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**Study on The Gradation Incorporeality of Mind According to Avicenna
and Mulla Sadra**

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Abstract

Immateriality of the soul and its quality of gradation is very important and crucial issues, caused the division of philosophers into various groups in Muslim world. It seems that the philosophical basic differences between Avicenna and Sadra make it less impossible to establish a unified philosophical foundation between these two great Muslim philosophers on the issue of the gradation and incorporeality of mind. Celibacy (incorporeality) is an example for comparing them. The rejection of the Mesali Soul and the belief in the gradation of the soul in a general sense by Ibn Sina according to well-known common view, and confirming the degree and level of mind's immateriality from the beginning of its creation up to its highest rational level of existence by Sadra, have several implications in the field of psychology. In spite of all these differences, in this article, the author attempts in descriptive-analytical method to find a justification for incorporeality of mind and its gradation on Ibn Sina's view and by citing evidences, the Sadr al-Mutawālīn theory of immateriality of mind and its gradation, despite the great difference with the view of Ibn Sina, is another form of expression of Ibn Sina's view on mind. Different kind of gradation, the close relationship between mind and body, and the motion of the substance are among the principles on the basis of which could make a connection between their view on mind in order to clarify the issue of immateriality gradation of mind.

Keywords: Incorporeal, Gradation, Substantial Motion, Ibn Sina, Mulla Sadra.

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Problem Statement

One of the most important principles of Islamic philosophy in the wisdom of illumination and transcendental wisdom is the problem of unity and plurality of being and creature, which has a special place in the history of human thought. Of course, it is worth pointing out that the high level and the peak of this discussion are seen in the Transcendent Philosophy, and due to its philosophical significance, it needs a fresh study. The background to this question refers to the terms of words and concepts in logic (Javadi Amoli, 2010, p. 1, p. 257). But regarding the irrationality of abstraction, the Māshāyūn, considered the soul to be "Rohaniyat al-Hudus and al-Baqaa"; and, according to them, mind is unchangeable entity. But according to Sadra soul is a physical entity at the begging of man` creation known as: Jemaniyatol Huduth in Arabic term, and believes in its foundations of its subjectivity in all its levels (Mulla Sadra, 2010, 8, pp. 331-352).

In the recent and contemporary works the issue of "immateriality", is considered independently and its various kind are discussed. But what distinguishes this text from other studies is the analysis of the subtlety of the soul from the viewpoint of Ibn Sina and Mulla Sadra. Undoubtedly, denying the exemplary virtues of the soul and accepting its rational abstraction by Ibn Sina, and proving and accepting Sadra's theory of analogical gradation of the mind is an indication of the difference between them at basic level. Consideration on this level may cause any reader to reject the connection between the views Sadra and Avicenna on the immaterial existence of the soul. Despite the wide range of Ibn Sina's arguments and explanations about the intellectual abstraction of the soul, it is apparently possible to save him easily from confirming the incorporeality gradation of mind at all levels. However, in spite of all this evidence, in the present article, we use the descriptive-analytical method to search for some of the ways in which these two views can be brought together, of course, in the reality of existence, and hence of the features and properties of existence, including immortality. The denial of the physical knowledge of the animal's nature of the soul and the proof of the immateriality of the soul in all its levels from the weak to the extreme, and the bounce of signs indicative of the existence of similarity, between the thoughts of Ibn Sina and Sadra, are within the limits of this research.

Method

This study is conducted in a descriptive-analytical method on the basis of library sources of Avicenna and Sadra and their comentatores.

Findings and Results

This article, by mentioning the evidence, considers Sadr al-Mutawlin` s view on analogical gradation of mind, despite the great difference with the viewpoint of Ibn Sina, as another expression of the sheer Avicenna`s view on mind. It was said that Sadra's theory on analogical gradation is different from that of Ibn Sina; these two can, without being rival to each other, co-ordinate with each other to express the abstraction of mind as well as other attributes of existence; of course, this harmony takes place in the soul and its levels. By examining the opinions of these two thinkers, we became aware of the fact that, according to the well-known common viewpoint, Ibn Sina considered the rank of the wisdom (intellect by Bel-mostafad) as the ultimate maturity of man's perfections, and only this level of mind is considered as a corporeal being. In addition, according to the non-famous opinion, any arguments prove the immateriality of the soul, without basin its existence to anything else, in fact, prove in the highest degree the immateriality of mind.

Mulla Sadra, like Ibn Sina, accepts, in the first view, the gradation of qualities and attributes, and in this regard he is in agreement with Ibn Sina. But his ultimate view of the immateriality of the soul, on the basis of the doctrine of subtlety and exhaustion, is such that when the soul

separates from the physical realm and is promoted more rationally, that is, celibacy is like a form of other perfections of being, and there is weakness from the very beginning of the creation of the soul. In sum, the evidence and the material mentioned above may indicate that, contrary to the common opinion, one could seek a proper way to display the close affinity between Ibn Sina and Mulla Sadra regarding the immortality of the soul in all its levels of existence.

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