Investigating The Compatibility of Mulla Sadra's Ethics with the Three Schools of Normative

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Ethics Abstract

Philosophy of ethics in today's classification is divided into two branches of Meta Ethics and Normative Ethics. Normative Ethics specifically discusses moral actions, moral standards, happiness, and moral living conditions. In this branch of study, three schools of Virtue theory, Deontology theory and Consequentialism have been manifested and each of them has expressed the criteria of good deeds and happiness of human life according to their specific attitude. The issues raised in these three schools can be summed up together, and there is no contradiction in the fact that a moral thinker chooses and believes in each of the cases and wants to somehow combine these three views in his thought. But the criterion for placing a moral philosopher in one of these three schools is that he prioritizes a moral act in which of the tasks, desirable results, or action according to the virtuous soul. Mulla Sadra, as a really important and influential philosopher, has such an intellectual greatness that he cannot be placed in a special school. His views somehow include the concerns of all schools of thought. Therefore, in the field of philosophy of ethics, the views of all three mentioned moral schools can be seen in Mulla Sadra's moral system. To compare the compatibility of the three schools with the moral system of Mulla Sadra, first the main axis of each of the three schools will be defined and explained, and then a short but comprehensive and useful report of the moral system of Mulla Sadra will be given and in the final part, the Sadra's ethics ethical system will be compared with each of the three schools.

Keywords: *Normative Ethics; Virtue Theory; Deontology Theory; Mulla Sadra; Consequentialism*

Introduction

Man, as a sentient being, also has the authority to manifest certain behaviors. These behaviors are judged by the perpetrator or other human beings and are described as good, bad, and neutral. This simple

act of judging behaviors becomes the subject of moral philosophers and becomes the subject for philosophizing about what behaviors are good and what behaviors are inappropriate and bad. This determination of good and bad criteria in behavior, on the one hand, is rooted in philosophical ontology and anthropology, and on the other hand, affects the regulation of human lifestyle.

The important part of the philosophy of ethics that discusses the criterion of good human behavior and voluntary actions is called Normative Ethics. In this branch of study, three schools of Consequentialism, Deontology and Virtue theory have been proposed. The first two schools emphasize the nature of voluntary action and the last two emphasize the acquisition of virtues as the cause of good behavior. Sadra's transcendent theosophy, as a deeply rational school that has nurtured and reconciled the received roots of Plato, Aristotelian, ancient Iran, and Islam within itself, has created an astonishing and cohesive philosophical system.

Sadra's transcendent theosophy generally has two general goals in mind. The first is rational theology and the second is divine and rational anthropology. This article seeks to explain the criterion of good and bad human behavior from the perspective of Mulla Sadra and transcendent theosophy. Second, to examine the degree of compatibility of Sadra's moral criterion with the three schools of normative ethics.

However, researchers have made valuable efforts about the virtue theory of Mulla Sadra and his difference with previous philosophers such as Aristotle, Plato, Avicenna and others. But for the first time, in addition to the virtue theory, the author wants to study the degree of closeness and compatibility of Mulla Sadra's moral system with two other schools of normative ethics, namely Consequentialism and Deontology.

1- Virtue Theory

The word virtue is generally a translation of the Greek word Arete, whose Latin equivalent is virtus. (Sherman, 2001: 332) Arete has an ancient history. Its use dates back to six centuries BC; until it is established in the moral sense by Plato and Aristotle. Arete, which has its roots in the word Aner, means man versus woman. Aner basically means any kind of virtue that includes physical strength. In the Republic, Plato speaks of the horse Arete. That is, the thing that makes a horse superior to other horses. (Plato, 1374, vol. 4: 48) In short, virtue in ancient Greek societies in the period of heroism could be an observer of any quality that enables itself to perform its role in society in a praiseworthy manner. For example, courage and combat balance were considered characteristic virtues of aristocratic warfare. Loyalty and modesty were considered as characteristic virtues of women. (Porter, 2001: 96). The word (virtue) in Arabic is translated as faḍīlat and is derived from the root of faḍl. Faḍl in Arabic means abundance and means a gift that is not necessary for the person. (Qarashī, 1379: 190) In the verses of the Holy Qur'an, it can be considered as the meaning of superiority. Of course, it has also been used to mean gift, kindness and mercy. (Tabataba'i, 1374, v. 10: 143)

In the philosophy of virtue ethics, the emphasis is on the desired and admirable personality trait, and in this regard, virtue ethics is a form of reflection and thinking that attaches importance to such characteristics. (Jane Porter, 1999: 145)

In virtue ethics, the role of the moral agent and his motives are emphasized. "Evaluating the morality of a behavior resulting from evaluation - motivations or character traits will be its doer," says Michael Slote, a proponent of the virtue theory. Rulings about happiness, in turn, are either derived from claims about righteous behavior and virtue, or are independent of those claims. (slote, 2000: 329)

Ethics of virtue is an alternative to the two normative theories of deontological and utilitarianism. However, in deontologism and consequentialism, virtues are not rejected and they are not ignored.

Consequentialism theory may encourage virtuous practice because it produces good results. But the correct understanding of moral theories is based on the reasons they give for actions, not on the action they require. Virtue ethics is a theory according to which the courageous or honest nature of an action is a reason to do it. Therefore, in this ethic, it is not only the virtuous action that is considered, but also the virtuous act is also important. It is possible for a person in a particular situation to do something that a virtuous person does, but such a person is not necessarily considered virtuous. (jalali, 1383: 20)

The ethics of virtue is rooted in the teachings of Socrates and the theories of Plato and Aristotle. Socrates posed a question that centered on Greek ethics. "How should each person live?" He asked. The answer that he and his disciples, Plato and Aristotle, gave to this question was that one should live a virtuous life. Plato tried to show how a virtuous life is the best life for a virtuous person. (Williams, 1383: 21) (slote, 1998: 2) As it is sufficiently mentioned in the history books of philosophy that Socrates emphasized his knowledge before the knowledge of the universe. And Plato and Aristotle followed him in recognizing the components and powers of the soul and the balance between them, and based their moral system on this important matter.

Virtue ethics has always been important in the Islamic world, and paying attention to the character of the moral agent instead of the act was known among Muslim moral scholars as if it were part of our religious teachings. (Islamic, 1387: 3)

In the Western world, the morality of virtue was discussed from ancient times to the advent of modernity. In the middle ages, concepts related to the ethics of conscientiousness, such as duty and moral law, were considered; but besides that, virtues were also considered. With the advent of modernity, the concept of virtue gradually lost its fundamental place, and during this period deontologism and consequentialism were common forms of moral theory. In the contemporary era, a new approach to the ethics of virtue has been formed, which can be considered as the result of dissatisfaction with such theories. (Jane Porter, 141 and 142) For virtue ethics, we can point to five characteristics: the first characteristic is the emphasis on the virtuous character of the moral agent. The second characteristic is the precedence of the concept of "good" over "must" and "right". The precedence of a good concept in ethics distinguishes it from consequentialism and conscientiousness. (Okly, 1998: 90) For a virtuous person, good meaning is a priority; while for the conscript, "should" is a priority over the task. And the criterion is the difference between moral action and immoral action.

The third characteristic is paying attention to the things that lie behind moral behaviors, which are of fundamental importance. Therefore, in the ethics of virtue, one can ask the motives, feelings and thoughts behind the actions whether these matters have a virtuous origin or not. In the virtue theory, the moral reasoning or moral virtue is defined regardless of moral motivation. Cognitive elements are also important in influencing the type of moral attitude. (carr, 1998: 245)

The fourth characteristic of virtuous ethics can be considered as the emphasis on moral models. Moral models have always been considered by moral virtuous people. In the Aristotelian view, moral models are the same wise people who are correct in different situations and circumstances due to their moral virtues and in the shadow of practical wisdom. (Aristotle, 1378: 49)

The last and fifth characteristic for virtue ethics is the objectivity of moral virtues. Most virtuous people believe in the objectivity of moral virtues. The objectivity of moral virtues means that the goodness of moral virtues is not dependent on the desire, taste and mental state of human beings. In this regard, some consider the origin of virtues to be a natural law with human nature. The explanation is that the goodness of moral virtues is related to the inherent characteristics of man. And virtues are objective and secretive qualities. (Sheman: 503)

2- Deontologism

Deontologism in the English word is combined from deonto meaning task or duty and Logos meaning cognition. (Alexander: 2011) Collectively it means Conscientiousness and has Greek roots. Some believe that a person named C.D.Broad has coined the term in the book Five Types of Ethical Theory, and others have named Jeremy Bentham as the first person to use the term.

In the theory of deontologism, regardless of any kind of gain or loss, an act is considered moral when the doer performs his duty before the law, the divine command. In other words deontologist believes that there are other characteristics besides good and bad results that determine its rightness or wrongness. For example, that act is an example of fulfillment of a covenant or justice; that the act was commanded or forbidden by God. (Atrak, 1389: 28) For this reason, in the definition of deontologism, it has been said: "deontologist ethics are those moral views according to which some actions should or should not be performed regardless of their consequences." (Crisp, 1995: 187) "Moral deontologism is an approach in ethics that pays attention to the inherent right and wrong of actions instead of the good and bad of their results" (olson, 1967: 343)

As a deontologist philosopher, Kant states in the description of this theory that every individual should act according to his duty and perform his moral duty. The acts that are contrary to duty, even if seemingly beneficial, are morally wrong and worthless. For example, if a businessman treats people with the intention of attracting customers or business growth and prosperity, his action is a business act and expedient, and although it is in accordance with the moral duty, but it is worthless. Nor is parental care a moral act if it is merely for emotional reasons or for fear of being reprimanded by others - not merely for a moral duty. (Kant, 1369: 12-34)

Deontologist views can be divided into two categories: "monism" and "pluralism". (Robert: 1). Kant's moral criterion, which expresses his moral principle, is an example of unifying theories. According to this criterion, Kant says: "Act only according to those rules which at the same time you want, it will become a universal law." (Rachels, 1999: 124)

Monism deontologism manifests itself in the form of the Absolute and the Divine Commandment. Absolute fact that Kant has proposed is based on the principle that the moral duty is Absolute for ordinary human beings. In defining the Absolute, he states that only things can be moral that are not intended to achieve any end. According to Kant, the Absolute is the same expression expressed in the above lines that (act only according to those rules that at the same time you want, it becomes a universal law. Different things are expressed as absolute; only different interpretations of this thing are the same. (Corner, 2001: 284)

According to the theory of divine command, we can think like this: There is a God who is absolute good, omniscient and omnipotent, and He loves you and wants the best for you. He has also revealed it to you. If we accept the above statements, the result is that "whatever God deems permissible is true" (Holmes, 1385: 163-165). Deontologism in another classification is divided into regulatory and pragmatic attitudes. Regulatory deontologism is a moral attitude according to which we have certain rules, and those actions are right and moral that are consistent with those rules. These rules are valid regardless of whether they create a good result or not.

Pragmatic deontologism is also a moral view that the moral agent must see what he must do without resorting to any rule and regardless of its consequences. Therefore, this view does not provide us with a criterion for determining the right or wrong actions in the field of ethics. Every situation is different and even unique. So no general rule can be useful in examining that situation. (Frankena, 1383: 49-50)

Intuitionists, as representatives of this attitude, encourage the moral agent to turn to the inner strength and conscience and to discern good and evil by exploring conscience. Ross, for example, argues that if the moral position is clear, the moral judgment will be clear to him. But if the moral situation is accompanied by moral antagonism; one must take the necessary precautions and act on one's moral intuition at some risk (Ross, 1951: 1-30).

3- Consequentialism

In 1958, in an article entitled The New Philosophy of Ethics, Anscombe first used the term consequentialism to refer to theories that refer to the consequences of one's actions. This theory of humanism is completely linked to utilitarianism today. Consequentialism begins with the belief that there are values that precede ethics. (Darwall, 2003: 1)

In the theory of consequentialism, the obligatory and morally good action is based on something that is immorally good. So to determine the goodness of an action, we must know what the result of that action is. Is the result good or not? (Frankena, 1383: 45) The consequentialist therefore bases the moral value of something on the immoral value of the results of that thing, which runs away from the (circle). Because the basis of the quality or moral value of something is far from the moral value of the result. (Ibid)

The theory of consequentialism is closely related to the theory of hedonism. Hedonism is the principle that nothing is good but pleasure. Hedonism means that pleasure is only extreme good. (Moore, 1385: 2) Of course, some consequentialists have mentioned power, knowledge, and the realization of self-perfection or perfection as immoral goodness on which moral goodness is based. As a consequentialist and hedonist, Bentham equated good with pleasure. He was a full-fledged hedonist who strongly believed in psychological hedonism. According to Bentham, human beings always and in all cases seek to attract pleasure and benefit and escape from pain and suffering, and human nature has been made in such a way that he just thinks to provide pleasure and repel pain and suffering in his behaviors and actions. In his view, "nature has placed man under the domination of two powerful rulers, pain and pleasure, and it is only these two that determine what should be done now or in the future." (Bentham, 2000: 15)

Consequentialism is divided into three main categories based on who cares about the impact of the results of actions. First, Ethical Egoism considers a right action that has desirable results for the actor only, more than undesirable results. Second, Ethical Altruism considers the criterion for the correctness of an action to be that it has more desirable results for all people except the agent. Finally, ethical utilitarianism states that an action is morally correct if it has more favorable results for all than negative results. (James, op, cit.: 8)

Utilitarianism is one of the most important forms of consequentialist theories. According to this view, the right action is the action that leads to the domination of the majority. (Robert: op. Cite) And in a better and more precise phrase from Frankena, the greater possible domination of good over evil or the least possible domination of evil over good in the whole world is the moral extreme that we must pursue in all our actions. (Frankena, 1383: 86) The criterion of utilitarianism applies to both specific actions and general rules. The first view is called action-oriented utilitarianism and the second view is called rule-oriented utilitarianism. (Ibid) (jalali, 1383: 18)

Pragmatic utilitarianism believes that one should examine one particular action and see what effect does this action has on the overall domination of good over evil in these circumstances? (Frankena: 87) Based on normative utilitarianism, the principle of profit should be implemented at the level of rules and not in the field of specific or general actions, that is, it should be seen which rule brings more profit.

In other words, he emphasizes the central role of rules in ethics and says that we usually determine what we should do in small cases by resorting to a rule, such as the rule of truthfulness. (Frankena, 1383: 94)

4- General Approach of Sadra's Ethics

Mulla Sadra of Shiraz, on the one hand, is strongly influenced by his predecessors, the Peripatetic and Illuminationist philosophers, as well as the Greek philosophers, namely Socrates, Plato, and Aristotle, and, on the other hand, as a Muslim sage, is influenced by the Qur'anic and Islamic teachings. The common aspect of the Islamic moral system with the Greek sages is that both schools emphasize the human virtues and criteria and the training of the soul until one reaches the moderation of the soul and achieves happiness. However, the difference between the views of Islamic scholars and Greek scholars is that Greek scholars consider moderation to be happiness and as the ultimate goal of morality and the educational system, but Islamic scholars see this as a smoother otherwise in their view happiness and ultimate goal means that the human soul becomes the place of manifestation of divine names and attributes. Sadra's moral system, like Aristotle's moral system, is based on the theory of self-moderation. This theory is important among Islamic moral scholars in the Islamic world because it is associated with the training of sensual powers and desires and this is considered as one of the important educational programs of Islam. Mulla Sadra, like other Islamic scholars, begins his discussion of morality on the basis of moderation in order to achieve happiness. For this reason, at the beginning of the work, it is necessary to discuss the powers of the soul.

4.1- Powers of the Soul

Mulla Sadra Shirazi believes in the unity of powers, poems and sensual instruments according to the rule of "simple truth". He argues: It is clear that you can say that I felt, I was angry, I understood. You are the origin of them all. Because the human soul is of the kingdom type, it has a collective unity in the shadow of divine unity. Because the soul is the simple truth. The soul has intrinsic things that are the same as the eye when seeing and the same as the ear when hearing, and ... according to its nature, it is the origin of all forces and instruments (Mulla Sadra, 1343, 553-554). He describes the esoteric powers of the soul as the four powers of knowledge, anger, lust, and justice, and believes that just as the appearance of a person does not become good and beautiful except with the good of all and moderation of their elements, and it does not become ugly except due to the ugliness of some elements. The inside of man does not become good and beautiful except for the good of all the esoteric elements - esoteric powers - moderation among the esoteric elements of man. In this case, man acquires the characteristics of wisdom and freedom (Mulla Sadra, 1389, v. 6: 373). The moderation and goodness of science is that it understands the correctness and incorrectness of sayings and words, the right and wrong in beliefs, and the ugliness and beauty of deeds. If this power is reformed and moderated, following the absence of extremity and due to moderation, a fruit is obtained called "wisdom", which is really the principle of charity and the head of virtues (Ibid: 88-89).

He knows the moderation of the power of anger and lust in that their contraction and expansion are under the hint of wisdom and the law. He considers moderation of the power of justice in the recording of the power of lust and anger in terms of the signs of religion and reason. What he means by reason here is theoretical reason. Theoretical intellect of Mulla Sadra refers to the good and he likens the power of justice to the executor of the rules of reason and he likens the power of anger and lust to the hunting dog and horse on which the rules of reason are applied (Ibid: v. 9: 90).

4.2- Definition of Happiness and Mulla Sadra's View on Happiness

Mulla Sadra Shirazi expresses several different definitions of happiness in some of his works, which are briefly mentioned. In the general definition of happiness, it is defined as the compatibility of

any object with the nature of its essence - in the case of beings without consciousness - or the action in accordance with the nature of the object - in beings with consciousness (Mulla Sadra, 1343: 202).

He expresses the happiness of each humane power in reaching the requirements of his nature (Mulla Sadra, 1360). Happiness is the power of lust in achieving his appetite and desire. Happiness is the power of anger in overcoming and revenge, and the perfection of each of the senses is in the perception of its own special qualities. (Mulla Sadra, 1379, v. 9: 126). He expresses happiness in another general definition of the attainment of the perfection of everything. (Ibid) Since the last part of man is his intellect, as a result his happiness is in the perfection of his intellect and the perfection of human intellect is in knowledge and wisdom. For this reason, Mulla Sadra expresses the true happiness of man in the perception of intellects and knowledge of the truths of things. (Mulla Sadra, 1379, v. 1: 9). Hence, philosophy and wisdom are the means to achieve true human happiness. This is what Aristotle referred to in Nicomachean ethics (Aristotle, 1378: 392-395).

Mulla Sadra explains the levels of happiness based on the principle of existence which is the source of goodness and perfection. He expresses the happiness of every creature in proportion to the degree of perfection and imperfection of its existence. The most perfect being is the existence of the Supreme Being, followed by single minds and then human, animal and vegetable populations. The happiness of these beings will be reduced from top to bottom, respectively (Mulla Sadra, 1379, v. 9: 121).

This is a hierarchical and intense and weak attitude towards happiness according to the vision of Sadra's existential originality and existential intensity that considers existence as the principle of good (Ibid) and believes in existence as intensification, as it was mentioned, the higher level of existence is the essence of the Supreme Being as obligatory, and at the lower levels are immaterial single intellects, human, animal, plant. Based on the substance theory, he considers human happiness to be the attainment of higher perfections that evolve and increase. So that the more the human being expands and reaches more perfection, the more his happiness increases. Therefore, the ultimate happiness of human beings lies in the complete transcendence of material affairs and the attainment of the status of actual intellect - the ultimate degree of intellect - and the perception of the true lover and absolute perfection of the Almighty God. (Mulla Sadra, 1356: 365).

Mulla Sadra also emphasizes the role of perception in human well-being. In addition to the principle of existence, he also calls consciousness and awareness of existence, either his own existence or that of another, as a bliss. While knowing the equivalent of pleasure and bliss, he says: "The existence of every being is delicious to him, and if the cause and premise of the existence of a being are presented to him, his pleasure and happiness will be stronger and more intense than his perception of the cause." (Mulla Sadra, 1379, v. 9: 133). Therefore, the general nature of human happiness is perception (Ibid).

To perceive happiness in terms of perception means that what is expressed as human happiness is not something completely out of his essence. In the sense that happiness is not things such as God, angels, intellect, wealth, beauty, spacious house, and a righteous wife and child, but more precisely, the happiness is understanding these things. The perception of the essence of God and His meeting, the perception of the rational and the abstract, the perception and the feeling of pleasure resulting from the material affairs provides happiness (Mulla Sadra, 1360: 258).

Because happiness is a kind of perception; thus, a stronger and more intense perception provides more happiness for the perceiver. Accordingly, Sadra compares the happiness and pleasure of the human psychic powers with each other and calls the happiness and pleasure of the human intellectual powers stronger and more intense than the sensory powers. The issue of pleasure and happiness is intertwined with each other for Mulla Sadra and some Islamic scholars, but this does not mean that these scholars are hedonistic. The difference between these sages and hedonistic philosophers in Western philosophy is that they consider intellectual pleasures to be superior to sensory pleasures and express the ultimate goal and perfection of man as the acquisition of intellectual pleasures. But according to the ruling spirit of the

divine philosophy of Muslim philosophers, especially Sadr al-Muti'allihīn, it can be stated that in their view, the ultimate happiness and perfection of human beings are equal to pleasure. That is, whoever attains the worthy happiness of a human being that is the same perfection of existence, namely the perception of reason and knowledge to the Almighty, he will also attain the highest and strongest pleasure. In fact, the soul and essence of pleasure is not the intention and desire of Islamic philosophers, but ironically, what they express as ultimate happiness and perfection is also contemporaneous with pleasure. (Atrak, 1393: 39). Mulla Sadra, according to the previous preconditions, knows the ultimate joy and true happiness in science and knowledge. He knows the special perfection and happiness of human intellect in becoming a rational world in which all forms of beings are present. (Khamenei, 1387: 9) The rational human soul has two theoretical aspects - understanding generalities - and practical - the status of belonging to the body. The perfection of the theoretical component of the soul, which is the noblest part of the soul, is in the separation from the cage of the body and the attainment of an independent, immaterial existence, and the conception of reason and knowledge of the truths of things as they are and perfection is also observing the rational issues and abstract beings, as intellect and angels, and above all the nature of the Lord. (Mulla Sadra, 1379, v. 9: 131). He uses the same definition of self-happiness with the interpretation of intellectual happiness, which shows the equality of man with reason and the equality of his happiness with intellectual happiness (Mulla Sadra, 1356: 366). According to Mulla Sadra, the happiness of the body and the happiness of the soul are intertwined. Because man is a creature composed of soul and body and possesses many powers including intellect, lust and anger. Therefore, all his happiness cannot be summed up in intellectual happiness. Therefore, Mulla Sadra also pays necessary attention to human physical happiness. He considers perfection and happiness for the human soul in the sense that it is related to the body. The happiness that is achieved for him in terms of the practical part and belonging to the body is in terms of the health and purity of the soul from filth and filthiness and the purification from vices and evils. A soul that is pure and free from moral vices results in his happiness. Mulla Sadra, like Avicenna, expresses the happiness of the soul in terms of belonging to the body, achieving the justice in the soul, by performing moderate actions in what the lustful and angry forces demand (Avicenna, 1998: 354) (Mulla Sadra, 1379, v. 9: 137). However, it should be noted that happiness for the physical part of the soul and the attainment of Justice for Mulla Sadra does not cause the true dignity of human nature (Mulla Sadra, 1379, v. 9: 131). Rather, he considers it as a prelude to achieving true happiness, which is rational knowledge (Atrak, p. 42). Contamination with vices and suffering from excesses and domination of lust and anger over the power of reason prevents the soul from achieving a real intellectual happiness. (Mulla Sadra, 1356: 366). The way to reach true happiness according to the above points is through two ways. In terms of the theoretical power of the soul, it is a theoretical, intellectual activity and the realization of intellectual power. This is true happiness according to Mulla Sadra (Mulla Sadra, 1356: 153). In terms of practice and belonging of the soul to the body, the way to achieve happiness is purification of the soul and performing actions and deeds that are close to the holy world (Mulla Sadra, 1389, vol. 5: 335-336). Accordingly, cruelty or misery is achieved either due to ignorance and denial of epistemic truths or due to suffering from sins and evils that result from the powers of lust and anger (Mulla Sadra, 1356: 366). For what Sadr al-Muti'allihīn Shirazi has said about the happiness of the soul and the role of the theoretical dimension of the rational soul, i.e. intellectual power; ethical criteria can be easily deduced. Mulla Sadra believes that the moral criterion is the intellect, and that is the free intellect, an intellect that is free from the shackles of sins and carnal desires (Kermani: 1390).

Because on the one hand, self-purification causes the truth to be revealed to man. With the purification of the heart, divine knowledge and light appear in it. Like a mirror, the refinement and polishing of which requires actions, and with its smoothing and polishing, the evolution of objects is revealed in it better (Mulla Sadra, 1371: 74-80). And on the other hand, with practical intellect, man distinguishes good and bad deeds and behavior. (By inference, he deduces human powers and understands the ugly and the beautiful in action and omission - as the theoretical intellect distinguishes between right and wrong - which is called practical intellect and practical power (Mulla Sadra, Origin: 304). Of course, in the author's opinion, for the moral criterion considered by Sadr al-Din Shirazi, in addition to

rationalism, one should also add an intuitive adjective and consider it as intuitive rationalism. Because according to verse 8 of Surah Shams, man has a soul that God has inspired good and evil on man. According to Allameh Tabataba'i and Mulla Sadra and all Muslim scholars, man has this distinctive soul, but carnal desires prevent him from understanding the truth. He describes these obstacles in detail in his book Mafātīh al-Ghayb. 1- Epistemological ignorance 2- Love of power and wealth and desire for lusts and pleasures 3- Evil tricks and nafs ʾammārah. (Mulla Sadra, 1343: 31)

4.3- Moral Responsibility of Mulla Sadra

Mulla Sadra considers man to be composed of soul and body, the truth of his existence is the single rational soul (Mulla Sadra, 1389, vol. 4, 347). This soul has forces that move in the direction of actualization of potential talents. Then it is necessary for one to learn about the knowledge needed for reaching Allah like the resurrection - or the same issues of origin and resurrection. (Mulla Sadra, 1360: 287) This awareness creates responsibility for man, because he is a creature with a will and a purpose. Human intentions and enthusiasm as the ultimate cause of his actions and his own actions contribute to the formation of human identity. (Mulla Sadra, 1379, v. 309: 9) But this man is in any case the product of God and pure poverty before him (Ibid. v. 1: 152). This product has been created with free will, therefore, according to the legislative guidance, God has the right to order and prohibit him (Jawādī Āmulī, 1388: 185)

Moral responsibility in transcendental wisdom can be depicted on the horizon of the originality of existence, skepticism of existence and substantive theory. The more human being has the attributes of perfection in the ascending course, the more he will act morally. (Mulla Sadra, 1360: 84) In the Sadra system, all parts of the universe are moving towards the divine end. Because of this, in the essence of all beings, love for the origin exists. (Mulla Sadra, 1379, v. 347: 9) Moral responsibility is part of human perfection. (Taherian Dehkordi, 1397: 91)

Mulla Sadra has expressed moral responsibility based on the ultimate cause and the subjective cause and believes that all his powers are in the position of attracting interests and removing obstacles. The ultimate cause, as the cause of the agent, evokes the subjective cause in order to be perfected and to take a step in the path of existential intensification (Sharh Uṣūl Kāfī, v. 45: 3). Man, knowing his perfection and the path to his happiness, considers himself responsible for performing the actions that lead him to happiness and manages him. (Mulla Sadra, 1340; 74) Conclusions can be understood from this material in brief. First, in Mulla Sadra's view, perception and science are more honorable than action, because knowledge is the end of movement. Second, the person responsible for achieving happiness, in addition to correct knowledge, must overcome his lusts. Hence, divine knowledge is obtained through moral virtues, and all moral responsibilities will be fulfilled based on human action in the Hereafter. (Taherian Dehkordi, 1397: 91)

5- The relationship between Mulla Sadra's View and the Schools of Consequentialism, Deontologism and Virtue Theory

As mentioned, in normative ethics, there are three general views of consequentialism, deontologism and virtue. Contrary to what was observed in meta-ethics, there are no collective contradictions among the views of normative ethics. A consequentialism moral thinker can think and judge moral issues in a deontologism or virtue attitude. And so a deontologism or virtue thinker can choose the view of others and think about it differently. But when a moral thinker who advocates an attitude prefers it to other views, without rejecting those views. As it was observed in the study of Mulla Sadra's moral views, his approach is more toward the attitude of virtue. His advocacy of the theory of virtue is supported both by his influence on Islamic teachings and by his influence on the Greek philosophers namely Socrates, Plato, and especially Aristotle. Considering Sadr al-Muti'allihīn as the

virtue scholar does not mean rejecting consequentialism or deontologism attitudes, but the prevailing spirit of his theory supports virtue theory, at the same time he points to the performance of religious duties and the influence of wrongdoings.

In the book "Shawāhid al-Rubūbiyyah", in the section of proving the prophecy of Mulla Sadra, the path to worldly and otherworldly happiness is not possible unless human beings obey the law of Sharia and listen to the laws of Sharia that come from the language of the Prophet and systematize their behaviors accordingly. (Mulla Sadra, 1360: 422).

However, this attitude of deontologism is reduced to the virtue attitude, and obedience and obligation to act is in accordance with religious duties resulting in ascending from the rank of animal and establishing the queen of humanity. (Ibid. 423).

On this basis, the dualism of task and result is united on the basis of the attitude of substance theory and existential intensity. (Mirdamadi and Riahi, the Influence of Mulla Sadra's Philosophical Opinions on His Moral School: 237) Because according to the following statements, there is no confrontation and gap between duty and result, and all these multiplicities are united as the manifestation of divine names in the unity of essence. "A perfect man is one whose actions' doer and goal is the Almighty God" (Mulla Sadra, 1379, v. 6: 376) "For man - a believer and perfect - reaching God who is the truth is the reward of his action and the ultimate goal of his effort." (Mashā'ir: 141). So both the result of following the law of Sharia and the inherent result of behaviors compatible with human and rational affairs is finding the way to the understanding of abstract affairs, finding existential intensity, worldly and otherworldly happiness, and settling near divine mercy and pleasure. Of course, it is because of the desired results of self-purification and corrective actions that God has made man obligated by the laws of Sharia. And for this reason, in the view of the author, despite the unity of task and result, perhaps the consequentialism dimension has prevailed more in Sadra's ethics. ((Some of the acts of worship and obedience are existential affairs that either their benefit goes back to the person and is assigned to them, such as prayer and dhikr, or their benefit includes both themselves and others, such as alms)) (Mulla Sadra, 1360: 427).

But a few points can be made about the general approach of virtue theory in Sadra's moral system. First, despite the virtue approach in Sadra's thought, he was not unaware of the consequences of actions and considered the performance of extreme or extravagant actions as the cause of the abolition of moderation and as a result of fall from being a human being and turning virtues into vices. For example, in the book "Asfār Arba'ah", he points out that wisdom means the perception of fixed generalities and fixed intellects - the result of which is creation - perfection for the human soul, and the more wisdom, the better perfection. But apart from wisdom, the properties of carnality - courage and chastity - have three limits of excess, loss and moderation, the average of which is virtue. The extent of excess and consequently calling them as vices is based on the standard of reason. Excess in virtues due to harming the queen of knowledge, which is the principle of virtues, and their loss causes the lack of matters on which intellectual education is suspended, are considered vices (Mulla Sadra, 1379, v. 4: 115).

Secondly, Mulla Sadra sometimes, like the consequentialist, describes actions as attributes such as good, bad or with moral restrictions such as should and should not (Mulla Sadra, 1379, v. 3: 418). But this moral description is for actions in order to describe the carnal character and desires, and good and bad deeds are considered as a means to build a good or bad character.

Conclusion

Normative ethics has three main schools, which are consequentialism, deontologism and virtue theory. The consequentialist and the deontologist emphasize the soul of human voluntary behavior, with the difference that the consequentialist look at the results of the behavior and base the good and bad

criteria on the desired results. But deontologist see good and bad as merely doing something that is in line with the expectations of culture, law, the divine order, and so on. Virtue people emphasize on the health of the soul and the acquisition of virtues, and a good criterion for them is the action and behavior that comes from the soul of the virtuous person.

The transcendent wisdom that Mulla Sadra Shirazi established based on Platonic, Aristotelian, Iranian and Islamic roots is so deep that it is difficult and impossible to summarize it in one or more schools. However, it can be said that transcendent wisdom is more compatible with the virtue theory because it emphasizes on building a healthy soul and acquiring virtues. Mulla Sadra is influenced by the teachings of Islam and Aristotle and Plato in that he emphasizes the acquisition of virtues. But he is in line with the consequentialist, because in his view, bad deeds lead to the destruction of the balance of the soul, and this in itself is an undesirable result. He also aligns with the deontologist because it emphasizes the implementation of Sharia law. And this implementation of sharia laws brings the desired result of self-balance and order in individual and social life.

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