tools or faculties, with some being herbal and animal... Also, if they were eternal, they could be unique in terms of their typicality and could not create divisions or plurality in the world of innovation. Because peoples' plurality only comes from the properties of bodies and corporeality, as well as materiality, and the being that has no faculty, movement of matter is existentially entitled to be exclusively within a single person. Human souls, which are numerically plural and united in types and truths, could not be existent prior to being attached to the body let alone being eternal..." (Sadr al-Din Shirazi, 191, vol 8:130).

Like Ibn Sina, Sadr al-Mutallehin defines the soul to be the first perfection for the organic natural body, because the typicality of the types possessing the soul, i.e. plants, animals and humans, depends on their souls.

Responding to the problem that the soul was not the first perfection because this form is corporal, which then creates the body's first perfection, Sadra says "The soul is the first perfection for the body with no properties not for the body with no properties, as the body without properties is the same genus as the body".

To add to the above-said definition, the adverb organic should be used. Accordingly, the body should be in a way from which secondary perfection is emitted by tools and hence the bodies from which secondary perfection is emitted immediately, such as fire and the earth, are out of this definition. It should be borne in mind that by the tool in defining the soul, it is not meant corporeal members; rather, a faculty like feeding, growth and reproductive faculties in vegetative souls and senses and imagination in animal souls (Ibid, 115).

The basic point that distinguishes Mulla Sadra from his predecessors is that the predecessors defined the soul to not relate to the soul's substance; rather, it related to its self-substance. Conversely, Mulla Sadr made no distinction between the soul's substance and its self-substance. Most philosophers argue that when defining the soul by perfection, the soul has not been defined per se, rather in terms of its attachment to the body. Accordingly, the soul has a substance and a being in itself. It also possesses a transverse nature.

Sadr al-Mutallehin elaborates his stance on this theory under the title the "Mashreghiya Philosophy", as follows:

"The bricklayer being bricklayer or the father being a father differ from the soul being a soul. There are two nature and two beings in this case; one is a substantial nature, which pertains to the substance of the bricklayer and the father, i.e., a human being and another nature that is occurring, i.e., being a bricklayer and being a father. We didn't notice the substance when defining the bricklayer or the father; rather we looked upon some occurring (incidental) concepts, while this is not true of the soul being a soul. The soul does not have two nature or two beings; rather one being and one nature, while being the soul is the same as the substance of the soul. This denotes that the truth of the soul is not distinct from contrivance" (Ibid, 11).

In sum, the soul, as indicated by the philosophy and wisdom points of view, is the primary perfection of a natural body, which is potentially life-possessing. This denotes that the body enjoys means by which the soul does some vital movements, such as eating, producing, perceiving, moving and speaking, etc.

The effects, emitted from man both voluntarily and involuntarily, does not originate from the matter, which is pure capability, nor from the body, which is shared by bodies, with the source of all these effects, both actions and reactions, being the soul. No doubt, the first and clearest of these effects is the human's existential percept. In Tahara al-A'raq, Ibn Muskoyah suggests that the speaking soul perceives its own substance and this perception does not need anything other than its substance. In philosophical debates, it is needless to say that a self-substantive intelligible is intelligent of its own substance. Thus, a speaking soul is the intelligence, the intelligent and the intelligible, i.e., it is the knowledge, the knower and the known. In other words, it is the perception, the perceiver and the perceived. Meanwhile, none of corporeal faculties perceive their own substance; hence, the soul and the body contradict each other; i.e., one is material and the other, the speaking soul, is immaterial from the world of nature and elements.

"One of the reasons behind the soul's immateriality is that the soul is used by the ideal body by the time of sleeping when this natural body is fully developed; the soul goes and comes with the body, does things, pleases and suffers, and perceives but without the material body. So, it is constituted without this body" (Hasanzade-Amoli, 1983:11).

The soul is the entirety of the body and its perfection, and is called the spirit by contriving the body and its divinity. In fact, the body is the embodiment of the spirit; it is the epitome of the spirit and the manifestation of its perfection in this world and afterlife; meanwhile the spirit and the body does not violate their positions. In fact, the body is within the soul and not the other way around.

Imam Ali says: "The world is in the Hereafter and the Hereafter dominates the world" (Majlesi, 1986:4 and 5).

Imam Sadeh says: "Spirits do not mix with the body and do not feed on it, but are the crown of the body around it" (Ibid, 31).

Conclusion

The present study aimed to investigate the existential truth of humans. The review of Qur'anic verses and philosophical viewpoints indicate that the human's existential truth of humans is constituted by the soul. In sum, the soul, as indicated by the philosophy and wisdom points of view, is the primary perfection of a natural body, which is potentially life-possessing. This denotes that the body enjoys means by which the soul does some vital movements, such as eating, producing, perceiving, moving and speaking, etc.

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