



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God, Most
Gracious, Most Merciful*





Whoever acts righteously, whether male or female,
and is a believer, We will certainly enable him lead a
PURE LIFE and surely We will bestow on such
their reward according to the best of their deeds .
(an-Nahl: 97)



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

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

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

All required international standards have been considered to prevent any discrimination and create an open scientific space to fulfil the slogan of the Al-Mustafa International University, which is to have the authority on the international science and propagation, and production of science and software movement in the Islamic world. As of now, many of the editorial staff and authors who have published their articles in the journal are priests, Christians and followers of various religions and denominations.

This international journal is in English and is accessible on the website of the journals of Al-Mustafa International University at <http://journals.miu.ac.ir> and receives papers only through the linked e-mail to the above website. Also, **IMJPL** according to License ID 74327 E-Rasaneh (Ministry of Culture and Islamic Guidance/ Date: 2/3/2015) it Registered at the Level of “Licensed Journals”.

IMJPL belongs to Al-Mustafa International University. The managing editor of the journal is *Dr. Saeid Arjmandfar* (Assistant Prof. of Al-Mustafa International University and President of Al-Mustafa Open University). The editor in chief of the journal is *Prof. Saeid Nazari Tavakoli* (Prof. at the University of Tehran). It has 44 editorial board members from 15 nationalities, of which 23 members of them are full professors.

The journal is also indexed in 20 domestic and 28 international databases and benefits 135 reviewers from 22 nationalities. The first issue of **IMJPL** came out in 2015, and it has published 287 papers by 516 authors from 41 nationalities in 37 issues so far. Out of this number, 140 authors (equivalent to 27.1% of total authors) are women.

Also, **IMJPL** is the only journal approved by the Ministry of Science, Research and Technology in the Islamic Republic of Iran, which is published in English in the sub-category of Philosophy and Theology.

1	Period of Publication	Quarterly
2	Type of Publication	Electronic
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4	The First Issue Published	May 2015
5	Specialized Field	The Meaning of Life and Pure Life in the Modern Age
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7	Standard Method of Citing References	APA
8	The Duration of Evaluation	Three Months
9	Rapid Evaluation of Papers	No
10	Cost of Evaluation	Free

Aims and Scope

Objectives:

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

Policies and Strategies:

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

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International Multidisciplinary Journal of PURE LIFE (IMJPL) and its publisher Al-Mustafa International University adhere to the principles of the Committee on Publication Ethics (COPE) and Best Practice Guidelines for Journal Editors and the Code of Conduct for Journal Publishers. **IMJPL** also follows recommendations contained in A Guide for Editors-in-Chief, Associate Editors, and Managing Editors.

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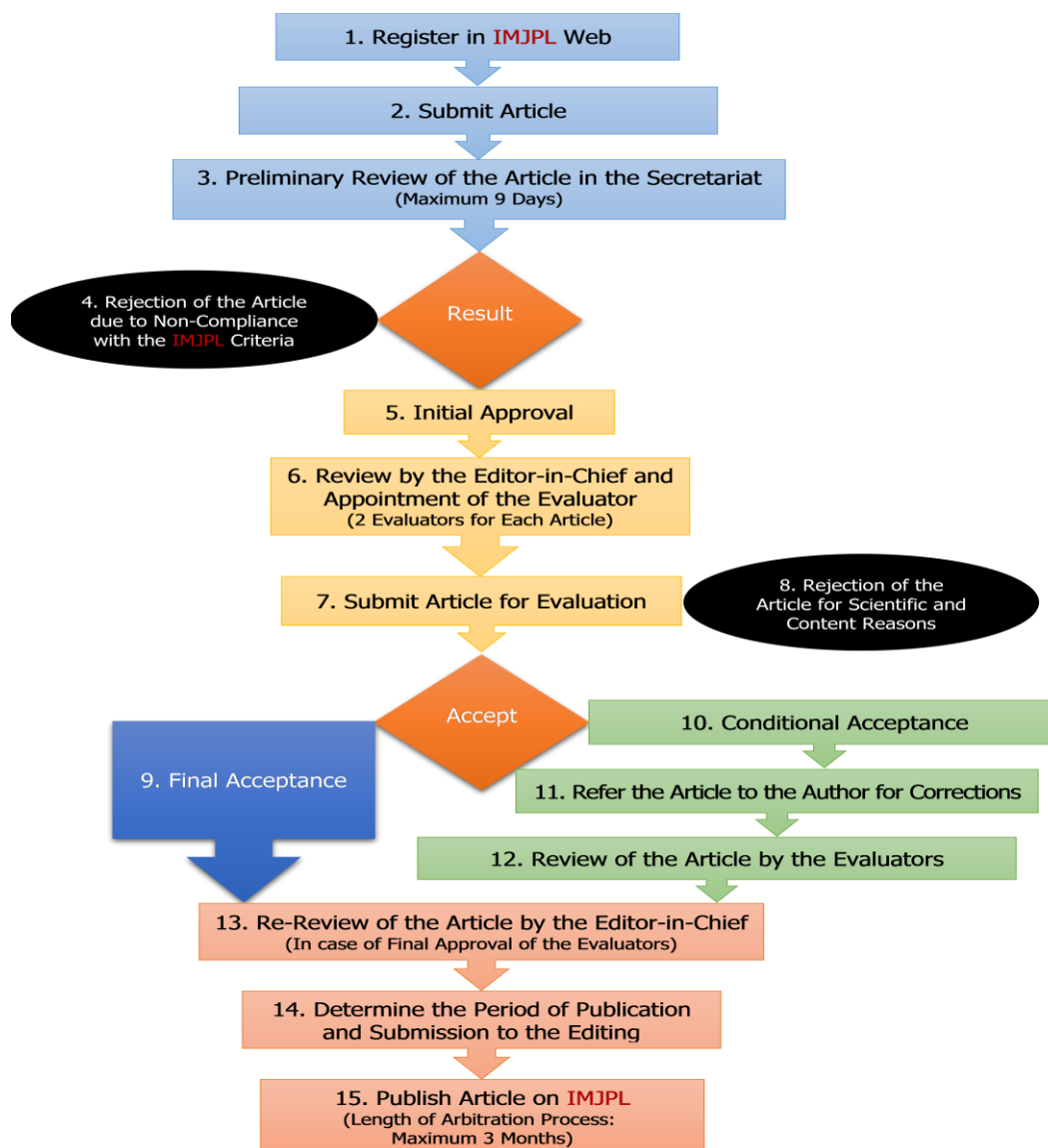
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A Word from Director-in-Charge

International Multidisciplinary Journal of PURE LIFE (IMJPL) is an scientific Journal of which will be a window to man's eternal life.

On the other hand, Al-Mustafa International University, considers its mission to introduce the divine teachings to ground dwelled man, so that he could be able to establish a fresh living by using the knowledge bestowed upon him by Almighty God in such a manner that it brings him worldly peace and eternal prosperity.

Accordingly, **IMJPL** is an opportunity for the students and graduates of university and other researchers to spread out their scientific and cognitive knowledge on the vast arena of cyberspace and also, by using scholarly dialect, reflect religious knowledge of monotheistic religions and sects into various aspects of human life.

We hope through efforts of knowledge seekers, this window may become more magnificent outstanding.

A Word from Editor-in-Chief

Research is the vital stream of life in the realm of insight and science. Its dynamism leads to generation and expansion of knowledge borders and neglecting this area, makes knowledge sleeping and lifeless, and the first consequence of this sleeping is ignorance. In these very days, we are witnessing the modern ignorance, which roots in absence of sound and lucid research in different areas.

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

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

International Multidisciplinary Journal of PURE LIFE (IMJPL) with the aim of creating a situation for presenting articles by scholars and researchers around the world, is trying to improve the level of scientific researches in humanities and religions for expanding the relationships among researchers in humanities and Abrahamic religions.

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

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



PAPER DERIVED FROM THESIS


The Gradation and Unity of Existence and its Impact on Human Worldview from the Perspective of Revelational and Rational Arguments

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ARTICLE INFO		ABSTRACT	
Article History: Received: 03 December 2023 Revised: 11 February 2024 Accepted: 26 February 2024		SUBJECT & OBJECTIVES: There are two main theories about the reality of existence discussed in Islamic philosophy and mysticism, namely the Gradation of Existence and the Unity of Existence. This dispute has very important implications for the human worldview. This study is aimed to answer the following basic questions: Which of these theories is correct? Is there textual evidence from verses and narrations to support one of them? What are the implications of these theories? METHOD & FINDING: The study is based on the descriptive analytical method of analyzing available data in the library. This article compares two important schools of thought about a specific issue. CONCLUSION: The Gradation and Unity of Existence are two theories that interpret the reality of multiplicity in this universe. Both have their own rational and revelational evidence to prove themselves. Most philosophers, especially the followers of the Transcendent Wisdom of <i>Mulla Sadra</i> , believe that the unity of existence is the perfect version that can interpret many issues in a better way. Two theories have differences in interpretation of the monotheism of God at different levels, reality of contingent beings, creation of God as emanation or manifestation, gradation of existence or manifestation, etc.	
Key Words: <i>Unity of Existence</i> <i>Gradation of Existence</i> <i>Human Worldview</i> <i>Revelational Arguments</i> <i>Rational Arguments</i>			
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26		3	(Pakistan, Iran)

Introduction

Multiplicity in the world is based on differentiation. According to the fundamentality of existence, as *Mulla Sadra*, the prominent Muslim philosopher and founder of Transcendent Wisdom, proved, there is nothing except existence and it is the fundamental reality. (*Mulla Sadra, 1981, Vol. 1: 38; Ibid, 1984: 9*)

Then how does one existence differ from another? This is the main question. To reply, there are two perceptions, namely The Gradation of Existence and the Unity of Existence.

The first belongs to philosophy, and the second is mostly attributed to mysticism, although many prominent philosophers also believe in that, especially those who came after the Transcendent Wisdom of *Mulla Sadra*, which was a true effort to collect philosophy, mysticism, and revelation in one space. So, the question is: How does

each of these two perceptions affect the human worldview?

Theoretical Foundations and Research Background

Before discussing the impacts of these two theories on the human worldview, it is necessary to talk about the theoretical foundations of the research.

In the time of *Avicenna* and his school of thought (Peripatetic Philosophy), the question of originality and fundamentality of existence or quiddity was not raised in this way at all and the issue was not clear so much. So, his words are equivocal in this aspect.

The philosophers before *Sohrawardi* believed in three types of distinctions among things:

- With the totality of their essential parts.
- by one of their essential parts.
- by something extraneous to their essence, in accidental parts. (*Tabataba'i, 2011: 83*)

However, *Suhrawardi* added a fourth kind of distinction, which is gradation, as he accepted gradation in quiddity, which means that there is one fact and every essence may have a range of intensity in attributing to this fact. (*Suhrawardi, 1996, Vol. 1: 334*)

Mulla Sadra and his school of thought i.e., Transcendent Wisdom, proved that existence is fundamental, so the gradation should be attributed to existence, not to quiddity nor to concepts. Some researchers view *Suhrawardi* as the source of *Mulla Sadra's* idea of the variable intensity of being. (Ref: *Legenhausen, 2023*)

Although the Gradation of Existence is counted as the second pillar of the Transcendent Wisdom of *Mulla Sadra* after Fundamental of Existence, he did not discuss this issue in any separate chapter in his books and talked about it among other discussions, leaving his fans in regret for

being a separate talk about this important topic and issue. (*Alavi, 2004: 124*)

According to the theory of the Gradation of Existence, all beings, from floor to divine throne, from prime matter to eternal existence, are common in their existence; But they are distinct from each other in their level of enjoyment of this fact.

So, what differentiates the existence of different things is nothing but existence itself in its different degrees of strength and weakness. Therefore, existential instances are different from one another in terms of priority and posteriority, perfection and imperfection, and strength and weakness.

As a result, it shapes a longitudinal system from the weakest to the most severe to the rank where there is nothing above it. This system is called the Gradation System. (*Tabataba'i, 2011: 18; Ibid, 2012, Vol. 1: 35; Misbah Yazdi, 2015, Vol. 1: 362*)

So, he proved that Gradation is applied not to essence but primarily to existence because existence is the only original reality. Existence, although one simple reality, has different longitudinal levels in which the aspects of multiplicity refer to the aspects of unity, they are the same facts, and the difference is only in gradation.

It seems that some verses of the Qur'an also talk about the gradation of existence. For example, Almighty Allah said:

"It is Allah who has created seven heavens and of the earth [a number] similar to them. The command gradually descends through them". (The Qur'an, 65: 12)

So, the descending of command among them refers to levels of existence for these things, and there is a special system among them.

Also, the holy verse

"There is not a thing but that its sources are with Us, and We do not send it down except in a known measure", (The Qur'an, 15: 21)

Implies that there is another existence and another level for everything in God's sources and that this notable position of things is the lowest level of them. Other verses imply the same meaning.

The result of Gradation is that multiplicity and unity of things both exist in reality, and there is no contradiction among them; But unity returns to multiplicity, and multiplicity returns to unity.

On the other hand, the Unity of Existence means that existence and being are confined to one individual, i.e., God. God's existence is so absolute and infinite that He filled the reality Himself, and there is no space for any

other. The multiplicity we witness is nothing except His manifestations, and they do not have any type of existence. *(Amininijad, 2015: 137)*

This theory was proposed by mystics before philosophers based on their intuitions, and they tried to prove it based on rational arguments as well. The Transcendent Wisdom of *Mulla Sadra* claims that there is no contradiction between mysticism, philosophy, and revelation; But each of them conforms to the others.

In this context, *Mulla Sadra* stated:

The Sharia (Devine Laws) and the intellect are compatible in all their rules. The true, divinely blessed Shari'a may not have rules conflicting with the necessary certainty of knowledge. It's a shame for a philosophy to have laws not following the Book (Qur'an) and the Sunnah. (Mulla Sadra, 1981, Vol. 8: 303)

The individual Unity of Existence is the latest theory of *Mulla Sadra*, as he knows the theory of Gradation is a stage of education and learning for beginners and chooses the individual Unity of Existence as his last selected theory after making all necessary arrangements and proving it with different intellectual arguments to enhance his philosophy and bring it closer to mysticism. *(Ref: Monazah & Kavandi, 2017: 169-186)*

Mulla Sadra pointed out this on different occasions. For example, He said:

As Almighty Allah granted me through His grace and mercy to know that contingent quiddities are eternally invalid and doom, He also guided me with an empyrean obvious argument to the straight path that existence and being are confined in single unit reality and have no partner in real existence.

There is no second for it in actuality. All things that appear in the world of existence, except the Necessary Being (deity), are nothing except manifestations of Devine and appearances of his attributes. (Mulla Sadra, 1981, Vol. 2: 292)

Furthermore, he explicitly wrote that the first theory was for education:

It's very necessary to know that we proved different grades for existence and accepted what was accustomed on the stages of education and research that existence has multiplicity in it; that is not contradicting what we are proving now that existence and being are confined to a single self and reality, as it is the doctrine of saints and mystics. (Mulla Sadra, 1981, Vol. 1: 71)

Famous Muslim philosopher Allamah Tabataba'i said:

Actually, the theory of mystics (Unity of Existence) is an accurate and deep view of this issue, so it dominates the theory of philosophers (Gradation of Existence). (Hosseini Tehrani, 2005: 213-214)

Islamic mystics and philosophers proved this theory with many rational and textual arguments, (Ref: Mulla Sadra, 1981, Vol. 2: 301; Amininijad, 2015: 205-209) some of which are mentioned below:

The existence of God is infinite, not as potentially infinite numbers. The actual infinite existence refuses every other being to exist because it would change God's existence to be limited and finite, which would contradict our original supposition and be impossible.

As the Transcendent Wisdom proved, existence is the only fundamental and absolute reality. A thing's absoluteness does not yield to duplication or repetition.

Existence itself contradicts non-existence, so existence is always necessary. It proves that everything except God does not exist because they are not necessary to their existence; otherwise, they should always exist.

Effects are nothing except copulative existence in comparison with their first cause (God), as proved in Transcendent Wisdom, so their existence inheres in God and depends on Him. They have no independent existence of their own as beings. They are relations to God in their existence, not existence itself. So, the cause is real, and the effects are related to it.

The Unity of Existence does not mean that everything except God is delusional or a mirage; Because this theory says that they do not exist themselves as beings while admitting them as manifestations of that One being (Necessary Existence).

This theory also does not lead to Pantheism, as it differentiates between existence and manifestations of it and proves that manifestations are not on the stage of God.

Proponents of this theory have argued in many verses and narrations; some of which come in the following;

Almighty Allah said:

*“He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things”.
(The Qur’an, 57: 3)*

This verse indicates the existential ontological surroundings of God, which means that He has filled existence from first to last, from outward to innermost, and that there is no space for anything else. This ontological surrounding leads to an epistemic surrounding as well.

The Qur’an also said:

“He is Allah, the One, the All-Paramount”. (The Qur’an, 39: 4)

The verse proves that He is the one, and His arrogance and superiority conquer all others. So, his unity and loneliness are so powerful that it does not allow us to suppose that the second is similar to Him. Thus, others cannot exist by His side and share some of His attributes.

Imam Ali has stated that the night before the Battle of Badr, He saw *Khidr* in His dream. He said to *Khidr*:

“Teach me something by which I can be victorious over the enemies. He said, Say: O who exists, and there is no existence except Him. When I woke up, I told the whole story to the Holy Prophet (PBUH). He said, You have taught the great name of God (Esm-e-A’azam). So, this sentence was continuously on my tongue on the day of Badr”. (Saduq, 1977: 89)

According to this narration, the real existence belongs to

God alone, and other things are only manifestations of this Ultimate Being. Hence, it is said that *“There is no God but Allah”* is the monotheism of common people; But *“No Existence but Allah”* is the monotheism of elite and special people.

Quoted from Imam Baqir, *Jabir* said:

“There was God and nothing else... It’s like that today and will be forever”. (Ibid: 141)

The Hadith is so clear that it denies thingness except for God, and thingness is identical to existence, as proved in Islamic philosophy. So, the Hadith denies existence except for God. It means that existence is confined to God, which is the theory of the Unity of Existence.

Another important keyword is human worldview. The Oxford Reference defines worldview as:

A largely unconscious but generally coherent set of presuppositions and beliefs that every person has that shape how we make sense of the world and everything in it. This in turn influences such things as how we see ourselves as individuals, how we interpret our role in society, how we deal with social issues, and what we regard as truth. (Ref: Oxford Reference)

In this regard, Martyr Motahhari said:

The type of perception and way of thinking that a school of thought offers about the world and existence is considered the intellectual support of that school. This intellectual infrastructure and base is called worldview. (Motahhari, 2005: 77)

Hence, the worldview of a person defines his ideas about God, the universe, human beings,

and their mutual relations. It is like lenses or eyeglasses through which a human looks at the world and its realities. It guides and affects everything in human life, even if he does not notice it. A worldview sifts, sorts, accepts, and rejects, and gives context to human life in all dimensions of it.

In terms of research background, the theory of the Unity of Existence has a long history. The Upanishads from the East have believed in this theory since ancient times. (Urquhart, 2016: 49)

Muslim mystics reached this theory as a result of their mystical intuitions and then tried to justify it with different rational and textual evidence; While the Gradation of Existence is considered one of the four pillars of the Transcendent Wisdom of Mulla Sadra, so this theory was not proposed in this format before, although Suhrawadri

talked about the gradation in quiddity.

Different philosophers and thinkers researched the worldview but their research angles were different from the perspective of this paper. Some of them are mentioned below:

- *Gulfam* and *Rezapoor* discussed the Law of Causality i.e., cause and effect, and its role in explaining the acts of God. The act of God, in their opinion, is nothing but a manifestation of him. Then they discussed the impacts of this theory on human worldview on different levels, which is close to the topic of this paper. (*Golfam & Rezapoor, 2023*)

- *Abbod* discussed the divine worldview from the perspective of motivations and approaches. This perspective is a discussion about methods of research about worldview. (*Abbod, 2012*)

- An introduction to the Islamic worldview by renowned Muslim philosopher, Martyr *Motahhari* contains five parts, namely Man and Faith, Monotheistic Worldview, Revelation and Prophethood, Human in the Qur'an, Society and History, and Eternal Life. The perspective is general, not the impacts of any specific philosophical theory on the worldview. (*Motahhari, 2005*)

- Worldview from Materialism to Mysticism by *Shadi Faqih* discusses types of worldviews, mentions the points that distinguish one from another, and discusses the true Mystic worldview. (*Faqih, 2002*)

- The History of a Concept by *Naugle* conceives Christianity as a worldview and discusses the history and contemporary use of it as an approach to faith and

life. He examined the role this concept has played in the natural and social sciences and explored the uses of this concept in different Christian traditions and faiths. (*Naugle, 2002*)

Impacts on Worldview

The Gradation and Unity of Existence are philosophical and mystical theories; But they have great impacts on the whole worldview and ideology of a human and also on his acts and actions because they are derived from his ideology. They have very important ethical aspects as well, some of which are discussed below:

1. Difference in Monotheism

According to the theory of Gradation, there are different levels of existence, God is the highest level, and other levels exist by His side. So, this theory puts God on a level among other beings, although it asserts that it is the highest

and most intense level and distinguishes it from all other levels.

But some others, who support Unity of Existence, consider that this is enough to make God limited, as if God is a level of existence like others, which is a limitation for Him. It seems like to consider some of existence necessary as God and consider others contingent like all other things, which ends up limiting the existence of both of them. (*Hosseini Tehrani, 1998: 197*)

The theory of Unity of Existence claims that existence is exclusive to God, which proves monotheism more purely since the others have no share in existence. They are nothing but manifestations of that one existence. The Holy Qur'an considered all other things to be shadows of God and said,

"Have you noticed how your creator and nurturer

extended the shadow?”.
(The Qur'an, 25: 45)

According to this theory, there is no chance for gradation in existence since existence has only one referent, and gradation needs different referents.

2. Devine Unity in Attributes

According to the theory of Graduation of Existence, all contingents enjoy different attributes like existence, knowledge, power, life, etc. The difference between them and God is in their level of enjoyment. However, according to the Unity of Existence, their attributes are also nothing except manifestations of God's attributes. Hence, all attributes of perfection belong to God and He is the one who deserves all praise, as the Qur'an states,

- *“All Praise belongs to Allah”.* *(The Qur'an, 1: 2)*

- Also, *“He is the living One, the All-sustainer”.*
(The Qur'an, 2: 255)

3. Devine Unity in Creation

The two theories differ in their interpretation and explanation of creation as an act of God. The Theory of Gradation interprets it as Emanation; But according to the theory of Unity of Existence, the creation of God is nothing but a manifestation, because the others do not exist in fact, so it is impossible to attribute creation to them, and there is no system of cause and effect according to this theory. So, there is an act of manifestation from God as a demand for His attributes.
(Mulla Sadra, 1984: 53-54; Imam Khomeini, 2010: 300)

On the Day of Judgment, the multiplicity will disappear as a result of God's appearance, as the Holy Qur'an states,

“To whom does the sovereignty belong today?”

To Allah, the One, the All-Paramount". (The Qur'an, 40: 16)

So, in this theory, the creation and destruction of things are nothing except their appearance or disappearance.

Mulla Sadra in his great book "Asfaar" wrote:

The creation of God is the disappearance of himself in things and the manifestation of them. Destruction of things (on the day of Judgment) also means the appearance of himself alone and paramountcy of him above all things, where he removes specifications and features of all things and makes them vanish, as the Qur'an said, "Everything is to perish except His face. (The Qur'an, 28: 88)". (Mulla Sadra, 1981, Vol. 1: 261)

Thus, the Day of Judgment is the day of the dominance of unity over multiplicity.

4. Devine Unity in Acts

Mu'tazilites considered that intelligent beings have full authority in their acts, so they have entire free will and liberty in all their activities; But according to Gradation of Existence, all contingents are copulative existences and God is the nearest agent of all things.

According to the theory of Unity of Existence, this perception proves more clearly that God is the real and effective agent in this universe, and all others are nothing except manifestations of that one agent. They only bring things closer to the real agent by moving them, not creating them, and all effects belong to that agent. So, humans stand in constant need of God, as the Holy Qur'an states:

"O mankind! You are the ones who stand in need of Allah, and Allah He is the All-Sufficient, the All-laudable". (The Qur'an, 35: 15)

So, we belong to Allah not only at the creation stage but also in all of our actions. Accordingly, the Holy Qur'an related all human acts to God and said,

- *"Have you considered the sperm you emit? Is it you who created it, or are We the creator?"*. (*The Qur'an*, 56: 58-59)

- *"Have you considered what you saw? Is it you who makes it grow, or are We the grower?"*. (*The Qur'an*, 56: 62-63)

That's why Prophet Ibrahim attributes His healing from illness to God, not to doctors and medicines; Because they are only means and intermediaries. (*Ref: The Qur'an*, 26: 78-81)

5. Contingents; Copulative Existences or Manifestations

According to Gradation of Existence, God has a necessary existence, and all other things are contingents,

and they are nothing except copulative existences because they have no independence in their existence. They are connected to God in their existence, all attributes and actions. (*Tabataba'i*, 2006: 21; *Golfam & Rezapoor*, 2023: 36)

However, according to Unity of Existence, the contingents have no existence, even as copulative beings. They are only manifestations of one necessary existence, which is God. In this theory, manifestations do not exist but they are not non-existent in fact, they have a mirror role. (*Amininijad*, 2015: 137)

That is what Imam Reza pointed out in a debate with *Imran Sabi* when he asked Him, *"Is God in creation, or is creation in God?"* He answered: *"He is not in creation, nor is creation in him; God is almighty"*. Then He compared the relationship between God and creation with the relationship between a picture in a mirror and the

owner of that picture. So, the mirror of the universe transmits you to God, and they have nothing by themselves. What is shown in the mirror is not a mirage but reflects a fact. (*Sadug, 2014*)

It is quoted by Imam Baqir that He said:

“And then He (God) sent them in shadows. I said, “What are shadows? He said, did you see when something appeared in the light of the sun that was something and nothing at the same time?”. (Kulayni, 1986, Vol. 1: 436)

The contingents are the same fact and have the same role in the theory of Unity of Existence.

6. Gradation in a New Way

According to the first theory, there is gradation in existence; But it will appear in a new way according to Unity of Existence, which is gradation in manifestations

because they are not at one level. Some of them are powerful, stronger, and closest to God; While others have different levels. So, there is not a single level of relationship among these manifestations.

The important point is that God is a part of gradation according to the first theory; But He is out of the system of gradation according to Unity of Existence, as He is not among the chain of manifestation. (*Hosseini Tehrani, 1998: 171-172*)

7. Cause and Effect

This is one of the most important laws in philosophy. According to this law, the whole system of existence, from God to the lowest level (Prime Matter), takes its actions within the circle of this law. (*Misbah Yazdi, 2015, Vol. 2: 57-59*)

This law will get new meanings in the theory of Unity of Existence because it

needs at least two existences; But there is only one existence according to this theory and it is impossible to have cause and effect between one existence and itself. Hence, the theory of causality will return to manifestation and theophany.

In this respect, *Mulla Sadra* said:

The sun of fact is raised, and the matter is disclosed that everything that was named existence is nothing but a manifestation of one Being, which is the sustainer of all. They are a glimmer of the powerful light (God).

So, what we thought first- that there is cause and effect in existence- finally scientifically led us to conclude that the cause is the original and fundamental, and the effect is nothing except a manifestation of that.

So, the causation and the effect are nothing except

the development of the cause in itself and its artistry with its arts, not the separation of something separated from it by identity. (Mulla Sadra, 1982: 50-51)

So, from this point of view, it is clear that the law of causality returns to manifestation according to the theory of the Unity of Existence. That's why Imam *Khomeini* asserts the use of the term manifestation instead of cause and effect. (*Imam Khomeini, 2010: 293-294*)

8. Ethical Aspect

The root of many sins in humans is considering themselves independent in their existence. The Holy Qur'an also referred to this point and said,

"Indeed, man becomes rebellious when he thinks himself independent". (The Qur'an, 96: 6)

As a result, he acts in his daily routines as he wants and

does not consider himself responsive or accountable to anyone. However, according to the Gradation of Existence, all contingents are destitute in their existence, and they are not independent in themselves even for a while.

There is a grade of existence above everything except God, as He is at the highest level. This ideology and way of thinking may change the whole life of a human and make him free from all kinds of sins. For example, he will not suffer from arrogance, as he considers himself dependent on God everywhere and every time. That's the Qur'anic perspective as stated,

“O mankind! You are the ones who need Allah, and Allah is the All-Sufficient, the All-laudable”. (*The Qur'an*, 35: 15)

This ideology and point of view appear more clearly in the theory of Unity of

Existence and divine unity in attributes, as the existence and all attributes belong to God alone, and human beings have no type of existence except as manifestations and shadows of that one necessary existence.

Hence, he is nothing except a glimpse of God, and they remain relative, finite, and delimited forever. This perspective will make them humble, submissive, and obedient before their God and also among themselves, and it will eradicate the roots of many evils and sins.

In the following table, the similarities and differences between the two theories of the Unity of Existence and the Gradation of Existence are clarified.

Table 1. Characteristics of Unity of Existence and the Gradation of Existence

Similarities	Differences	
	Gradation of Existence	Unity of Existence
Thinking Based on the Fundamentality of Existence	All things exist beside God; But there is no association with him at this level.	The Gradation leads to the limitation of God's existence; While existence is exclusive to God.
Accepting Multiplicity in the World with Different Interpretations	Contingents have attributes like God but differ in level.	The attributes of contingents are manifestations of God's attributes.
	Interpret the creation of God as Emanation.	Interpret the creation of God as Manifestation.
Accepting Gradation in Some Ways	There is no effective agent in this world except God.	Contingents are manifestations of God in all their acts, and we should see that single agent in all acts.
	Contingents are the copulative existences of God.	Contingents are manifestations of God's existence.
The Dependence of Humans on God in All Their Essence, Attributes, and Actions	Existence has different levels and God is the highest level.	Existence is only One and God is out of gradation.
	There is a law of causality emanation.	There is manifestation and theophany.

Conclusion

Gradation or Unity of Existence are two main theories in Islamic philosophy and mysticism to interpret the multiplicity of things in this world. The Gradation of Existence accepts the plurality of existence and puts them in different levels, from the lowest level to the highest level (God), as they differ from each other in the level of enjoyment from existence in terms of strength and weakness; While the Unity of Existence believes that existence is confined to God, as His existence is unlimited, and all others are manifestations of that one being.

These two theories have several impacts on the human worldview in different aspects, as the theory of Unity of Existence proves monotheism more purely, as God is the only existence and He is outside of the system of gradation.

He is the only real and effective agent in this universe, as all others require Him in their essence, attributes, and actions. According to this theory, the creation of God is nothing except manifestation, and there is gradation among them.

The theory of the Gradation of Existence explains creation as Emanation and considers all low levels of existence as copulative existences of the highest level (God).

Both theories have different ethical aspects, as the lowest level of existence is always in need of the highest level, and the manifestations have no type of independence compared to the only existence.

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Author Contributions

The corresponding author, has the main role in all stages, from study conception and design, data collection, analysis, and interpretation of results to manuscript preparation. The second author, as a supervisor, has reviewed the manuscript critically and helped enrich the content of this article with his useful and fruitful advice. The third author also contributed to the conception and revision of the manuscript and played an important role in checking the philosophical terms in the English language.

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ORIGINAL RESEARCH PAPER


Personal Identity in Islamic Philosophy and Contemporary Western Philosophy (Focusing on the Thoughts of Ayatollah Misbah Yazdi)

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ARTICLE INFO		ABSTRACT	
Article History: Received: 02 December 2023 Revised: 29 January 2024 Accepted: 25 February 2024		SUBJECT & OBJECTIVES: Throughout history, the concept of human identity has been a challenging topic in philosophy, with the responses of philosophers influencing various branches of science. In contemporary Western philosophy, there has been a shift towards viewing humans solely as physical beings. However, Islamic philosophy takes a different approach, rooted in rationality and the teachings of Islam. The <i>Misbah Yazdi</i> is a prominent Muslim philosopher who greatly contributed to the field and shed light on many philosophical issues. He derived the concept of human identity from Islamic philosophy, enriching it with Islamic teachings and offering a solution to the puzzle of human identity. He defined human beings based on their soul, rather than simply considering humans as a combination of body and soul.	
Key Words: Soul Identity Personal Identity Islamic Philosophy Western Philosophy			
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DOR: 20.1001.1.26767619.2024.11.37.2.3			
		METHOD & FINDING: This research applies a qualitative approach with a critical analysis method. The primary finding of this article is to elucidate the key differences between Islamic and Western philosophy, focusing on <i>Misbah Yazdi's</i> perspective.	
* Corresponding Author: Email: vahidi@meybod.ac.ir ORCID: 0000-0001-6211-9961		CONCLUSION: The fundamental disparity between Islamic and Western philosophy concerning human identity lies in the concept of the soul. According to Islamic philosophy, the soul defines an individual's uniqueness, providing them with a clear and stable personality and identity. In contrast, Western philosophy leaves the identity of human beings shrouded in deep ambiguity. <i>Misbah Yazdi</i> presents a distinctive approach to this topic, offering insights and solutions that warrant further exploration.	
NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHOR	
36	3	(Iran)	

Introduction

Personal identity is a subject that delves into the philosophical inquiries that arise concerning our existence as human beings. It encompasses a multitude of questions that are pondered by nearly all individuals: What defines my essence? When did my existence commence? Who am I at the core? What will become of me upon my demise?

Throughout history, these questions have been extensively explored by various philosophers and religious traditions, each offering distinct responses that have shaped the lives of their followers accordingly. However, Western philosophy has thus far failed to provide conclusive answers to these inquiries, as the multitude of ideas put forth only serves to highlight its inherent limitations.

On the opposite side, the Islamic tradition and Islamic philosophy have approached these questions with a

different perspective, drawing upon the teachings of the Qur'an and the intellectual contributions of Islamic thinkers. Accordingly, they have managed to provide comprehensive and satisfactory responses, not only to the aforementioned questions but also to other related inquiries.

Noticeably, these discussions fall within the realm of metaphysics, encompassing concepts that extend beyond the boundaries of human imagination, such as the pre-life and post-life existence.

In this article, we will delve into some topics within Islamic philosophy and Qur'anic teachings, specifically exploring the perspective of the *Misbah Yazdi* to shed light on the nature of human identity.

Misbah Yazdi possessed a profound understanding of *Mulla Sadra's* philosophy and Islamic knowledge. His works, characterized by their simplicity and accessibility, have resonated

with many individuals. As a contemporary philosopher, his discussions often intersect with the themes explored in Western philosophy. Despite he is known in Iran, only a few of his works have been translated into English, resulting in limited familiarity among English readers.

Thus, this article will not attempt to encompass the entirety of Western philosophers' ideas. Instead, it will provide a summary derived from the personal identity entry in the "*Stanford Encyclopedia of Philosophy*". This entry, known for its conciseness and comprehensive compilation, serves as a valuable resource, with all quotations from Western philosophers being sourced from it, albeit with necessary modifications. (*Ref: Olson, 2022*)

Theoretical Foundations and Research Background

Throughout history, numerous renowned philosophers have engaged in extensive discussions

regarding the nature of human beings from diverse perspectives. Notable diagrams such as *Thales, Heraclitus, Pythagoras, Plato, Aristotle, Socrates, Ibn Sina, Mulla Sadra, Descartes, Spinoza, Kant, John Locke, Schopenhauer, Hume, and William* have all contributed to this discourse. Many of these philosophers held the belief in the existence of the soul within mankind.

However, during the Age of Enlightenment, a period characterized by intellectual and philosophical advancements in Europe during the 17th and 18th centuries, the metaphysical aspect of human beings was rejected. Consequently, the existence of the soul was denied, and human beings were solely interpreted in terms of their physical bodies; Even the intellect and emotions of human beings were considered functions of the brain rather than the soul.

Despite the rejection of the soul during the Age of

Enlightenment, the issue of human identity and its associated concerns continued to be a central focus in both pre-modern and postmodern periods. Western philosophy struggled to provide a satisfactory response to these inquiries; While Islamic philosophy thrived under the guidance of *Misbah Yazdi*.

Misbah Yazdi notable achievement lay in his ability to reconcile philosophical approaches with the teachings of the Qur'an. He prioritized the soul over the body, defining human beings primarily in terms of their soul rather than their physical body or the combination of the two.

The existence of the human soul serves as a crucial element in resolving numerous problems of human identity. However, this article does not delve into the evidence supporting the existence of the human soul from *Misbah Yazdi's* perspective.

Despite being deeply rooted in Islamic philosophy, *Misbah Yazdi's* profound understanding of Islam has enabled him to present novel viewpoints in response to advancements in empirical sciences. He does not seek to negate the accomplishments of experimental sciences but emphasizes the separation between the realm of identity and the human soul.

It is crucial to acknowledge the most significant literary works concerning human identity and elucidate their shortcomings in the following:

- "*A Dialogue on Personal Identity and Immortality*", authored by *Perry* in 1978, exemplifies scholarly precision and thoroughness in its exploration of the subject matter.

- *Perry* in "*Personal Identity*", published in 2008, brings together the invaluable contributions of esteemed philosophers from

both the past and present, shedding light on the significant subject of personal identity.

- *Gallagher* in “*The Oxford Handbook of the Self*”, published in 2013, reflects the substantial growth in research on the self across various disciplines such as philosophy, psychology, psychopathology, and neuroscience. This interdisciplinary compilation of essays addresses pertinent questions in all these fields.

- *Kind* in “*Persons and Personal Identity*”, published in 2015, amalgamates three distinct research domains: the essence of personhood, theories on personal identity over time, and the formation of self-identity. *Kind* conducts a comprehensive analysis of the principal contemporary theories found in the philosophical literature, evaluating

their strengths and weaknesses.

- *Noonan* in “*Personal Identity*”, released in 2019, situates the predicament of personal identity within the broader context of identity puzzles. *Noonan* delves into the major historical theories and contemporary debates; While also providing an up-to-date examination of personal identity about memory, animalism, and the works of *Shoemaker*, *Parfit*, *Olson*, and hybrid theorists.

The significance of these resources lies in their status as the foremost books on this subject matter. However, a prevalent issue with these books is their perspective on the nature of human beings. Many of them view humans solely as physical entities, leading them to address the question of identity through the lens of the body, reason,

memory, and emotions, among other factors.

In contrast, *Misbah Yazdi*, an Islamic philosopher, challenges the Western notions of human identity. Being a contemporary Muslim thinker, his theory on human identity aligns with the latest developments in this field.

The Problems of Personal Identity

There is a wide range of questions connected to the problem of personal identity. Discussions in this area are not always clear about which one is the main one. The following questions are being repeated anywhere:

1. Who Am I?

The question at hand may appear deceptively simple, as it pertains to personal identity, a concept that seems easily understood by even a child. However, upon closer examination, it becomes evident that contemplating personal identity can lead to a

complex and inconclusive line of thinking.

Beyond the realm of philosophy, personal identity is often associated with an individual's unique qualities or characteristics that set them apart from others. Common responses to this question often revolve around factors such as ethnic or national identity, religious beliefs, or one's role within their family or society.

It is important to note that personal identity, in this context, is not fixed or permanent; Rather, it is contingent and subject to change over time. The way an individual defines can vary from one moment to the next, and what may have once defined their identity may no longer be true.

For instance, a person may identify themselves as a teacher or as a man living in Japan; But another individual with the same attributes may have a different perspective

on these defining factors. It is crucial to recognize that these attributes are not set in stone and can evolve or be reassessed as circumstances change.

Not to forget that in many cases people who are under the false propaganda may have false images of themselves and it could be imposed on others as well.

The Who am I? question sometimes called the characterization question; (*Schechtman, 1996, Ch. 1*) That is, what determines someone's identity in this sense. (*Glover, 1988: Vol. 2*)

Misbah Yazdi believes that this question in the Islamic tradition and among the Islamic philosophers is the most fundamental question that may affect all the attitudes of a person and identity, and this issue has a connected deeply to all the Islamic teachings especially knowing God and the universe and other issues.

(*Misbah Yazdi, 2012, Vol. 1: 317*)

In Islamic philosophy, the answer to this question is not somehow important for philosophers and they do not try to answer it, rather they try to define the right approach to answering this question. That approach is by designing a complete system in which human beings have a vital position in it. For example, Muslim philosophers look at humans as special beings that can have a great role in the whole universe positively or negatively.

On another side defining the person and finding his identity will be belonged to him by his self-understanding.

2. What Is It to Be a Person?

In the realm of Western philosophy, the process of human development is often described as the transformation from a fertilized egg into a fully formed individual. This concept

is commonly associated with the idea that a person possesses certain distinct mental attributes at a specific point in time. This viewpoint is supported by scholars such as *Baker*, who argue that these special mental properties are essential for personhood. (Ref: *Baker, 2000: Ch. 3*)

However, alternative perspectives propose a more indirect correlation between personhood and mental properties. For instance, *Chisholm* suggests that being a person entails the capacity to acquire these properties; (*Chisholm, 1976: 136*) While *Wiggins* posits that personhood is linked to belonging to a category of beings that typically possess these properties in a healthy and mature state. (*Wiggins, 1980, Ch. 6*)

Misbah Yazdi holds a unique perspective on the concept of personhood, which diverges from the views of Western philosophers; While

Western philosophers grapple with determining the precise moment at which an individual can be considered a person.

Misbah Yazdi asserts that human existence begins before birth and extends indefinitely. This belief is rooted in the teachings of the Qur'an, which describes '*Alam Adh-Dhar*' (the world of pre-existence), followed by life in this world and then in another realm.

Misbah Yazdi's viewpoint is supported by various verses in the Qur'an that outline two distinct stages of human creation. The first stage involves the physical formation of the body; While the second stage entails a new form of creation. According to *Misbah Yazdi* and many Islamic scholars, the second stage pertains to the creation of the soul, which is mentioned in other verses as the infusion of God's spirit into human beings. (*Misbah Yazdi, 2012: 343*)

In this respect, Almighty Allah said:

“Certainly, We created man from an extract of clay. Then We made him a drop of [seminal] fluid [lodged] in a secure abode. Then We created the drop of fluid as a clinging mass. Then We created the clinging mass as a fleshy tissue. Then We created the fleshy tissue as bones. Then We clothed the bones with flesh. Then We produced him as [yet] another creature. So blessed is Allah, the best of creators”. (The Qur’an, 23: 12-14)

Respecting the interpretation of the mentioned verses, Allamah Tabataba'i, who was the teacher of Misbah Yazdi, highlights an important aspect regarding a verse. He emphasizes that God's use of the word '*Ansh`anaa*' (lit; We produced) signifies the creation of something entirely new and distinct. This indicates a clear distinction between this new

level of creation and the preceding levels.

Tabataba'i argues that this word implies that this new level should possess fundamentally different qualities and virtues. Specifically, he asserts that the essence of the soul is fundamentally distinct from that of the body. Consequently, the attributes and characteristics attributed to the body should differ from those ascribed to the soul in all aspects. (*Tabataba'i, 1972, Vol. 15: 21*)

Misbah Yazdi, in his work, has also referenced this point in various instances, which will be further elaborated upon.

How Does a Person to Persist from One Time to Another?

In the broadest sense of the term 'possible', one may wonder about the types of adventures that can be survived and the events that would inevitably lead to the termination of one's existence.

Additionally, the question arises as to what determines the identity of an individual across different points in time. For instance, when pointing to a child in an old class photograph and claiming, that's me, what distinguishes that particular child as oneself rather than any of the other children? Furthermore, what is it about the way that the child relates to the present self that establishes her as the same person? Similarly, what establishes the connection between the present self and anyone who existed in the past?

This inquiry is commonly referred to as the question of personal identity over time, as it delves into whether the earlier and later versions of an individual are the same or distinct entities. Providing an answer to this question entails explaining the conditions that determine our persistence as individuals.

In response to this question, *Misbah Yazdi* asserts that the only means of preserving the essence of a human being is through the acceptance of the existence of the soul. The soul's distinctiveness is what imparts individuality to a person. According to *Misbah Yazdi*, all materials in this world undergo a perpetual cycle of conversion and transformation into other substances, resulting in the dissolution of their unity.

To illustrate this, consider the realm of agriculture, where a seed is planted in the soil to cultivate a flower. The organic components of the soil are assimilated by the flower, yet the flower itself is not composed of the same organic materials. It differs from its source in numerous aspects. If this process were to continue over thousands of years, with a human being transitioning into a new body of another human being, these

two individuals would be distinct and not identical. Their personalities, identities, emotions, and beliefs would diverge. Hence, they are unequivocally separate entities.

Despite creating an identical human being using the same materials, it is still impossible to consider them as being the same. This is because every entity consists of two components: material and form; While the material possesses potentiality, it is the form that ultimately determines the nature of the entity. The form activates the material, and merely repeating the same form with the same material is insufficient to prove equality. Consequently, the belief is that the soul must persist and return to the body to maintain the same identity as an individual.

The evidence supporting this notion lies in the fact that all cells within the body change throughout one's lifetime, including the cells in the

brain, which are influenced by nourishment. However, we can be certain that the identity of an individual remains constant, and this can be attributed to the soul, which remains alive, unchangeable, and immortal in the presence of God.

This approach can solve other relative questions like: How do we find out who is who? What evidence bears on the question of whether the person here now is the one who was here yesterday?

Numerous endeavors have been made in Western philosophy to address these inquiries. One approach suggests that the persistence of a person can be resolved through first-person memory. According to this viewpoint, if an individual remembers performing a specific action or appears to remember, and there is evidence that someone did it, this provides support for the claim that the

person in question is indeed oneself.

However, others argue that the key to persistence lies in physical continuity. In other words, if the individual who acted bears a striking resemblance to oneself, or even better, if there is some form of physical or spatiotemporal connection between the two, this also serves as a basis to believe that they are the same person.

Misbah Yazdi's aforementioned concepts have the potential to address various inquiries such as the nature of our existence and the metaphysical essence of human beings. These ideas delve into the fundamental properties that define us as individuals, beyond the characteristics that simply classify us as human. They explore the composition of our being, questioning whether we are solely comprised of matter like inanimate objects such as

stones, or if there exists an immaterial aspect within us.

Furthermore, they raise inquiries regarding our spatial boundaries, contemplating whether our extension in space is limited to our physical bodies or if it extends beyond our skin. If the latter is true, the question arises as to what determines these boundaries. Additionally, *Misbah Yazdi's* concepts prompt us to ponder whether we are independent entities or if each of us is merely a state, aspect, or activity of something greater.

Misbah Yazdi presents an alternative perspective on the concept of resurrection (*Ma'ad*) by outlining three key premises. Firstly, he argues that for resurrection to be valid, the existence of the soul is essential. Secondly, the soul must be independent from the body and capable of returning to it at a specific time. Without the soul being separate from the body or lacking independence, the

notion of resurrection loses its validity. Finally, *Misbah Yazdi* asserts that an individual's entire identity should be based on their soul.

Considering the soul as merely a component of a person does not address the problem, as the destruction of the whole i.e., body and soul combination, would render the parts obsolete. Some may view the soul as a characteristic of the body, akin to the scent of a flower. However, *Misbah Yazdi* argues that by removing the essence, all associated features are also eliminated. Consequently, he concludes that the soul is an independent entity that coexists with the body and can occasionally depart from it.

He supports his interpretation by referencing a verse from *The Qur'an* (55: 26), suggesting that it excludes the soul from the statement that all beings on earth will die, as the soul does not reside on earth. (*Misbah Yazdi, 2012: 434*)

Understanding the Persistence Question

The question is roughly what is necessary and sufficient for a past or future being to be someone existing now. We sometimes ask what it takes for someone to remain the same person. The persistence question is often taken to ask what it takes for the same person to exist at two different times. The most common formulation is something like this:

If a person X exists at one time and a person Y exists at another time, under what possible circumstances is it the case that X is Y?

This asks, in effect, what it takes for a past or future person to be you. We have a person existing at one time and a person existing at another, and the question is what is necessary and sufficient for them to be one person rather than two.

These are clear questions about what it takes for us to

persist; But being a person is most often defined as having special mental properties.

Locke, for instance, said:

A person is a thinking intelligent being, that has reason and reflection and can consider itself as itself, the same thinking thing, in different times and places.
(Ref: *Wiggins, 1976*)

Some believe that a past or future person is you just if you who are now a person, can now remember an experience he had then, or he can then remember an experience you are having now. Call this the memory criterion. It is sometimes attributed to *Locke*, though it's doubtful whether he held it. (Ref: *Behan, 1979*)

Most Western philosophers feel immediately drawn to psychological continuity views. *Nichols & Bruno (2010)* give experimental evidence for this. What psychological relation might our persistence consist in? We have already

mentioned memory: a past or future being might be you if and only if you can now remember an experience she had then, or vice versa. This proposal faces two objections, dating to *Sergeant* and *Berkeley* in the 18th century; (Ref: *Behan, 1979*) But more famously discussed by *Reid* and *Butler*.

Accounts of Our Persistence

Overall, four main sorts of answers to the persistence question have been proposed. The most popular are psychological-continuity views.

They say that our persistence consists of some psychological relation. You are that future being that in some sense inherits its mental features from you; beliefs, memories, preferences, the capacity for rational thought, and so on, and you are that past being whose mental features you have inherited in this way. There is dispute over what sort of inheritance this has to be, whether it must

be underpinned by some kind of physical continuity, for instance, and whether it requires a non-branching restriction.

There is also disagreement about what mental features need to be inherited; But most philosophers writing on personal identity since the early 20th century have endorsed some version of this view. Advocates of psychological-continuity views include *Shoemaker (1963), Parfit (1971), Nagel (1971), Lewis (1983), Johnston (1987), Hudson (2001), Noonan (2021), and Merricks (2022)*.

The second answer is that our persistence consists of some sort of brute physical relation. You are that past or future being that has your body, or that is the same biological organism as you are or the like. It has nothing to do with psychological facts. Call these brute-physical views. Their advocates include *Carter (1989), Ayers (1990),*

Van Inwagen (1990), Olson (1997) & Mackie (1999).

Some try to combine these views, saying that we need both mental and physical continuity to survive, or that either would suffice without the other. (*Nozick, 1981: Ch. 1; Langford, 2014*)

A different sort of proposal narrativism, is that what it takes for us to persist has to do with the stories we tell about ourselves. We understand our lives in terms of narratives about the momentous events in our past and their influence on our later decisions and character. These narratives can be identity-constituting. The thought is not just that they bear on our personal identity in the sense of the characterization question, what sort of people we are in some fundamental sense.

Narrativists about persistence include *Schechtman and Schroer* & *Schroer (Ref: Schechtman, 1996, Ch. 5; Schroer & Schroer, 2014)*; Also, critics include

Strawson, and Olson and Witt.
(Ref: *Strawson, 2008; Olson & Witt, 2019*)

Misbah Yazdi offers a unique perspective on the issue of persistence, drawing upon metaphysical and Islamic philosophy. According to his explanation, every moment of existence, regardless of its duration, contains a distinct aspect of one's being. These various aspects represent the countless possibilities of a person's existence and are reflections of a higher metaphysical realm.

Unlike our world, which is bound by the constraints of time, these metaphysical realms transcend such limitations. Within them, the diverse characteristics of an individual are condensed into a simplified form, encompassing all the intricacies of their life. To support his theory, *Misbah Yazdi* cites verses from the Qur'an, where Allah Almighty said:

"There is not a thing but that its sources are with Us, and We do not send it down except in a known measure". (The Qur'an, 15: 21)

Within this particular verse, God conveys the notion that the origins of all things lie within Him, emphasizing that the act of creation or the emergence of new beings is contingent upon time or specific circumstances.

In another verse, God highlights that when He intends to bring something into existence, He does so in a singular instance:

"All His command, when He wills something, is to say to it 'Be,' and it is". (The Qur'an, 36: 82)

The world we inhabit is believed to be a reflection of a higher, metaphysical realm, encompassing all existence in a condensed and simplified manner. In essence, the transformations and passage

of time experienced by individuals can be seen as mere glimpses of the greater human experience that exists beyond our immediate perception.

The concept of the reality of human existence can provide answers to various inquiries regarding human identity and the continuity of individuals. However, it is important to note that this understanding requires certain prerequisites, such as having faith in the Qur'an and possessing a comprehensive comprehension of Islamic philosophy, particularly from the perspective of *Mulla Sadra*. He is often regarded as the pioneer of existentialism philosophy, distinct from Western Existentialism, posited that Reality is synonymous with Existence. According to his viewpoint, an essence is merely a general concept and lacks actual existence.

Mulla Sadra's metaphysics places greater emphasis on existence rather than essence,

with essences being subject to change and determined based on the intensity of their existence. Furthermore, he asserts that Existence is a singular and uncomplicated reality, which can be graded in terms of its perfection.

Misbah Yazdi subscribes to the notion that existence is not uniform; But rather exists in different grades. The lower grades are characterized by imperfections and limitations; While the higher levels are simpler, purer, and closer to unity. As existence grades down, it expands, and vice versa.

According to *Misbah Yazdi*, each human being is a reflection of a higher reality that is less limited and more perfect. Unity and simplicity are among the perfections that can be found in existence. By referring to this higher and purer being, we can establish a clear identity and ensure the persistence of any human being. It is worth noting that

Misbah Yazdi does not blindly follow the theory of *Mulla Sadra*; But rather has some objections or improvements to it. (*Legenhausen, 2023: 27*)

To provide a clear overview of the topic, it is necessary to highlight both the similarities and differences between contemporary Western philosophy and Islamic philosophy. One notable similarity is their shared focus on the human being and their identity. Both philosophical systems aim to address questions using reason and draw conclusions that can be applied to other branches of science.

However, the differences between the two outweigh the similarities. In contemporary Western philosophy, the human being is viewed as a purely physical entity with no inherent superiority over other things. According to this perspective, humans are complex machines, and all human behavior and actions should be interpreted in a

physical and observable manner. This philosophy denies the existence of any metaphysical aspects of the human being, which is considered its fundamental weakness and falsehood. By relying solely on the senses and intellect, this philosophy rejects the possibility of anything beyond their scope, leading to unanswered questions and unresolved mysteries regarding the nature of the human being.

On the contrary, Islamic philosophy, particularly the interpretation advocated by *Misbah Yazdi*, does not confine human existence to the realm of the physical and material. Instead, it endeavors to broaden the horizons of human experience, encompassing both temporal and metaphysical dimensions. The notion of humans as eternal beings endowed with divine attributes is far from being a trivial matter that can be easily dismissed.

Table 1. Comparison of Islamic Philosophy and Western Philosophy

Similarities		
The Challenges of human identity and exploration of the human condition persist.		
Philosophical perspective aids in the resolution of these problems.		
Differences	Islamic Philosophy	Western Philosophy
Restricting the concept of humanity solely to its physical attributes	No	Yes
Contemplating the existence of a non-physical entity within humans	Yes	No
Analyzing all human characteristics based on the mind or other physical factors	No	Yes
Defining human based on their physical attributes and bodily characteristics	No	Yes
Holding the belief that humans have an eternal existence	Yes	No
Utilizing religious texts such as the Quran to seek answers and understanding.	Yes	No
Developing a unique perspective on this subject matter	Yes	No
Addressing the issue of identity through problem-solving	Yes	No
Utilizing the concept of the soul as a means to resolve the problem	Yes	No
Providing evidence of a steadfast character and self-concept	Yes	No

Conclusion

The primary focus of this article was to provide a comprehensive understanding of human identity, unity, and individuality, as well as the persistence of each person's personality. Both Islamic and contemporary Western Philosophy have endeavored to address these complex issues and offer definitive answers. It is important to acknowledge that any answer provided will serve as a foundational principle, influencing subsequent interpretations of the human condition. These interpretations, in turn, contribute to the development of various disciplines such as Sociology, Psychology, and Law.

In this article, *Misbah Yazdi* serves as the representative of Islamic philosophy. According to his perspective, the essence of a human being lies within their soul, with the body serving as a temporary vessel that can be substituted by other means in different circumstances. The true reality,

stability, and identity of an individual are contingent upon their soul. *Yazdi* firmly asserts that the denial of the existence of the soul would result in an absence of stability and reliability in understanding the human condition.

It is important to note that he does not align himself with dualism, which posits that the human being is composed of both soul and body. Instead, he emphasizes the significance of the soul and advocates for the resolution of all matters about identity-based on this fundamental element. Consequently, this key principle distinguishes *Misbah Yazdi's* philosophy from that of Western thinkers.

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PAPER DERIVED FROM THESIS

The Perspectives of Sect Histrographers on Faith and Disbelief and Happiness and Misery in Islamic Sects During the 1st to the 5th Century AH

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ARTICLE INFO		ABSTRACT
Article History: Received: 28 September 2023 Revised: 09 December 2023 Accepted: 16 December 2023		SUBJECT & OBJECTIVES: Since the early centuries of Islam, there have been numerous discussions on the subjects of disbelief and faith, as well as examples of both in Islamic society, which refer to believers and disbelievers. Meanwhile, the authors of sectarian books like “ <i>Milal wa Nihal</i> ” have tackled this matter from a sectarian perspective, frequently attempting to differentiate the Heretical sects from the Saved ones. Based on this, this research aims to examine the approach of Islamic sect-historiographers on faith and disbelief and happiness and misery. METHOD & FINDING: Based on the works of Islamic Islamic sect-historiographers who have benefited from a descriptive-analytic approach, this study covers the first five centuries of Islamic history. Research indicates that the topic of faith and disbelief in the writings of Muslim sectarians is influenced by the sect to which they belonged, to the extent that the regulation and prioritization of this issue is evident in their works. CONCLUSION: The findings of the research demonstrate that Muslim sectarians occasionally attempt to disparage rival sects in their writings by employing improper language, blaming them for not believing in a Hereafter, or even accusing followers of other sects of being deviant Muslims.
Key Words: Faith Disbelief Happiness Misery Islamic Sects		
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Introduction

The sect historiographers in the early Islamic eras were driven to clarify and define the concepts of faith and disbelief in their works because of the importance of the subject matter and the ensuing implications for happiness and misery.

Even though both material and spiritual aspects of human existence need attention, spiritual health should be given more attention; Because it is believed that the ultimate objective and the only path for man to reach the truth is happiness, success, and prosperity in this world and the hereafter. (*Muhammad-Bello et al, 2021: 40-41*)

In general, in the Islamic worldview, pure life and prosperity in this material world and the Hereafter could only be attained by man in the beam of faith and righteous deeds; thus, one who wishes to find it in both worlds should possess a correct belief in God, His Apostles,

Day of Resurrection, and likewise, he must act righteously. (*Ibid: 41*)

Hence, the objective of this research is to clarify the method used by Muslim sectarians to deal with the issue in their writings and provide examples. Therefore, the main question of the research is how are the themes of faith and disbelief and happiness and misery evaluated from the viewpoint of Muslim sect historiographers.

Theoretical Foundations and Research Background

From the perspective of the Qur'an and the righteous Islamic society, the topic of faith and disbelief, and its related concept of happiness and misery for man, has been of great significance. The holy Qur'an repeatedly addresses this topic, clearly defining the boundaries between disbelief and faith and between disbelievers and believers. (*Ref: The Qur'an, 2: 257; 5: 15-16; 14: 1-5; 39: 22; 57: 9; 65: 11*)

Nonetheless, it can be argued that the in-depth examination of its examples, especially in the issue of *Takfir* (declaring someone a disbeliever), started with the emergence of *Kharijites* and political debates, and then acquired a theological dimension. (Ref: *Ja'farian, 2022: 171-175*)

Because of their particular radicalism, the early *Kharijites* considered everyone who sinned to be a disbeliever, since they thought that all offenders in Muslim communities were disbelievers. (*Baghdadi, 1988: 307*)

According to *Esfarayeni*, their opinion is that anyone who commits a sin and is a member of Muhammad's *Ummah* (Islamic community) is a disbeliever. (*Esfarayeni, 1980: 38*)

By aggressively labeling anyone who disagreed with them as polytheists and establishing a region known as the domain of Islam, the

Azariqah (lit; those who postpone) advanced the idea of polytheism and declared everybody outside of it to be a polytheist. (*Izutsu, 2020*)

Contrary to the *Kharijites*, *Azariqah* were more concerned with enlarging the definition of faith which was more important than deeds. Stated differently, their doctrines maintain that there is no discernible distinction between faith and Islam or joining the *Ummah* externally. (*Montgomery Watt, 1985*)

When the *Mu'tazila* viewed a serious offender as a non-believer and occasionally even as a Muslim and the *Kharijites* viewed such a person as a disbeliever, the *Murji'ah* put forward this belief. *Hasan Basri* was viewed as a hypocrite by some people even his supporters. (*Abu Zahra, 2019: 205*)

In this respect, a *Hadith* attributed to Prophet Muhammad called *Hadith Iftiraq* (Hadith of Division).

According to this *Hadith*, like previous religions, the Islamic *Ummah* after the Prophet will divide into over 70 or 73 sects, only one of which will be saved. This issue was so important that Muslim sect historiographers even made an effort to reconcile their respective faiths with this *Hadith* and came up with formulas to get to the number seventy-three.

This method was common during the current research period, which spans the first five centuries of Islam. For example, *Hakim Samarqandi* addressed this matter in “*Sawad A'zam*”. (Ref; *Hakim Samarqandi, 2014: 26-27*)

Shafi'i also used the numerical context of the *Hadith Iftiraq* to calculate the number of Muslim sects. Then, based on the *Hadith* 's latter half, he regards those who follow the Sunnah as the saved sect. (*Shafi'I, 1993*)

In his book “*Al-Farq Bayn al-Firaq*”, *Baghdadi* stated

that he wrote the book due to his friends' request to explain the saved sect, providing evidence for the firm faith, and clarity on the *Hadith*. (*Baghdadi, 1988: 2*)

In a similar vein, *Fadl ibn Shadan Neyshaburi* wrote “*Al-'Izah*”, a work in which he attempted to establish the Shia faith as the saved sect. (Ref: *Neyshaburi, 2009*)

In his work “*Masail al-Imamah*”, *Nashi Akbar* also maintained the view that the Muslim sects are divided into seventy-three groups, based on the *Hadith* of the Prophet. (*Nashi Akbar, 2020: 40*)

Esfarayeni's viewpoint in “*Al-Tabsir*” aligns with his teacher, *Baghdadi*, regarding the *Hadith Iftiraq* and its application by the Sunnis as the saved sect.

Balkhi, the author of “*Bayan al-Adyan*” who likely had Shia inclinations, presented the chain of narration of the *Hadith Iftiraq* differently and attributed it to *Imam Sadiq*.

(*Habibi Mozahari, 1994, Vol. 6: 267*)

Among the scholars who did not mention the *Hadith Iftiraq* in their works about the Islamic sects, *Ibn Hazm* considered this *Hadith* inadmissible and incorrect, while some others regarded it as fabricated. (*Aqanouri, 2003: 129*)

Abu-Hatim Razi, in his book "*Al-Zinah*", referred to this *Hadith* in the section related to enumerating sects and presented his argument. (*Razi, 2011: 57*)

Among these scholars, some Muslim sects historiographers, such as *Nawbakhti*, '*Ash'ari*, *Balkhi*, *Muqaddasi*, and *Mofid*, have focused merely on reporting the divisions among sects and have not mentioned the *Hadith Iftiraq*.

This issue has also been discussed in the contemporary age; For example:

Ja'farian (2022), in his book "*Lessons about Islamic Sects*", addressed the topic Religious

sectarianism in Islam based on the notions of disbelief and faith. In this study, he discussed the general aspects of *Takfir* and its historical background at the inception of Islam, predominantly relying on its origins.

Izutsu (2020), in the book "*The Concept of Belief in Islamic Theology*", examined the concept of disbelief and faith. However, his approach primarily revolves around theological perspectives and occasionally references some sects' views on this matter. Nevertheless, few research papers seem to be available in this area.

1. Faith and Disbelief

A significant number of Muslim sect historiographers have addressed this issue in their writings, as was previously noted on the significance of faith and disbelief and their determination in the eyes of Muslims.

They have made an effort to separate the true believers and the righteous from those who reject the religion, adopt new ideas, and act according to their desires.

- Sunni Sect Historiographers

One of the Sunni sect historiographers, who gave great importance to the issue of faith and disbelief and stated its examples, is *Abd al-Qahir Baghdadi*. He is known for his firm stance on sectarianism and, more importantly, for his belief in *Takfir's* opponents and for accusing them of leaving the religion.

In other words, he has drawn clear and extensive boundaries between truth and falsehood, allowing him to easily declare the beliefs of other sects as invalid and assert the truthfulness of his own beliefs. (*Jabbarizadeh, 2004: 365*)

After explaining the concept of *Mustafid Hadith* (an abundant tradition

reported by at least three narrators in every era) and the perspective of Sunni scholars on it, *Baghdadi* further elaborated on the subject and stated that according to the beliefs of Sunnis, which are also his own beliefs, He phrased it as follows: Those who deny the sight of God, *Kawthar*, intercession and the torment of the grave are considered infidels. (*Baghdadi, 1988: 314*)

In addition to declaring various Islamic sects to be inadmissible, *Baghdadi* frequently views certain Islamic sects as existing entirely outside the boundaries of Islam. He talks about the sects that, in his opinion, pretend to be connected to Islam but are seen as being outside of its bounds in the 4th chapter of his book "*Al-Farq Bayn al-Firaq*". (*Ibid: 222*)

He explained the principles of twenty different sects that he believed were not a part of the Muslim community.

In his book "*Al-Tabsir*", similar to *Baghdadi*, *Esfarayeni* confirmed the Sunni sects and introduced them as the saved sects. In the 13th chapter of the book, he mentioned the number of sects he believed were outside of Islam, hence not considering them among the seventy-three Islamic sects, although their number exceeds twenty sects. (*Esfarayeni, 1980*)

Similarly, *Hakim Samarqandi* viewed the *Ghalibian* sect as unbelievers because they hold that power and the kingdom belongs to the one who prevails; whoever prevails, the kingdom will be his. He also considered the *Sifaatian* sect as unbelievers because they hold that the Qur'an does not reveal anything about God and is not a revelation. Because of their particular interpretations of the Qur'an, he also considered the *Lafdhiya* sect unbelievers. (*Hakim Samarqandi, 2014*)

Noticeably, *Hakim Samarqandi* put forward an intriguing

viewpoint in his book "*Sawad A'zam*", which has long been regarded as an explanation of the beliefs of many *Hanafis*. (*Ref: Ibid*)

According to *Samarqandi*, faith is a gift from God, unlike the *Qadariyyah*, who believe in human free will, or the *Jabriyyah*, who believe in absolute divine will without considering human free will. (*Ibid: 43*)

He said that actions are not part of faith, (*Ibid: 127*) and considered them non-created. He mentioned intriguing evidence and claimed if a disbeliever embraced Islam in any place and situation, it was accepted; But if s/he performed prayers, it was not accepted, (*Ibid: 129*) which indicates his inclination towards the concept of *Irja'* (postponement of judgment on whether someone is a believer or not).

Regarding the *Ja'diyyah*, whom he counted among the *Kharijites*, he also ordered a

ruling of disbelief and stated that they held beliefs that he attributed to *Ibn Abbas*. (*Hakim Samarqandi, 2014: 182*)

He also considered the *Rafida*, *Ghalibian*, and *Lafdhiyah* as disbelievers. (*Ibid: 183-185*)

Of course, when it comes to the *Karramiyyah* sect, he narrated a detailed *Hadith*, indicating that the Prophet Muhammad had predicted a group that would fast during the day and worship during the night but they were hypocrites in their deeds.

They will emerge from *Khorasan* and their leader is from *Sistan* in the East of Iran. He called them *Karramiyyah* and declared them to be disbelievers, stating that their mischief would be worse than the mischief of the *Dajjal*. (*Ibid: 186-187*)

Furthermore, he quoted a saying of the Prophet Muhammad:

“Curse be upon the one who follows him, may Allah

the Almighty, the angels, and all humanity curse them”. (*Ibid: 187*)

He continued by quoting *Ibn Musa Faqih*, who mentioned that the scholars of *Medina* agreed on twelve issues that led to disbelief. (*Ibid: 188*) However, he raised these issues in thirteen sections, not twelve. (*Ibid: 189*)

Ash'ari, in his book *“Ibanah”*, considered the *Mu'tazila*, *Jahmiyah*, *Haruriyyah*, and *Murji'ah* as deviant sects, and, regarding the *Mu'tazila*, he stated that many of the misguided are among the *Mu'tazila*. (*Ashari, 2009: 134-141*)

The severe criticism in this book is mainly directed towards the *Mu'tazila* since in *Ashari's* viewpoint, the *Mu'tazila* have based the interpretation of the divine book on their own opinions, without being based on the sayings of the Prophet Muhammad, or the early generations. (*Anwari, 2000, Vol. 9: 52*)

He then introduced the Sunni beliefs, which he considered aligned with the beliefs of *Ibn Hanbal*, such as *Ahl Haqq* or *Yarsanism*. (*Ashari, 2009: 144*)

Ibn Hazm, in his book “*Al-Fasl*”, written with the tendencies of *Ahl Hadith* and *Zahiryyah*, primarily aimed to establish the disbelief of various Islamic sects through argumentation and debate. (*Ref: Aqanouri, 2016: 61*)

He classified sects that are considered within Islam into five groups, namely Sunni, *Mu'tazila*, *Murji'ah*, *Shia*, and *Kharijites*. From his perspective, all these groups, except Sunni, whom he referred to as *Ahl Haqq*, are misguided and considered *Ahl a-Bid'ah*. According to him, this will act as a deterrent for those whom Allah intends to guide away from their misguidance and persisting in it. (*Ibn Hazm, 1996, Vol. 3: 111*)

Ibn Hazm discussed the issue of anthropomorphism

and idolatry, calling those who ascribe human-like characteristics to God (incarnation), and those who liken Him to physical bodies (anthropomorphism) atheists. (*Ibid, Vol. 1: 377*)

He considered the proof for the deviation of these sects from religion to be the conspiracy of the Iranians, some superficial people who accepted Islam and created sects such as Shiism and spread the belief in *Mahdism*. (*Ibid: 372*)

Concerning the *Isma'ilis* and *Qarmatians*, *Ibn Hazm* expressed similar sentiments, considering them both as deviant and fully disavowing Islam, describing them as pure *Zoroastrian* in belief.

He also mentioned the *Mazdakite* sect, which existed during the reign of *Anushiravan*, the Persian King, advocating equality among men and women and also in wealth and property. (*Ibid, Vol. 1: 372*)

Additionally, *Ibn Hazm* in his book “*Nasa'ih Munjiyah*”, extensively discussed the flaws and reprehensible aspects of the mentioned sects. (*Ibn Hazm, 1996, Vol. 1: 373*)

Furthermore, he did not refrain from attributing disbelief to individuals and sects throughout his writings. For example, he called the followers of the *Kaysanites* sect (a Shi'i sect from the followers of *Mukhtar Thaqafi*) disbelievers. (*Ibid, Vol. 3: 116*)

As for *Nashi Akbar*, in “*Masa'il Al-Imamah*”, briefly discussed the beliefs of Islamic sects, particularly focusing on the matter of Imamate. He considered that the objective of this book is to explain the reasons for differences and refer readers to other books for more in-depth debates and refutations of sectarian arguments. (*Nashi Akbar, 2020: 41*)

- Shia Sect Historiographers

In “*Bab al-Shaytan*”, *Abu-Tammam Neyshaburi* criticized individuals who unjustly assert that they are the Prophet's legitimate heirs. He identified them as atheists and stated that they strayed from the proper path. (*Neyshaburi, 1980: 41*)

In addition, he mentioned the *Hidden Devils* among them, characterizing them as the philosophers and jurists who, if followed, would mislead one into the polytheistic valley. (*Ibid: 39*)

Abu-Hatim Razi, a well-known *Isma'ili* missionary, dealt with other Islamic groups in his work “*Al-Zinah*”. He described desire as Evil rather than Good, and he advised against pursuing any desire that departs from Islam's fundamental teachings. (*Razi, 2011: 49*)

He said that those who follow their wishes are unable to understand the truth and would consequently follow others

without question, much like adherents of other religions. *Razi* argued that people should adhere to the unity and truth of the Muslim community rather than associating themselves with any one particular religion. (*Razi, 2011: 53*)

Remarkably, *Razi* considered the people of the Sunnah as the people of salvation or saved people; But he gave this term a special meaning. In his opinion, those who follow the path of the Imams and keep their distance from the innovations brought out by heretics are the people of the Sunnah. (*Ibid: 57*)

He narrated one of Imam Ali's *Ahadith* in which the Imam distinguished between the people of the *Ummah* and the people of division and innovation. (*Ref: Ibid*)

Sheikh Mofid also dealt with various sects in his work "*Awa'il al-Maqalat*". He reminded that the *Imamiyyah* and many *Zaydis* consider the predecessors

of Imam Ali and the ones who were ruling over Muslims between the period of the prophet Muhammad and Imam Ali as misguided and sinful, while the *Mu'tazila*, *Kharijites*, and some *Zaydis* do not share this belief.

He mentioned that the *Imamiyyah*, *Zaydis*, and *Kharijites* all agree that the violators and oppressors from Basra and Sham are all disbelievers, misguided, and cursed because they fought against Imam Ali. (*Mofid, 1992*)

Balkhi in his book "*Bayan al-Adyan*", talked about the third sect of Shia, known as the *Ghulat* (exaggerators), whom he considered pure infidels and disbelievers. He stated that the most extreme group among the Shia are those who are outright disbelievers.

He further stated that this group was the one who came to Imam Ali and greeted Him with the words "*O Ali, the most exalted, peace be upon*

you” meaning that they considered a position for Imam Ali higher than the prophet and even like God. In response, Imam Ali ordered to burning of the written words. (*Balkhi, 2008: 198*)

Regarding the fourth sect of Shia, known as the *Sabi'yeh*, *Balkhi* explained that they are exoterically followers and lovers of Imam Ali but their belief is esoterically pure disbelief. He claimed that their ideology originated in Egypt. (*Ibid: 202-203*)

He also considered *Nasir Khusraw*, an Iranian poet and theologian, an infidel and saw his followers, known as the *Nasiriyyah*, as misguided. (*Ibid: 211*)

2. Happiness and Misery

Although the terminology for happiness and misery are not specifically mentioned in the Qur'an, they are important notions in Islamic thinking. The Qur'an, Hud:105, 106,

and 108 provided variations of these notions, such as happy and wretched. (*Emadi Ha'iri, 2017, Vol. 23: 501*)

These ideas are also covered in several *Ahadith*, wherein happiness and misery are described as being predetermined by God in multiple narrations. (*Ref: Kulayni, 2010, Vol. 1; Neyshaburi, 1992, Vol. 4: 2038; Ibn Hanbal, 1996, Vol. 11: 219*)

According to some other sectarians, our behavior and deeds in this world have an impact on bliss or misery. (*Saduq, 2003*)

- Sunni Sect Historiographers

Theological debates have influenced conversations among sectarians, and some of them have tried to place particular sects into saved or heretical categories. As an emphasis, the term *Firqah Najiah* (saved sect), also known as the happy or fortunate group, usually refers to people who are considered to be successful and on the route to

salvation, while other groups have been wretched or misled.

The *Rafida* is divided into *Saba'iyyah*, *Zaydiyyah*, *Imamiyyah*, and *Ghulat*, in the book "*Al-Farq bayn al-Firq*".

Baghdadi explained that the initial group of *Rafida* was the *Saba'iyyah*, who considered Imam Ali as God. After Him, *Rafida* was divided into four groups, all of which attributed to each other as infidels. However, he eventually considered all of them misguided and identified the saved sect as the people of the Sunnah. (*Baghdadi, 1988: 15*)

Hakim Samarqandi, in "*Sawad A'zam*", citing *Hadith Iftiraq*, stated that all of them will be in Hell except for the saved sect, who are the people of the Sunnah. (*Hakim Samarqandi, 2014: 166*)

He also mentioned the misery and destruction of certain sects, such as the *Beihasiyah* who are considered a group of *Kharijites*, and said that faith is knowledge,

whoever does not acquire knowledge is not a believer. So, they went astray and perished because they did not know. (*Ibid: 180*)

Similarly, he applied the phrase "*They went astray and were doomed*" to describe other sects, including the *Qadariyah*. (*Ibid: 179*)

- Shia Sect Historiographers

Abu-Hatim Razi viewed the Shia community, led by Imam Ali, as the saved sect. He believed that other sects were foolish and deviant. From his point of view, these organizations are the minority, and the true Muslims are those who adhere to Imam Ali's teachings; all other Muslims have strayed from the fundamentals of Islam and are no longer part of the true Islamic faith.

It is necessary to state that *Abu-Hatim* referred to *Mu'awiya's* supporters, whom he considered to be lying as parties since, in his opinion, both the Sunnis and *Mu'awiya's* adherents are

dispersed. Additionally, he believed that using the term, referring to the collective group, is not correct, and instead, he held on to the singular form of the term Shi'a. (*Razi, 2011: 73*)

Accordingly, the commonalities and differences of sect historiographers in the research problem are expressed in the following table:

Table 1. Approaches to the Issue of Faith and Disbelief, Happiness and Misery

The issue	Sunni Sect Historiographers	Shia Sect Historiographers
Faith and Disbelief	Introduction of Sunni sects as the saved sects - <i>Takfir</i> of those who deny seeing God, intercession, and torment of the grave	Introduction of Shia as a saved sect - denunciation of the claimants for the wrongful succession of the Prophet Muhammad
Happiness and Misery	Introduction of Sunni sects as the saved sects	Introduction of the followers of the Prophet Muhammad and Imam Ali (AS) as the saved sects

Conclusion

Sect historiographers in the first five centuries of AH, generally took special care to organize their sectarianism by relying on the *Hadith Iftiraq* of the *Ummah*. Therefore, they decided to distinguish the saved sect from the heretical ones.

Based on sectarian viewpoints, one can infer that the majority of sect historiographers have been influenced by their prior religious ideas about faith, disbelief, happiness, and misery among Islamic sects.

In other words, they attempted to express, either overtly or covertly, their tendency to see their sect as

the only source of truth in their writings. When assessing other Islamic sects or using sources from different religious traditions, Muslim sect historiographers, whether intentionally or inadvertently, show bias toward their sect.

In the arrangement, precedence, and backwardness of the sects, some sect historiographers such as *Baghdadi* and *Hakim Samarkandi* first introduced the misguided sects, and at the end, introduced their desired sect.

In the meantime, some references, have taken a more neutral stance, simply expressing the opinions of other sects without passing judgment.

Some references, such as "*Al-Shi'a*" written by *Nawbakhti*, and "*Al-Maqalat wa al-Farq*" written by *Sa'd ibn 'Abd Allah Qummi* (1981) only provided information about Shia sects without making any judgments about them. However, some

sect historiographers like *Baghdadi*, *Ibn Hazm*, and *Esfarayeni* wrote books, intending to disparage and invalidate other sects.

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ORIGINAL RESEARCH PAPER

Typology of Religious Lifestyle Results based on Faith and Righteous Deeds (From the Perspective of the Holy Qur'an)

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ARTICLE INFO		ABSTRACT
Article History: Received: 29 November 2023 Revised: 11 January 2024 Accepted: 09 February 2024		SUBJECT & OBJECTIVES: Faith and righteous deeds are common concepts in the Holy Qur'an that are often used together. Hence, the question is to know what results can be obtained in life with faith and righteous deeds. This question includes benefit and purpose, earthly or supernatural consequences, immediate or delayed results, and individual and social effects. METHOD & FINDING: The article benefitted from a logical-analytical method. Conceptual, propositional, and systemic approaches analyzed the lifestyle and the relationship between belief and righteous deeds in the exegeses (Tafasir) of the Qur'an. Furthermore, this article used the comparative approach to classify the exegetical perspectives. Various studies have been applied in the article including the study of the effects of faith and righteous deeds, the connection between faith and righteous deeds as well as their impacts and consequences through establishing cause and effect between faith and righteous deeds as well as implications and proposal of a hypothesis that would require a methodological approach to the study. CONCLUSION: Faith and righteous deeds are the two wings of human promotion to attain humanity, and understand the Caliphate of God. To achieve purpose and dignity in the teachings of the Holy Qur'an, righteous deeds are the outward reflection of true faith. The combination and impact of the two vital elements of faith and righteous deeds in the soul and personality of man is stable.
Key Words: Faith Righteous Deeds Pure life Lifestyle Religious Lifestyle		
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Introduction

The relationship between faith and righteous deeds, particularly in Tafsir (exegesis) of the Holy Qur'an, raises problems and challenges for Muslim scholars, including interpreters and theologians. For example, one of the first theological challenges concerns the conceptual connection between faith and righteous deeds. (*Shahrastani, 1972, Vol. 1*)

This means that righteous deeds are used as a component and basis for the definition of faith. Hence, how can a wicked man who does not do righteous things be considered a believer? Khawarij and Mutazilites answered this question positively, while Shi'a and Ash'arites have denied it. (*Ref: Shahid Thani, 1988: 55-57; Izutsu, 2006: 71*)

The objective connection between belief and righteous deeds is also important for scientists. Does faith lead toward righteous deeds, just as the root and trunk of a tree lead to fruit? Do righteous

deeds lead to the emergence of faith, just as disbelief leads to apostasy? Do faith and righteous deeds constitute different levels of meaning and have a bidirectional correlation?

Another question concerns the impact and consequences of faith and righteous deeds on man's individual, social, and civilizational life, which the article tries to explain to answer; of course, to explain the problem it is necessary to refer to the following

One of the benefits taken into account is human dignity. In other words, faith is a criterion for human dignity. Some people honor and praise faithful men and condemn those lacking faith and belief in God.

Martyr Motahhari believes that man has all potential perfections and must realize and activate them. Additionally, he must be his builder and architect and believes in faith as the most important prerequisite to achieve potential

perfection. (*Ref: Motahhari, 2016: 71-72*)

It seems that by creation, even if man has no faith, he is also worthy of honor, which is different from all other creatures, and this honor is; of course, respect for the system he created, and not for himself; But before what he is achieved through faith and piety, is entitled to a different honor that differs from the elementary honor of a human being. (*Behrouz & Rezaei Esfahani, 2015: 117-136*)

Based on this, the research questions are:

- What is the aim of the education program in the Holy Qur'an?
- What are the secondary benefits of Qur'anic education in personal and social life?

Theoretical Foundations and Research Background

In the educational approach, the connection between faith and righteous deeds can be explained in another way, and

learning is the result of religious education.

If we consider a believer and doing righteous deeds as the goal of Qur'anic education and consider a person educated in the Holy Qur'an as a believer with righteous deeds, then we can examine how such education develops the character of the educated person. Do effects and blessings result in a person becoming a different person through a change in their lifestyle or a fundamental change in the individual's personality?

Noticeably, the main hypothesis of the research can be analyzed based on the following three forms:

1. The Holy Qur'an deals in various places with the effects and results of faith and righteous deeds.
2. The impacts and results of faith and righteous deeds are the goals of the educational program of the Holy Qur'an.

3. The effects and results of faith and righteous deeds concerned both the accidental development and the substantial change of people. Also, reviving life in this world and living a religious life is a great change that comes from faith and righteous deeds.

Faith (Iman) is the infinitive in Arabic, and the root of the term is security ('Aman) and anti-fear. *Ragheb* considers the root of security as the meaning of self-confidence and eliminating fear. (*Ragheb Esfahani, 1992: 576*)

Ibn Manzur has also used this word with several meanings, namely trust in the opposite of betrayal, faith in the opposite of disbelief, and confirmation in the opposite of denial. (*Ibn Manzur, 1990, Vol. 1: 14*)

This term is mostly used within the Holy Qur'an in the two following meanings:

- Security and its causation and elimination of fear and

insecurity. (*Ref: The Qur'an, 2: 125; 7: 97; 44: 51*)

- The word security, when viewed transitively through the prepositions *bi* and *lam*, means confirmation, trust, and confidence. (*Ref: The Qur'an, 9: 61; 12: 17; 43: 69*)

Faith is the belief in the oneness of God, heart faith in Him, as well as the affirmation of the other pillars of Islam and the practical commitment to fulfill religious obligations. Hence, belief in the pillars of Islam is not enough to attain faith i.e., obligatory religious duties must be fulfilled along with belief in God and His unity and recognition of Islam.

Consequently, faith is the sum of the two powers of heart knowledge and physical obedience to duty. If one searches the statements of the infallible Imams, s/he will find the traditions that consider the nature of faith. For example:

“One knows Iman with the heart, acknowledges it with the tongue, and fulfills obligatory duties”. (Saduq, 1983, Vol. 1: 178)

Therefore, faith means a strong feeling of trust or confidence through the heart, acceptance through the tongue, and action through the limbs and body parts.

On the other hand, Man's righteous deeds are optional ones and changes subject to moderation planning so that they have neither defects nor corruption. Righteous deeds and their derivatives are mentioned more than 87 times in the Holy Qur'an, and of course, they are all associated with the word “faith” and its combinations. *(Sobhani, 2004, Vol. 3: 315)*

In the Islamic philosophy of education, a man tries to be perfect in the light of faith to educate his soul and body, and this effort and attempt is representative of his true faith, which is an internal

matter and brings him reward and advancement in rank stated.

The righteous deeds are often mentioned in the Holy Qur'an:

“For man is nothing but striving and striving so that the result may soon be achieved, and then he will be rewarded with a just reward”. (The Qur'an, 53: 39-41)

Since the quality of life is the most important issue for every person in his life, the discussion about the religious lifestyle outlined in the Holy Qur'an is one of the questions and concerns of Muslim people that constantly and especially despite many intellectual sects is one of the challenging one's problems of today's humanity.

Therefore, the necessity of the question of the divine lifestyle is considered an answer to the fundamental question of the quality of a worthy life of man, consistent with the teachings of revelation.

In general, significant studies have been conducted on the subject of research, and due to their generality and the length of the article, their introduction in this section is laid aside. However, some related references have been used in the article. Simultaneously, the distinction of the present article from the other works is in the typology of the religious lifestyle based on faith and righteous deeds based on the teachings of the Holy Qur'an.

The Effects and Results of Faith and Righteous Deeds

The Qur'anic verses repeatedly deal with faith and righteous deeds, making it clear that these two together will ensure man's prosperity and salvation. Therefore, to maintain faith in the heart, it is essential to perform righteous deeds.

In other words, the spirit of faith disappears and without performing righteous deeds; of course, there are many ways to gain faith and

perform righteous deeds. In addition to pure life (Ḥayāt Ṭayyibah) which is one of the most important results of faith and good deeds, other consequences are mentioned in this section.

In a nutshell, a goodly pure life is a kind of individual or social life, that is characterized by calmness, smoothness, purity, and peace of mind as well as is free from every kind of pollution, oppression, betrayal, enmity, hatred, captivity, and humiliation, as well as all kinds of worries and anything that makes life unpleasant. *(Mohammad-Bello et al., 2021: 48)*

Accordingly, the Holy Qur'an views faith and righteous deeds as complex and diverse individual, social, worldly, and future outcomes and effects, while these outcomes are significantly related to different degrees of faith and righteous deeds, whose main result is the achievement of a pure life and a religious lifestyle. In

other words, it is the combination of faith and piety i.e., faith and righteous deeds bring honor to man.

Additionally, the Holy Qur'an uses comparison as a powerful tool for moral teaching and education. Comparisons are sometimes two-sided, like the comparison between the wise and the ignorant men in the 9th verse of chapter "Zumar", and sometimes it is a three-fold comparison, like the comparison of the former, the right-hand companions and the left-hand ones in chapter "Al-Waqi'a".

The Holy Qur'an uses the method of comparison to express the results of faith and righteous deeds, some verses are given as examples:

- *"He will grant those who have believed and done righteous deeds their rewards in full and will give them more out of His bounty. He will bestow upon those who have been disdainful and arrogant a painful chastisement, and they will*

find for themselves neither a guardian nor a helper besides Allah". (The Qur'an, 4: 173)

- *"To Him is your return, of all (of you); the promise of Allah (made) in truth; Surely, He begins the creation in the first instance, then He reproduces it, that He may with justice recompense those who believe and do good; and (as for) those who disbelieve, they shall have a drink of hot water and a painful punishment because they disbelieved". (The Qur'an, 10: 4)*
- *"You will see the unjust fearing on account of what they have earned, and it must befall them, and those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is a great grace". (The Qur'an, 42: 22)*

- *“Surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the fire is their abode”. (The Qur’an, 47: 12)*

Classification of the Results of Righteous Deeds based on Faith

The results of faith and righteous deeds can be divided into three categories, namely the results of the afterlife, the worldly effects, and the comprehensive consequences of both worlds.

Commentators of the Holy Qur’an question whether some results are banal or otherworldly.

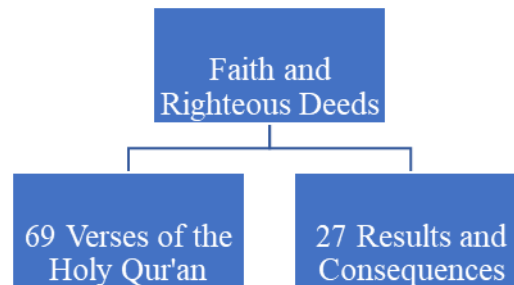
They generally do not disagree about whether they consider entry into heaven as a consequence of the afterlife and succession on the Earth as a consequence of this world. However, there is disagreement as to whether

some results are classified as mundane or otherworldly, like pure life, which some commentators believe to be worldly, whereas another group believes it is otherworldly, and a third group believes it is both worldly and otherworldly.

The study of religious lifestyle and pure life as one of the consequences of righteous deeds along with faith is the main concern of this research. First, the opinions of the commentators are briefly mentioned and then the results of faith and righteous deeds are presented based on the different interpretations.

By collecting and classifying 69 verses of the Holy Qur’an mentioning the combination of faith and righteous deeds, 27 countable results and consequences were identified, which are drawn in the diagram below and will be analyzed further.

Diagram 1. Qur'anic Typology of the Combination of Faith and Righteous Deeds



1. Pure Life and the Best Reward

Verse 97th of Surah “*Nahl*” mentions the results of faith and righteous deeds, pure life, and the best reward. Some commentators also consider pure life to be a worldly affair. (Ref: *Muqatil ibn Sulayman*, 2002, Vol. 2: 486; *Qomi*, 1988, Vol. 1: 390; *Baydawi*, 1997, Vol. 3: 239; *Syed Qutb*, 1991, Vol. 4: 2193; *Sabzevari Najafi*, 1998, Vol. 1: 283; *Makarem Shirazi*, 1995, Vol. 11: 389-395; *Tabataba'i*, 1996, Vol. 12: 341; *Qorashi*, 1998, Vol. 5: 496; *Qara'ati*, 2013, Vol. 6: 451)

Commentators such as *Maghniyah* and *Tayyib* considered pure life to be an absolute afterlife. (Ref: *Tayyib*,

1999, Vol. 8: 185-184; *Maghniyah*, 2005, Vol. 4: 55)

However, some commentators believe that pure life can be seen in both this world and the hereafter i.e., it has a comprehensive effect on life in this world and life in the hereafter. (Ref: *Tabari*, 1991, Vol. 14: 114; *Tabarsi*, 1993, Vol. 6: 593; *Zamakhshari*, 1986, Vol. 2: 633; *Maybodi*, 1992, Vol. 5: 445; *Fakhr Razi*, 1999, Vol. 2: 268-267; *Mahalli & Suyuti*, 1995, Vol. 1: 281)

2. Paradise and Fulfillment of Heavenly Blessings

In these verses, God promised believers paradise as well as comfort and well-being in the afterlife. What a bountiful and spiritual blessing, coupled with

joy and effortlessness, that can be devoted to one's righteous deeds.

The mention of these rewards in the Holy Qur'an is based on the same principle that people seek rewards to prepare them for a dignified life and prosperity in the afterlife. (Ref: *Akhlaqi, 2011: 135-136*)

3. Divine Forgiveness

God's forgiveness is mentioned in the 82th verse of Surah "Taha". Among the commentators, *Tabarsi* and *Tabataba'i* regarded in for this world; (Ref: *Tabarsi, 1993, Vol. 7: 38; Tabataba'i, 1996, Vol. 14: 187*) At the same time, *Samarqandi* and *Suyuti* have considered it worldly and otherworldly. (Ref: *Samarqandi, 1985, Vol. 2: 407; Suyuti, 1984, Vol. 4: 304*)

Forgiveness in verse the 50th of Surah "Hajj" is followed by the generous provision, which *Tusi, Tabari, Suyuti* and *Fakhr Razi* considered to be devoted to the afterlife, (Ref: *Tusi, 1986,*

Vol. 7: 328; Tabari, 1991, Vol. 17: 130; Suyuti, 1984, Vol. 4: 366; Fakhr Razi, 1999, Vol. 3: 235) *Shah Abdul-Azimi* also considered it afterlife and worldly. (Ref: *Hosseini Shah Abdul-Azimi, 1984, Vol. 9: 73*)

Also, forgiveness is mentioned in the 4th verse of Surah "Saba" with generous provisions, which *Tusi, Tabari, Fakhr Razi* and *Najafi Khomeini* consider worldly and otherworldly, (Ref: *Tusi, 1986, Vol. 8: 375; Tabari, 1991, Vol. 22: 43; Fakhr Razi, 1999, Vol. 25: 192; Najafi Khomeini, 2019, Vol. 16: 156*) "Ithna-Ashari" and "Asan" interpretations, and some others also emphasize that the results of these interpretations are comprehensive, including worldly and otherworldly results. (Ref: *Hosseini Shah Abdul-Azimi, 1984, Vol. 10: 507; Najafi Khomeini, 2019, Vol. 16: 156*)

4. God Reward

The perspectives of commentators on the 30th verse of Surah

“*Kahf*” also differ, so that *Shah Abdul-Azimi* sees God's reward as worldly and beyond. (Ref: *Hosseini Shah Abdul-Azimi, 1984*)

The reward for goodness and ease of affairs in the 88th verse of Surah “*Kahf*” is the reward for faith and righteous deeds, which *Tayyib* saw as worldly and, in the afterlife; But *Qorashi* sees as a worldly reward with great probability and a reward for life after death with low probability. Furthermore, *Ibn Arabi* considers high probability as a worldly reward. (Ref: *Ibn Arabi, 2021, Vol. 1: 412; Tayyib, 1999, Vol. 8: 396; Qorashi, 1998, Vol. 6: 276*)

5. Covering Sins

This title is given in several verses along with various extensions. For instance, the 7th verse of Surah “*Ankabut*”, which deals with sins and the best reward, is used as a two-sided combination and considered it worldly and hereafter. (Ref: *Hosseini Shah Abdul-Azimi,*

1984, Vol. 1: 204; Tabarsi, 1993, Vol. 8: 430; Tabari, 1991, Vol. 20: 84; Qurtubi, 1985, Vol. 14: 328)

6. Salvation of Fear and Sadness

This phrase is solely presented in the 69th verse of Surah “*Ma'idah*” and *Shah Abdul-Azimi* and *Tabari* considered it to be otherworldly, although *Qorashi* considered it to be otherworldly, considering it may partially be worldly. *Zamakhshari* has no idea in this respect. (Ref: *Hosseini Shah Abdul-Azimi, 1984, Vol. 3: 143; Tabari, 1991, Vol. 6: 201; Qorashi, 1998, Vol. 3: 113; Zamakhshari, 1986, Vol. 1: 660*)

7. Friendship with God

In the 96th verse of Surah “*Maryam*”, the result of faith and righteous deeds of friendship with God is stated. It is considered to be worldly and hereafter by *Kashani* whereas *Tusi* regarded that it is worldly, and that love (affection) is in the hearts of

the people on the earth and the heaven. (Ref: *Kashani, 1957, Vol. 5: 442; Tusi, 1986, Vol. 7: 154; Shukani, 1993, Vol. 3: 417*)

8. Excellent Degrees

Another consequence of faith and righteous deeds are the degrees of excellence outlined in the 75th verse of Surah “*Taha*” which is hereinafter considered to be the result of the perspectives of the following commentators. (Ref: *Tayyib, 1999, Vol. 9: 65; Tabarsi, 1993, Vol. 7: 35; Tabari, 1991, Vol. 16: 143; Maybodi, 1992, Vol. 6: 158; Suyuti, 1984, Vol. 4: 304; Qurtubi, 1985, Vol. 11: 227*)

9. Salvation

In the 67th verse of Surah “*Qasas*”, different opinions about salvation were presented. For example, *Abul-Futuh Razi, Tabarsi, Tabataba'i and Makarem Shirazi* consider salvation the perfection of man. (Ref: *Abul-Futuh Razi, 1988; Tabarsi, 1993; Tabataba'i, 1996; Makarem Shirazi, 1995*)

Baydawi said that anyone who feels remorse in addition to faith and righteous deeds can expect and achieve salvation. (Ref: *Baydawi, 1997*)

10. Companionship with the Righteous

In the 9th verse of Surah “*Ankabut*”, this achievement is mentioned, and from the viewpoint of *Tabari, Qurtubi, Maybodi, Suyuti, Tayyib, Tabataba'i* and *Najafi Khomeini*, it is considered the Hereafter result, and *Suyuti* has no idea in this regard. (Ref: *Tabari, 1991, Vol. 20: 85; Qurtubi, 1985, Vol. 14: 329; Maybodi, 1992, Vol. 7: 370; Suyuti, 1984, Vol. 5: 142; Tayyib, 1999, Vol. 10: 295; Tabataba'i, 1996, Vol. 16: 104; Najafi Khomeini, 2019, Vol. 15: 239*)

11. Experience a Distinct Life and Death

Another result of faith and righteous deeds that the Holy Qur'an mentions in the 21th verse of Chapter “*Jathiya*” is experiencing different life and death. *Abul-Futuh Razi,*

Zamakhshri and *Shah Abdul-Azimi* consider it worldly and hereafter result. *Qushayri* considers this issue as the inequality between a man who has been blessed and the abased ones, while *Farra* considers it the inequality in the life and death of unbelievers and believers. (Ref: *Abul-Futuh Razi*, 1988, Vol. 17: 230; *Zamakhshri*, 1986, Vol. 4: 290; *Hosseini Shah Abdul-Azimi*, 1984, Vol. 12: 51; *Qushayri*, 2017, Vol. 3: 393; *Farra*, 1980, Vol. 3: 47)

12. Best of the Creatures

Another consequence of faith and righteous deeds, mentioned in the 7th verse of Surah “*Bayyina*”, falls into the category of the best of creatures. *Kashani* recognizes best of the creatures to be the Shiites of *Imam Ali (AS)*. According to a hadith reported from *the holy Prophet (PBUH)*, *Tabarsi* considers *Imam Ali (AS)*, His family, and His followers as the best of the creatures. (Ref: *Kashani*,

1957, Vol. 10: 314; *Tabarsi*, 1993, Vol. 10: 795; *Tabari*, 1991, Vol. 30: 171; *Baydawi*, 1997, Vol. 5: 329)

13. Turning Evil Deeds into Good Deeds

Another consequence of a righteous deed done in the light of faith is the alteration of evil deeds into good deeds, which is mentioned in the 70th verse of Surah “*Furqan*”. (Ref: *Tayyib*, 1999, Vol. 9: 657; *Hosseini Shah Abdul-Azimi*, 1984, Vol. 9: 377; *Tabari*, 1991, Vol. 19: 29; *Maybodi*, 1992, Vol. 7: 65; *Tabataba'i*, 1996, Vol. 15: 242)

14. Divine Tidings

Almighty God says in the verse known as the verse of Mawadat (love):

“Such is the good news that Allah gives to His servants who have faith and do righteous deeds! Say, ‘I do not ask you any reward for it except the love of [my] relatives’.”
(*The Qur'an*, 42: 23)

According to the difference in determining the meaning of the Arabic pronoun *Zalika* (lit; that) at the beginning of the verse, the different interpretation of whether it is worldly or otherworldly was also taken into account.

15. Divine Mercy

In the 30th verse from Surah “*Jathiyah*”, Allah’s mercy is the result of the otherworld from the perspective of *Tabarsi*, *Fakhr Razi*, *Baydawi* and *Tabataba’i*. (Ref: *Tabarsi*, 1993, Vol. 9: 120; *Fakhr Razi*, 1999, Vol. 27: 681; *Baydawi*, 1997, Vol. 5: 109; *Tabataba’i*, 1996, Vol. 18: 179)

In this respect, *Syed Qutb* mentioned that those who receive God's mercy are safe from all fears and concerns because they are in the shadow of His mercy. (Ref: *Syed Qutb*, 1991, Vol. 5: 3233)

16. Increase Divine Grace

In the 26th verse of Surah “*Shura*”, it is said that Allah’s grace will increase upon those who have faith

and righteous deeds. This result is mentioned in “*Irshad al-Azhan to Tafsir al-Qur’an*” written by *Sabzevari Najafi* in the meaning of reaction, acceptance of obedience, and increasing reward; But it is interpreted in “*Tafsir Tusi*” as a reaction to a believer's prayer. (Ref: *Sabzevari Najafi*, 1998, Vol. 1: 491; *Tusi*, 1986, Vol. 9: 161)

Also, *Tabari* interprets that God answers His prayers, both the things they want and the things they do not ask for. (Ref: *Tabari*, 1991, Vol. 25: 18)

17. Happiness and Blessed Destiny Together

In the 29th verse of Surah “*Ra'ad*”, happiness and blessed destiny are mentioned by *Tayyib* and *Tabari* as another result of faith and righteous deeds but from *Tusi's* perspective, it is a mundane and otherworldly outcome. *Syed Qutb* has not presented any opinion either. (Ref: *Tayyib*, 1999, Vol. 7: 335; *Tabari*, 1991, Vol. 13: 98;

Tusi, 1986, Vol. 6: 250; Syed Qutb, 1991, Vol. 4: 2061)

18. Leaving the Darkness, Moving Towards the Light and Entering Heaven

It is mentioned in the 11th verse of Surah “*Talaq*”, which can be said as a consequence of the world and the Hereafter. (Ref: *Hosseini Shah Abdul-Azimi, 1984, Vol. 13: 216; Tabarsi, 1993, Vol. 10: 467; Baydawi, 1997, Vol. 5: 222; Maybodi, 1992, Vol. 10: 146)*

19. Caliphate on The Earth, Establishing Religion and Transforming Fear into Security

These three consequences are the result mentioned in the 55th verse of Surah “*Noor*” for the righteous deeds of the believers. *Tabarsi* considers these consequences as a comprehensive result in this world and the Hereafter; But *Suyuti* and *Tabataba'i* considered them only mundane. (Ref: *Tabarsi, 1993, Vol. 7: 239; Suyuti, 1984,*

Vol. 5: 55; Tabataba'i, 1996, Vol. 15: 151)

20. Non-Fearing of Oppression

Righteous believers are not afraid of oppression or degradation. This result is mentioned in the 112th verse of Surah “*Taha*” and seems to be a consequence of the afterlife. (Ref: *Hosseini Shah Abdul-Azimi, 1984, Vol. 8: 332; Gonabadi, 1987, Vol. 3: 38; Kashani, 1957, Vol. 6: 24; Tabari, 1991, Vol. 16: 159; Maybodi, 1992, Vol. 6: 180)*

21. Non-annihilation of Deeds and Recording of their Efforts by God

These consequences, mentioned in the 94th verse of Surah “*Anbiya*”, are likely to be realized in the afterlife, and the following interpretations have highlighted it. (Ref: *Zamakhshari, 1986, Vol. 3: 134; Fakhr Razi, 1999, Vol. 22: 185; Hosseini Shah Abdul-Azimi, 1984, Vol. 8: 440; Kashani, 1957, Vol. 6: 106; Makarem Shirazi, 1995, Vol. 13: 500)*

22.Salvation from Misleading

The other consequences of faith and righteous deeds, which can be understood by referring to the meaning of the verse, are the salvation of the righteous believer from error, which is mentioned in the 227th verse of Surah “*Shu'ara*” and they will happen in this world.

23.Condemning Oppression Over Others

In the 24th verse of Surah “*Sad*”, righteous believers are excluded from those who oppress their partner in the relationship. This result can be realized in this world.

24.Non-Equality of a Righteous Believer with an Evil-doer

This is mentioned in the 28th verse of Surah “*Sad*”, as one of the types of evidence of the Day of Resurrection. Most commentators consider its realization on the Day of Reckoning. In this world, many evildoers are on the same level as the believers

and even above them in terms of material gifts.

Fadl Allah in “*Min Wahi al-Qur'an*” has considered its realization in this world and the inequality of a corrupt ruler and a righteous ruler in managing the affairs of the nation and its servants as an interpretation of this verse. (Ref: *Fadlallah, 1998, Vol. 19: 256*)

25.Non-Equality to Evildoers

Verse 58th from Surah “*Ghafir*” points to another result of faith in addition to righteous deeds. Many commentators consider the realization of this consequence in the afterlife; But some of them argue that believers and righteous people are not equal in God's sight. (Ref: *Maghniyah, 2005, Vol. 6: 463*)

Some interpreters have mentioned an evil fate in this world and the hereafter for evildoers, and the occurrence of a blessed fate in both worlds is considered for believers as a result of faith

and righteous deeds. (Ref: *Syed Qutb, 1991, Vol. 5: 309*)

Some other interpreters also take into account the inequality of these two groups in terms of dignity and insult, guidance, and misdirection. (Ref: *Tabarsi, 1993, Vol. 8: 823*)

26. Salvation from Severe Losses

The verse 2nd of Surah “*Asr*” is the last verse in which the combination of faith and righteous deeds is mentioned and the salvation from heavy losses, including all people, as a result of the righteous deeds of believers is clarified within.

According to plenty of commentators, this consequence will be realized in the hereafter; But *Ibn Atiyah*, considered salvation from the losses of this world and the hereafter to be the result of faith and righteous deeds. (Ref: *Ibn Atiyah, 2001, Vol. 5: 520*)

Conclusion

One of the common teachings of all divine religions is that religious texts have accused non-divine lifestyles and related them to error, whereas appropriate analyses have been made of their lifestyles. This problem is based on both the individual presence of people and the collective presence of people. Also, some other verses of the Holy Qur’an that are accused of being part of the collective presence of the people.

On the other hand, in some verses of the Holy Qur’an, the lifestyle recognized by Islam has also been specified so that people know what the desired religious lifestyle is, what its characteristics and effects are, and how it can be achieved. Religious teachings aim to solve the current situation of non-Islamic lifestyle and achieve a religious lifestyle. Therefore, it explains the origin of the creation system in different ways.

Also specified the origin of man's creation and the end of his worldly life, described two types of divine and non-divine lifestyles, and clarified the characteristics and implications for both.

By reflecting on the verses of the Holy Qur'an, a close connection between faith and righteous deeds can be understood. These two words are so closely linked that the absence of one renders the other worthless and weakens the effectiveness and impact of the other. Faith and righteous deeds are the two wings of human growth to attain humanity, understand the Caliphate of God, and achieve aim and dignity.

In the teachings of the Holy Qur'an, righteous deeds are the outward reflection of true faith. He who has attained true faith will be righteous in his behavior and achievements. The combination and effect of the two vital elements of faith and righteous deeds in the soul

and personality of man are stable, and by relying on these two important components, frequent results and consequences are achieved.

- These outcomes include worldly, future, and both worlds' outcomes.
- These results are either God's reward for faith and righteous deeds, or they are the consequences and changes that faith and righteous deeds produce in a person.
- These consequences are either in the prevention and treatment of pain, suffering, grief, sorrow, and the cover-up of sins, or in the form of attaining superiority, perfection, and prosperity; For example, reward, being among the best of creatures, entering the company of the righteous, salvation, enjoying the highest degrees, heaven, receiving the mercy of God, passing from darkness into light and entering heaven.

Furthermore, the consequences outlined in the Holy Qur'an show that faith and righteous deeds bring about positive changes in the quality of life, death, and afterlife. Therefore, life and death have different meanings. All these results establish a different way of life, free from pain and suffering and full of perfection and excellence.

The results that can be achieved by righteous people and believers in this world, such as salvation from fear and sadness, entry into the community of the righteous, non-oppression of others, etc. It generally indicates that a person trained in school in Islam is based on the principles of the Qur'an and has different educational methods.

This educational approach changes man's perception of the universe and reaps the material benefits as well as the end that he will have in the material world so that the quality of his material life

will be different and of course better than that of people who do not benefit from faith and draw righteous deeds.

Referring to the Qur'an, it can be concluded that all these verses describe the other components of life mentioned in the 97th verse of Surah "*Nahl*" using the expressions "Pure Life" and in other words, the result of the educational system of the Holy Qur'an in all 68 verses mentioned is the Pure Life and religious lifestyle.

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ORIGINAL RESEARCH PAPER

A Critique on the Philosophical Foundations of *Bourdieu's* Theory of Cultural Capital from the Perspectives of *Allameh Tabataba'i*

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ARTICLE INFO		ABSTRACT
Article History: Received: 24 November 2023 Revised: 02 February 2024 Accepted: 11 February 2024		SUBJECT & OBJECTIVES: This research evaluates and critiques the philosophical foundations of <i>Bourdieu's</i> theory of Cultural Capital through the lens of <i>Allameh Tabataba'i</i> . Therefore, the goal is to examine the fundamental concepts and their interrelationships. METHOD & FINDING: Conducting a documentary study of the development of Cultural Capital theory and its dimensions in <i>Bourdieu's</i> works, the basic concepts are first explained concerning the term cultural capital and then evaluated from the perspective of <i>Tabataba'i's</i> philosophical foundations. CONCLUSION: Prior research conducted in the West has shown that the concept of Cultural Capital has been revised in each period according to the societal conditions of the time and place. However, domestic research has often used the concept of Cultural Capital in a format similar to <i>Bourdieu's</i> framework, without revision, and without taking into account local cultural foundations. The article argues that Cultural Capital represents the possession of human-divine capital, a concern that <i>Bourdieu's</i> literature does not address but deserves critical attention. By considering <i>Tabataba'i's</i> divine philosophical foundations including his theory of contingents, a reinterpretation of <i>Bourdieu's</i> theory of Cultural Capital takes on a new and native character. By removing certain philosophical underpinnings of <i>Bourdieu</i> , this theory can present a novel manifestation about the stability of thought in the realm of culture.
Key Words: <i>Philosophical Foundations</i> <i>Social Capital</i> <i>Cultural Capital</i> <i>Bourdieu</i> <i>Tabataba'i</i>		
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Introduction

The extensive theoretical background of cultural capital in modern sociology literature owes its conceptualization and theoretical development to the efforts of *Pierre Bourdieu*. (Kim & Kim, 2009)

The concept was introduced to the tradition of English-speaking sociology in the 1970s with the translation of the book *Reproduction* authored by *Bourdieu*. He used the phrase cultural capital to analyze the interaction between culture and education in social reproduction. This definition of Cultural Capital placed culture at the center of discussions on social stratification and social classes, which until then had been measured with merely economic categories influenced by eastern socialism.

This concept has been used in education more than any other field since it was proposed by *Bourdieu*; But with the expansion and

adjustment of the concept of Cultural Capital, it has been widely used in other fields as well.

Not only *Pierre Bourdieu*, but also *Colin Mercer*, *David Throsby*, *Bonnie Erikson*, *Paul DiMaggio*, and some socialist or Marxist sociologists can be counted among the theorists of Cultural Capital.

Cultural Capital is one of those multi-dimensional concepts in social sciences that is influential in many areas of society. (Majedi & Lehsaizadeh, 2006: 92)

Various titles have examined the relationship between Cultural Capital and other variables. The noteworthy point is that in foreign research, many interpretations and readings of the concept of Cultural Capital have been presented, which are close to the native cultures of those societies; But despite the many uses of a concept such as Cultural Capital in Iran, there is no consensus on how to use this

concept. (*Rezaei & Tashvigh, 2013: 10*)

Considering the importance of this concept, as well as the necessity of redefining this concept from a native perspective, the critique of *Bourdieu's* Cultural Capital theory is discussed emphasizing the philosophical foundations of *Allameh Tabataba'i*, including his theory of contingents.

Cultural Capital is a multidimensional concept in the social sciences that holds influence over various aspects of society. Numerous studies have explored the relationship between Cultural Capital and other variables. In global research, diverse interpretations and readings of Cultural Capital have been presented, which align with the native cultures of the respective societies.

Despite the extensive use of Cultural Capital in Iran, there is no clear understanding of how it is being used. Given the significance of Cultural

Capital and the need for a redefinition of this concept from a native perspective, this article criticizes the philosophical foundations of *Bourdieu's* Cultural Capital theory based on *Allameh Tabataba'i* viewpoints, including his theory of contingents.

Theoretical Foundations and Research Background

• Cultural Capital and Development

On the one hand, the purpose of development is to pay attention to the social position and dignity of human beings to move comprehensively in the existing structures of society toward the material and spiritual well-being of mankind.

On the other hand, according to development experts, Cultural Capital shows cultural development, which is why cultural policymakers must have complete knowledge of this capital and an estimate of its growth. (*Shari'pour & Khoshfar, 2002: 135*)

- **Cultural Capital and Economy**

all kinds of financial resources and monetary capital that are used in the form of personal ownership and human service are called economies. *Throsby* believes that the concept of Cultural Capital is close to the idea of human capital which is used in economics.

He believes that Cultural Capital creates both cultural value and economic value and can be divided into tangible and intangible cultural capital. (*Throsby, 2000*)

- **Cultural Capital and Social Capital**

Some scholars like *Gould* state that Cultural Capital is a part of social capital. However, *Putnam* has a more precise view and sees social and Cultural Capital in terms of belonging. (*Ref: Kavosi & Khorasani, 2010*)

Social capital can be considered as a set of values or informal norms shared by a group of people who cooperate

with together. (*Huntington & Harrison, 2001*)

Some consider Cultural Capital as another type of capital that exists in an organization. (*Alwani & Syed Naghvi, 2002*)

- **Cultural Capital and Cultural Management**

Cultural management is responsible for implementing cultural policies that may be clear and explicit or implied. Cultural managers, relying on scientific information and meritocracy, emphasizing macro strategies and citing the statistics obtained from the Cultural Capital model, have identified the intellectual and insight gaps of the current and desirable situation and with re-engineering and management, step in the direction of restoration and reproduction of cultural and native concepts.

- **Cultural Capital and Cultural Reproduction**

In the theory of reproduction, Cultural Capital includes education,

knowledge, tastes, and preferences of parents and their specific information from educational systems, (*Jaeger & Holm, 2007*) formal education, (*DiMaggio, 1982*) institutional interaction management, (*Lareau & Weininger, 2003*) and cultural interactions within the family atmosphere. (*Tramont & Williams, 2009*)

This form of capital may affect the academic success of children due to the activities of the family environment. (*Janalizadeh et al, 2012: 86*)

Bourdieu's Intellectual Foundations

Bourdieu found in 1964 that economic barriers seemed insufficient to explain and interpret experience and analyze the evident inequalities in the educational progress of children of social classes. *Bourdieu* emphasized that by creating and falsifying the concept of capital, he plays the role of the educational system in the reproduction of the social structure. (*Bourdieu, 1986*)

He considers Cultural Capital the complementary factor of the aforementioned inequalities and the reproduction of the structure of the social space, or in other words, the reproduction of the combination of social classes. (*Ibid, 1998*)

In conceptualizing cultural capital, *Bourdieu* opposed many of the traditional sociological definitions that viewed culture as a repository of shared values and norms or as a means of expressing shared desires.

He proposed Cultural Capital after breaking the conceptual limit of capital and its purely economic implications. The term capital was usually related to the economic space and financial exchange; But *Bourdieu's* use of this term is more extended. (*Bonnewitz, 2002*)

Bourdieu believes that capital appears in four forms, namely economic, cultural, social, and symbolic depending on the field in which it operates; But among the types of capital, Cultural

Capital has a very important role in *Bourdieu's* thought.

Cultural Capital is the skills and characteristics that a person acquires in the process of socialization. This term refers to non-financial social assets that promote social mobility beyond economic means. *Bourdieu* used Cultural Capital to refer to symbols, thoughts, tastes, and preferences that can be used strategically as social resources. (*Lopez & Scott, 2019*)

Based on the hypothesis of Cultural Capital inequality, *Bourdieu* in his research divides Cultural Capital into three following categories:

- Physical and individual capital
- Objective cultural capital
- Institutional and regulatory capital. (*Ref: Moayyid Hekmat, 2015*)

Although this issue has a general background, it lacks a specific background focused on this issue.

• **Ontological Assumptions**

In the ontological aspect, *Bourdieu* considers society a social space composed of an interconnected set of structures, and people having habits related to the fields, who act as actors in the form of rules governing social fields and according to their habits to achieve all kinds of capitals interact and compete with each other. Actors are effective in stabilizing or changing the social environment with their interactions and actions. Therefore, man is free and at the same time determined.

A person acquires habits in a social space in the form of a social field and acts under the influence of structural conditions and individual characteristics, whether psychological or mental. His/her action is the result of his environmental and personal characteristics.

With a unified and critical vision, *Bourdieu* discussed many of his favorite problems and

issues such as power, science, education, sports, art, and especially social action concerning the objective and subjective dimensions of social life, i.e., the fields and habits at macro, medium and micro levels have analyzed.

From *Bourdieu's* viewpoint, the social space community is composed of an interconnected set of fields and people who are located in the fabric of these fields and interact and compete with each other individually and socially to obtain the capital available in the fields, while they can change or reproduce this space through this interaction that. The social field is the place where social actors interact, and the social structure is history embodied in objects.

Bourdieu considers social class to include people who are in a similar position in terms of capital, taste, and lifestyle. From his viewpoint, capital is a capability that a

person benefits from in interaction with others.

According to *Bourdieu*, habit is after the symbolic dimension of social life and can be called narratives embodied in bodies. *Bourdieu* calls the value priority taste and uses lifestyle instead of the consumption model. Social function or praxis is also a flow that takes place and actualizes through action. (*Grenfell, 2014*)

Bourdieu does not mention the philosophical infrastructures and the foundations of metaphysical ontology. Although it can be concluded that his intellectual system is based on materialism, some researchers considered him a thinker in the field of dialectical materialism.

- **Epistemological Assumptions**

Bourdieu considers sociology a theoretical and practical knowledge that has both proof and interpretation aspects. He considers the task of sociology to plan and analyze

issues and provide solutions to help solve social problems, especially to prevent domination.

From *Bourdieu's* viewpoint, sociology has a formative nature, and habit while the field plays a key role within. Habit is both the producer and is produced of the social world. This feature of *Bourdieu*, i.e., his claim to avoid determinism, distinguishes him from structuralists.

Bourdieu believed that humans have a specific logic for action, and it is this logic of human action that connects humans to the social world around them.

People gain an understanding of the social world through their habits, understand and evaluate it. The mental structure is the result of occupying a special position in the social world, and it can be said that if this position changes, the mental structure will also change

Considering *Bourdieu's* emphasis on the variety of

fields and habits and their specific rules, he cannot be considered post-structuralist or post-modernist. He found out that if we want to move from specific levels to general levels and achieve more general principles and rules, we must bring the fields closer to each other so that people's habits, tastes, and lifestyles also find a kind of affinity with each other.

Bourdieu considers sociology to be dynamic and open-minded, following the developmental nature of society. To achieve this purpose, he tried to study social phenomena by avoiding dualisms of constructivism vs. individualism, objective vs. subjective, or quantitative vs. qualitative with an integrated vision and method so that he could describe the different dimensions and aspects of the phenomenon and its explanation should also consider objective and subjective factors.

Such knowledge can have significant scientific validity

and practical value, answer scientific questions, and help to solve social problems.

Considering and based on *Bourdieu's* ontological assumptions, which is a materialistic view, it is obvious that his epistemological basis was also based on scientism, and in terms of perceptual tools, only sensory tools were used.

Not only does *Bourdieu* have no opinion on the intellectual issues of revelation, holiness, and intuition; But his proposed reason is based only on rationalism, as minimum layers of reason, while he institutionalized his Cultural Capital on this basis.

• **Methodology**

According to his integrated vision, *Bourdieu* has used multiple quantitative and qualitative methods, seeking-cause and seeking-meaning. Therefore, we can talk about him as a methodical pluralist.

His unit of observation is both the individual and the social, and his level of analysis

is both micro and macro. According to *Bourdieu*, sociology is an empirical matter that is a dynamic combination of action and opinion, experience, and reasoning.

Bourdieu's methodology consists of certain characteristics including that the insight and method are more compatible with the subject that should be used.

On the other hand, the results obtained by using different methods should be compared together to finally get a correct and logical understanding of it.

Additionally, *Bourdieu* believes that after finding a certain result, the social researcher should go back to the past and look carefully at the process through which he reached this conclusion to minimize possible errors.

Bourdieu also believed that if the sociologist has a scholastic approach detached from reality, s/he will suffer from some kind of prejudice

and the results s/he obtains will be far from the existing realities.

Philosophical Foundations based on *Tabataba'i* Viewpoint

- **Ontological Foundations**

Rezaei (2019) Existential truths and all human beings descended in a hierarchical chain of worlds and successive truths from the Almighty Allah to this material world, which is the lowest order of the worlds of existence, and will ascend to Him again. In this respect, Almighty Allah said:

“Indeed we belong to Allah and Him do we indeed return”. (The Qur'an, 2: 156)

In this hierarchical series, higher and greater truths are the mediator and channel of the grace of existence and the grace of divine guidance and lordship of creation and legislation for other beings, especially humans, in the two arcs of descent and ascent, and the greatest truth is the

mediator of the grace of all beings is the truth of perfect human being as the successor of God on earth; Of course, a minimal attitude towards the world and existence will have a tremendous impact on other fields, including the value system or culture.

Thus, a person who believes in the monopoly of the world by matter and materials and denies metaphysics and the superior layers of existence cannot have a broad perspective towards the world and considers the values and causes of values and capitals as exclusive to things that only have a material dimension.

Therefore, considering the Cultural Capital to be narrow according to his/her ontological view, s/he deprived himself/herself of a wide and broad view.

- **Epistemological Foundations**

Tabataba'i is a realist both in epistemology and ontology i.e., he believes in ontology

that truth and reality exist completely independent of the mind, and in epistemology that is possible to know reality and the objective world. (Ref: *Tabataba'i, 1985: 52-134*)

Epistemological realism is the origin and root of ontological realism i.e., a person who accepts the possibility of knowing reality can accept that there is truth and reality independent of the mind; But if that possibility is denied, the principle of the existence of reality cannot be accepted.

According to *Tabataba'i*, science, and knowledge mean a valid and certain perception following reality. (Ref: *Ibid: 63-175*)

Certainty is one of the pillars for the definition of true knowledge, and if someone considers science and certainty unattainable, like the skeptics, s/he has considered true knowledge unattainable.

The *Tabataba'i* considers skepticism invalid but science and certainty possible since he considers knowledge-by-presence and all obvious extensions of acquired knowledge as complete examples of knowledge and certainty. He mentions sense, intellect, and heart as ways to achieve knowledge.

Hence, he considers the sources of knowledge as sense, experience, intellect, meta-intellect, intuition, and revelation, and believes the limiting of knowledge to sense is the closure of the chapter of superior knowledge. One who reaches this position will have a different attitude towards values, culture, and new cultural capitals such as faith, righteous action, and *Jihad* (holy war) in the way of God. In this case, *Bourdieu's* term Cultural Capital is developed surprisingly.

- **Anthropological Foundations**
Considering that all beings, including humans, are the

creatures of Almighty Allah, dependent and poor toward their Creator in their existence and all their affairs, they are also merely related and dependent on Him.

Thus, the owner of the creatures is the owner of planning and guiding them to their desired perfection, and in other words, He is their Lord and manager, there is no one but Almighty God, and no one is able and has no right to lead and guide people, whether in the individual or social aspect.

On the other hand, *Tabataba'i* believes that mankind can reach the position of close ones by ascending to the world of divine Names, realizing the Names in his/her existence, by *Fana* (annihilation) of the material dimension and the survival of the divine direction in his/her actions, attributes, and essence, and become the divine caliph on earth; But the first tendency of human beings in terms of

material addiction is to enmity and employ each other for their interests, which not only prevents them from reaching superior human and divine positions but also prevents them from living a safe and healthy life free from quarrels and enmity.

Therefore, human beings in the next step and in the secondary natural tendency to get rid of this difference find a desire and inclination to the community, and it is clear that the only way to eliminate the difference and corruption between people and society is to establish a community based on religion and to implement divine decrees and commands, whose leader is a perfect human being.

Furthermore, he considers mankind free in his intellectual and practical actions and completely negates *Jabr* (predestination), without falling into the domain of *Tafwid* (free will). (*Ref: Tabataba'i, 1996, Vol. 21: 7-36*)

- **Theory Of Contingents**

Due to the expansion of social relations and the necessity of social laws, contingent sciences were proposed in front of real sciences that have their self.

Explaining contingents in a separate chapter and introducing its instances including humanities and social sciences in the contemporary era, *Tabataba'i* caused more serious attention to be paid to this part of contingent sciences, which can be seen in a sense in the works of old philosophers, including *Avicenna*. (*Ref: Avicenna, 1984: 7*)

Tabataba'i believes that a group of contingents are concepts that human creates to meet their interests and needs in their daily and material lives. (*Tabataba'i, 2009a: 127*)

He divides acquired sciences into true and valid ones in the general sense i.e., philosophical and logical

intelligible sciences and other contingents. (*Ibid, 1994: 151-152*)

The *Tabataba'i* believes that social contingent sciences are *Fact (Nafs al-Amr)* i.e., they do not have any base and do not indicate reality. Additionally, limits and proofs cannot be established for them, and the container for their realization is contingent, which is achieved by practical intellect with reflection; (*Ibid, 1995: 122-124*) Of course, he considers some of the beliefs, created by the mind, as divine and religious practical instructions, having a base within themselves. (*Ibid, 1999: 101*)

According to *Tabataba'i*, the only valid and authentic practical and valid rulings are those that were formed after knowing the truth and the real happiness of mankind and based on the power of realistic reason. (*Ibid, 2009b: 195*)

Valid cases, whose predicates are valid, are unreal i.e., their predicates do not correspond externally, except according

to validity and not external, regardless of whether their subjects are real or objectively external. Credentials are not provable. (*Mulla Sadra, 1981, Vol. 1: 30*)

The *Tabataba'i* believes that although most of the contingent sciences are not self-evident but useful in human social life. These sciences are valid throughout life and are made based on the interests and needs of individuals and social life.

These sciences alone do not lead to the true perfection of the soul and are useless after the separation of the soul from the body. Although the revealed contingent sciences, which we call real contingent sciences, are based on knowledge and cause the real perfection of the soul, they exist even after the separation of the soul from the body.

Tabatabai's Critiques of Bourdieu's Cultural Capital
Based on the intellectual foundations of *Tabataba'i*,

some following considerations seem to be taken on the presuppositions and philosophical foundations of *Bourdieu's* theory.

From the perspective of cognitive knowledge, the discussion of the possibility of knowledge, its means, its degrees, its application or relativity, and its validation of types is one of the fundamental philosophical issues that every theory must evaluate itself in the mentioned scale and framework.

Bourdieu's theory of Cultural Capital is not exempt from this rule; Because based on the principles of *Tabataba'i's* epistemology, which does not consider science as limited to empirical science, knowledge is treated to its true and real extent, wide and deep.

In that case, the theory of Cultural Capital can be evaluated on that horizon and increase its influence much more; Of course, in case of limiting the knowledge to inferior

and empirical ones and a minimal view, it will be an incomplete theory and its impact will be on a lesser horizon.

Since the Cultural Capital was proposed for humans, in the anthropological dimension and anthropological foundations, it should be known first of all the considered person for whom the Cultural Capital was regarded. Its definition, limits, and bounds should be clarified.

Is mankind the super animal or a divine being and the caliph of God in the universe, in which case the Cultural Capital of this mankind, should be cared for in a small way, in proportion to this mankind, and a minimal view should be avoided.

In axiology, the theory of *Bourdieu*, which had rightly passed the economic capital proposed in the ideological field of eastern socialism, will reach its original and honorable position if the criterion

of values and prices is in worldly happiness and the mortal world of matter should not mean; Because original intellectual, spiritual and divine values can bring the Cultural Capital to its proper horizon, widen the field and offer a serious and valuable redefinition in this direction.

According to the mentioned content, it seems:

Looking at *Bourdieu's* philosophical foundations, in which a kind of structuralism considering the concept of the field, can be seen, this question can follow that since structuralism, according to him, is based on the concept of connection or the truth of connection, and no relation without a relative cannot have any reality. How can there be a relation without a relative subjectively or objectively?

From the philosophical viewpoint of *Tabataba'i*, a relevant attitude to the world and mankind is not possible without considering an independent

being. The universe is related to the Supreme Being and there is no independent entity in the universe. (*Tabataba'i, 1995: 157*)

The entities of the world are the emergence and manifestation of the truth of Almighty Allah; But from the viewpoint of *Bourdieu*, who in a way has a Marxian comprehension of existence, the relation without related one must be interpreted in a certain way.

Looking at his thoughts, it is required to answer and interpret since the existence of a relation without a relative is like a conjunction in propositions, without the proposition.

It is necessary to clarify from a philosophical viewpoint what independent existence these relationship-oriented matters depend on according to *Bourdieu*. This is something that *Bourdieu's* proponents should answer appropriately.

Bourdieu uses the dialectic element in presenting his

theory and proposes a type of dialectic between individual characteristics and the cultural and social environment.

Based on the philosophical attitude of *Allameh Tabataba'i*, that sequence in the formation of phenomena is impossible. (*Ibid: 168*)

Hence, it is necessary to explain where the first step in this dialectic rotation begins. Is it based on individual characteristics or is it the social environment that is the beginning of shaping individual characteristics?

According to the philosophical view of *Allameh Tabataba'i*, preponderance without prepondering cause is impossible. (*Ibid: 60*)

Thus, the preponderance of social cultural space over individual affairs is one of the instances of without prepondering cause, and in case of preponderance over another, the criterion of preponderance should be mentioned. (*Ref: Ibid: 302-305*)

Furthermore, since dialectical materialists consider themselves realists and others who believe in metaphysics as idealists, they consider divine affairs and metaphysical beliefs apart from reality, whereas this claim itself is a kind of begging the question or assuming the conclusion.

The world's monopoly on matter and materials requires proof unless it will be a claim without reason. Despite *Tabataba'i* works, the monopoly of the world on matter is negated, we believe in metaphysics in the realm of existence and revelation, intuition, and reason in the realm of epistemology.

Boudreau, like many social and cultural thinkers, has been captured by the dualism of rotten rope (Complex question fallacy). That is, creating an unrealistic contrast between two things, which is not a real contrast between the two so that the audience is limited to choose one of them,

while there is another option or a third way for it.

For example, man emphasizes the opposition of mental structure/position in the social world and believes that changing the position in the social world leads to a change in the mental structure, and also based on this philosophical attitude, including *Tabataba'i's* perspectives, there is no contradiction between the mental structure and position in the social world and between the two concepts of mental structure and position in the social world, one is not the complete cause of the other.

The question is whether it is impossible to change the attitude and mental structure of people to lead to changing the social position. If yes, in this case, *Bourdieu* has committed himself to a form of social determinism despite his desire to emphasize human freedom. If not, then he should acknowledge this

fact in his social theory that it is not always the case that changing a person's position in the social world leads to a change in his mental structure.

As we mentioned in the example, we should not see ourselves confined in these two pseudo-contradictory options; Because first of all, not only are these two not contradictory; But the mental structure, attitude, and thought have a causal relationship with the social-cultural world.

Based on thought and the epistemological foundations of *Tabataba'i*, this mental structure and thought that pursues social cultural action, and this way of thinking of *Bourdieu* is reminiscent of Marxism, which considered the economy the root of everything, including thought, and *Bourdieu* called cultural and social capital instead of economic capital as the infrastructure of everything, including thoughts and mental structures. (Ref: *Motahhari, 1995, Vol. 6: 651-661*)

If *Bourdieu's* statement is true that the social-cultural position is the root of the mental and intellectual structure, he should consider human freedom in the field of social thought and action impossible, while he emphasizes human freedom in most of his works, although it is fair that he accepted the influence of the social and cultural world on the thought, not as a whole cause, as a part of the whole or preparing cause, in the end, it is the thought and structure of knowledge that pursues cultural and social action.

According to the anthropological foundations of *Tabataba'i*, mankind is a free existent not in words and slogans; But in external and constructive reality. To achieve happiness, programs have been sent to man by revelation, even in this complicated path, s/he can pave the path more easily. (Ref: *Ibid: 302-305*)

From a methodological viewpoint, *Bourdieu* has

endeavored to take a step between methodological individualism and methodological collectivism in the third path, and based on that, he should pay attention to both individual characteristics and the role of society. However, it seems that based on a philosophical principle, as well as the perspective of *Tabataba'i*, the existence of contradictions and inconsistencies in a viewpoint is clear evidence of the existence of basic objection.

His method is eclectic of *Durkheim* and *Weber* rather than a coherent and innovative method. This eclecticism lacks the necessary coherence and synergy, and therefore sometimes challenges *Bourdieu's* thoughts.

For example, it is not clear what the concept of habitual has to do with the freedom of the doer. Is the influence of the habitual to the extent that it forces a person to perform certain actions in such a way that it deprives him of free

will, or does the habitual simply smooth the ground for performing certain actions, without changing the individual's free will in changing habit.

Bourdieu believed that if a sociologist has a scholastic approach detached from reality, he will suffer from some kind of prejudice and the results he obtains will be far from the existing realities. The mentioned word deserves serious critique since the word firstly itself comes from a certain intellectual and knowledge base; whether we consider the name of that intellectual base as a school or this action as scholastic or not. On the other hand, a person never thinks in a vacuum, rather every thought has a prior intellectual base and context.

Secondly, the researcher must free himself as much as possible from the prejudices based on previous beliefs to draw a necessary conclusion.

Thirdly, if the school of thought that the researcher

relies on and thinks based on is revelatory or rational, why cannot s/he rely on it?

This is while *Bourdieu* approaches the problem based on naturalism and a scientific epistemological attitude. His materialistic and socialist thoughts sometimes shadow on his intellectual lines.

According to the previous content, as long as contingents are built by practical reason, culture, which is formed based on human relationships, is a product of human social actions and it also comes from practical reason.

Here, the Cultural Capital should also be considered based on the real needs of human beings. A human being, who is in the vastness of existence and with an epistemic attitude and divine existential scope, is the center of gravity of culture and cultural capital, and in case of not paying attention to each of the aforementioned components and reducing each

of the mentioned foundations, the huge building of culture and Cultural Capital based on a weak and unnecessary foundation, in which case it will not have a strategy for human evolution.

Accordingly, considering the theory of *Tabataba'i* contingents and his foundations, *Bourdieu's* theory of Cultural Capital can be localized if the aforementioned foundations from *Tabataba'i* viewpoint are embedded in its spirit and we present its localized version.

Table 1. Philosophical Foundations of Bourdieu and Tabataba'i

<i>Bourdieu</i>	<i>Tabataba'i</i>	Philosophical Foundations
Not considering the independent entity in the world (God) the materialistic attitude and the exclusiveness of the world to physics and the denial of metaphysics.	The existence of the relation of the world of possibilities from the universe and Adam to the independent existence of God and the layered existence of the system of creation and belief in physics and metaphysics.	Ontology
<ul style="list-style-type: none"> - Adherence to the principle of dialectics - Materialism and the claim of realism that leads to inherent relativity - Confining perception and perceptual tools to sense and experience and minimal rationalism and epistemological relativism and exclusivity of cognitive facts to physical knowledge and denial of metaphysical knowledge 	<ul style="list-style-type: none"> - The impossibility of absolute preference - Extensive epistemological realism from sense to intellect and light and revelation of reason 	Epistemology
Marxist historical determinism ruling over man. And a man without a unique and minimal creator without deep divine layers	The possessor of authority and will with the permission of God and creation, with existential layers of support until God's successor	Anthropology
Eclectic	Rational and analytical	Methodology

Conclusion

Although *Bourdieu's* theory of Cultural Capital, despite its many advantages compared to its predecessor, considered capital to be exclusive to economic capital, was able to be reread with a new plan and create a conceptual scope and redefinition of the term capital and remove some of the existing shortcomings that it suffers from, it has other shortcomings, some of which were pointed out in this article; Because being limited to material and empirical knowledge and a minimal view of science can reduce the radius of vision and attitude, leave out a huge and important part of knowledge and deprive mankind of metaphysical, divine, and revelatory truths.

Contrary to *Tabataba'i* epistemology, which is concerned with the wide and true dimensions of knowledge, it is possible to benefit from the huge capital of revealed

knowledge in addition to empirical and experimental tools and intellectual knowledge with its wide layers, and on this basis, Cultural Capital in addition to the cases *Bourdieu's* emphasis, in *Tabataba'i* view, the possession of human-divine capital, and original intellectual and spiritual values are also taken care of and will be freed from internal and external consistency and validity.

This article is the beginning of an activity to criticize the philosophical foundations of Cultural Capital from the perspective of Islamic philosophers, especially *Allameh Tabataba'i*. On the other hand, his minimal view of existence his limitation to the world of matter and materials, and his negation of metaphysics will have a great impact on the concepts and ultimately the presented theories.

Therefore, the Cultural Capital that is built on his

philosophical attitude neglects the scientific facts that can have an important contribution to the realization of cultural capital.

Since Cultural Capital based on minimal ontology will be minimal itself and the center of Cultural Capital is human, mankind defined in *Bourdieu's* anthropological foundations can only realize the material dimensions of mankind and Cultural Capital realizing the minimal layers of mankind and deprive them of noble human affairs and the realization of their capitals.

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Author Contributions

Bourdieu's Cultural Capital theory section is prepared by the corresponding author and *Allameh Tabataba’i’s philosophical foundations* section is prepared by the second author. Therefore, both authors were in full interaction and cooperation in writing the article.

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ORIGINAL RESEARCH PAPER

A Scientometric Analysis on the Ethics Education in the COVID-19 Era for Pure Life (2020-2024)

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ARTICLE INFO		ABSTRACT
Article History: <i>Received: 28 October 2023</i> <i>Revised: 17 January 2024</i> <i>Accepted: 25 January 2024</i>		SUBJECT & OBJECTIVES: Sometimes, the boundaries of ethics have been broken in online education, and COVID-19 has unconsciously provided the necessary grounds for this tension. The need to know the obstacles and practical solutions to solve this problem is the issue of this research for finding pure life. It is deemed essential to conduct a scientometric analysis in the domain of Ethics Education during the COVID-19 era to identify focal points and examine existing gaps in research. METHOD & FINDING: The research employs a descriptive-applied methodology, following the filtration process, 1000 articles were selected for analysis using Excel and VOS Viewer software to examine and present the data. The findings reveal a rising trend in the number of articles, with 2023 having the highest count (1,422). Additionally, Social Science & Medicine secured the top position with 228 articles. The position of medical sciences was significant due to the attention to ethics in the process of education and treatment. CONCLUSION: The COVID-19 pandemic has significantly impacted ethics education, according to some, it was done with a plan and interest. The pandemic has led to increased mental health concerns, anxiety, depression, and changes in teaching strategies. Overlay visualizations show the relationship between the pandemic's stages and the adoption of educational technology in ethical education. Ethics education for pure living emphasizes the integration of ethical ideas into education to promote purity, integrity, and moral well-being. Finally, some parts of Islamic education increased in this era by virtual platforms.
Key Words: <i>Pure Life</i> <i>Ethics Education</i> <i>Scientometric</i> <i>Bibliometric Analysis</i> <i>COVID-19</i>		
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* Corresponding Author: Email: Amirkarimi1401@ms.tabrizu.ac.ir ORCID: 0000-0002-0299-1771		Article Address Published on the Journal Site: http://p-l-journals.miu.ac.ir/article_9290.html
NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHOR
33	5	(Iran, Indonesia, Malaysia)

Introduction

According to the topic of the research, components such as the importance of ethics in society and religions, its education, and the evolution of virtual teaching of ethics are discussed. Achieving Pure Life through education is one of the ideals of pure religions, including Islam. A systematic approach, known as ethics education, aims to convey values, information, and abilities about moral thinking, ethical principles, and responsible behavior. (*Cannaerts et al, 2014*)

It is so important part of Islamic education for reaching pure life. It seeks to provide people with a solid ethical basis so they may make wise choices in personal, professional, and social situations, among other areas of pure life. (*Andersson et al, 2022*)

So, moral education is significant in this field.

Teaching moral values such as honesty, integrity, respect for others, and social

responsibility, as well as fostering moral reasoning, decision-making, social and cultural awareness, professional ethics counseling, character development, legal and regulatory compliance, critical evaluation of information, social justice and equity are all important aspects of ethics education. (*Hunkenschroer & Luetge, 2022*)

A vital role is played by ethics education, (*Karimi et al, 2022*) which is applied at all educational levels, from higher education and professional development programs to elementary and secondary schools.

It has a vital function in molding people into well-informed experts in their domains with strong moral principles such as pure life who advance society. However, there are some issues in teaching ethics in virtual worlds.

There are many strategies for the development of Pure

Life in the world of virtual education. Creating interesting information, enabling conversations, and encouraging moral decision-making in a virtual learning environment (*Piragauta & Minelli de Oliveira, 2023*) are all part of teaching ethics through online education. Personalized feedback and virtual office hours, case studies and scenarios, ethical reflection and journals, webinars and guest speakers, online assessments with integrity, ethics in technology use, interactive content delivery, virtual discussions and collaboration, online office hours, and professional ethics resources are some of the key strategies.

With the spread of the COVID-19 virus, ethics education was also forced to appear in the virtual space with explained platforms, and as a result, a new and at the same time ambiguous field occurred in this field.

Many of the morals that existed in monotheistic religions had to be transmitted through mobile phones and cyberspace, while previously it was achieved through face-to-face training or mentoring. A comprehensive analysis of this situation is needed to provide an overview of this issue in the global community.

If monotheistic religions, including Islam, ignore the developments of the Covid-19 period and its effects on moral education, much damage can occur in this area.

The purpose of the study is to conduct a comprehensive and systematic examination of the scientific landscape surrounding ethics education within the context of the COVID-19 pandemic. The term scientometric analysis refers to the quantitative and qualitative assessment of scientific publications, aiming to identify patterns, trends,

and key themes within a specific field.

So, the main question of this research is: What are the trends and gaps in ethics education during the COVID-19 era?

Theoretical Foundations and Research Background

Ethics education is essential for promoting a purified life in the COVID-19 age. Virtue ethics, principle-based ethics, care ethics, religious and spiritual ethics, environmental ethics, critical ethics education, and technological ethics are some of the important ideas and methods.

Principle-based ethics education offers a sound theoretical basis for moral judgments in healthcare, public health, and individual behavior, whereas virtue ethics emphasizes the development of moral character and virtuous attributes. While religious and spiritual ethics offer a moral compass, ethics of care emphasizes relationships, empathy, and compassion.

Aiding an all-encompassing strategy, people may live moral lives in the contemporary world that are driven by compassion, integrity, social responsibility, and ethical behavior.

In this article, keywords stand on the following:

- The concept of Pure Life in Islam and divine religions is closely related to the concept of righteous and virtuous life following the teachings of the Qur'an and the Sunnah of the Prophet of Islam (PBUH). (*Bighash, 2022*) This requires adherence to Islamic principles, doing good deeds, and striving for spiritual refinement and moral excellence.

- Ethics Education, encompasses a comprehensive framework that guides Muslims and all religious people in leading a virtuous life, maintaining good character, and fulfilling their moral obligations towards God, themselves, and others.

- Scientometric, is the field of study that focuses on the quantitative analysis of scientific research and its communication.

(*Goerlandt et al, 2020*)

- Bibliometric analysis, is a method used to analyze scientific literature and research output and involves the quantitative examination of bibliographic data. (*Moral-Muñoz et al, 2020*)

Accordingly, this scientometric analysis examines the volume of ethics education articles published between 2020 and 2024, particularly during the COVID-19 era. It identifies influential works, themes, and response strategies.

The study also examines the geographic distribution of ethics education research, regional variations, and institutional involvement. It also explores collaborative networks and emerging ethical frameworks.

- COVID-19, as a virus, has had a profound impact on global health, economies, societies, and daily life since it was first identified in late 2019. (*Mofijur et al, 2021*)

As the research background, the study emphasizes the importance of professional ethics education in vocational education. (*Julia et al, 2020*)

Additionally, it analyzes moral education papers published between 2010 and 2019 and finds a rising trend in publishing. (*Poje & Groff, 2021*)

Furthermore, the study analyzes ethics education in accounting research using three bibliometric methodologies. It highlights the increasing emphasis on ethics in academia and the evolution of elements influencing moral judgment. (*Roy et al, 2023*)

In addition, it examines the development of medical ethics teaching and highlights its importance in the medical

field, (*Hidayat et al, 2023*) and uses bibliographical analysis with the VOS viewer tool to locate and compile articles on ethical behavior in educational institutions.

The study concludes that research on moral behavior is essential for society, business, education, and human welfare.

As it is clear from the background of the research, no article similar to the topic and methodology of the present article has been published, which shows the innovation and creativity of the authors.

Also, a large number of relevant and valid articles published in this field have been referenced in the introduction, which will be useful for readers.

As a result, the objective of this article is to examine the scientometrics of the papers published in “*Ethics Education in the COVID-19 Era*” and does so by addressing the following points:

- Item 1. The number of articles published
- Item 2. Scientific journals with the largest number of articles
- Item 3. Keywords with the most repetition and co-occurrence
- Item 4. Network visualization of keywords
- Item 5. Overlay visualization of keywords
- Item 6. authors with the most co-occurrence
- Item 7. Overlay visualization of the authors

Research Methodology

This descriptive-applied article falls within the field of scientometrics and revolves around the illustration of co-occurrence networks. It specializes in generating, visualizing, and analyzing bibliographies based on document networks within numerous scientific publications.

The dataset was sourced from the comprehensive and

multidisciplinary Science Direct scientific database, serving as a citation profile. The network visualization tool employed for this study was VOS viewer software.

The research encompassed all articles published in this scientific database from 2020 to 2024, totaling 19,126 initially identified articles using the keywords Ethics Education and COVID-19.

Subsequent refinements, including limiting and filtering articles, resulted in a final set of 1,000 articles. This refined dataset underwent manual curation, merging similar words, removing articles unrelated to the chosen topics, and expert selection.

The final curated dataset was then transformed into 10 RIS files and imported into VOS viewer software. Renowned for its user-friendly interpretation, VOS viewer software has gained popularity in bibliographic research.

In VOS Viewer software, each keyword is related to other words, which is called a link. Now, the words that have the highest number of

links with other items are the key and important words in the analysis, which are more visible in Overlay visualization.

Also, in the next tables in the findings, there is no specific relationship between the references and keywords in quantity.

In overlay visualization, each item has links with others that make the basic relationship. In this system which item gets the most links, it will appear that item is central and important to understand the map; But co-occurrence refers to the statistical analysis of the frequency with which two or more items appear together. Finally, both are in an agreement trend.

Table 1: Keywords Searching

Retrieval Date	11/03/2024 (The Analysed Values Are Collected In A Specific Table)
Search Field	Title, Abstract, Keywords
Database	Science Direct: 1000
Keywords	
Inclusion Criteria	Ethics Education & COVID-19 The analysis of relevant keywords as well as the investigation of the mutual effects of ethics education and COVID-19 will be further explained.
Exclusion Criteria	1. Identification Of 19,126 Articles Through Keyword Search 2. Identification Of 16,501 Articles Through Document Type Limitations (Re And JA) 3. Identification Of 16,491 Articles Through Language Limitations (EN) 4. Identification Of 3,731 Articles Through Subject Area Filters (Social Sciences) 5. Eextracting Of 1,000 Most Pertinent Articles Through Language Limitations (EN)

Results and Discussion

Scientific output on the topic of ethics education in the COVID-19 era increased significantly between 2020 and 2024, suggesting a rise in interest in and attention to ethical issues in education. The research covers the years 2020–2024, with 1,422 recordings in 2023 being the greatest amount.

The information utilized for the analysis is credible and dependable since it comes from the Science Direct citation profile, a respected scientific database. The data indicates a steadily rising trend in the number of scholarly works about ethics education, pointing to a potential rise in interest in and emphasis on ethical issues in education.

Because the data came from a reputable and trustworthy scientific database, it is clear that the information used for the analysis.

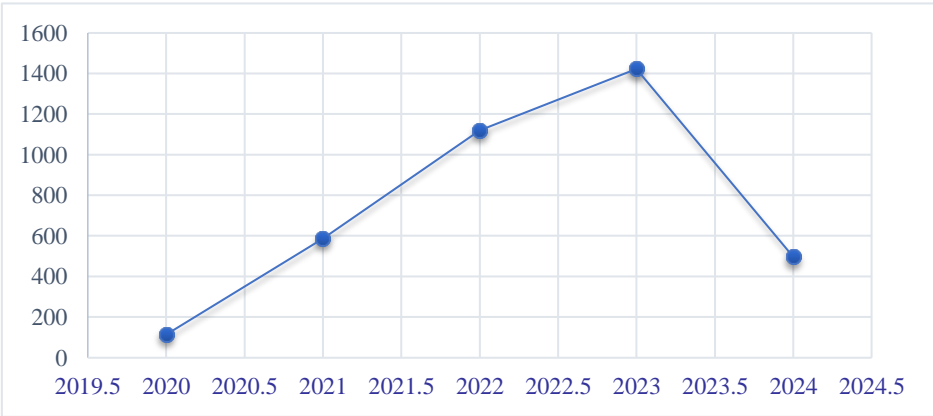


Diagram 1. The Number of Articles Published in the Period Under Review

The statement gives details on how different article kinds are distributed in the subject of ethical education. Articles are divided into research articles, review articles and additional categories that are not stated. With 3,588 articles, research papers are the most frequent type of

writing, followed by review pieces with 143 articles.

To sum up, research papers are more common than review articles in the ethics education dataset. They appear more frequently. This data highlights innovative research contributions and offers insights into the nature of scholarly activity.

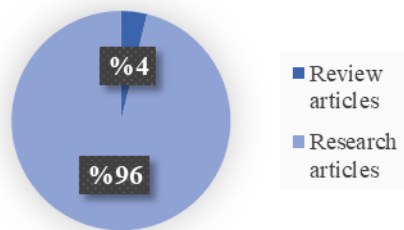


Diagram 2. The Type of Research Considered by Researchers

The list of scientific journals with the largest number of articles is provided, along with their titles and the number of articles published.

The top five journals are *Social Science & Medicine* (228), *Nurse Education Today* (212), *Nurse Education in Practice* (139), *International Journal of Drug Policy* (137), *International Journal of Disaster Risk Reduction* (132), *Children and Youth Services*

Review (112), *Public Health* (103), *Midwifery* (98), *SSM - Population Health* (98), *SSM - Qualitative Research in Health* (96), *Computers in Human Behavior* (91), *Child Abuse & Neglect* (82), *Social Sciences & Humanities Open* (78), *Teaching and Teacher Education* (76), *International Journal of Management Education* (57), *Journal of Adolescent Health* (55), *Health & Place* (48), *Technology in Society* (47), and *International Journal of Nursing Studies* (46).

These journals contribute significantly to the scientific literature based on the number of articles published in each.

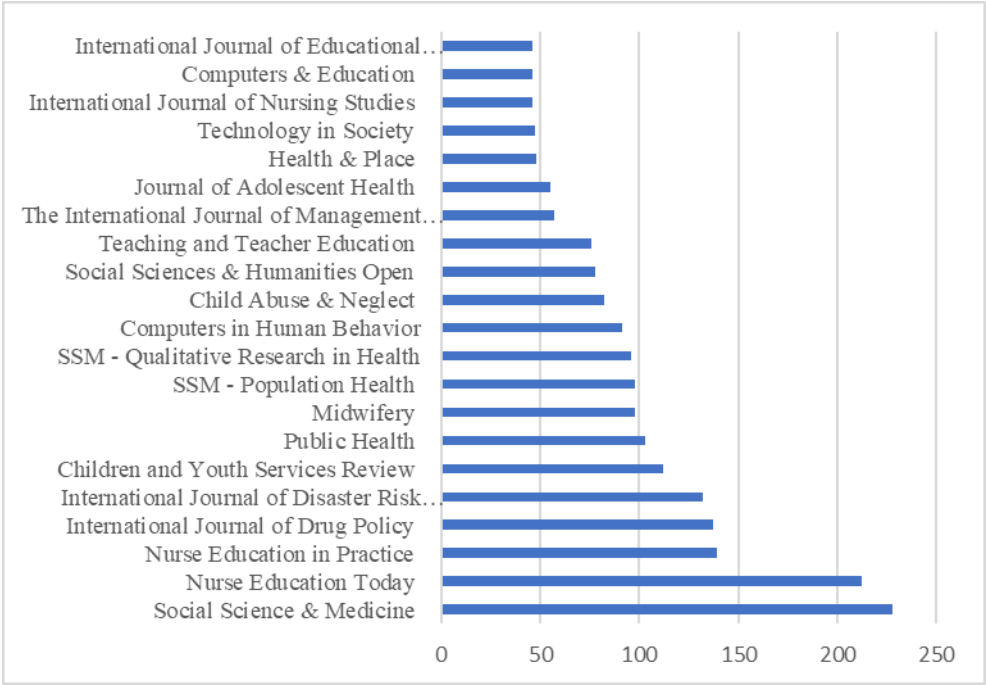


Diagram 3. Scientific Journals with The Largest Number of Articles

Based on Table 2, comes in the following, the COVID-19 epidemic has brought up several difficulties and ramifications for the subject of ethics teaching. The SARS-COV-2 virus is to blame for the epidemic, which has spread over the world and had an impact on many facets of society. Uncertainties and health worries have led to an increase in mental health, anxiety, and depression. Changes

in teaching strategies and ethical issues in education impact higher education institutions.

Another issue has been vaccine hesitancy, which affects public health initiatives by making people reluctant to be vaccinated. During the pandemic, adolescents' education and well-being have been subject to ethical concerns. Nursing students have difficulties and moral dilemmas in light of the epidemic.

In the context of education, ethics refers to moral precepts and considerations that direct behavior and decision-making. Lockdown procedures have affected many facets of society, and ethical considerations have been given to public health initiatives. Through the exploration of subjective experiences, qualitative research has helped to provide a more nuanced understanding of the ethical implications of the epidemic.

Another area of concentration has been vaccination, with campaigns taking ethics into account. Nursing education has been investigated, and children have been impacted. Public opinion and information dissemination have also been influenced by social media.

To sum up, the COVID-19 epidemic has brought up a lot of ethical issues and difficulties for the subject of ethics education.

Table 2. Keywords With the Most Repetition and Co-Occurrence

Keyword	Occurrences	Total Link Strength
COVID-19	550	715
Pandemic	74	137
Covid-19 Pandemic	70	68
Mental Health	59	125
Anxiety	35	90
Depression	34	84
Higher Education	30	24
Sars-COV-2	27	61
Coronavirus	24	47
Education	24	36
Vaccine Hesitancy	24	42
Adolescents	22	50
Nursing Students	21	39
Ethics	19	16
Lockdown	17	35
Public Health	17	28
Qualitative Research	17	30
Qualitative	16	36
Vaccination	16	34
Children	15	31
Nursing	15	35
Social Media	15	22
Nursing Education	14	22
Resilience	14	21
Stress	14	39

The software generates analytical outcomes primarily in the form of maps, three of which are specifically highlighted. These maps visually represent interconnections within the field, based on a repetition factor of 5.

In total, 115 items, each associated with a distinct topic, are delineated as circles, with their sizes indicating the extent of connections to other circles. The lines between circles signify relationships, with thicker lines denoting stronger connections. The research network reveals the formation of 10 clusters and 694 links.

Diagram 4 displays the network visualization, with each cluster uniquely colored. A scrutiny of the ethics education clusters reveals that the largest and most prominent cluster is designated as cluster number one, identified by a red circle.

This cluster encompasses 32 thematic categories and

389 links. Notably, the thematic category education boasts the highest number of links (24 links) within this cluster, resulting in a larger node size compared to others. Cluster number two, depicted in green, follows as the second-largest cluster, comprising 18 members and 210 links.

Notably, within this cluster, the thematic category COVID-19 establishes the most links (104 links) with other members. Subsequent clusters are categorized as follows:

Cluster 3 (16 items) pertains to the pandemic, Cluster 4 (13 items) centers on social behavior, Cluster 5 (9 items) focuses on emotion, Cluster 6 (9 items) addresses morality, Cluster 7 (8 items) explores patience, Cluster 8 (7 items) delves into health communication, Cluster 9 (2 items) discusses depressive symptoms and quarantine, and Cluster 10 (1 item) examines vulnerability.

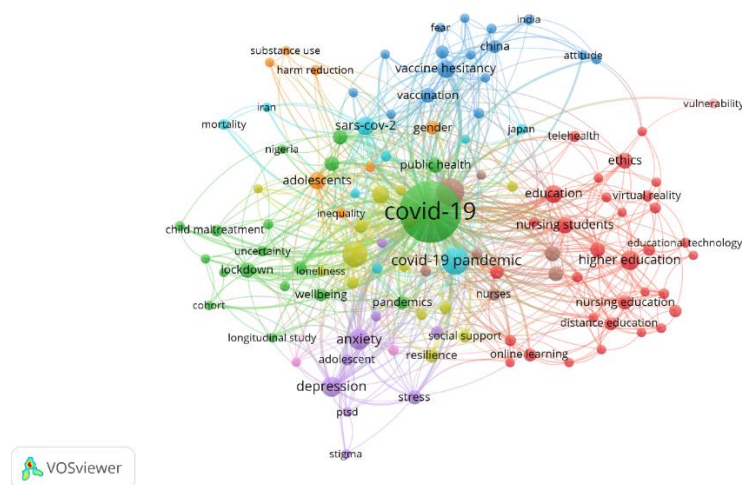


Diagram 4. Network Visualization of The Research Community (VOS Viewer)

Diagram 5, set against a white background, illustrates the density distribution across all eight clusters. This diagram aligns with the preceding one in terms of item coloration and depicts the densities of all eight clusters and their respective subsets.

It specifically underscores the impact of COVID-19 on ethics education, emphasizing its role in shaping the overall density patterns within the clusters.

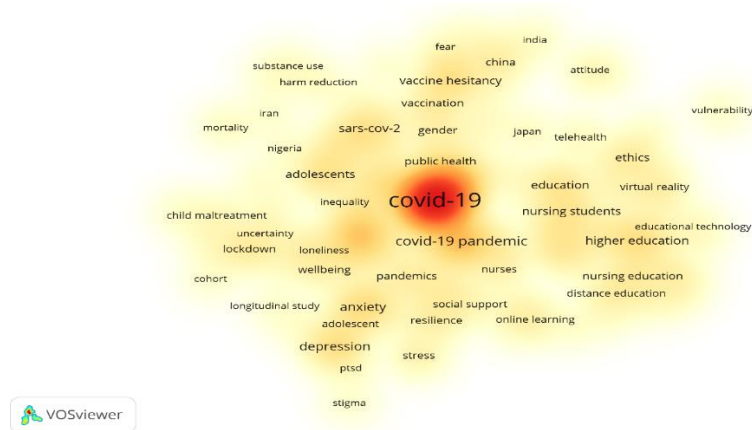


Diagram 5. Network Visualization of The Research Community White Background (VOS Viewer)

A tool for bibliometric analysis and visualization of scientific networks, including co-authorship or co-citation networks, is called VOS viewer.

Depending on the sort of extra information they wish to include, users can select from a variety of overlay options, including color, size, and label overlays. While size overlays modify the size of nodes depending on a certain characteristic, color overlays assign distinct colors to nodes based on the same attribute.

Label overlays give extra context or specifics about each

element by superimposing additional textual information right on nodes. Users can more easily see patterns, trends, or important aspects in the dataset by using the overlay map to highlight particular qualities or traits of network parts.

Overlay maps have a special place in bibliometric analysis when it comes to visualizing the distribution of variables like as citation counts, patterns of cooperation, or thematic content across various nodes.

In this map, the popularity of keywords among researchers

can be measured based on the colors determined by the software. For each word, a time interval is determined that determines whether it is old or new, which will be presented in the form of diagrams.

With this map, the impact of Corona on ethics education can be measured and hot topics can be identified after 2019 so that researchers will not have any problem identifying trends.

Based on Diagram 6, it is possible to investigate how the COVID-19 epidemic has affected ethics teaching by using overlay visualizations. These graphics demonstrate the relationship between the pandemic's stages and the uptake of educational technology in ethical education.

They also demonstrate the relationships and cooperative efforts across organizations, instructors, and scholars in the field of public health ethics education. The graphic

also illustrates how COVID-19 and ethics education frequently come up in conversations on social media. It also emphasizes how the coronavirus affects moral judgment.

Additionally, it draws attention to the relationship between pandemic-related social media communication and ethics education. Lastly, it illustrates the methods used in technology-enhanced ethical education to improve resilience during the epidemic.

Table 3. Examples Of Previous Topics in Overlay Visualization About Ethics Education in the COVID-19 Era

Subject	Avg. Pub. Year	Examples
Pandemic	2021	<i>(Litewka & Heitman, 2020; Turale et al, 2020)</i>
Public Health	2021	<i>(Seo & Kim, 2022; Wald & Monteverde, 2021)</i>
Social Media	2021	<i>(Bhargava & Velasquez, 2021; Garrett et al, 2020)</i>
Educational Technology	2021	<i>(Marshall et al, 2022; Parsons, 2021)</i>
Corona Virus	2021	<i>(Al-Lily et al, 2020; Farkas & Romaniuk, 2020)</i>

The table lists new themes with their average publication years for overlay visualization in Ethics Education during the COVID-19 Era. These subjects include vaccination hesitancy, AI, trust, vulnerability, and student involvement. Nodes that reflect elements like online chats, collaborative projects, and virtual involvement can be used to investigate student engagement.

Ethical considerations in susceptible environments, solutions to alleviate vulnerability, and nodes representing vulnerable groups may all be used to examine vulnerability.

Nodes that indicate trust-building strategies, dependability in online learning settings, and pandemic-related difficulties

may all be used to investigate trust. The integration of AI in educational technology, ethical concerns in AI-driven educational approaches, and nodes symbolizing AI ethics are some ways to investigate AI in ethics education.

Ultimately, ethical arguments around vaccines, reluctance in educational settings, and ethical issues in public health communication may all be used to investigate vaccine hesitancy.

In educational environments impacted by the epidemic, overlay visualization facilitates a thorough grasp of ethical dimensions by providing insights into the linkages, patterns, and trends within these themes.

Table 4. Examples Of New Topics in Overlay Visualization About Ethics Education in the COVID-19 Era

Subject	Avg. Pub. Year	Examples (As it was written in the methodology, the number of repetitions of the links of each keyword shows the strength of the two components. But in this table, only several quality articles published in that field are mentioned)
Student Engagement	2022	<i>(Martin et al, 2021; Rahmawati et al, 2022)</i>
Vulnerability	2022	<i>(Gordon, 2020; Traianou & Hammersley, 2024)</i>
Trust	2022	<i>(Gerardo et al, 2023; Ten Have, 2023)</i>
Ai	2022	<i>(Borenstein & Howard, 2020; Raji et al, 2021)</i>
Vaccine Hesitancy	2022	<i>(Cassam, 2021; Wyman & Heavenrich, 2022)</i>

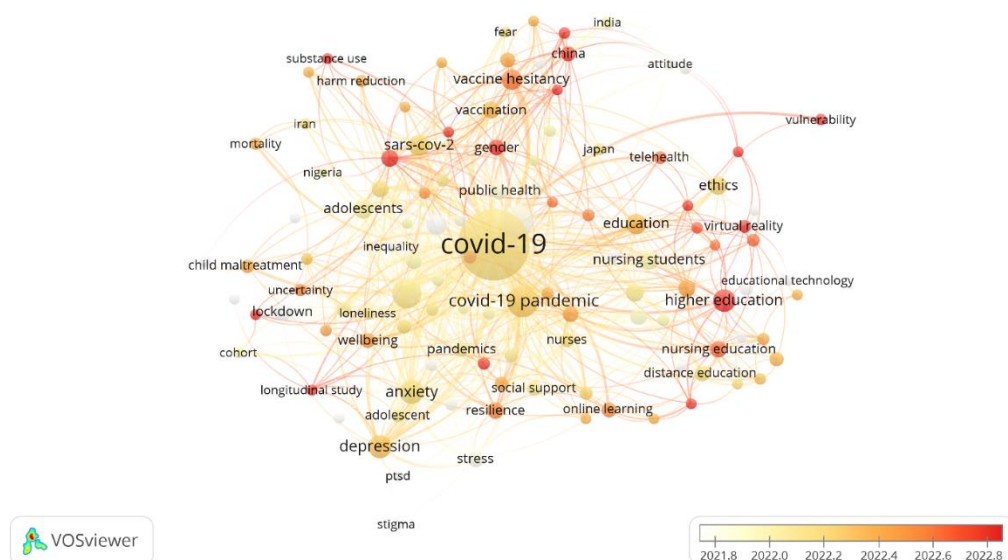


Diagram 6. Overlay Visualization of The Research Community (VOS Viewer)

A dataset examining the authors who appear most frequently and co-occur in a certain context is shown in Table 4. It provides a list of writers along with their institutional affiliations, names, and the number of papers they have published.

It also provides the overall link strength. Within the investigated dataset, the table displays writers who demonstrate both co-occurrence (collaborations) and repetition (many documents).

Ansie Fouché, for instance, who is connected to the United Arab Emirates University, has written four documents with a total link strength of 35, which suggests a significant presence and level of cooperation.

Kathryn Maguire-Jack, affiliated with the University of Michigan, has a total link strength of 35 across four documents, suggesting a significant collaborative presence.

Several authors from different affiliations also exhibit repetition and co-occurrence with four documents and varying total link strengths.

Table 5. Authors With the Most Repetition and Co-Occurrence

Author	Affiliation	Documents	Total Link Strength
Fouché, Ansie	United Arab Emirates University	4	35
Katz, Carmit	Tel Aviv University	4	35
Maguire-Jack, Kathryn	University of Michigan	4	35
Varela, Natalia	University of Colombia	4	35
Caputo, E.L.	Federal University of Pelotas	4	30
Cassuriaga, J.	Federal University of Pelotas	4	30
Da Silva, M.C.	Universidade Federal de Itajubá	4	30
Feter, N.	Universidade Federal do Rio Grande do Su	4	30
Leite, J.S.	Universidade Federal do Rio Grande do Sul	4	30
Reichert, F.F.	Federal University of Pelotas	4	30
Rombaldi, A.J.	Federal University of Pelotas	4	30

Diagram 7: The Overlay visualization of the authors presents the center connector authors and how they cooperate. Besides it seems that *Universidade Federal do Rio Grande do Sul* and *Federal University of Pelotas* are so active.

In the meantime, the red color refers to the relationships and writers who have been more

active in recent years, while the yellow writers have a moderate and at the same time central role and the white writers have written previous articles in this field and their activity is mentioned concerning the writers, has decreased.

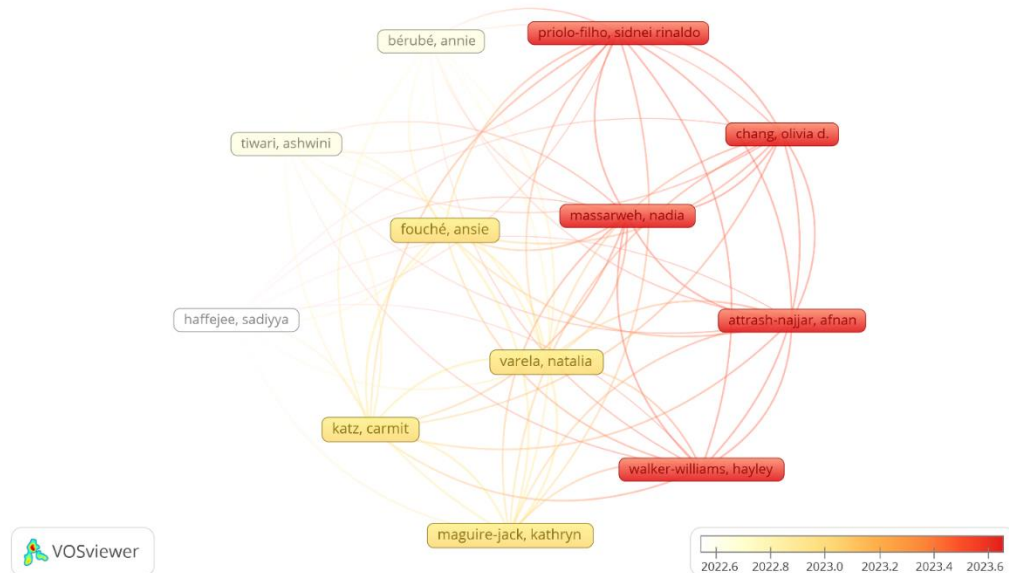


Diagram 7. Overlay Visualization of The Authors' Community (VOS Viewer)

As mentioned in the introduction, COVID-19 changed the way how ethics are taught; So Overlay visualization indicates that interactive virtual

scenarios of immersive technology can be useful for presenting ethical dilemmas, fostering empathy and critical thinking alongside AI-based

ethical coaches providing guidance and personal feedback on ethical reasoning and decisions.

The trends and gaps identified in this area will be further discussed in the conclusion.

Conclusion

The COVID-19 pandemic has significantly increased the scientific output on ethics education, with 1,422 recordings in 2023 being the largest.

The data is sourced from the Science Direct citation profile, a respected scientific database, and shows a steady rise in the number of scholarly works about ethics education. Research papers are the most common type of writing, with 3,588 articles published in the ethics education dataset.

The COVID-19 epidemic has brought about numerous difficulties and ramifications for the subject of ethics teaching and somehow

disrupted the pure life. Uncertainties and health worries have led to an increase in mental health, anxiety, and depression, as well as changes in teaching strategies and ethical issues in education.

Additionally, vaccine hesitancy has affected public health initiatives by making people reluctant to be vaccinated. The pandemic has also impacted adolescents' education and well-being, nursing students face moral dilemmas, and lockdown procedures have affected many facets of society.

Qualitative research has helped provide a more nuanced understanding of the ethical implications of the epidemic.

The COVID-19 pandemic has significantly impacted ethics teaching, with overlay visualizations demonstrating the relationship between the pandemic's stages and the adoption of educational technology

in ethical education. The graphics also highlight the cooperation and efforts between organizations, instructors, and scholars in public health ethics education.

The pandemic has also influenced moral judgment and social media communication in ethics education. The visualization also highlights the methods used in technology-enhanced ethical education to improve resilience during the pandemic. New themes include vaccination hesitancy, AI, trust, vulnerability, and student involvement.

Nodes resembling online chats, collaborative projects, and virtual involvement can be used to investigate student engagement. Nodes representing vulnerable groups can be used to examine vulnerability.

Trust-building strategies, dependability in online learning settings, and pandemic-related difficulties can be used to investigate trust. The integration of AI in

educational technology, ethical concerns in AI-driven educational approaches, and AI ethics can be investigated in ethics education

Ethics education for pure living is a philosophy that emphasizes the integration of ethical ideas into education to promote purity, integrity, and moral well-being. It seeks to impart responsibility, empathy, and ethical decision-making in individuals, preparing them to face problems and constructively contribute to society.

Moral and ethical foundations, character development, personal integrity, societal responsibility, critical thinking, diversity respect, ethics in professional contexts, environmental and global ethics, digital ethics, and lifetime learning are all important components of pure life ethics education.

This method goes beyond academic comprehension and encourages the implementation of ethical concepts in real life,

nurturing individuals who live ethically sound lives and make significant contributions to society.

According to the findings, The COVID-19 epidemic has had a profound effect on ethics teaching, resulting in both immediate and long-term changes. A focus on social and global ethics, improved technological integration, and the move to online learning have all been impacted.

The formation of ethical leaders, the incorporation of moral issues into academic fields, the promotion of mental health and well-being, community involvement, and service-learning have all received attention. The goal of these adjustments is to make education more moral, robust, and socially aware.

The COVID-19 epidemic has had a major effect on Islamic religious traditions, rituals, and education. Institutions have encountered difficulties in communal worship, shifted

to virtual religious services, and moved their Qur'anic studies instruction to online platforms.

Ramadan and Islamic holidays have changed, with an emphasis on introspection and spiritual development. To guarantee safety and well-being, religious teaching techniques have been modified and mental health and wellbeing have been highlighted.

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Author Contributions

The introduction was done by the second and third authors, the methodology was done by the corresponding author, and the findings and conclusions were done by the fourth and fifth authors. Therefore, all authors contributed to the writing of the article.

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