



An Ontological Approach to the Innate Cognition in Human Being Emphasizing the Principles of Transcendental Wisdom

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<http://dx.doi.org/10.18415/ijmmu.v6i5.1163>

Abstract

Human, who is the symbol of the Divine Names and has displayed a glorious resemblance to his Creator from among the creatures, alongside the wisdom, has taken his glory from an innate nature based on the divine nature. This gift, which has been expanded in both the cognitive aspect and the tendencies of human beings, has made his essence insightful, which is also the source of his innate desires. After dividing the innate perceptions into the knowledge by presence and the knowledge by acquisition, the innate perceptions of the knowledge by presence is the immediate reception of information that has been intertwined with human nature. Explaining the features such as the existence of the innate cognitions by presence, its skepticism, and also the examination of how the union is between the knowing to innate cognition and its known among the ontological coordinates of this knowledge in man. Undoubtedly the incomparable precisions of the transcendental wisdom among the philosophical schools has been the only reason the author has discussed the subject of this study from the same perspective.

Keywords: Innate Nature; Innate Cognition of the Knowledge; Ontology; Transcendental Wisdom

1. Introduction

Undoubtedly, human being, this superior creature, whose creator has exhibited Himself as "the best creator"¹, is as a mirror that symbolizes all divine names and attributes of his creator and has been transcended to the position of deity. This resemblance, which surprisingly distinguishes man at the top of the pyramid of existence from other creatures, which is due to the characteristic called the innate nature, with which, besides reason, he obtains the merit of a caliphate before any other creature. Such a divine gift illustrates an inherent character in man that is heavenly and responds fundamentally to his extraterrestrial needs. The innate nature is so interconnected with the existence of human being that neither is turned off nor stop this blazing light from the human life. The glory of this blessing is so high that it transcends the two

¹ أحسن الخالقين

cognitive and action domains of man and, in both, and makes him the owner of infinite insights and desires. The insight and desire that makes man fly as two wings in the pursuit of the Absolute Perfection, and nothing but the infinite Absolute Truth, quenches his thirst and anxiety.

At a deep look, man's innate insights should be considered more important and more specific than his innate desires, and should be studied with greater care, since in principle, the origin of any request has been cognition, and without any insight, he will show no desire or behavior. Accordingly, the nature of innate cognition as well as its ontological coordinates in man, especially the innate cognitive knowledge, is one of the concerns that the author has explored in this paper with regard to Sadrian philosophical foundations. The innovative aspect of this research should be considered in the analysis of the innate knowledge by presence, in which the ontological study of this knowledge has been discussed and its ontological coordinates have been examined. According to the author's induction, so far no independent research has been done on this type of innate knowledge with emphasis on its ontological features.

2. The Concept Of Fitra

The word "Fitra" (i.e. the innate nature) is on the weight of "Fa'alah²" that is a type infinitive or a type noun of a singular derivation derived from the word "Fatara³" in the sense of splitting (Zubaidi, 1306: 325), opening the object, and expressing it (Ibn Fāris, 1404: 510), the beginning and invention (Johari, 1404: 781), as well as creation and invention (Rāghib Isfahani, nd: 396), and since the divine creation is a kind of splitting of the non-existence and appearing the existence of possibilities, one of the meanings of this word is the primary creation.

Idiomatically, the innate nature also means the special nature and creation of man and the innate affairs refer to what the creation of human beings have in common with all human beings. In the Holy Qur'an, derivatives of the word "Fatara" have been used in various forms, although the word Fitra⁴ (i.e. the innate nature) itself has been used only once.⁵

It is worth noting that Fitra, in this sense, is quite different from its meaning in logic and philosophy. Fitra in the logic refers to as *Fitriyāt*⁶, the judgments that are evident or almost evident and the affirmation for the subject is because of the intermediary that is always present in the human mind. In other words, the innate natures are one of the six evident propositions that 'their deductions are with them'⁷. (Avicenna, 1383, Vol. 1: 213; Hilli, 1424: 202)

3. The Innate Perception by Presence

⁵ Verse 30 of surah Rūm.

⁶ innate natures

² فَعَلَهُ
³ فَطَرَ
⁴ فَطَرْتُ

⁷ قِيَاسَاتِهَا مَعَهَا

Fitra, this inherent trait in human beings can be known in two areas of human perception and tendency, and it can be divided into two types of innate perceptions and innate tendencies:

3-1 The Innate Perceptions

The innate perceptions are those that are evident and needless of reason and that they do not require thought or reflection. Whether these perceptions realized or not. According to this general meaning of Fitra, the innate knowledge has not been with him since the birth of the human being actually, and man is devoid of any knowledge. The reason for the problem must be explored since basically the mental concepts and images of the human being are derived from sensory observations, and affirmative perceptions, as they arise from the imagination, are not necessarily present in his mind at the beginning of human creation. But with the passing of time, and with the attainment of some evident assumptions and affirmations, the epistemic foundations of man are laid. Concepts such as existence, absence, cause, effect, necessity, possibility, and the like, which are simple and indivisible concepts, need no definition and are evident. As some affirmations, such as "Existence exists", "the whole is greater than its component" and so on, are counted as evident verdicts and affirmations. The criterion of evidence for these affirmations is that the imagination of the subject and the predicate are sufficient to promptly define each other, and there is no difference between the affirmations that need no intermediary except the subject and the predicate and the affirmations that need these instruments. The principle of contradiction refusal is one of the immediate axioms and "the theorem of four half is eight" is one of the non-immediate axioms that is always present and available in the mind. The characteristic of such affirmations is that if their subject and predicate and the relation between subject and predicate are well conceived, the mind will not hesitate to acknowledge and accept them. Accordingly, the innate perception is, in its general term, synonymous with the evident, and any evident affirmation is innate. This is what we mean by innate perceptions.

But in its particular logical terminology, as it has been said, it refers to those axioms which were insufficient to affirm them merely by imaging the conception and the predicate of the subject and imaging the relation between the two, and moreover it needs the intellectual mediation (comparison) which is always present in the mind and wisdom of human. For this reason they are called "theorems of deductions of things are with them"⁸. An example is half of five compared to ten.

In short, the innate knowledge in its general sense (which we also mean by innate perception) refers to those knowledges that are purely evident or non-acquired and do not require extrinsic reason in their truth.

Types of Innate Perceptions

What has been hitherto known is part of the Fitrīyāt that has manifested itself in the field of perception and intrinsically appears in the human theoretical apparatus. On the one hand, these perceptions are sometimes in an acquisition way and receives some information through the medium that the human mind has inherently acknowledged it. At other times it is also directly embraced by the facts and naturally finds and observes them. In other words, the innate natures

⁸ قضایا قیاساتھا معها

are divided into perceptions and tendencies in one division, and their innate perceptions are further divided into two types of perceptual and attentional.

The acquired innate perceptions are the acquisition through the non-immediate knowledge inherently acknowledged by the structure of the human mind, and he affirms them relying on his perceptual structure and once he has received a clear idea of the parties. The general and specific term spoken of by the innate nature affirms the acquired innate perceptions.

But the innate perceptions by the presence are the immediate reception of information that is intertwined with human nature. These perceptions, also referred to as innate truths, are hierarchically objective being known to be the essence of man, and every abstract soul as much as its abstraction possesses those objective truths. In view of this perception, man is aware of at least two apparent by presence that find them intrinsically without any reason. "The Self and its Affiliates" and "God" as the eternal cause are information that a human being instantly witnesses through his own soul. "Self-consciousness" and "theology by presence" are two independent titles whereby humans become aware of their essence in the depths of their being and also deepen their perceptual relationship with their God. What is the cause of this negligence of this innate God-consciousness that exists in human?

Note

1. Islamic philosophers do not believe in any acquired knowledge embedded in human nature and regard all concepts and images as ultra-sensory and a posteriori, contrary to affirmative perceptions that are of two kinds: some are pre-empirical and evident, and some are post-experimental and acquired. The obvious and pre-empirical confirmations are the same innate natures in the general sense.
- 2- Islamic philosophers consider innate knowledge necessary for reason. That is, these knowledges, although not embedded in the ontological building of reason, but the intellect do not require reasoning in their reception, and the mere conception of their constituents is sufficient to receive and affirm them (Re: Rabbani Golpayegani, 1388: 47)
3. The epistemic notions in Plato's word include both imaginations and affirmations. Perceptual terms in the words of modern Western philosophers (rationalists) are more concerned with perceptions and concepts, but the term "innate perception" means in general the words of Islamic philosophers refer to affirmations. However, the term "evident" also includes imaginations.

3-2. Innate Tendencies

Tendencies are the second dimension of the human spirit in which the innate nature is present. Innate tendencies are the tendencies in human beings that are innate, intrinsic and non-attainable as perceptions, and their differences with perceptions must be accounted for in their practicality. In other words, perception is a capability in human or animal that is unrelated to his or her actions and acts as a mere cognition. But tendency is a talent in man and animal to act in a certain way and to move him to certain situations or to other moods. In a general view one can divide the innate tendencies of man into two physical and spiritual types. The innate physical

tendencies, which are the "instinct", are part of the tendencies that meeting them provide the human physical needs. But innate spiritual tendencies are those that are rooted in the human soul and meeting them answers their spiritual needs.

4. The characteristics of innate cognitions by presence

Generally, the ratio of a predicate to its subject should not be excluded from two analytical and compound types. Analytical predicates, either out-of- predicate or out-of-enclosure, are those that are extracted from the entity in question. Like the attribute 'possibility' for the nature and the attribute 'being pair' for the number four. In contrast, the compound or enclosure predicates are those that are shipped with the object attached to the subject. Like the attribute "writing" and "being a poet" for humans. On this basis, innate affairs, and in particular innate cognitions, which are inherent in the human body, have their own coordinates, all of which are derived from the innate nature itself. Some of these coordinates are:

- 1 - Fitra is an inherent matter and no other cause than human has a role in its realization.
- 2- The innate natures are evident and non-acquired and man has a clear understanding to them.
3. The innate affairs are fixed, permanent, immortal, and non-convertible, because the essence or the essentials of an object are indivisible. Although it accepts the intensity and weakness.
4. The natures are universal and all human beings enjoy them.
5. The innate natures are sacred because human vision and attitudes are toward absolute perfection and pure being. (Jawādī Āmulī, 1384: 24; Rabbani Golpayegani, 1388: 23).

Fitra from the viewpoint of the Holy Qur'an and with the explicit view of the verse of the Holy Qur'an (verse 30 of surah Rūm: Nothing can change the original creation of Allah), follow the divine nature, upon which God has created the people, there is no change in the creation of God, and this has at least three features:

First, he is a theologian and a god-seeker, and therefore he wants the religion of God.

Secondly, it has been put in all human beings as a gift. So that no human being is not and cannot be created without divine nature.

Third, it is immune from any change.

But if we want to examine the innate knowledge of man in a deeper way, given the existence of the truth of science in transcendent wisdom on the one hand and the presence of the deepest innate knowledge of man on the other hand, all the ontological features of the knowledge by presence can also be applied to the intrinsic cognitions of human. Attributes such as the ontology of the presence and existence, the skepticism of the knowledge by presence and the unity of the knowledge by presence with the world and the known, all of which are ontological coordinates of the knowledge by presence, which can also be clearly seen in the innate cognitions by the presence. We will go over them in more detail below.

4-1- The Existence of the Innate Cognitions by Presence

The equivalence of the knowledge by presence, however, is one of the first ontological coordinates to be found in the knowledge by presence. In transcendental wisdom, by accepting the principles such as the simplicity of existence and the skepticism of existence, inevitability, must be equated with science and existence, for the truth of existence due to its simplicity and skepticism promotes the perfection of every order far beyond its own, and assumes no perfection of existential perfection can only be found at a lower level. The existence of perfection on the one hand, and its objectivity with the essence of existence on the other hand, and its simplicity on the third hand, provide no escape route for the non-inferiority of the perfection of existence in the lower levels of being.

Accordingly, the matching of this specification to the question of the innate nature is to be followed in two positions. The first position is the presence of the innate nature in man and the second position is its being.

About the first position, that is, the presence of innate cognitions in human beings, it must be recognized that at least part of our innate perceptions is by the presence, and that human beings possess innate self-awareness and God-awareness without acquisition. Proof for this claim that has a conscientious foundation is easily accessible among the words of scholars. Part of the reasons mentioned by Avicenna and Sadr al-Mote'allehin for the proof of the knowledge by presence has been in this respect, and each has emphasized the presence of human consciousness. (Avicenna, 1383, Vol. 2: 292; Sadr al- Mote'allehin Shirazi, 1354: 80)

The second position, which is also the existence of these perceptions, is not too difficult to prove, because by proving the presence of a certain being, its existence is proven too. The trace of this claim can be better interpreted in some of the innate perceptions of man, as innate truths, which due to their being on the one hand and their objectiveness with the essence of man and his soul on the other hand, reveals the existence of these perceptions further. These perceptions, of which innate self-consciousness and God-consciousness are derived, are so intertwined with human beings at times that they feel them in the deepest layers of their being, and if these perceptions were not of the same kind and existence were not intrinsically intertwined with them, the objectivity of this perception would be easily scratched with humans.

Some scholars, by separating the innate facts from the innate concepts, regard them as existential and intrinsic truths with which every human being is instinctively embedded:

"The intrinsic meaning of some of the evident theorem is that the mind, after understanding the imaginary concepts of the objects through the sense, feels the indispensable or necessary link between some of them without the need to understand the reason. But the intrinsic facts, that is, the objective degrees of the visible being, and the external hierarchy of the known being, are the same as the essence of man and the text of his conscious soul, and every abstract soul has the same objective truths as his particular abstraction ... these objective facts created with his spirit will be as the ontological awareness of one's essence and knowledge to one's own source as much as grace can comprehend its grace-giving, it is also as the innate truths of the soul that is known by its presence knowledge and flourishes through acquired education "(Jawādī Āmulī, 1384: 29).

4-2 *The Skepticism of the Innate Cognitions by Presence*

The attribute of skepticism of knowledge is an inseparable part of the equivalence of the truth of science and existence from the point of view of transcendental wisdom, since in view of the principle of skepticism of existence, the truth of being is a hierarchical unit of truth that has intensity, weakness, perfection and imperfection. The more the truth becomes complete, the greater will become its effects. On this basis, the science of the equivalence of the existence must be subject to the same rule because of its existence, and it should be regarded as a far more plural reality. The hierarchy of innate cognitions of the knowledge by presence and its characteristic of skepticism in human being can be examined methodologically by two methods: *limmī*⁹ and *innī*¹⁰. By the *limmī* method (at a better glance), which essentially the effect is understood by the cause, by proving the skepticism of the knowledge by presence on the one hand and the acceptance of innate perceptions as an example of the knowledge by presence on the other hand, this feature is adapted in them. However, in the *innī* method, the transference will be from effect to cause, we are transmitted, with a direct hierarchical reception of the innate perceptions, to its cause, which is rooted in the presence of innate perceptions and their skepticism. In the hierarchical *limmī* analysis of innate perceptions, it can be said that since the innate nature is an existential and special way of human being, by accepting the difference among humans and their hierarchies in terms of being, the innate nature that is the way of their being is different regarding the intensity and weakness. This claim is so clear that has been explicitly referred to in many traditions. In a narrative from Imam Sadiq (PBUH), the Almighty God created the nature and essence of us, the Ahl al-Bayt, from Illīyīn¹¹ and the nature of our followers from its remnant. So they are from us and God created the nature of our enemies from the Sijjīn¹² and their followers from their remnants. (Kulayni, 1407: 390)

It is clearly understood from this narrative that the creation of human beings are somehow different, and that they have been created with diversity and variety in their creation. In another way, of course, we can speak of the difference that according to it, the existential difference arises from the difference between the existence of human beings both at the beginning of creation and after the levels of moral perfection and imperfection. In other words, human beings, by virtue of their inherent or acquired hierarchical difference, are attributed to degrees of Fitra, on which the innate reception of the complete human will (in fact) be different from that of the incomplete human. Therefore, the innate knowledge of the infallible Imams from God, by virtue of his oneness, is more intense and powerful than that of his inferior man, and he would not neglect this innate reception for a moment. In other humans, however, this perception is weakened to the extent that they belong to the universe of matter and darkness, and eventually reaches the lowest possible level, and he unconsciously realizes the existence of God in difficulties and problems. This claim can be seen from the viewpoint of the masters of knowledge with the analysis that the perfect man is in the most perfect state of beliefs and opinions because of his moderation of temperament. In ancient natural wisdom, water, soil, air, and fire are essentially the four fundamental elements of the special interaction of these elements, first the mineral temperament is created, which is the most specific temperament, then

⁹ The *limmī* theorems reach from the cause to the effect.

¹⁰ The *innī* theorems reach from the effect to the cause.

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the vegetative temperament, and then the animal temperament, and ultimately the human temperament are created. The moderation of temperament, which is a balanced combination of these elements, is used in the mystic's words in two ways:

A. Elemental and physical temperament moderation

Elemental temperament moderation refers to the qualitative amount of equilibrium in elemental combination, which is proportionate to the highest possible degree in the perfect human being and gives honor to his or her physical structure not found in others (Kashani, 1426: 480). This temperament moderation, which is the ultimate in the perfect human being, will have profound effects on other parts of the human being, and the closer the temperament is to moderation, the greater one's ability to accept the virtues of science and practice. In the natural sciences, there is a reference to the action and reaction of the body's morals and temperament, so that if one's temperament is phlegmatic, he becomes more relaxed, and the one whose temperament is choleric, his anger grows, and the one whose temperament is melancholic, he will become bad-tempered. Moderation in temperament means that none of the four modes of human temperament surpass the other. Ibn Arabī states in a poem:

All the powers of human beings are from temperament, both spiritually and physically.
Don't give up the path of growth. (Ibn 'Arabī, nd: 116)

Speaking in detail, Mulla Sadra, in a rhetorical-conscience statement, seeks to prove the gradual movement of existence and evolution for the elemental thing from the lowest degree to the highest one since doing this is a companionship with the Almighty God.¹³

B. Spiritual and mental temperament moderation

Spiritual temperament moderation is: what shapes a person's life, such as beliefs, intentions, and possessions. Moderation in this temperament with the formation of a united heart is a moderation that is attained by the conviction of the soul to the verdicts of the law. (Farghani: 1428: 122-124) To attain the spiritual temperament, is the same to attain the position of monotheism and to be in the position of the embodiment of true unity.

Ṣadr al-Dīn Qūnawī says in *Nafaḥāt*:

"The most complete and similar science to the knowledge of the almighty God is not attained except for the one whose essence is emptied of all trait and role, and places at the center of a great point that encompasses all ranks and beings, and the true moderation of the environment on spiritual and moral moderations and its senses and functions are of relative perfection and degree." (Qūnawī, 1375: *Nafaḥāt*. 26)

On the basis of this introduction, the perfect man, who is at the height of the two elemental and spiritual temperament moderation, is also influenced by his moderation and attains the facts and concepts as intuitive as possible.

¹³ Sadr al-Din Shirazi, 1981, v. 1: 343:

إذا نظرت الي حال الاكوان العنصريه في تدرجها في الوجود و تكاملها وترقيها من ادنى المنازل في ان تبلغ الي مجاوره الإله المعبود وجدت البرهان مطابقاً للوجدان

The result is that human beings, in their existence hierarchy and as they have more temperament moderation, observe the facts more objective, and the innate nature, which is a mode of human existence, is no exception.

Note

1. The *limmī* analysis mentioned in *Fitra*, although consistent with the subject matter of the discussion, is based on innate perceptions, but due to the generality of this analysis and the reason referred to therein, it is applicable to innate tendencies. Therefore, the innate tendencies of the perfect man are stronger than others and lead him to the desired end without any obstacles.

2- Along with the change in the innate nature in terms of its severity and weakness and its hierarchy in humans, another change in the innate nature can be believed to be possible only by accepting the essence of human motion, since by considering the essence of human motion and identity change with this motion (ascending or descending) he transforms human identity into animal, demonic, or ... and human innate nature is removed and he becomes a complete animal or Satan with all its internal coordinates. (See: *Jawādī Āmulī*, *ibid*: 54-56)

4-3 The Unity of the Knowing, the Knowledge and the Known in the Innate Cognitions

Equal to other coordinates of the knowledge by presence in which the known is as knowing and that there is a relationship of unity or, at times, unity between them, innate perceptions and innate desires are two sets of innate truths with which the essence of human beings is intertwined. The innate perceptions by the presence are the immediate reception of information that is intertwined with human nature. In view of this perception, man is aware of at least two known by presence, which he finds and seeks naturally and without any reason. One is "self and its attachments" and the other is "God" as the causal agent, which are of information that man instantly witnesses through his own soul. "Self-consciousness by presence" and "Theology by presence" are two independent titles whereby humans become aware of their essence in the depths of their being and also deepen their perceptual relationship with their God. Investigating and discovering the relation between the knowing and the known in the two innate perceptions of self-awareness and theology by presence is another task of this study.

In the innate self-consciousness by which man is conscious of the depth of his soul, there is a deep unity and an inextricable link between the knowing and the known, in which all philosophers who agree and disagree on the unity of knowing and known accept this. Even the concept of line was not appropriate for this position, since it is a kind of plurality, and one should only speak of the pure oneness of the knowing and the known in this innate cognition.

The innate theology by presence is a perception on the basis of which man is bonded to his origin and finds Him with his life. The origin of this attention is to be found in the unity of truth and fact, whereby one knows oneself at the level of his effect, and at the level of the cause. Many scholars believe that the principle of the existence of the almighty origin along with its monotheism is one of the innate natures upon which all the human being have been rooted, and there is no one who has been unaware of this divine nature. (Note: *Khomeini*, 1371: 182-184) The proof of this problem can be formulated as follows:

- 1- One of the innate natures, upon which all human beings have been born, is the nature of the love to the absolute perfection.
2. This desire is infinite and is not limited to reach to the highest point of perfection, which itself is an absolute and unlimited issue.
3. Although humans may give the infinite perfection a different name or make a mistake in its adaptation, but the absolute perfect existence that there is no perfection above it is the same God that mistakenly other beings have occupied His place in his mind.
4. Love to the Absolute Perfection is after that man has known that perfection since without this knowledge, love and tendency have no meaning. Thus man knows both the absolute perfection and also has a tendency toward it.

The Primacy of Theology over Self-Knowledge

Given the unity of truth and dilute that exists between a cause and effect of transcendental wisdom followers, we have always said that we should know the self-awareness by presence dependent on the ontology by presence and we should precede the ontology over self-awareness¹⁴! In other words, the property of the unity between the knowing and the known in the innate self-awareness by presence ultimately shifts to God-awareness by presence, and we should consider a kind of primacy to the God-awareness by presence to the innate self-awareness by presence, since essentially every inside is its origin and the appearance is its consequence, and there for any verdict carried on the appearance, will be rationally true for the inside. On the one hand, the human soul, which is the effect of the transcendental origin, and the consequence of which is the truth, is its subordinate and appearance, and its cause is considered to be its principle. So self-perception and self-knowledge are first and foremost the perceptions of self-knowledge and, secondly, self-perception¹⁵.

Some contemporaries point to something that is interesting to any reader:

"The worlds of matter and the soul, in relation to the body, are possible beings relying on their supernatural facts ... and the relation between them is cause and effect either in the precise interpretation the relation between them is truth and diligence or more precisely and appropriately in relation to the question of Wīlāyat, their relation is the conscience and appearance. Of course, the heavenly aspect of the soul is the essence and the truth, not its appearance and its diligence. The nearest truth to man is his soul, which is remembered to me, and every human being is knowing to his soul and self, and if he neglects everything, he will not neglect his existence. Understanding his soul is a type of intuitive and presence science, not an acquired science ... the human being first finds himself as the I openly to the knowledge by

¹⁴ Sadr al-Din Shirazi, *ibid*: 117:

كل من أدرك شيئاً من الأشياء بأي إدراك كان فقد أدرك الباري و إن غفل عن هذا الإدراك- إلا الخواص من أولياء الله تعالى كما نقل عن أمير المؤمنين ع أنه قال: ما رأيت شيئاً إلا و رأيت الله قبله و روي معه و فيه

¹⁵ See: Tabataba'i, 1382: 175:

فالادراك الضروري الذي للنفس بالنسبة الي نفسها متعلقة بباطنها اولا و بالحقيقة و بنفسها بعرضه و تبعه. فالحقيقة التي في باطن النفس أقدم ادراكا عند النفس من نفسها و أبده و ما هي في باطن باطنها أقدم منهما و أبده حتى ينتهي الي الحقيقة التي اليها تنتهي كل حقيقة. فهي أقدم المعلومات و أبده البديهيات.

presence and then perceives matters with it (such as my eyes, my life, etc.)... So the first common capital of human is self-knowledge, but the self is the appearance and the opposite; so the knowledge of the soul is a superior knowledge and, consequently, the knowledge belongs to the inside of soul, because the inside of being is closer to him than his appearance. As a result, the glorified God, who is the truth of the all truths and the inside of all the insides, is closer to us than us ... Yes, a person with intuitive knowledge to himself actually sees his Walī first then he sees himself." (Jawādī Āmulī, 1393: 35-36)

This, of course, can be further enriched by its philosophical translation, namely the principle of "those with reasons only know the reasons"¹⁶ or the existence of a relation.

Based on the first rule:

First of all, any effect needs a cause in its existence and its realization.

Secondly, it is impossible to cite the existence of an effect for two full reasons and it relates only to one putative cause.

Thirdly, it is obvious that any knowledge is compatible with its known, because knowledge has such a claim.

Consequently: the knowledge to the existence will be the effect of the same knowledge to the existence of the cause and it is impossible to attribute it to something else.

Since based on the second rule:

First of all, any possibility including human beings with the principles of transcendental wisdom, is as the link to the transcendental Wājib.

Secondly, it is impossible to know the poor without the knowledge to the almighty God and to know the origin without its subordinates.

How then can a man's intuition of his poor self be possible without the knowledge of the glorified God?

Note

Essentially, the human soul possesses existential hierarchies, of which there is a degree full of absence limitations and the denied adverbs, and this knowledge not only does not impart knowledge to the transcendental Wājib, but also impedes knowing it. The second level of the human soul, which is also regarded as his ultimate truth, is such that its knowledge is as obligatory as the knowledge to the transcendental Wājib itself. This permission must be acknowledged along with the fact that the obligatory transcendence, in its manifestations, has a degree of emergence which, in the same way, is an expansive grace or a merciful soul, and the unity between the knowing and the known is in the same circle. In other words, the highest rank of man, by which knowledge is derived from the science to its source, is united with the degree of the obligatory which is divine in essence, and only united with the rank of Him which is

¹⁶ ذوات الاسباب لاتعرف الاسبابها

interpreted as the face of Allah.¹⁷ (Sadr al-Din Shirazi, 1981, Vol. 3: 399-403; Jawādī Āmulī, Ibid: 70-72).

The Reason of Human Negligence to God

Given the primacy of God-awareness by presence to the self-awareness by presence and that before any self-awareness, the God-awareness arises, the question is that what causes so much neglect by human beings to their Creator and what impedes the emergence of the transcendental God on human beings? Especially that despite being related to the right and having a permanent existence to it, the cause of this neglect is becoming more questioned.

In answering this question, Sadr al-Mote'allehin believes that what generally prevents the emergence of the right to the soul of human is the illusory existence of the seeker that deters him from the intuition of the truth. In other words, man, with the help of his fear, imagines himself a mountain of selfishness who sees himself alongside other imaginative independent beings within the existence of righteousness, and as long as this mountain of selfishness is not abolished, the reality of being will be hidden behind it and it will be impossible to rise. He also believes that whosoever wishes to reconnect with his God must first sacrifice his animality and diminish his illusionary identity or take away his spiritual aspirations (Sad al-Din Shirazi, 1366: 183).

In other words, he addresses this problem by distinguishing between simple and compound science. Simple science is a science in which the perceiver is unaware of his or her perception, and compound science is the perception, whose perceiver is aware of his or her perception. According to Sadra, simple science is rightly present in all living beings, while compound science (both by presence and by acquisition) is not possible for all but the purest of the mystics. But what makes the compound science of God not attainable to all is the arrogance, which by the evolution of the soul is crushed in the mystics; and mankind, with the conversion of his simple science to the compound science provides his perfection. (ibid, 1981, Vol. 1: 117-118).

Conclusion

From what has been said, it is understood that the innate nature is the special nature and creation of man and that natural things refer to what human creation has in common among humans. Fitra can be regarded as present in two areas of human perception and tendency and it can be divided into two types of innate perceptions and innate tendencies. Innate perceptions are those that are evident and they need no reason and no thinking to be understood.

These perceptions themselves are further divided into two types of by presence and by acquisition. Given the existence of the truth of science in transcendental wisdom and the presence of the deepest innate cognitions in human beings, all the ontological features of the knowledge by presence can also be matched in the innate cognitions by the presence of man. Attributes such as the equality of the knowledge by presence and the existence, the skepticism of

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the knowledge by presence and its association with the knowing and the known, are some of the features which can be shown in detail in the innate cognitions by the presence.

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