SELF-KNOWLEDGE MANIFESTED IN THE HUMAN SIDE ACCORDING TO MULLA SADRA AND IBN ARABI

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ABSTRACT

God created human beings composed of body and soul, and made him as his Caliph and carrying the secrets of the worlds, superior to every creature, accordingly, his soul would ever fall and rise and will be every moment in a new perfection. Of course, most people are unaware of this important issue and by virtue of the negligence, he is belonging to the world. In this study, studying the valuable books of the world's great scientists of Islam, Mulla Sadra, and Ibn Arabi, we are trying to investigate the impact of self-knowledge and its role in the manifestation of humanity. Thus, the soul must somehow inherently be connected to the rich and absolute origin to achieve perfection through a single relationship, and the scientists agreed and believe the individuation of the body and life of the components and their sari-esteem and its essence is individuated soul. And Prophet Muhammad is known as the perfect man.

Keywords: *self-knowledge, human dignity, Mulla Sadra, Ibn Arabi*

INTRODUCTION

Due to the nature of the soul, according to the philosophers and mystics expressed differently and flaws in the definitions that were clear between the Greek philosophers, had not been raised among Islamic philosophers and the high esteem, the perfection of these definitions can be seen in transcendental philosophy of Ibn Arabi. Since Mulla Sadra knows "soul" a kind of gradation and Ibn Arabi has considered different worlds for pantheism due to the emergence of unification, it seemed appropriate to compare the views of the self-knowledge and the two perfect worlds considering the promotion of human personality in the group of this knowledge.

DEFINITION FOR SOUL

Soul is called in this way because that was the essence of his nature, and is emerged in the body first, then is moved toward perfection, and moved to his Lord and finally, it will be independent of the body. Some have thought that the appellation of soul is due to its dependence on the "body" and in fact, it was defined as a part of the body and to say it is not right because then it will not separate from the body, and is called soul because of being added to credit to body. (Mulla Sadra, Arshyeh, p. 238) After defining the soul expression, it should be noted that man is composed of the unseen and the visible; the soul and the body. Soul that is the "self" of man is a Heaven series and Heaven gift, Communion, and the divine flame and the word of God and spiritual mood. Current soul without time and space, and written word "Be" (Be, and it is) and it is "the act of a creature that God has made it to His essence and made him alive by His words. (Mulla Sadra, Heart inspirations, Feiz, 17, pp. 79- 80) Soul in terms of being soul and belonging to the nature is the same as the spiritual fire that is mentioned in the verse "It will burn them all the way to their hearts while they are still alive. It (the Fire) will devour every part of his body until it reaches his heart and comes to the level of his throat, then it will return to his body." (Hammaz 6-7) but as soon as the soul becomes complete and climbed toward spiritual authority, fire will change into a pure light without darkness and will light up when the high official is soaring and if the light will be returned to nature, it becomes the fire (Mulla Sadra, Divine Evidence, p. 198)

SOUL OF THE KIND OF HEAVEN WORLD

The human soul is a kind of Heaven world and the divine power and light. If the soul refers to its essence, its perception of objects will be the same as his power, its knowledge will be its act and its sense will be its power and can observe the heaven world and perhaps some high souls who are

closest to God, and pay attention to both sides, and while they are in this life, they will be considered the world hereafter. This is because they realized the visible world as small and runty, so that they are not engaged in the material world. (Mulla Sadra, Interpretation of Nobel Quran, vol. 5, pp. 202-204)

Ibn Arabi: soul is a kind of purgatory, and the state can happen for everyone that bows divine sanctities and ritual. So everyone is self-control, for it is seen as the divine shade and understands that the shadow is for his Owner, and no one else, and he moves according to the owner acts that he is completely passive. (Ibn Arabi, Conquests of Mecca, vol. 3 (octavo) section 351-p. 225) In sum, we conclude that both of these two worlds, know the soul a kind of heaven and purgatory world that with the passage of soul due to the material world and the attention of soul to its world, it means the purgatory can achieve the light and closeness despite the existence of the fire and the ignorance.

SOUL HAS TWO RESPECTS: (CREATION - ORDER)

Human soul is based on two dignity due to its essence, rational and constant essence, as the reason does not move and for it belonged to nature, its action and plan, it is modern and non-fixed. Natural and physical things do not know based on the nature and other things, they are unaware of the things that are rational and uninterested for soul, and also because the soul does not continue with the nature and immigrated the nature, and as an imprisoned will flesh out of the cage of the body, and as soon as realizing the world and becoming pure and clean from the material world, will leave the prison of body. However, the soul's precedence is preferred over the nature and soul in terms of its nature by getting rid of the body, will move toward its origin, is frightened at time of death. Except for certain believers that are in a dream of meeting with their Lord. (Mulla, Treatise of happenings, pp. 260-262). Mulla Sadra's interpretation of this part of the Kursi verse "Allah is the guardian of those who believe. He brings them out of the darkness into the light And as to (those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness They are the Inmates of the Fire In it, they shall abide)" (al-Baqara, 257) knows the human soul as the perfect to these two worlds and says: the soul is the grace and ultimate perfection of the universe, has two directions that the validity of these directions has two forces. For its first direction, deals with the world, have been working to devise and oversee the actions of the body and its movement for the world's animalism that is called "religious power" or "practical reason". Its other aspect, faces with the Heaven world that evidenced the sciences and engaged in otherworldly perfection and the countenance of God's love and passion that is known as "theoretical reason".

Potential reason's level that is named as the "heart" and is considered as the limbo between the corporeal and spiritual state, has two aspects and will accept the change for both aspects. If it notices the soul and its activities in the corporeal world, will find the natural, animal, vegetal, and inanimate entities and evidences the elements of the visible world and if it pays attention to its spiritual dimension, it becomes an unseen power that contains the seed of Heaven world because it is potential and still has no actual spiritual aspect and from this point, with habits in a positive or negative aspects, his human personality forms and moves to light or the fire. (Mulla Sadra, Interpretation of Nobel Quran, vol. 4, pp. 293-298)

HUMAN SOULS BELONG TO THE BODY ARE UNITED SUITS

Human souls before leaving the potential state, from potentiality to actuality, due to their natural and belonging existence are Vulcan. (Mulla Sara, Scriptures, vol. 8, p. 339) If the soul functions properly in its direction, will be mustered as the angels and will be on the way to the Divine Mercy, but if it were incompetent, will be resurrected with the demons and will be deprived from its world and will be rejected by God. That is why it has no longer the peace and will be tormented because it loses its softness, strength and knowledge, anxiety, and will get in trouble by filth, frustration and ignorance, suffering and imperfection, liability. (Mulla Sadra, Interpretation of Nobel Quran, vol. 5, pp. 167-170) So, although the soul pays serious attention to nature and its pollution but its roots are divine, and its origin spiritual that is the existence and the effect of fountain of goodness and forgiveness that houses the blend of materials and attends the naked corruption. The passion of soul in terms of its essence is to return to the place of resurrection that is looking to remove dust and clouds of deadly material poisons, and eventually brought it to the resurrection of the body and improves the runty body toward

long flow of spirits and attains to the purpose and the eternal beauty of God's holiness. So who belongs to this material body and is hesitated, it will be desperate on its way to the afterlife and is willing to stay in this world and is reluctant to go to the divine world (Mulla Sadra, Heart inspirations, Feiz. 26, p. 92). "O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way" (Mumtahina, verse 13).

PROOF OF THE IMMATERIALITY OF THE SOUL

1. Rational arguments on celibacy of rational soul

The rational soul is an immaterial substance for a full and actual nature and there is no need for perfection and its survival because a single and rational reason is required for it, are prepared as potential and the purpose is the same.

Mulla Sadra have stated some reasons on a variety of topics from his books to prove the immaterial substance and lack of corporal being or inherent value of the soul.

One of the main reasons for immateriality of the soul can be noted as if the physical rational faculty during aging becomes poor and, while in this period, rational faculty is so weak. This shows non-physical nature of the soul that consequently the rational faculty also should be a kind of soul powers, which must be immaterial. Similarly, if a disease occur in the body, in the event of immaterial nature of the soul, the rational faculty should be disturbed but it's not true. The soul is self-sufficient of the body in its actions and anything that in its location is rich in action, inherently does not need it, so that the soul is by nature is independent of its location that is the body, this needless to corporeal body is due to the immateriality of the human soul.

2. Transmitted argument abstraction of rational soul

Mulla Sadra to prove the agreement between reason and the immateriality of the human soul, cited numerous reasons from both groups. Rational reasons already mentioned and now we are to mention some traditional documents including word of God in the Creation of Adam (PBUH) and his descendants: "And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate, (72) The angels fell down prostrate, every one, (73) " (Sad. 73), as well as in the case of Jesus (PBUH) says: "O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium is only an apostle of Allah and His Word which He communicated to Marium and a spirit from Him; believe therefore in Allah and His apostles, and say not, Three. Desist, it is better for you; Allah is only one God; far be It from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector " (Nissa, 171) this verse indicates nobility of the soul in the world of objects, and about Ibrahim (PBUH) said: (And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure) (Aan'am, 75) and the promise to Abraham (as) has said, " Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists "(Aanam, 79), while no body or physical force cannot be attributed to sightings Heaven.

DEPARTURE PROCESS OF SELFDOM

On the substance movement, of all material creatures are moving towards perfection. In this process, the element moves toward the material, and the element to the plants and plants to the animals, and the animals to man and man to God. As the man was active intellect, became the fruit of the universe and the purpose of creation can be achieved. (Mulla Sadra, Interpretation of Nobel Quran, vol. 4, p. 132). Since the creation of human is a sperm with normal birth should take its course up to the end of the process. He is constantly evolving and the Soul and the Body are traveling and hidden and clear death, and is moving from house to house, and from one state to another state, to reach the main point and his ultimate goal. The embryo, then mind, then quid, then the fetus, then a discerning child, then a wise man, the wise and sage, then noticed out the realm of the unseen and the testimony until he

collapsed, and the life of his world will be closed and differentiation and separation from the world will occur for him and his soul realizes its universe. Of course in this direction is inevitably passed away from each stage to the next stage (Mulla Sadra, Interpretation of Nobel Quran, vol. 5, pp. 168-169).

Ibn Arabi: A man from birth to end of life and death is traveling constantly and relentlessly to reach the end of his journey to reach the heaven or hell. So every sane enough to know this trip is different with hardship and disasters. Therefore, a traveler must constantly be aware of his interest in any house intending to stay fit and not be constantly moved to better get rid of the events. So travelers should seek no comfort, to reach its destination because he would be perished staying at any point in the world (Ibn Arabi, letters, Anwar Essays, p. 157) In discussing Departure of soul, Ibn Arabi and Mulla Sadra both have expressed a sense, and both attached to the demise of the stage and reaching the next level, and the perfection of man is known as man in all phases understand his origin and unseen world and to join eternal peace.

NOBILITY OF THE SOUL

Place holder and protector of man, his soul and God is the efficient cause of the soul. Therefore, the self-knowledge is the ladder of all knowledges and can be reached in God through this knowledge as in the hadith of the Prophet. (He who knows himself knows his Lord)

The human soul owns a divine caliphate honor and dignity that was why God put angels to prostrate themselves at the feet of man. This is because of the soul that the divine names and attributes are reflected in the creatures' world. Actually, the soul has a divine aspect in the creature's world that due to this honor would eventually lead to God. Mulla Sadra for proving his word used numerous verses and narrations that some of them have already mentioned, such as: " And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate " (Hajar, 29), "O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium is only an apostle of Allah and His Word which He communicated to Marium and a spirit from Him; believe therefore in Allah and His apostles, and say not, Three. Desist, it is better for you; Allah is only one God; far be It from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector" (Nissa, 171)," Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation.

So blessed be Allah, the Best of creators! "(Mumenoon, 14)," We created man in the best form and system,"(Tin, 4), "and you urge not the feeding of the needy, and you devour the inheritance greedily, and you love wealth with an ardent love, No indeed! When the earth s ground to powder, and thy Lord comes, and the angels rank on rank, and Gehenna (Hell) is brought out, upon that dayman will remember; and how shall the Reminder be for him?, He shall say, 'O would that I had forwarded for my life!, Upon that day none shall chastise as He chastise, none shall bind as He binds, O soul at peace! "(Al-Fajr, 18-27) and is referred to some traditions, such as:" He who knows himself, knows his God ", " Who sees me will see his God" and " I was born naked ", "I reached my God, He provide me everything to eat and drink" and also of Jesus (PBUH) has been quoted: "You will not ascent the sky unless descend from it". These are examples of tens of verse and narrative that Mulla Sadra has referred to them in the nobility of the soul. He concludes the self-dignity of the documentation and recognition of the soul dignity is necessary for everyone. Ibn Arabi: Whoever wants to know the divine soul, he should know the whole world because the whole world is known as the divine soul. Everyone knew his soul, knows his God since the soul is for the Lord (Ibn Arabi, Cloves of Governance, Lobe of Christianize-: 145 P.) The dignity of soul is in the rule of God and it is necessary for everyone to appreciate its power available to the vast knowledge. Ibn Arabi and Mulla Sadra both believed that we cannot to know the truth of soul because knowledge of God depends on self-knowledge and since it is impossible to recognize the God, so soul-knowledge is also impossible. So everyone will understand the soul according to his capacity and becomes the mystic who knows the God.

SOUL HAS UNITY IN DESPITE PLURALISM

Every human being has a soul. Contrary to those who think that man has a human soul, an animal soul and a vegetative soul. Unanimously the philosophers believe that the human soul is one and is the same as rational soul. For the essence of rational soul, there are certain powers and special dementia, so if one feels anger, or moving and perception, the origin of all of this is soul that refers to all the powers and procedures. The soul when is the fetus in the womb, the vegetative soul, namely, it has active vegetal and potential animalism aspect when exiting the womb, it is in the animal stage, means the actual animal and potential human and when is mature, human being is actual and is a potential angel, Satan or the sacred rank and to reach to every rank become actualized at the rank. (Mulla Sadra, Divine Evidence, pp. 227-229)

Ibn Arabi: knowledge of God requires that the servant understands the eternity of God. One can reach the knowledge who has the unity. (Ibn Arabi, Conquests of Mecca, Volume 4, Chapter 72, p 377-378, pp. 376-377). Man is unified in itself, but has several tools. For example, at the same time can prevent the unlawful by eyes, ears, tongue and other members and all his organs become the obedient to God's commandments in his heart. This indicates the unity of the soul, because otherwise it would not have all its members under his command while there are differences between the provisions and this is the soul that brings all members under the domination and leadership (Ibid., pp. 151- 152, pp. 172-174).

The result is that the human rational soul while being unified and immaterial, despite the multiplicity of them consists of all understandings and motivations, and while being unified, includes all oppositions and differences and multiplicity of dynamics and understandings (Mulla Sadra, Interpretation of Nobel Quran, vol. 2, p. 216)

RELATIONSHIP BETWEEN SOUL AND BODY

How the soul belongs to the body is characterized by the occurrence not the survival. Hence, the soul is in need of material in its early evolution and creation but in survival, there is no longer such a need. In fact, the souls belonging to the body is the weakest belonging. First, the soul is empty and devoid of perfection and aspects, whether sensory or dream for the feeling or intellectual but in the end reaches the point that can recognize either partially or completely the material and understand it or to see in itself.

So, the soul in reality, in the eyes, the faculty of sight, auditory faculty in ears, the power of touch in hands, in legs, the power of movement, and is the same force in other members. It can see, hear, touch, walk and other acts using the members. This soul while is needless of body and its faculties and its members, and being in unity, any member includes the soul either the member is low or excellent, subtle and dirty or contrasted any of the powers, whether driving or animal or natural forces. This means that the faculties themselves does not own self-identity other than the soul identity, and the identity of any entity and other members is amortized on the identity of the soul (Mulla Sadra, Scriptures, Vol. 6, pp. 377-379)

HUMANITY PERSONALITY IS IN HIS SOUL

Human body dignity, in particular is because of his soul, the subject of quantified traveling of human is the same as as the development and growth of his personality that is the unity of soul. What is valid in in the human understandings is his soul and at the time of death, its members are fixed and body diagnosis is the same from childhood to youth and aging. Ibn Arabi: body has relationship with soul because it is the location to bloat of mind and the spirit and the soul is the first creature of God. He said in this regard is "And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate," the soul is superior to the body and below the intellect and the location of growing the spirit. The seed which God using the spirit harvest in the field of soul, will develop other things including the inner thoughts and desires. Therefore, all sciences and inner thoughts and actions can be obtained by seed is sprinkled by God in the soul and the body and that is because soul is on the way to heaven and a direction to material world. (Ibn Arabi, Conquests of Mecca, Volume 8, Chapter 70, 453-457, pp. 310-313)

Nevertheless, man is composed of body and soul; body is considered as the carrier of soul and the soul is defined as the rider and is en route to the afterlife and divine revelation. The best actions for

the body is doing divine acts to the spirit for praying God and service to Him. This is the first degree of human happiness and wisdom of His creation.

Ibn Arabi: overall appearance and reality to the rational animal, is called Human. If the soul lacks rational dimension of human, the remaining aspect either is not called human and yet there will not be any differences between humans and animals and trees, and so on (Ibn al-Arabi, Cloves of governance, lobe of object, p. 91).

Ibn Arabi and Mulla Sadra have different definitions concerning the need of soul to the body. Ibn Arabi knows the soul as the field of the body, and Mulla Sadra considered the the body as a carrier of the soul both show respect of soul for the body's actions.

The soul carries the body and body does not carry the soul, contrary to what most people think about it and even think that the body is the base of the soul and it is reinforced through nutrition, the soul is the origin of body and this is the soul that puts the body under its measure in many ways, and different officials, and even acts contrary to the natural desire of the body.

Logically ascent to the upper world is impossible with the dirty material body. The body should be luminous and a kind of spiritualism, which will be realized after disposing of the physical body. Essentially, human in its higher echelons is more perfect than following the physical body functions, but the soul is to some extent in lower ranks follows the body. In fact, accepting this problem results in rejecting the reincarnation and the idea that the "weakness and exhaustion of the body forces causes the death" when soul grew and odes not need the body how it is possible the soul to transmigrate in another body? The adoption of this statement requires that a perfect being for no reason, again, is imperfect.

In this way, reincarnation is impossible. In fact, what is fatal, is the soul's independence of the body and in the wake of it, measure of body by soul reduces. Therefore the development of inherent weakness of the body's natural aging and soul's approaching to heavenly stems and as the perception is stronger to achieve the higher steps, and is closer to the rational world, the body weakness is more until little by little soul left the body and is transferred to hereafter.

Relation between soul and body will be clear in this way that the body is like a strong ship on the sea with all its constituent instruments. The ship is under God's command and control that will move in the course of the great ocean of existence. The soul in this collection is like the wind with its exercise moves the ship, and the soul's determination and command plays a role as the wind to move the ship. However, if the soul is separated from the body, and the course of wind and waves of will are stopped, the ship stops.

So actually this is the wind that carries the ship and the ship is not able in no way to restore the wind. In fact, the reincarnation is to return of perfect soul to the world, namely the wind returned by ship. Thus, the transfer of soul and reincarnation into the body is impossible because it is the soul that gathers the body and is healing element and writing of its components rather than the soul follows the body and is its basic elements (Mulla Sadra, Scriptures, pp. 54-55). When the human soul becomes apart from the body, weak tradition will remain to the soul of the body that is called as "Tailbone" means "sequence and tails".

Mulla Sadra defines the meaning of "imagination" as the last remnant of the natural, vegetal, animal forces and can be achieved for the body in consistence with the material. This fantasy is the first step of the hereafter existence and the last step of the material world because that nothing whether the objects of this world including the material and the powers and has no possibility of transferring to Hereafter unless the developments and changes occur. So the human soul when separated from the body will have the imagination that whereby the things absent from this world are realized as minor and his understandings are captured in the visuals, the sensory pleasure principle is material and its bases but in many cases these different senses due to being potential, are carried by the body and all of this are unified because the soul is their carrier.

The man is separated from the world with the death but his image power will remain with him and can imagine his inherent powers. The essence is apart from the world, his soul is the same as a delusional man that is dead and finds his body in the grave, so that understands the pain by the sensory

punishments that this case is called the punishment of the grave. If the soul is fortunate that imagined his inherent as angels and coincides with the reward that is the reward of grave.

The result is that the soul's reality is to capture the body and becomes perfect. The soul is understood as the perfection of the body and also the combination of these two natural compounds are not separate from material and as long as the body, has the soul, and existence will not be separated from the material, but as time passes, its essence is perfectible and his existence becomes rational and the rational being is conserved and does not spoil by corruption of body.

PROPHETIC SOUL, FACIAL EXPRESSION OF BENEFICENT TO CREATURES

With the creation of man, God created the end world, the perfect man is the vicegerent of Allah on earth and after the Alevi world because God created him with their own hands and names a superior knowledge, and the angels. "Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the relenting, the Merciful. " (Al-Baqarah: 37), as well as God has said: " And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful." (Al-Baqarah: 31).

Ibn Arabi: who the inherent manifestation can be considered by him, he sees himself as God manifested in him and does not see God: as someone who looks in the mirror and does not see himself. So if inherent manifestation happened, the servant will lose all interests and he becomes the real manifestation of Allah and in this case, God is the mirror of the perfect man and is looking for himself near God and the perfect human is the mirror reflecting the God's presence to God can see his own perfections in him. But this is a high place that no one other than the Prophet can achieve it. (Ibn Arabic, Cloves of Governance, Lobe of Things, pp. 61-62)

Every human being is required to find the secret of the perfect man and to open the treasures it and recognize him, and this is the necessity to recognize the prophet and the Imams. Almighty God gathered the consistency of the world in human, and made him the perfect and concise addition to his book and comprehensive universe's forces and created vehicles, citrus, priests and other things following the creation of man (Ibn Arabic, Cloves of Governance, Lobe of Human, pp. 50). In the prophet's hadith we see: "First, what God created the mind, and said to him to accept, and he accepted then said to him to go, and he went". The reason is the spirit of the prophet (pbuh), which was commanded to return to the world, You are a blessing to the world, then He was ordered to come back to his Lord. You are a blessing to the world. Then He was ordered coming back to me, and He went toward His Lord on the night of ascension. Therefore, everything raised on the knowledge of the Great Spirit is along with the knowledge of the Prophet (pbuh), which is allied with the Great Intellect and Soul (Mulla Sadra, Interpretation of Nobel Quran, vol. 4, pp. 135-133)

However, the first creature of God, the soul of prophet (PBUH): means that he is the perfect man. The soul of the Prophet (PBUH) is the human soul as a perfect gentleman in scientific and religious forces can achieve it and for the prophet's certain followers also inherited the position. According to Ibn Arabi the perfect man is as Mahmoud, and his position includes all the authorities. According to the supervisory authority over all the divine names will be reserved for the authorities. He becomes the observer for all Divine names that is at the possession of authorities. The official is for the Prophet (pbuh) and this is why he is a man of qualified people. The official symbol in the world is "Adam," because it meets the body of the prophet (pbuh) and in the Hereafter, he becomes Muhammad (PBUH), and according to this official intercession is responsible for the entire universe. (Ibn Arabic, Conquests of Mecca, vol. 12, Chapter 73, pp 331-333, pp. 393-395) According to divine verses and sayings of the infallible, Ibn Arabi and Mulla Sadra know the condition of perfection for human beings to connect to the perfect man through obedience to the commandments, and in this regard, both the worlds are unanimous.

SELF-KNOWLEDGE EXPRESSES HIS ABODE

To the extent that he possessed knowledge of futurity, the person appears to be knowledgeable because life is already available and the emergence of it the individual means to stop the removal of the veil for him, this is disappeared due to the death. Ibn Arabi says: the people are also divided in the

knowledge of God as are facing the Resurrection. This means that if he observed the God at all levels, even in his own, it can also see the Day of Judgment, so everyone will witness the Day of Judgment according to his knowledge. Of course, as man does not know when he will die, he should continuously remember Allah in all circumstances to not be died in the negligence (Ibn Arabi, Cloves of governance, lobe of Lust, p 113)

CONCLUSION

According to Ibn Arabi and Mulla Sadra, true happiness and misery is only possible for humans because other creatures have no possibility to acquire and achieve high grades and the lowest stage of knowing. So the real blessed is true believer in God and be happy with Him and God is satisfied with him and the actual wretch is the one who follows the lusts and passions will be elusive and distant of God. Believing in God will eliminate the veil of earthly knowledge and in fact, does not know the difference between the visible and unseen world and the hereafter is not anything than its intensity, and the man with smooth inner and purification of the soul, the extent of his knowledge will also increase.

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