



## Inference of Mulla Sadra's Ethical Views in the Four Realms of Meta-Ethics

Mehran Seif-Farshad<sup>1</sup>; Yousef Kheire<sup>2</sup>; Seyyed Mohammad Amin Madayen<sup>3</sup>

<sup>1</sup> Assistant Professor, Department of Basic Sciences, Faculty of Paramedicine, Tabriz University of Medical Sciences, Tabriz, Iran  
seiffarshadm@tbzmed.ac.ir

<sup>2</sup> Member of the Center for the Development of Interdisciplinary Research in Islamic Sciences and Health Sciences, Associate Professor, Department of Islamic Education, Tabriz University of Medical Sciences, Tabriz, Iran  
Kheirey@tbzmed.ac.ir

<sup>3</sup> Assistant Professor, Center for the Development of Interdisciplinary Research in Islamic Sciences and Health Sciences, Tabriz University of Medical Sciences, Tabriz, Iran.  
Madaenm@tbzmed.ac.ir. (Corresponding Author)

<http://dx.doi.org/10.18415/ijmmu.v8i9.2895>

---

### **Abstract**

Meta-ethics is an important and fundamental part of ethical philosophy. Normative ethics discusses the ethical criterion and definition of happiness and obligation; but Meta-ethics deals with its background. In other words, it puts ethical propositions into philosophical questions in terms of meaning, cognition, and truth. In the intellectual system of transcendent wisdom, metaphysical issues and sheer philosophy are studied in order to help human beings to develop and transcend. In fact, human ethics and transcendence along with theology are two main goals of transcendent wisdom. In this regard, it is important to understand Mulla Sadra's views on meta-ethics as well as to discover and deduce it among Mulla Sadra's philosophical views. While defining meta-ethics, explaining its domains and asking main questions about each of these domains, the method of comparative study is used in this paper in order to provide the most appropriate and consistent possible answers to questions in the realm of meta-ethics - based on Mulla Sadra's views on the originality of existence Substantial motion and Union of Intelligent and Intelligible and so on.

**Keywords:** *Ethics; Meta-Ethics; Transcendent Wisdom; Mulla Sadra*

### **Introduction**

In every situation and professional, social, family, etc. statues, humans are always judged by others and they themselves judge others too. It is quite obvious that a constructive relationship between two persons is impossible unless they evaluate each other ethically and the result should be positive. On the other hand, a person will not be recognized as a useful person in the society unless he/she is evaluated ethically - although he/she is considered a skilled person in his/her profession.

Judging people ethically requires some philosophical perspectives. These philosophical prerequisites are the branch of study known as Ethics. Ethics also includes two realms of normative ethics

and meta-ethics. In normative ethics, the criteria of good and bad, the criterion of having or not having responsibility, the criterion of rights and duty, etc. are discussed. But meta-ethics deals with the background of normative ethics.

Every philosopher has dealt with normative ethics; despite the importance of meta-ethics, few philosophers have worked in the field of meta-ethics. The inference of meta-ethical views in terms of metaphysical and epistemological perspectives requires careful consideration and narrow-minded efforts.

Although more or less efforts have been done to organize Sadra's ethical system in the new form of the ethical philosophy's classification; some scholars have shown Mulla Sadra's ethical approach in the field of normative ethics and others have shown some of the meta-ethical aspects in Mulla Sadra's ethical system. The author has benefited from their results in this paper. But for the first time in this paper, the author wants to comprehensively answer all the questions about meta-ethics based on Mulla Sadra's philosophical system. Therefore, this article is an attempt to deduce the meta-ethical views of the greatest Iranian and Muslim philosopher, namely Sadr al-Muta'allehin Shirazi, Mulla Sadra. The authors intend to answer the questions of these four realms of meta-ethics, namely: semantics, ontology, epistemology and psychology according to the metaphysical and epistemological views of this philosopher.

## 1. An Overview of the Four Realms of Meta-Ethics

Meta-ethics is a branch of philosophy that deals with understanding the nature of ethical sentences as well as ethical attitudes and judgments. If normative ethics discusses about the ethical criteria of behavior, meta-ethics focuses on the nature of ethics. In this regard, it can be said that the propositions related to meta-ethics are second order rules and the propositions related to normative ethics are first order rules. (Copp, 1992: 790)

Meta-ethics aims to understand these rules: Are these propositions real and they could be false or true? Or they are not propositions at all. Are there any ethical values and claims? In order to answer these questions, analysis of ethical thought and language are essential. Therefore, the field of meta-ethical activities can be divided into four areas. 1- Moral semantics 2- Moral ontology 3- Moral epistemology 4- Moral psychology (Sinhababu, 2018: 32-52)

The classification of meta-ethical in the four realms is the basis of this study and the authors have focused on them. However, some authors have worked on meta-ethical issues in three areas of semantic, epistemological and logical questions. It should be noticed that the realms of meta-ethics are strongly interrelated and that the results of one realm affect other realm's studies. It is even possible to mention two or all of these realms in a discussion, leading us to a single conclusion in meta-ethics. (Hare, 1998: 667), accordingly, the classification of these realms simplifies this study.

### 1.1. Ethical Semantic Issues

In this area, the semantic analysis of ethical claims is discussed. Semantic issues deal with the predicate analysis of ethical propositions; because the issues in this area are mostly due to the ambiguity in the predicate of ethical propositions.

Views in this area include descriptive and non-descriptive views. The followers of the descriptive view believe that ethical claims are type of indicative rules that can be true and false because they are related to the outside world and the real world. The followers of the non-descriptive theory consider ethical claims as sheer value and do not believe that ethical propositions stem from the outside world and the truth.

Descriptive views include two main parts: "naturalism", that is the semantic view which believes that descriptive ethical rules come from natural facts and "non-naturalism", the view that considers ethical claims to be descriptive but they are not natural facts. (Jalali, 2004:120-121)

This latter view, the "non-naturalism description" is believed by Intuitionists. The prominent representative of Intuitionists, George Moore, states that ethical concepts, for example the concept of goodness is simple and is clarified by the power of intuition. On the other hand, the concept of goodness, as an obvious ethical concept- cannot be defined. He believed that all efforts which are done to define goodness are fallacy.

The argument that Moore uses to prove the fallacy is called the "open question" argument. According to this argument, if good is referred to any other adjective and is defined by it, there will be questions to answer- Whether that adjective is good or not. (Copleston, vol 8: 408-414)

Emotionalism and prescriptivism are two types of non-descriptive theories. Emotionalism is a view that considers ethical rules to express emotions and utter repulsive emotional words. (Frankena, 1938: 220-223)

According to Hare, prescriptivism is a meta-ethical theory of ethical proposition's semantics that states: "In addition to the descriptive or real semantics that ethical propositions may have, there is a prescriptive issue in its semantics. This issue cannot be changed to any synonym and equivalent descriptive and real semantics, but this issue tries to recommend specific actions or guide those specific actions" (Hare, 1998: 667). Therefore, there are two issues in ethical rules, one of which has an ethical aspect and the other lacks it. (Jalali, 1382: 109 -118)

## 1.2. Epistemological Issues

In this realm, the possibility of having ethical recognition is discussed. Believing the possibility of ethical cognition is called (Cognitivism). Another important view is (non-Cognitivism) and it believes that recognition is impossible in the field of ethics. Another view that opposes cognitivists is the "error" theory. Cognitivists believe in these two principles: First, ethical beliefs can be true. Second, these beliefs can be justified. (Nelson, 1998: 1)

The difference between cognitivists and non-cognitivists can be distinguished through distinction of two patterns of cognitive and non-cognitive expressions.

The pattern of cognitive expressions is (beliefs) and the pattern of non-cognitive expressions is (desires and wishes). If a belief corresponds to the real world, it can be considered true. But this cannot be applied to desires and wishes; the wishes may not correspond to the real world and in the same time, they are not false. Non- cognitivists consider ethical claims, in whole or in part, to be expressions of desire, wish or attitude. (Cord, 1998: 2-3) (Kerchin: 152)

The point of the non- cognitivists is that ethical rules reflect desires and wishes and they do not show facts about the outside world and rules about these facts. The non- cognitivists use two preambles to achieve their desired results. First, they cite David Hume's theory, who believes that we cannot conclude musts from existence. There is no way to get ethical conclusions from empirical premise. (Hume, 1740: 469). Then, according to the "Open-ended questions" rule, ethical rules can describe unnatural things that are revealed to us intuitively. So in this way, it is concluded that ethical rules are not empirically researchable and they cannot be considered as descriptions of the empirical reality.

Therefore, non-cognitivists insist that ethical rules cannot be true or false. But the followers of the error theory do not consider ethical rules justifiable and claim that all ethical rules are false, because their purpose is to show the truth about good and bad and right and wrong. There are no objective facts and values that these ethical rules take for granted (Jalali, 1382: 109-118), therefore the followers of error

theory argue that any kind of thinking in the field of ethics should be questioned and rejected. (Karchin: 122) The theorist of this view of Mackie in "Ethics: inventing right and wrong" denies objective ethical values and argues that ethical values are entirely subjective. He calls his view in the ethical realm a Moral skepticism. (Mackie: 38)

### 1.3. Ontological Issues

In this area, the main debates are about the reality of ethical values in the objective world and existence. Two perspectives of realism and unrealism are proposed in this area. We are talking about moral realism and moral unrealism in order to answer the general question of whether there are ethical realities independent of us in the real world and whether they are part of the realities of the external world or not. And ethical propositions portend and prove these realities, or ethical opinions are false or the result of our feelings and emotions and the reality cannot be imagined apart of us. (Jalali, 1382:109-118)

Moral realism believes both in the objective existence of ethical values in the outside world and their recognizability by the power of human cognition. So, moral realism is a kind of meta-physical theory of the ethical system and ethical claim's nature and structure that emphasizes ethical facts and true propositions. (Brink, 1989: 4) The ethical realist believes that: As the ethical subjects such as justice and oppression are abstracted from some movements and actions and are considered as ethical actions and have a special existence in the outside world, they are parts of the outside world. (Landau, 2003: 1314) Non-moral realism is a school which believes that ethical values and necessities do not have objective reality and that ethical propositions are not realistic propositions.

For non-realists, every aspect of human experience is not an experience of reality. They consider experience to be composed of two elements. The element that the real world has given to experience and the element that experienced human beings gave to the world. So if experience presents us qualities which are different from those found in scientific theories, these qualities are related to the apparent dignity of experience, not the parts of the world (Nauton: 157-158).

### 1.4. Psychological Issues

Ethical psychology investigates the psychological issues that arise in ethical evaluation. In this field, psychological presuppositions that a valid ethical system requires are studied. Among these presuppositions we can refer to authority, motivation, obligation to act, and so on. There are two perspectives on "motivation" and "obligation to act" which are internalism and externalism. (Jalali, 1382: 109-118) The question is that whether ethical thinking is motivating for humans and motivation is an essential part of ethical rules. Introverts give a positive answer to this question and extroverts give a negative answer. According to extroverts, the individual may honestly accept an ethical rule and at the same time, have no motivation to act according to the rule. (Wallace, 1998: 1) and (Gkuran: 2009)

Another issue in the field of ethical psychology is "libertarianism". Throughout the history, philosophers of ethics have worked and studied in this field. The principle of that issue is the choice between (determinism) and (libertarianism) and this is also a philosophical and theological issue. The relationship of each area with ethical responsibility and the status of being praised or blamed are considered in the field of ethical issues. (Jalali, 2004: 174)

Freedom of will (libertarianism) is the second issue of ethical psychology. Determinism and libertarianism are two views in this field. The determinists insist that: if human's libertarianism is real, free will is a part of nature and under the rule of cause and effect, so it can be affected by natural and environmental factors. In this case, free will cannot be considered as a free agent. But libertarians consider the existence of liberty compatible with the principle of causality. (Jalali, 1383: 174-175)

## 2. Sadra's Views of Meta-Ethic's Four Realms

In transcendent wisdom, all matters and issues are meaningful through the originality of existence and the intensity of it. In Sadra's transcendent wisdom, even psychological concepts such as pleasure, love, pain, as well as epistemological concepts such as the certainty of science, mind and etc., must be explained on the basis of ontological concepts.

Hence, during the lifetime of Sadr al-Din Shirazi, the philosophy of ethics was not divided into branches of meta-ethics and normative ethics; but according to Sadra's attitude, we can react to the issues raised in the field of meta-ethics and normative ethics and give answers to the questions posed in accordance with Sadra's transcendent wisdom.

In short, it can be said that Mulla Sadra was attracted to descriptivism-realism-epistemology theories in meta-ethics. He believes in free will and considers it compatible with the previous divine knowledge and the principle of causality. Despite his insistence on ethical conscience, he is considered an extrovert in the field of ethical psychology.

In the following, these cases are explained relatively in 4 areas of meta-ethics - semantic, ontology, epistemology, psychology.

### 2.1. Sadra's View of the Semantic Realm

In the field of semantics, there were two competing views. The first view is descriptive and the second is non-descriptive theory. Since Mulla Sadra considers good as an existential thing and evil as a non-existent thing (Mulla Sadra, 1360: 251-252), he considers happiness and pleasure in the intensity of human existence which means that, if every man approaches to God with existential intensity, he is considered blissful and He will understand the harmony of his existence in the presence of divine mercy. (Mulla Sadra, 1381: 189) approaching to god itself and the growth of intellectual knowledge is considered perfection for human beings. Hence, goodness, happiness, ethical necessity and all ethical concepts are descriptions of external realities. Since existential intensity and approaching to divine are the realities of the external world and creatures truly need the sheer divine essence; human beings should follow divine guidance and according to the existential necessity of the human being, there will be an existential intensification. Intensification or lack of intensification is a description of reality. The necessity of existential intensification or approaching to divine as the goal of human's creation, can be achieved in this way.

According to the transcendent wisdom, the compatibility with descriptivism is quite clear, nevertheless it should be noted that the views of Mulla Sadra and mystical scholars in the Islamic world are similar to the view of intuitionism.

Intuitionists had three important claims, which were: 1. ethical concepts indicate real attributes. 2- Ethical rules can be true or false 3-referring to rational intuitions is essential (Shirvani: 34) (Frankana: 215-216). In the last two cases, Intuitionists are compatible with the view of Mulla Sadra and all mystical scholars. But in the case of the first claim, Intuitionists believe that ethical concepts are indefinable. Therefore, it is not easy to agree with Sadra's point of view, because Mulla Sadra explains goodness, happiness, pleasure, etc. with existence and existential intensity based on existential originality.

In the opinion of Mulla Sadra and all mystical scholars, if a person is prevented from material, greed and doing evil things, he could easily understand the good and the bad. (Mulla Sadra, 1999, vol. 7: 167) For example, if a doctor only pays attention to the patient's health and puts aside marginal issues, his ethical intuition for the treatment of the disease is an expression of the good and bad of the treatment methods.

## 2.2. Sadra's View of the Ontological Realm

According to the view of existential originality, everything that is real in external world can be considered as existence. Hence, goodness as a reality is existential and really exists in external world. (Mulla Sadra, 1999, vol 7: 58) Therefore, the view of non-realism in various ways has no status in Sadra's view. According to this, relativism and the lack of connection between "being" and "must" is not true in Sadra's view.

It should be Explained that whether an object or possesses of perfection is existential or not. If he owns a certain perfection of existence, he will have goodness, otherwise he will not. Whether a subject or a creature or a human being threatens someone or it threatens the human being, it is considered as an evil. And if it has a positive effect on its existence, it is goodness. If it is beneficial for human's existence, it is good and in the middle state it is neutral. (Motahari: 216)

Accordingly, a particular lifestyle is good if it is beneficial for human's existence and it is bad if it is harmful, it is neutral in the middle state. In other words, whether a particular lifestyle helps human beings to intensify existence and have existential perfections or not, if this lifestyle helps humans to approach existential intensification and obtain desirable human perfections and create rational dimensions and strengthen it, this lifestyle is considered good and otherwise it is not good. Recent and contemporary thinkers of Sadra's view have tried to convert ethical concepts into realistic ones - they have interpreted the good as desirable, the value as dependent on the desirable and obligation to achieve the desirable one, and so on<sup>1</sup>.

Every ethical proposition, like other propositions, is inferred from two preambles – necessarily one of the preambles has a value clause. Such as (must), (good), etc., and since the preamble is bound by akhs, the result of the preamble's function is bound. (Javadi Amoli, Principles of Ethics in the Quran: 43)

The city where I live is an earthquake-prone city. In these cities every house should be built firm and strong. So I have to build my house firm too.

The author believes that sadra's followers think that the obligation to achieve should mean (approaching to the desired one). In the example which is mentioned above, having a firm building in an earthquake-prone city is a goal and purpose. If we want to achieve this goal, we must consider a series of requirements - such as the standard principles for building a strong house. In fact, there is a causal relationship between building a house according to standard principles and having a safe and strong house and the causal relationship is real in the real world. Hence, the word (should) is a sign of obligation which means that if we want to achieve the desired goal, we must choose a certain path and on the other hand it indicates a causal relationship between the chosen path and the goal. In this regard and according to Sadra's believers, all ethical words cannot be explained as an independent issue of the realities in external world.

In other words, ethical concepts are second concepts of the philosophical second conceptions. Second concepts predicate on mental concepts. (Mesbah Yazdi, Teaching Philosophy, Vol. 1: 182-183)- Despite to the first concepts that are predicated on real and external issues. This is an apple tree. The tree is the cause of air's cleanness and verdure. In the first proposition, the general concept (apple tree) was predicated on an external object and is considered the first concept. But in the second proposition, cause or factor is a secondary concept because it is predicated on a mental concept - that is, the whole tree that is in the mind, not the tree that is external. Ethical concepts are secondary concepts, but Islamic philosophers believe that secondary concepts are predicated on the first concepts and the first concepts are predicated on the external objects. Hence, secondary concepts, including ethical concepts, are not separate from external realities and this is the reason why the ethical insights of Muslim philosophers are realistic. By accepting the principle (originality of existence), this matter is emphasized and confirmed.

<sup>1</sup> The third chapter of the book Philosophy of Ethics written by Mojtaba Mesbah has given a complete explanation in this regard.

Therefore, we are allowed to call Mulla Sadra and Sadra's philosophers as realists in the field of meta-ethics and the field of ontological issues, even though they have not investigated the details of meta-ethics. (Mohammadi Monfared: 115)

### 2.3. Sadra's View of the Epistemological Realm

All Islamic philosophers believe in Aristotle - the same peripatetic philosophers who mostly follow Aristotle - or believe in a school of thought that brought Aristotle and Plato together, like aristocratic scholars and transcendentalists. However, there are strong arguments that peripatetic scholars were influenced by Plato like Aristotle. After all, Islamic philosophers who are influenced by Plato and Aristotle and all Muslim philosophers have always praised these two Greek philosophers and they have rejected any kind of skepticism and relativism, sophistry, etc.

According to rationalism and negation of skepticism, Mulla Sadra has defined perfection in a way that an essence is perfected through that perfection. (Mulla Sadra, 1362: 2) It is like the perfection of an animal to have a will. Without it, the animal grows like a plant and falls into the realm of animalism. So, Mulla Sadra argues that human perfection is in intellect and knowledge of general concepts and intellects, so human has created various fields in sciences.

According to Mulla Sadra, the perfection of man is that he has knowledge and passes human evolution with wisdom. Wisdom is the cognitive tool by which generalities and rationalities - in simple terms, general concepts - can be recognized. Human nature is perfected with the perfection of wisdom and goes beyond the realm of animals and enters the realm of humanity. (Mulla Sadra, 1999, vol 1: 23) In simple terms, it can be said that the special perfection of everything makes him different from others. Man finds his special perfection by wisdom and is distinguished from inanimate (inanimate objects) and plants and animals. Because of that all Islamic philosophers value the human wisdom and consider it sacred. And they believe that acceptance of skepticism or any school of thought that questions the rational power of man is equated with the decrease of human being's rank.

Mulla Sadra believes that perfection can be found in the enjoyment and approaching rational truths and considers happiness as compatibility with rational truths. So he considers the perception of rational truths as happiness (Mulla Sadra, 1999, vol. 9: 136). In the discussion of meta-ethical domains, we see that there is a direct relationship between realism and epistemology (Jalali, 1382: 109-118). So by considering Muslim philosophers, especially the followers of Sadra's transcendent wisdom, as realistic and on the other hand, considering human perfection in wisdom and rational cognition, we can conclude that according to Mulla Sadra, human wisdom has the power to understand good and bad or and it can distinguish goodness and evil. (Lahiji: 345-343)

According to the doctrine of the Substantial motion, we can say that the basis of the universe is substances - the substance is the bearing of the properties and perfections of objects - and all substances are constantly moving momentarily. Even the accident of a substance; Like color and volume, etc. is changing due to the movement in the essence of this substance which is constantly moving. In other words, the Substantial motion is the same as the existence of substance and it only needs a divine and existential agent, so the creation of substance is exactly the same as the creation of substantial motion, but the motion of accidents is a function of the substantial motion. If we consider material as the aspect of talent and acceptance of new perfections, Nature is inherently mobile and its located between the metrial<sup>2</sup>, it's dignity is talent, not perfection and the pure agent (God), whose dignity is pure and permanent; It is constantly aroused by the pure agent and throws in the plausible. (Mulla Sadra 1360: 84-85)

Among all the beings in the universe, only the human soul has this special characteristic that although it is a personal truth, it can have all three worlds - that is, the material world, the semi-material

<sup>2</sup> The definition of the essence and substance are the same in Islamic philosopher's view and they are distinguished mentally.

world, the semi-intellect or the model world, the immaterial or abstract world. Human - according to the substantial motion - at the beginning of his childhood, has a natural existence (human being) and then his nature is gradually refined and subtle and carnal existence is obtained and then he gradually transfers from this existence to rational existence. (Mulla Sadra, 1999, vol. 9: 272-271)

According to this study, the way to enter the immaterial world is through the wisdom and the peak of human happiness, evolution and pleasure is obtained through understanding rational concepts. For example, Plato emphasized on learning mathematical problems as immaterial and meta-material concepts. This movement from material to the non-material world happens according to the law of substantial motion and it is based on evolution in order to become rational. A person who does not go through these stages of human evolution is still in the animal stage and is captive to animal desires and has not yet entered the human stage.

Another thing that convinces us to consider Mulla Sadra and his followers as cognitivists is that, they believe in rational goodness and evil. Shia scholars consider good and evil to be rational and it is subjected to reason, not sharia. It means that, the evil things are not considered sin just because God has forbidden them, but the human intellect has understood its ugliness, for example, murder and theft, are bad because human beings generally have the power to understand good and bad. In the definition of ethical goodness and evil, Mulla Sadra mentions that "goodness is something that the intellect invites us to do and evil is something that the intellect forbids" (Mulla Sadra, 1987, vol. 3, p. 422). Allameh Tabatabai, one of the greatest supporters of transcendent wisdom, in his interpretation of the verse "فَاللَّهُمَّهَا فَجُورَهَا وَتَقْوَاهَا" (and inspired it with [discernment between] its virtues and vices) (AL.Shams: 8says: God has introduced to man the attributes of human action - the good and the bad of deeds - and made it clear that the action performed is virtuousness or unethical. (Tabatabai, Bi ta, vol 2: 501)

What makes us insist on epistemology in Sadra's transcendent wisdom is the existence of "rational unity." According to this rule, human knowledge is not distinct from human nature. My understanding of the tree is in my nature and is not separate from it and man can go beyond the realm of the senses, to the realm of imagination and beyond the realm of reason to his perceptions, so that his existence intensifies. (Mulla Sadra, 1999, vol. 3: 316-313)

In the first stage, man understands a tree. This is the realm of the senses. In the next stage, he can recall the same tree in the absence of the tree while maintaining its partiality and understand that this realm is imagination. Philosophers believe that Imagination is possessed by both animals and human beings, but only human beings can understand the general concept of making and the general concept of a tree or anything else. The more human knowledge of the senses ascends to ration, the more human existence intensifies.

Therefore, according to Sadra's scholars, human cognition in the field of rationality is possible and is considered the perfection of human nature. Since ethical concepts are secondary philosophical type, Islamic philosophers, especially the followers of transcendent wisdom, can be considered cognitivists in epistemology and meta-ethics. And the theory of rational unity convinces us that Sadra's attitude is more compatible with the epistemological view than other Islamic philosophers.

#### 2.4. Sadra's View of the Psychological Realm (motivation and liberty)

According to Mulla Sadra's definition, liberty means that "the subject is in a situation where if he wants he can do something or he cannot". He assumes that 5 prerequisites are necessary to have liberty. (Mulla Sadra, 1999, vol. 6: 308)

1. Imagining the action, 2- Proving the usefulness of that action, 3- The desire to do the action, 4- The will to perform the action, 5- Muscle motor activity (Mulla Sadra, 1999, vol. 6: 354) and (Ibid. 4: 114)



The transcendent philosophers, like all Shia scholars, believe that divine justice is important and they consider that denial of liberty is in contrary to divine justice. Therefore, Mulla Sadra and his followers can be considered compatible with arbitrariness.

They do not accept absolute determinism or absolute arbitration, but according to the hadith of Imam Ali, “ لَا جَبْرَ وَ لَا تَفْوِضَ بَلْ أَمْرٌ بَيْنَ أَمْرَيْنِ ”, (Neither compulsion nor wil, but a matter between two things.) they consider human free will as compulsion from God. Man is not forced to accept absolute free will. (For further information, refer to the book *Algebra and liberty* written by Jafar Sobhani and *Man and Misfortune* written by Morteza Motahhari)

It is questioned that, according to His foreknowledge, if God knows that man will do the act X, then man will inevitably issue the act of X on his own, and then the liberty is meaningless. So the problem is that there is causality in the world of law and human action, It is not separate from scientific laws, so the existence of liberty is meaningless for human beings. In the vision of Sadra's existential hierarchy and Sadra's precise explanation of the law of causality, these questions are answered.

Mulla Sadra's answer can be clearly found in the books of Asfar Arba'a and Shavahed Al-Rububiyah. His contemporary followers - Morteza Motahhari, Allameh Tabatabai, Javadi Amoli and Mohammad Taghi Mesbah Yazdi - have simplified Mulla Sadra's words. The answers to the questions are given in the following.

If God knows that person A is doing act B, God's knowledge includes all the details. Therefore, God knows that person A performs act B with his will and this previous divine knowledge does not contradict the will of person A. (Mulla Sadra, 1999, vol. 6: 385)

If the action is done and we consider this action as the effect, all the conditions must be met and the cause must be created. One of the main conditions - not just a sufficient condition - is the existence of human will and liberty. So human's will comes together with other factors to realize the action. (Tabatabai, 1362: 467)

It can be said that Mulla Sadra and his followers believe that understanding the good and bad is divine inspiration for human beings, but they accept extraversion in the discussion of motivation and they assume that it is not necessary to know about the Day of Judgment to be a good person according to human nature. “ يفرض عليهم ما يذكرهم أمر الآخرة و الرحيل إلى ربهم و ينذرهم يوم فيه من مكان قريب ” ( He imposes upon them that which reminds them of the Hereafter, and the departure to their Lord, and He warns them of a Day in it from a place near) (Mulla Sadra, 1360: 423).

## **Conclusion**

Mulla Sadra Shirazi is one of the ethical philosophers that do not consider ethical issues as credible and made by the mind. Based on the originality of existence and intensity, he considers the existence of morality as an existential type and considers it as a means of human existence intensification. Hence, ethical propositions according to Sadra's view have the following characteristics.

First, ethical propositions describe the realities of the external world. The ruler of ethical propositions perceives the good and bad of man's arbitrary actions by his conscience. Second, ethical propositions about man's arbitrary actions in relation to the external world are compatible and non-compatible. If it is compatible, it will be true, otherwise it will be false. Third, human cognition has the ability to understand and recognize the good and bad of human arbitrary actions and behaviors. Hence, theories such as ethical ignorance, ethical skepticism, ethical relativism and error theory cannot be consistent with Mulla Sadra's view.

In the field of ethical psychology, Mulla Sadra believes in the guarantee of both internal and external morality and therefore in the discussion of his motivation we can consider him (ethical extrovert). In the discussion of human free will, he also believes in liberty, but he is not radical, he considers it compatible with the law of causality and previous divine knowledge.

## **References**

### **English References**

- Copleston, F, Vol &, copyright by the New man press, westmin ster, Maryland, 1946- Par.
- COPP David, Metaetics, Encyclopedia of Etics, Editor:Lawrence. C, Becker,Vol:2, Garland Publishing, Inc. New York & London,1992.
- Gkuran. M, Ethical Internalism and Ethical externalism Stanford Encyclopedia: 2009.
- Hume, D, TreaTise of Human Nature, London, 1740.
- Landau, Russ- shafer, Ethical realism. Defence, ford university press, New York: 2003.
- Mackie, J, L, inventing right and wrong, England, Penguin book.
- Routledge Encyclopedia of philosophy, London and New York, Routledge1998, R.M.Have,universalizabilityHare,prescriptivism, Mc. CORD, "Ethical Knowledge Nelson, M, Ethical skepticism R.J. W, "Ethical motivation peter Railton,"Analytie ethics" R. M. Hare, prescriptivism.
- Sinhababu, Neil, Ethical Reductionism, Journal of Ethics and Social Philosophy, Vol. 13, No. 1. March 2018.
- Stand ford Ency Cloped is of philosophy, internet Ency copedia, Metuetics: 2012.

### **Persian and Arabic Sources**

- Frankena, William, (1383), Philosophy of Ethics, translated by Hadi Sadeghi, Qom: Taha Publishing.
- Jalali, Zahra, (2003), Journal of Knowledge, No. 67, Qom.
- Jalali.z, (2004), Translated and suspended On "*Morality: An Introduction to Ethics*, Cambridge: Cambridge University Press, 1972", written by: williams, B, Qom: Maaref Publishing.
- Javadi Amoli, Abdullah, (2008), Principles of Ethics in the Quran, Researcher Seyed Hossein Shafiei, Qom: Esra.
- Karchin, Simon, (1397), meta-ethics, translated by Muslem Ghorban Babaei- Mohammad Zandi, Qom: Taha.
- Lahiji, Abdolrazaq, (1373), Gohar al-Murad, Tehran: Ministry of Culture and Islamic Guidance.
- Mesbah Yazdi, Mohammad Taghi, (2012), Teaching Philosophy Volume 2, Qom: Imam Khomeini Educational and Research Institute Publication.
- Mohammadi Monfared, Behrooz, (2013), Ethical Realism with Emphasis on Sadra's view, Journal of Ethics, Year 6, Issue 19, Tehran.

Motahari, Morteza, (2012), *Divine Justice*, Tehran: Sadra Publication.

Mulla Sadra, (Sadr al-Muta'allehin), (1360), *Muhammad ibn Ibrahim, The Evidence of Reaction*, edited by Sayyid Jalal al-Din Ashtiani, Mashhad: Al-Markaz Al-Jamei Publishing.

\_\_\_\_\_, (1381), *Kasr al-Asnam al-Jahiliyyah*, edited by Dr. Mohsen Jahangiri.

\_\_\_\_\_, (1362), *Lehshiya Ali Al-Shifa*, Qom: bidar.

\_\_\_\_\_, (1999) *al-hekma al-motaaliya fi-al-sfar a-laghliya* Lebanon, daralhayat.

\_\_\_\_\_, (1366), *Tafsir Al-Quran Al-Karim*, edited by Mohammad Khajavi, Qom: Bidar Publications, second edition.

Shirvani, Ali, (2005), *Islamic ethics and its theoretical foundations*, Qom: Dar al-Fekr Publishing.

Tabatabai, Sayyid Muhammad Hussein, (bi ta), *Al-Mizan Fi Tafsir Al-Quran*, Lebanon, Scientific Institute for Press.

Tabatabai, Seyed Mohammad Hossein, (1983), *Principles of Philosophy and Method of Realism*, Footnote by Morteza Motahhari, Tehran: Sadra.

## Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).