

Full Length Research

The Importance and the Strategies of Islamic Education According to Averroes and Mulla Sadrā

Ebrahim Moslempour Angherabi

Arefi St., Azarshahr, East Azerbaijan, Iran.

E-mail: moslempour67@gmail.com

Accepted 12 January 2016

The Islamic Education is one of the most important issues in Islamic philosophy which always has been considered by Muslim Scholars. Averroes, as a Peripatetic philosopher- following to Aristotle believed that self- education is one of the most important factors in the attainment of knowledge and focused on the role of theoretical and practical training for obtaining goods and goodness. Mulla Sadrā, Philosopher of Transcendent theosophy, also described the role of training and purification of the Carnal Soul in the understanding of intellectual questions and philosophical important facts undeniable. He believed that the training strategies such as following religion, being moral and understanding of intellectual questions and soul perishing are necessary to actualize material intellect. Also, Averroes considered to religion in the practical training. In result, these two Muslim philosophers believed that Islamic Education is the same of real happiness of human.

Keywords: Islamic Education, The Importance of Education, Training's Strategies and Barriers, Averroes, Mulla Sadrā.

Cite This Article As: Angherabi EM (2016). The Importance and the Strategies of Islamic Education According to Averroes and Mulla Sadrā. *Inter. J. Acad. Res. Educ. Rev.* 4(2): 47-52

INTRODUCTION

One of the most important issues which has considered by World's Scholars in the history of World is the problem of Training. The Islamic Trainings nature and strategies is also a problem which has considered by Muslim philosophers. Averroes and Mulla Sadrā -two Islamic philosophers by two different viewpoints; Peripatetic School and Transcendent Theosophy- considered the concept of Islamic Training in their different works. Our main issue in this research is exploring of the importance and strategies of Islamic Training by the two Philosophers points of view- Averroes and Mulla Sadrā. Our questions of in this article are: How do these

philosophers (Averroes and Mulla Sadrā) interpret the concept of training and its importance? What Strategies they propose for Islamic training?

Training is making receive to the ultra level. One of the important positions which training occurs is human carnal soul. Scholars have presented different viewpoints about the nature of the carnal soul. Averroes and Mulla Sadrā viewpoints about the nature of the carnal soul have some similarities; however we shouldn't ignore the differences of their viewpoints.

Averroes following Aristotle has presented the problem of the carnal soul in the realm of natural science and has

believed that the carnal soul is a power which is the base of life and growing and development. He also has believed that the carnal soul isn't abstract and depart from substance's conditions and its positions, but he has believed that it is the same. He has pointed in the definition of the carnal soul for the development in being primary for the natural organic body. (Averroes, 1994, p. 2). Mulla Sadrā also believed that the carnal soul is material entity in the createdness and generation, which emerged by due to the substance but after the development and appearance in during of the levels of integrity remains abstract entity (Mulla Sadrā, 1981: 65-66). So, both of philosophers primly have believed that the carnal soul is material but they have confessed that the carnal soul is apt to development and training. They also acknowledged that the carnal soul would be immortal and eternal after the development. Mulla Sadrā's focus on this concept is great.

Averroes and Mulla Sadrā divided the carnal soul into two practical and theoretical parts and believed that practical intellect is based on the human's fairs and it is knowledge of Morality while the theoretical part is related to theories and intellectual questions of the carnal soul. (Mulla Sadrā, 2001: book 2 p. 116 & Averroes 1924: p.241). Training also is one of the parts of the practical ingredient of the carnal soul in the works of these two philosophers.

We can consider the carnal soul's training in three aspects: The importance of the carnal soul's training, the carnal soul's strategies and the carnal soul's barriers.

The present article considers the comparative approach of the carnal soul from the aspect of the importance and strategies and barriers by the Averroes and Mulla Sadrā's viewpoints.

DISCUSSION

The Importance of the Carnal Soul Training

The importance of the carnal soul training can be investigated from the different aspects. We pay attention to the main aspects.

The Importance of the Carnal Soul in the obtaining of Happiness

In spite of above mentioned cases which are believed by two philosophers, we can extract approaches and especial reasons from their works in the case of the carnal soul training that we briefly address these cases:

Especial Approach of Averroes about the Importance of the Carnal Soul Training

Averroes focused from different approaches on the carnal

Averroes assures that achieving to the happiness is based on the Religious Law and Islam teachings. From the works of Averroes we can understand that he has believed that achieving to the happing is unrealizable without training. He has proposed the strategies for it. (Averroes, 1977: p. 14). Mulla Sadrā also believed that the happiness is the type of being which has different levels. He has acknowledged that while human souls develop and interesting of them in body waste and they come back to the Godhead, they will achieve to increasing happiness and enjoyment which aren't analogical with enjoyments of this world. (Mulla Sadrā 1981: book 4, pp. 122- 144). So, it is cleared that Mulla Sadrā has believed that approaching of human to happiness depends to abandonment of material connections of substance and destruction of soul obscurity. So, training in the viewpoint of Averroes and Mulla Sadrā is one of accessories of achieving to happiness.

The Importance of the Carnal Soul Training in Achieving to Knowledge

In the viewpoint of Averroes, moral training and struggling with inclination of the soul, although in direct way can not create knowledge but it is one of the conditions of obtaining of knowledge. In other words, Averroes believed that moral training is necessary condition to achieving to cognition. But it isn't solely a sufficient condition for knowledge achievement. (Ghasem, 1964: pp. 23-24). Mulla Sadrā, also like as Averroes considered this problem sufficiently and in his many works acknowledged to the distinguishing role of being trained and preparing of the carnal soul in the creating of cognition and knowledge. He has believed that understanding of cognitions without training and preparing of the carnal soul is impossible. (Mulla Sadrā 1984, p. 145). Mulla Sadrā even believed that teaching of The Holy Koran is depended to being cleaned from crimes and faults by human. He also believed that it depends to cleanliness of the carnal soul from the abominations of Polytheism and burnishing of the carnal soul and destruction of all vices. (Ibid: 58-60). So, studying these two philosophers' thoughts, the importance of the carnal souls training clears in the obtaining of knowledge. soul training such as: being intended in Islamic religion and dividing of humans based on being trained.

Being Intended in Islamic Religion

Averroes has believed that training is end of Islamic religion and has written that: "It's admirable that we know that Islamic religion's end is training of right doings. He focused on right doing and fairs and right science is the

same of Almighty's science and other beings like as real being. Right Science is the same of doing fairs which achieve to happiness and avoid from fairs which achieve to unhappiness and informing to these fairs is called practical science" (Averroes, 1977: p. 31). So, it is cleared that he has believed that the aim of Islam religion is learning science and right practice. It is an indication of the importance of training in Averroes thoughts.

Dividing of Humans based on Being Trained and non-being Trained.

The Importance of the carnal soul training in Averroes ideas clears from his dividing which has presented in the case of humans. He has divided human beings from the aspect of being trained and non-being trained into two parts: virtuous humans and malicious humans. He also mentioned results which are related to these humans those are results of being trained and non-being trained. (Averroes, 1964: 241-2).

Mulla Sadrā's Especial Approach to the Importance of the Carnal Soul Training

Mulla Sadrā also has addressed this problem from the different aspects which indicate his viewpoints about the carnal soul training:

The Aim of Philosophy is the Carnal Soul Training

The importance of the carnal soul training in Mulla Sadrā's ideas is to the extent that he believed that the aim of philosophy is the carnal soul training. It even rejected the famous definition of philosophy-knowledge about entities features in the extent of human ability- and has defined philosophy as the carnal soul development which will be possible by cognition of entities facts. In fact, this definition is based on philosophy profits and results. In his opinion, philosophy is a fact which its result is human development in the direction of practice and science. (Mulla Sadrā, 1987, 1, book: 1, pp. 20-21).

The Role of Mulla Sadrā's Substantial Motion in the Carnal Soul Training

Mulla Sadrā's substantial motion also proves the importance of the carnal soul training in his thoughts, because that it based on substantial motion, the system of the world (Nature) is moving wholly and this moving is strongly. (Mulla Sadrā, 1987 /1/ book 2, p: 275). The training is also internal motion of entities towards the development. He believed that the substantial motion is reason and basis of developmental motions of entities

and humans souls. So, if human in the shadow of substantial motion and his developmental motion pass gradually from the natural and isthmus level, and when the level of wisdom level creates, he will receive to intuition from the whole of development in the best way by internal observations. (Dynāni, 2000: p.37).

The Role of the Carnal Soul Training in Achieving to the Spiritual Status

Mulla Sadrā also addressed the importance of the training in achieving to friends of God and perfect human and has admitted that without training achieving to this status is impossible. Because that he called people like holy people who are aware of angels and their inspirations and also Satan and their temptations. He believed that the awareness is result of the carnal soul training. (Mulla Sadrā- 1984: p.193- 94).

The Carnal Soul Training's Strategies

Averroes and Mulla Sadrā are from scholars who in spite of proving of the importance of the carnal soul have presented strategies for its training. They have addressed training from two aspects i.e. practical training and theoretical training (or Intellectual training). Here, we consider both of them separately.

Practical training of the carnal soul

Practical training is a kind of training that includes practiced fairs in the carnal soul training. It is the opposite of theoretical or intellectual. Here, we consider investigation of the carnal soul training approaches by the viewpoint of Averroes and Mulla Sadrā.

Averroes and Mulla Sadrā's Approach in Practical Training

Studying Averroes works, we can understand that this Peripatetic philosopher has written little pages about the carnal soul training's strategies. His main preoccupation was theoretical intellect and he considered it extensively. Because that he believed that ethical virtue fairs and what are related to practical life of human in the management of society and home are from the religion's features and it should be accepted it without thinking and any objection (Averroes, 1964, p.241). So, he related training to the religion and due to its accessibility and clearness to the humans, he admitted that it isn't necessary to consider this in his philosophical writings. However, he considered it implicitly. Mulla Sadrā,

contrary to Averroes, has considered the carnal soul training and strategies fully and presented it in his works explicitly. The base of strategies which Mulla Sadrā presented for training of the carnal soul is that he like as ethics scholars has believed that the human carnal soul has different faculties such as intellectual faculty, power of anger and concupiscible faculty etc. He also talked about excess and neglect of these faculties. Here, we briefly address them.

a) **Intellectual Faculty:** it is a faculty which scholars of philosophy, sometimes relate the wisdom and wisdom understandings to it. This faculty denotes on the knowledge and cognition. Mulla Sadrā from the moderation of this faculty elected sapience feature which a mediocre of braveness and Ignorance. Braveness and Ignorance both are excess and neglect of sapience and so, we can call them bad fairs in morality (Mulla Sadrā 1984: book 3, p. 514). The aim of Mulla Sadrā in the training of intellectual faculty is achieving of it to the equability i.e. obtaining of sapience.

b) **Power of Anger:** Mulla Sadrā believed that anger is the boiling of blood in the heart which make to combust natural fire and metabolism of body material and its dampness. It does the same doing that the fire does with firewood. (Ibid, 1992: 2, p. 202). He has believed that this faculty has different boundaries that the braveness is result of moderation of it. He believed that the aim of ethical training is accessing to equability. So, other features like as generosity, braveness, patience, stability, self- control, equanimity, etc, divide from this feature. The bad feature of that is being fearless. In result, features like as arrogance, vanity etc divide from that. The being features also divides from the immoderation of this feature. That features like as disparagement, humbleness, susceptibility, powerlessness, ardor, not having sense of honor, smallness of the Carnal soul divides from these features. (Mulla Sadrā, 1984: book 4/ p.116).

c) **Concupiscible Faculty:** we can define passion as a strong willingness and interesting and eagerness which defines in the framework of the carnal soul movement. In moderation of this faculty it can be divided Chastity feature which is one of the carnal soul qualities. Chastity feature is the base of generosity, prudence, patience, negligence, contentment, piety; poverty of avarice, assistance etc. The immoderation of this feature is debauchery which is the base of greediness, impudence, extravagance, disingenuousness abusiveness, jealousy, and scolding, to be pretended to miserable in the time of richness. The immoderation of this feature is quietness. Both of them are from the bad doings in morality, and in the carnal soul training, humans struggle with them. (Ibid, 1984/1/pp.53, 412, /Ibid, 1984/4/p.116).

The Strategies and Training Levels in Averroes and Mulla Sadrā's Opinions.

Although Averroes didn't recount any notes about the carnal soul training directly, but he presented strategies among his works. As we mentioned before, he believed that the moral perfections and on the whole what is related to the carnal soul training are from religions features and duties. So, Averroes considered that the religion and being obedient to religion are from the carnal soul training. In addition, he believed that practical intellect is foreground for theoretical intellect. He even postulated that practical intellect is necessary for theoretical intellect (Averroes, 1964: p.241). So, it clears that he presented practical intellect is before the presentation of an intellect which is related to intellectual training. He also postulated that without practical intellect, the appearance of theoretical intellect is impossible. Mulla Sadrā also, mentioned 4 levels about the training: first level is refinement of visage. The foreground for visage refinement is following to religion. Second level is the refinement of inner part means that cleaning of heart from the bad ideas and fairs. Third level is enlightening of heart by practical visages and real cognition based on faith and forth level is distraction of the carnal soul and does not pay attention to another thing but Allah [God] and devotion of attention to him. This level is the final level in journey to Allah [God]. There are many levels after that. (Mulla Sadrā; 1984/3/book 1/p.368). Respecting to these two philosophers opinions it clears that both of them believed that first strategy is following to religion and being obligated to religion and its teachings. But Mulla Sadrā explicitly went to upper level beyond the religion and admitted that there are other levels. Averroes against of Mulla Sadrā didn't mention these levels. However, as we mentioned already he introduced that practical wisdom before theoretical wisdom in the categorizing of philosophy. Practical wisdom includes ethics and esoteric doings which are exactly corresponding to second level of Mulla Sadrā division. Averroes after practical wisdom presented theoretical wisdom. This level also is corresponding to Mulla Sadrā third level. However, Mulla Sadrā presented another level which is only for him and Averroes hasn't pointed to this level. This level is destruction of the carnal soul. The reason that Averroes hasn't mentioned to this level is that Averroes is a Peripatetic philosopher. Mulla Sadrā in other works believed that rescue of human from the darkness is due to access to power of science and practice. He mentioned about this: "Already, it's impossible we can rescue and go to high level but by light of science and practice. The end of practice is purifications of inner and heart and the meaning of science is enlightenment and development and imagine of forms of facts."(Ibid, 1984: p.69). Mulla Sadrā addressed the effect of human abstract thoughts in the

case of the carnal soul training. He said that: "Undoubtedly every action has an effect on the carnal soul and an effect on abroad the human carnal soul against everyone action is special existence which has effect on the carnal soul. This is the whole of virtues and bad actions of the carnal soul. As the external actions has effect on the carnal soul spiritual actions has an effect on the carnal soul and result to effects from good and bad actions such as resentment, arrogance, self-absorption which theirs realizations appear in the world. (Ibid, 1984: p.195 /Ibid 1984/ 343). He said that every bad action which human do in this world such as injustice, tyranny, darkens human's spirits and engages them in this world fairs and declines spirits to the lowest level means the bestial soul. They deprive from the understanding of real enjoyment. The duty of human is to release their spirits from the whole of dark dependencies which are related to material world and to pure their spirits by good behavior and admirable actions and to decorate the levels of science and practice for achieving to the understanding of happiness's and intellectual enjoyments. (Ibid 1984/2/book 4/ p. 139). Mulla Sadrā said about the maintaining of abstract thoughts that: "Every thought which invites human to the obedience is divine and what invites to the guilt is satanic. Human can rely on his Allah (Good) based on the familiarity with the carnal soul tricks. (Ibid, 1984 /2/ p. 53).

The Theoretical (Intellectual) Training of the Carnal Soul

Averroes in the intellectual dimension also focused on actuality of potential aspects of training. He acknowledged that everyone according to its nature has material intellect and what recognizes as potential doesn't actualize unless in the gradual stream. He presented theoretical intellect's levels like as his ancestors. Averroes believed that human intellect has inherent potentiality for accepting of Agent intellect's connection. He believed that this connection is possible for everyone. (Averroes, 1994: pp. 28-36). On the other hand, he believed that the material intellect actualizes imaginal forms by active light as the actual intellect and it is through this way that the human carnal soul connects to the actual intellect. According to Averroes, he aimed to develop material Intellect and it is the same thing that we can call training, because the training isn't but development and here intellect training is considered. Mulla Sadrā like Averroes has sufficient consideration to Intellectual training and like as his ancestors believed that theatrical intellect's levels are: Material, Habitual, and Actual and Acquired Intellects. He acknowledged that the last stage of human development is promotion of the carnal soul and receiving to Acquired Intellect which is the stage of completing of scientific and practical powers

(Mulla Sadrā, 1984/6/ p.134). Also, Mulla Sadrā like as Averroes said that: the utmost of human spirits development and covering of powers and actualities is connection to Active Intellect. (Ibid, /4/book 1. p. 461). He talked about human spirit's happiness that rational soul's upper level is to become united with universal intellect that human happiness exists there. (Ibid, 1987, p. 586). With comprising two philosophers' approaches clears that both of them have close approach in the theoretical training or intellectual dimension of intellect and both of them believed that the aim of training is connection with Active Intellect.

Barriers of Training of the Carnal Soul According to Averroes and Mulla Sadrā

Averroes, explicitly, acknowledged the reason of human mistake that we can called them the carnal soul training's barriers:

- a) Deficiency in Nature.
- b) Disordering in presentation of making proofs.
- c) Domination of passions.
- d) Lack of guide and leader.
- e) Whole of above mentioned. (Averroes, 1977, p.18).

Mulla Sadrā considered these concepts in his different books. We point some of them here: In "Four Books" (Asfar-e-Arba') believed that barriers of human in achieving to happiness are two: a) Substantial Deficiency of the carnal soul and b) Substantial Maliciousness of spirits which is a result of numerousness of guilty. (Mulla Sadrā, 1984/2/ book 4, pp. 128- 132). Mulla Sadrā in the same book mentioned that the barriers of intelligible forms in the spirit nature are:

- a) Deficiency of spirit nature and its potentiality.
- b) Darkness resulted in passions and guilt. Deviation from the facts world and being absorbed to material world.
- c) The cover which is between the carnal soul and intelligible forms because of wrong ideas which is resulted from emulation and dogmatism. (Ibid, 8/ pp. 105-6). Finally, he in the book of "Three Principles" believed that there are three barriers in the training and development of the carnal soul:
 - a) Lack of obtaining of the carnal soul knowledge. (Mulla Sadrā 2002, p. 15).
 - b) Interesting in eminence, wealth, passion, pleasures and other interesting of the bestial soul (Ibid: 28).
 - c) Beguiling of concupiscence and cheatings of

Satan. (Ibid 32).

By observation two philosophers thoughts about the training barriers clears that two philosophers viewpoints are close. i. e. they believed that the lack of nature, numerousness of passions and guilt and finally the lack of cognition are the training barriers.

CONCLUSIONS

Comparison of these two philosophers' thoughts resulted in that training is to become actualization and becoming developed things that are apt to these actualization and development. Also, we can understand these comparisons that obtaining of happiness (either spiritual happiness or social happiness) and acquiring of cognition indicate the importance of the carnal soul in these philosophers' thoughts. Division of souls and becoming intended in religion is important in Averroes viewpoint. Also, the main aim of philosophy according to Mulla Sadrā is existence and confirmation of substantial motion and humans achieving to the level of perfect human due to training of soul.

Averroes has considered theoretical training more than practical training and he against Mulla Sadrā hasn't considered describing human soul's powers. Mulla Sadrā has divided human soul's faculties. Mulla Sadrā divided human souls' faculties into intellectual, concupiscible, anger faculties and believed that the aim of practical training is achieving to moderation and this is possible when the concupiscible and anger faculties and resentment powers are at the dominance of the intellect. Also, we can result that obeying to religion and ethics and obtaining of rational sciences are strategies which are presented by two philosophers for soul training. But Mulla Sadrā, in addition to these above mentioned cases, believed that acquiring of science and practice and maintaining in doing fairs are need for soul training. Also, it should be noted that Mulla Sadrā more than Averroes believed in mystic method. However, the approaches of two philosophers are very close. In addition, we should pay attention to that the lack of nature, numerousness of

passions and gilts and the lack of real cognition are the most important behaviors in the carnal soul training. In sum, the educational pattern which is presented by Averroes and Mulla Sadrā can have an important role in the aims of training.

REFERENCES

- Averroes, Muhammad Ibn Ahmad, (1964) *Discovery Methods of Reasoning, in the People Ideas*, with introduction by Mahmud Ghasem, Cairo: Angelo Publications.
- Averroes, Muhammad Ibn Ahmad, (1977), *A Chapter on Sapience and Religion* Beirut: Dar-al-Afagh.
- Averroes, Muhammad Ibn Ahmad, (1994), *The Carnal Soul Thesis*, Introduction and investigation by Rafigh Alajam and Jirar Jahami, Beirut: Dar Al-Fehr Publication.
- Averroes, Muhammad Ibn Ahmad, (1998), *Great Explanation of Aristotle's, book of the carnal soul thesis*, Tunisia: Beyt-al-Hekmat Publication.
- Corbin, Henry, (1994), *The History of Islamic Philosophy*, translated into Persian by Javad Tabatabaie, Tehran: Kavir Publication.
- Dynāni, Gholam Hussein, (2000), *Brightness of Averroes in Peripatetic School*, Tehran: Tarh-e-No Publication.
- Mulla Sadrā, (1935), *The Origin and Resurrection Day*, Tehran. Avaz Publication.
- Mulla Sadrā, (1962), *Thesis of Throne of Heaven*, translated into Persian by Gholam Hussein Again, Isfahan. Omid Publications
- Mulla Sadrā, (1983), *Mulla Sadrā's interpretation*, Quam: Bidar Publication.
- Mulla Sadrā, (1984a), *Four Books* Beirut: Dar-AL-Hayat Publication.
- Mulla Sadrā, (1984b), *The Keys of the Hidden*. Tehran: Islamic Research and Studies Institute.
- Mulla Sadrā, (1987), *Evidences for Prophethood*, translated into Persian by Javad Mosleh, Tehran: Tarh-e-No Publication.
- Mulla Sadrā, (2002), *Thesis of Three Principles*, edited by Seyed Hussein Nasr, Tehran: Sadrā Institute Publication.
- Sajjadi, Seyed Jafar, (1990), *Dictionary of Mulla Sadrā's philosophy's Ideas Terms*. Tehran. Ministry of Culture and Guidance Publications.