




ORIGINAL RESEARCH PAPER

Key Instances of Character-Oriented Intellectual Virtues in Mullā Ṣadrā's Thought

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ARTICLE INFO		ABSTRACT	
<p>Article History: Received: 10 July 2024 Revised: 05 September 2024 Accepted: 08 October 2024</p>		<p>SUBJECT & OBJECTIVES: Intellectual virtues refer to virtues that deal with various aspects of human intellect and thought and are divided into faculty-oriented and character-oriented categories. The objective of this article is to explain the key instances of intellectual virtues from Mullā Ṣadrā's perspective. Considering the greater compatibility of Mullā Ṣadrā's views with character-oriented virtues, the article has extracted, categorized, and analyzed instances of this category of intellectual virtues.</p> <p>METHOD & FINDING: This study employs a descriptive and analytical methodology, utilizing a deductive approach. Our analysis reveals that the key instances of character-oriented intellectual virtues in Mullā Ṣadrā's philosophy include a profound eagerness for knowledge, the practice of intellectual contemplation—which encompasses avoiding superficiality, looking for valid reason, conducting adequate research, accuracy and sharpness, and examining the consequences of knowledge—alongside intellectual patience and intellectual independence—which encompasses the avoidance of imitation and prejudice.</p> <p>CONCLUSION: The research findings demonstrate a manifestation of intellectual virtues within the works of Mullā Ṣadrā, one of the preeminent Islamic philosophers. This phenomenon can be attributed to the significance he assigned to authentic human happiness and the role of intellectual virtues in attaining such happiness according to his perspective.</p>	
<p>Key Words: <i>Faculty of 'Aql (intellect)</i> <i>Intellectual Virtues</i> <i>Character-Oriented Virtues</i> <i>Faculty-Oriented</i> <i>Virtues</i></p>			
<p>DOI: https://doi.org/10.22034/imjpl.2025.10409</p>			
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<p>NUMBER OF REFERENCES 20</p>		<p>NUMBER OF AUTHORS 1</p>	
		<p>NATIONALITY OF AUTHOR (Iran)</p>	

Introduction

Intellectual virtues refer to virtues that deal with various aspects of human intellect and thought and are acquired through education, compared to moral virtues, which are caused by the moderation of the faculties of *Ġaḍab* (anger) and *Shahwat* (lust), and are achieved through practice and repetition. According to Aristotle, intellectual virtues comprise the following two components:

- **Scientific / Contemplative:** Relevant to the theoretical reason
- **Calculative:** Relevant to the practical reason

(Aristotle, 2009, pp. 19-24; pp. 102-109)

Notably, they encompass all the virtues related to theoretical reason, i.e., scientific knowledge, intuitive reason, and philosophic wisdom, as well as the virtues related to practical reason, which includes art and practical wisdom (Aristotle, 2009, pp. 102-109).

In addition to the separation of intellectual virtues from moral ones, intellectual virtues are divided into two categories:

- Faculty-Oriented
- Character-Oriented

Faculty-oriented virtues are based on human cognitive abilities. A group of epistemologists, specifically reliabilists such as Sosa, emphasizes good cognitive abilities above all else in knowledge about reality.

According to Sosa, intellectual virtues are abilities that reliably make a person successful in obtaining truth. According to him, some faculties provide access to information that was already in the mind, and some faculties produce and create beliefs without being dependent on the prior information of the mind. These two categories of faculties are referred to as transmissive faculties, which include rational deduction and memory, and generative faculties, encompassing sight, intellectual intuition, perception, and introspection (Sosa, 2003b, pp. 225-227; 2003a, p. 23; 2015b).

Moreover, virtues such as open-mindedness, intellectual courage, persistence, and single-minded obsessiveness can be considered auxiliary virtues and not the main intellectual virtues (Sosa, 2015a, pp. 42-48).

Character-oriented intellectual virtues, also known as virtues rooted in human traits and behaviors, are considered by some philosophers, including Zagzebski and Baehr, to be significant and impactful in the pursuit of knowledge. For example, Zagzebski has explained the instances of intellectual virtues, and instead of emphasizing the faculties, she has emphasized the character-oriented intellectual virtues. The intellectual virtues mentioned in her works include the ability to recognize salient facts, sensitivity to detail, open-

mindfulness in collecting and appraising evidence, fairness in evaluating the arguments of others, intellectual humility, intellectual perseverance, diligence, care, thoroughness, and adaptability of intellect. The detective's virtues include thinking of coherent explanations of the facts, being able to recognize reliable authority, insight into persons, problems, and theories. Also, the teaching virtues include the social virtues of being communicative, containing intellectual candor, and knowing your audience and how they respond (Zagzebski, 1996, p. 114; Baehr, 2015, pp. 57-58; Baehr, 2015 pp. 514-515).

Intellectual virtues hold significance from both theoretical and practical viewpoints. Theoretically, they enable individuals to comprehend the universe with greater accuracy and depth. Practically, by enhancing human perception and examining the relationship between knowledge and action, they contribute to the formulation of justifiable voluntary actions—actions that lay the groundwork for a meaningful life and promote human happiness in both this world and the hereafter.

This study is conducted to investigate the key instances of intellectual virtues from the perspective of Mullā Ṣadrā, a prominent Islamic scholar and the founder of the philosophical school of transcendental wisdom. Notably, it can be considered a positive step in the

direction of explaining Islamic views on new problems. Since Mullā Ṣadrā's view is more compatible with character-oriented virtues, we only extract it from his works.

Conceptual Framework

1. Faculty of 'Aql (intellect)

The innate cognitive capacities of the mind, such as reasoning and perception, enable the acquisition and processing of a rational kind of knowledge. This faculty is the reason why man is superior to animals (Shīrāzī, 1981a, Vol. 8, pp. 130-131).

2. Intellectual Virtues

Intellectual virtues, which are also referred to as cognitive virtues, mental virtues, epistemic virtues, rational virtues, scholarly or thinking virtues, refer to virtues that deal with various aspects of human intellect, thought, and knowledge. Intellectual virtues include virtues like the ability to recognize salient facts, sensitivity to detail, open-mindedness in collecting and appraising evidence, fairness in evaluating the arguments of others, and intellectual humility (Aristotle, 2009, pp. 19-24; pp. 102-109; Zagzebski, 1996, p. 114).

3. Character-Oriented Virtues

Character-oriented intellectual virtues are said to be virtues that deal with the character and inner characteristics of a person and not with the tools and faculties of acquiring knowledge (Zagzebski, 1996, p. 114).

4. Faculty-Oriented Virtues

Faculty-Oriented are abilities that reliably make a person successful in obtaining truth Virtues (Sosa, 2003b, pp. 225-227). Additionally, Greco considers intellectual virtues as a reliable cognitive faculty that contributes to the achievement of truth. Accordingly, intellectual virtues are innate faculties or acquired habits, leading the individual to truth and to keep away from the false (Greco, 2002, p. 287).

Literature Review

The following articles on intellectual virtues from Mullā Ṣadrā's perspective come as follows:

- *The Aspects of Virtues` Knowledge-Creating in Ṣadrā's Wisdom*, written by Ġolām Ḥussein Javādpūr (2020). What follows in this article is the influence of moral and intellectual virtues on knowledge. The author's concern has not been to provide a detailed discussion of the instances of intellectual virtues. Also, various Ṣadrāian philosophers' views have been used in the content, and the discussion is not focused on Mullā Ṣadrā's opinions.
- *Comparative Study of Mullā Ṣadrā's Theory about Intellectual Virtues with Zagzebski's and Plantinga's Theory (with an Emphasis on the Function of Epistemological Power to Acquire Religious Beliefs)* written by Akram 'Askarzādeh Mazrā'e et al (2015).

In this article, the authors have examined the nature of intellectual virtues and their validity, adopting a comparative approach, and have not sought to count and document the instances of intellectual virtues from Mullā Ṣadrā's perspective.

- *Epistemic Virtue from the Viewpoints of Mulla Sadra and Zagzebski'* by Zahra Khazaei (2013). The approach of this article is comparative, and only a part of it is dedicated to explaining Mullā Ṣadrā's view. The author's concern is more on analyzing the nature of intellectual virtues than on extracting or deducing documented examples of virtues. Hence, even in the section related to Mullā Ṣadrā, examples of intellectual virtues are not discussed in detail, although some of them, like beautiful justice and management, quick wit, sagacity, correct opinion, astuteness for minute details of actions, and hidden calamities of the soul, are mentioned in passing.
- Ḥossein Hemmat Zādeh's Ph.D thesis entitled *The Nature and Function of Epistemological Virtues from the Perspective of Virtue Epistemology and Transcendental Wisdom* is another work. The author has focused on the nature and function of intellectual virtues in his treatise. Therefore, finding examples of rational virtues was not the subject

of his discussion. Of course, he has mentioned some examples of intellectual virtues, but due to the lack of comprehensiveness and proper citation of Mullā Ṣadrā's works, it cannot be considered a detailed study of examples of intellectual virtues from Mullā Ṣadrā's perspective.

Although the topic of intellectual virtues has been considered in the mentioned works, the authors' perspective has been focused on epistemological issues, and they have not intended to extract intellectual virtues comprehensively from all of Mullā Ṣadrā's works. Examining this issue from Mullā Ṣadrā's point of view is associated with certain complications. What makes it difficult to examine the question of what intellectual virtues are from Mullā Ṣadrā's point of view is that he did not address this issue independently. Therefore, to understand the above theory, in addition to considering his thought's foundations, it is necessary to carefully pay attention to his various sayings in his numerous works, and considering Mullā Ṣadrā's foundations and works, our effort is to focus on extracting the most important intellectual virtues.

Key Instances of Character-Oriented Intellectual Virtues

The topic of instances of intellectual virtues was not prominently discussed

during the era of Mullā Ṣadrā as it is in contemporary philosophical inquiry. Consequently, it is unrealistic to anticipate that he has extensively explored all facets of this issue. Nevertheless, this limitation does not preclude an analysis of intellectual virtues from Mullā Ṣadrā's perspective. Drawing upon the philosophical discourse that has developed since Aristotle, it is evident that Mullā Ṣadrā engaged with this topic to some degree in his writings, albeit without a concentrated focus. By closely examining his works, we can uncover insights that effectively address the question of character-oriented intellectual virtues. In this context, several key points warrant attention:

1. Mullā Ṣadrā sometimes examined one instance of intellectual virtues. For example, he has emphasized open-mindedness and avoiding imitation in several positions. In some cases, he has explained various instances of intellectual virtues together. For example, in one of his works, he considered benefiting from wisdom and knowledge to be conditional on such things as high spirit, health of primary nature, good character, good judgment, sharpness of mind, speed of understanding, taste and guesswork, as well as divine light (Shīrāzī, 1981b, pp. 6-7).

2. In many cases, instead of emphasizing intellectual virtues, Mullā Ṣadrā negated intellectual vices. For example, instead of promoting open-mindedness as an intellectual virtue, he has spoken about the condemnation of the imitation of others or the prejudice of the thought of ancestors. In other words, instead of emphasizing intellectual virtues positively, he negated intellectual vices, which can be counted as a proof of intellectual virtue. Thus, considering that anti-cognitive vices are considered virtues, in counting the instances of intellectual virtues, sometimes we have emphasized the negation of intellectual vices and deduced intellectual virtue from it.
3. Many of the intellectual virtues that are mentioned in Mullā Ṣadrā's expressions are mentioned in such a way that the role of the moral agent and his intellectual virtues in achieving knowledge are reflected to, but some intellectual virtues such as memory will also be mentioned which Mullā Ṣadrā did not say anything about their being virtue, or being among virtues cannot be proposed directly unless virtue is considered in its general sense, i.e., existential virtue. For

example, he has mentioned thirty meanings in the study of the meanings of science, and some of these meanings refer to intellectual virtues. Despite most of these virtues seeming to be optional, which means that the element of free will is either effective in realizing these virtues, or at least it is possible to strengthen or weaken them by using optional behaviors. However, the most important instances of character-oriented intellectual virtues come as follows:

1. Eagerness for Knowledge

An important factor influencing the process of knowledge acquisition is the zeal and eagerness to know. In the introduction to his interpretation of the Holy Quran, Mullā Ṣadrā emphasizes the significance of this eagerness to grasp underlying truths, recognizing it as a characteristic of Abu Hamid al-Ghazālī. He draws attention to this aspect to encourage his audience to appreciate the value of such enthusiasm in the pursuit of understanding (Shīrāzī, 1987, Vol. 1, p.31). Of course, in describing the zeal and thirst for understanding the facts, it is pointed out that this is instinctive and natural. Therefore, such a tendency is a possibility and ability for man that enables him to acquire knowledge. The innate nature of the tendency and desire to acquire

knowledge does not conflict with the acquisition of levels and degrees of this desire, because by acquiring each level of knowledge, man has voluntarily increased his desire to acquire higher levels of knowledge. The researcher should strengthen this tendency and enthusiasm as much as possible and prevent it from being overcome by other tendencies.

Eagerness for knowledge is one of the branches of man's passion for perfection. Mullā Ṣadrā believes that although every being has commonalities with other beings in some ways, it is different from them due to a special feature, and the perfection of that being is directly related to the perfection of the manifestation of the effects of that special feature. What separates humans from other animals, plants, and inanimate objects is the intellectual faculty. Therefore, the perfection of man is dependent on the perfection of his wisdom. The special works that are related to this faculty are understanding and dealing with technique (art) and distinguishing good from evil. The more perfect and stronger the human power of understanding, the more visible and clear the emergence of human perfections (Shīrāzī, 1991, Vol. 2, pp.61 & 229).

Mullā Ṣadrā then dealt more clearly with the separation of different dimensions of intellect and reason, i.e., theoretical and practical reason. According to him, the person who is

stronger in applying the theoretical foundations to achieve knowledge, and using physical powers to free himself from the world, and who has a greater desire to acquire intellectual and practical virtues, will achieve more perfection. The special characteristic of man, i.e., intellect, will appear more, and his essence will become more complete. According to Mullā Ṣadrā, such a person will be smarter than other people. In this respect, he said, "And whoever is more inclined and willing to use theoretical premises according to his theoretical reason on the path of knowledge of the truth, and to use physical instruments according to his practical reason on the path of freeing himself from the chains of the world and the afflictions of the material, and to acquiring scientific and practical virtues, his promotion will be in the paths of perfection and his endowment with the virtues of the states that follow the good deeds and his gradation from one state to another would be more severe and more, and the manifestation of the human characteristic in him is more abundant, and his essence according to his substance is better and more complete, and he is in actuality smarter and wiser than the rest of the human beings" (Shīrāzī, 1964, pp. 161-162).

Therefore, the main motivation of researchers should be to acquire knowledge and no other things such as

scientific fame or boasting, scientific hypocrisy, conceit and arguing with others, while for some people, it is not worth much if it does not involve boasting and honoring (Shīrāzī, 1991, Vol. 2, pp.61&229).

Desiring to overcome others and boasting about them is one of the signs of the ignorant (Shīrāzī, 1991, Vol. 2, p.135). The interesting thing to note is that the desire for knowledge as one of the intellectual virtues is in line with or corresponding to the desire for happiness as one of the moral virtues that can be inferred from the interpretations of Mullā Ṣadrā. He believes that every human action should aim to achieve true human perfection and happiness (Shīrāzī, 1964, p. 162).

2. Intellectual Contemplation

A thorough examination of the issues is one of the intellectual virtues mentioned in various positions throughout Mullā Ṣadrā's works. The most important components of rational contemplation come as follows:

2.1. Avoiding Superficiality

One of the things that Mullā Ṣadrā emphasized as an obstacle to understanding the truth is superficiality. Superficiality means that instead of deep thinking, one is satisfied with superficial evidence and, based on that, a verdict is issued, or instead of thinking about the subject of

discussion and without understanding the secret and the reason for the events and happenings, human time is spent doing routines. For example, instead of thinking about the meanings of the verses of the Holy Quran and putting the correct understanding of divine knowledge at the top of his life, he spends his time only on reading the correct letters and words of the scriptures. The result of such superficiality will be a lack of correct understanding of religious teachings (Shīrāzī, 1984, pp. 62-63; Shīrāzī, 1987, Vol. 1, p. 29).

Mullā Ṣadrā has somewhere explained the need to avoid superficiality with the term *Tadabbur*. He has pointed out that sometimes a person is satisfied with listening to the verses of the Quran without pondering and thinking about them, while the spirit of every worship is contemplation and thought. He then narrates *Aḥādīth* from the Holy Prophet and infallible Imams which show that they also sometimes repeated the verses of the Quran for more contemplation. Also, according to a narration from the Holy Prophet, whoever reads the Holy Quran and does not think about it is far from God's mercy (Shīrāzī, 1984, pp. 59-60; Shīrāzī, 1991, Vol. 2, pp. 126-127).

Interpreting the Quran, 62:5, he compares those who limit themselves to reciting the words of the Holy Quran

without thinking to a donkey that carries a load of books without knowing the content inside (Shīrāzī, 1987, Vol. 7, p.184).

Contemplation or deep consideration has a meaningful affinity with *Ferāsāt* (cleverness). Mullā Ṣadrā mentioned cleverness in the 29th meaning of science. cleverness means reasoning from the creation of the external to the creation of the internal, which Allah has mentioned in the following verses:

- “*There are indeed signs in that for the percipient*” (The Quran, 15:75)
- “*You recognize them by their mark*” (The Quran, 2: 273)
- “*Yet you will recognize them by their tone of speech*” (The Quran, 47: 30).

There are two types of cleverness. in the first type, knowledge is obtained for man that he does not know the reason for, and this is a kind of inspiration but a kind of revelation. As quoted from the Holy Prophet, “Fear the insight of the believer, for he sees with the light of God” (Shīrāzī, 1991, Vol. 1, p. 218; Shīrāzī, 1981a, Vol. 3, p. 519, Shīrāzī, 1984, pp. 141-142).

According to Mullā Ṣadrā, those who are satisfied with the knowledge of jurisprudential verdicts and external rulings and are ignorant of the inner issues, such as the disciplines related to ethics, spirituality, and self-purification, are superficial and this is considered one of the cognitive vices (Shīrāzī, 1991, Vol. 2, p. 59).

In another expression, Mullā Ṣadrā has emphasized the need for in-depth observation and said, “They delve into certain knowledge with perfect reasoning and the power of contemplation and contemplation” (Shīrāzī, 1964, p. 162).

This quotation can be seen as an indication of avoiding superficiality and the need for deep thinking. Similar sentences can be found in other works of Mullā Ṣadrā, who condemned superficiality and considered the lack of deep thinking as an obstacle to the correct understanding of issues (Shīrāzī, 1981a, Vol. 1, 190; Shīrāzī, 1964, p.91).

Sometimes, sensory understanding and trusting in the senses have been introduced as the source of error in understanding (Shīrāzī, 1987, Vol. 3, pp. 376-377), and the reason for the condemnation of relying on the senses is that man cannot understand the depth of truth with the senses, and sensory understanding is a kind of superficial perception for understanding intellectual and mystical realities.

Sometimes, Mullā Ṣadrā has emphasized the need for a deep understanding of the concept of *Tafaqquh*. According to him, the apparent perception and understanding of words cannot be called true knowledge. True understanding requires knowing the secret and esoteric meanings of the texts. He

explains that the disbelievers were not aware of the esoteric and true purpose of the Holy Quran (Shīrāzī, 1981a, Vol. 3, 513; Shīrāzī, 1984, p. 136), and that is why *Tafaquh* is negated from them in the following verse: *“Wherever you may be death will overtake you, even if you were in fortified towers. If any good befalls them, they say, ‘This is from Allah,’ and when an ill befalls them, they say, ‘This is from you.’ Say, ‘All is from Allah.’ What is the matter with these people that they would not understand any matter?”* (The Quran, 3: 78).

Another evidence for the importance of deep thinking is that sometimes a person who earns worldly interests with lying and cunning is called a wise man. However, according to Mullā Ṣadrā, such a person cannot be considered wise, and in general, someone who has no religion, even if he is smart and thoughtful in worldly affairs, cannot be considered wise (Shīrāzī, 1984, p. 136). The incorrectness of referring to such a person as wise is due to his superficial and worldly understanding. According to Mullā Ṣadrā, knowledge without understanding and reading phrases without thinking is a type of scientific hypocrisy (Shīrāzī, 1991, Vol. 2, p. 126).

2.2. Looking For a Valid Reason

According to Mullā Ṣadrā, any verdict and judgment should be based on science and knowledge. Therefore, for judgment and arbitration, one should

look for authentic reasoning, because a ruling that is not based on reason does not have enough validity. That is why Mullā Ṣadrā in some cases warns against any denial that is not based on science and knowledge (Shīrāzī, 1987, Vol. 7, p. 274).

Therefore, one of the issues that must be considered in the process of understanding is the reliability of the reason. Accordingly, an understanding that is based on a more reliable reason is more reliable than an understanding that is not based on a reliable reason or has a lower level of reliability. Mullā Ṣadrā has mentioned the issue of the reliability of reason in preferring disciplines over each other. According to him, a discipline that provides more valid proofs is superior to other disciplines (Shīrāzī, 1964, p. 76).

According to Mullā Ṣadrā, man must seek knowledge, and in case of doubt in scientific issues, especially issues related to behaviors, one should seek to remove doubts and learn and increase knowledge (Shīrāzī, 1991, Vol. 2, pp. 7-8).

It is necessary to find a reason, and several verses of the Quran refer to it, including the Quran, 2:170, in which Allah condemns those who imitate their predecessors without paying attention to the truth and correctness of their words (Shīrāzī, 1991, Vol. 1, pp. 327-331). In this verse, Allah said, *“When they are told, ‘Follow what Allah has*

sent down,' they say, 'No, We will follow what we have found our fathers following.' What, even if their fathers neither exercised their reason nor were guided?!" (The Quran, 2: 170).

Mullā Ṣadrā quoted from some earlier scholars that, according to them, a person who approves and affirms something without reason is like a donkey who does not know the written content that has been imposed on him. In this respect, Allah said, *"The example of those who were changed with the Torah, then failed to carry it, is that of an ass carrying books. Evil is the example of the people who deny Allah's signs, and Allah does not guide the wrongdoing lot"* (The Quran, 62: 5).

Seeking reliable and certain evidence and not relying on speculative evidence, especially in deducing religious issues and divine teachings, is emphasized by Mullā Ṣadrā in his description of the narrations which negate *Qiyās* (analogy). According to him, a person who infers religious knowledge based on rational analogy and relies on his reason, without having sufficient knowledge of the details of the principles of inference and distinguishing between abrogated and abrogator, clear and ambiguous revealed teachings, has deviated and follows the path of wickedness. He traces the history of analogical inference to Satan, who, relying on analogy, considered himself

superior to Adam, disobeyed Allah, and did not prostrate to Adam (Shīrāzī, 1991, Vol. 1, pp. 378-379).

Trying to provide a reliable reason helps to form another virtue, which can be called deep consideration or thoughtfulness, and this virtue is against superficiality.

2.3. Adequate Research

One of the necessities of understanding the truth is trying to achieve it. To find the truth, one should examine all the available evidence and spare no effort in this direction. At the beginning of the interpretation of the Holy Quran, Mullā Ṣadrā points out that different interpretations of the Holy Quran have been presented by different sects and denominations. Therefore, a person who wants to understand the Holy Quran correctly and distinguish the right interpretation from the wrong one must also be aware of other interpretations and research, and investigate the beliefs of other commentators sufficiently. In this regard, he praised Abū Ḥamīd al-Ġazālī, who has tried to see the opinion of different groups of people, including textualists, mystics, theologians, philosophers, and infidels.

Referring to his own practical life, Mullā Ṣadrā adhered to this intellectual principle. In the introduction to his interpretation of Surah al-Waqi'a, Mullā Ṣadrā discusses his research and investigative methodology. He

explains that before attaining true knowledge through divine inspiration, he dedicated considerable time to engaging in discussions, reiterating notes, and studying the works of earlier scholars extensively. In this respect, he said, “And that I was already too busy with discussion and repetition, and I was referring to the books of the wise men a lot, until I thought that I was on something [reached a high level]” (Shīrāzī, 1987, Vol. 7, p.11).

According to Mullā Ṣadrā, knowing the theory of other thinkers is necessary for a more realistic understanding of issues (Shīrāzī, 1981a, Vol. 1, pp.10-11). Other views include positive and negative views. Knowledge of favorable viewpoints helps to stabilize and strengthen the chosen viewpoint, and knowledge of opposing viewpoints provides a basis for criticizing and showing their weakness (Shīrāzī, 1984, pp. 51&56).

Mullā Ṣadrā considered one of the factors that cause doubt or incorrect judgment to be the lack of sufficient knowledge of the various dimensions of a phenomenon. For example, in discussing the compatibility of the creation of beings with wisdom and expediency, he believed that one who considers the system of creation to be unfair and the observation of differences in the world of creation as a sign and evidence of the unfairness of creation does not have enough knowledge about

the causal system. This causes unfair judgment (Shīrāzī, 1964, p. 91). It is clear that searching for reasons and evidence to reach certainty can help to eliminate this intellectual vice and is considered one of the intellectual virtues. In this regard, he wrote, “You do not have the right to arrive and say - due to your lack of enough patience and the inadequacy of your encompassing the chain of causes and linking them to the effects -: The eternal destination, why did it necessitate this detail? And how is justice organized with this disparity and preference? And where is God's justice in us when He said (the Most High): And I am not unjust to the servants?” (Shīrāzī, 1964, p. 91).

In addition to the problem of a lack of enough knowledge, being impatient is also introduced as one of the factors of incorrect judgment, which we will discuss under the virtue of rational patience. In other cases, the researcher's authority on the problem and sufficient investigation can be understood from Mullā Ṣadrā's words (Shīrāzī, 1987, Vol. 2, p. 161).

2.4. Accuracy and Sharpness

Based on the type of knowledge and the way to achieve it, Mullā Ṣadrā has characterized people into three categories. The first category refers to those who acquire knowledge and virtues by studying science and infer and extract useful techniques (arts) and professions with the precision of their

faculty of imagination. The second category, which is superior to the first one, includes those who seek intellectual virtues and meditate on certain knowledge with their full intellect and power of thinking and reflection. The third category, which is above the two mentioned ones, refers to divine men who receive their knowledge through revelation and inspiration from the active intellect. In this regard, Mullā Ṣadrā said, “and know that the first emergence of these human characteristics is realized in a group that takes science and virtues by learning, and inferring useful techniques (arts) with the accuracy of their imagination and the strength of their natures. And the best among them is a group who begin to seek intellectual virtues and delve into certain knowledge with perfect reasoning and the power of reflection and contemplation. And higher than all are divine people and godly men who take their revealing knowledge by revelation and inspiration from the active intellect and the angels who revealed truths of news and rulings without the mediation of these bodies” (Shīrāzī, 1964, p. 162).

In the above-mentioned sentence, the virtue of precision and sharpness is mentioned both about the first and second category with the difference that the accuracy applied by the first category is imaginary accuracy and the result is

making decisions about techniques, profession, art, etc., but the accuracy used by the second category is intellectual accuracy and the result is understanding the reality through thinking.

Another wording of Mullā Ṣadrā also shows that accuracy is effective in acquiring real knowledge. While pointing to good taste, intelligence, and wit as necessary tools for acquiring knowledge, he also considered precision and acumen to understand facts. In this respect, he said, “And there were among the Arabs and non-Arabs from the nation of our Prophet, such good quality of talent (inborn disposition), sharpness of wit, and intelligence of the mind that they were able with it to infer through thought, to figure out the truths by careful consideration, and to discern what needs interpretation and contemplation, and to be illuminated by the light of active intellect in observing the verses, so their verses came while they are similar to their ardent thoughts, and as a homogenized with their minds of accuracy and sharpness” (Shīrāzī, 1987, Vol. 3, p. 361).

Mullā Ṣadrā praised the accuracy of other scholars like Khāja Naṣīr al-Dīn al-Ṭūsī in some topics, even though he also criticized his views (Shīrāzī, 1981a, Vol. 1, p.191). He also emphasized accuracy in choosing sources of knowledge. In the interpretation of the narrations of Uṣūl Kāfī, he explains the point that just as a person should be careful in choosing the

food for his body, it is necessary to be careful in choosing the food for his soul and to know from what source he gets his knowledge. According to him, the Holy Quran and the traditions of the impeccable Imams are among the most reliable sources of knowledge (Shīrāzī, 1991, Vol. 2, pp. 256-258).

2.5. Examining the Consequences of Knowledge

According to Mullā Ṣadrā, one of the secondary virtues of practical wisdom is 'clearheadedness' (Shīrāzī, 1981a, Vol. 1, p. 91; Shīrāzī, 1991, Vol. 1, p. 421). He has expressed 'clearheadedness' as one of the secondary virtues of practical wisdom. Clearheadedness, as a specialized term, means strength of mind and rational reflection on the consequences of knowledge (Miskawayh, 2005, p. 101).

3. Intellectual Patience

Just as patience is necessary in dealing with matters related to lust and anger, patience is also necessary in intellectual matters. Impatience may lead to misunderstanding and unfair judgment. In his works, Mullā Ṣadrā condemns those who raise doubts about God's justice because of a little patience. According to Mullā Ṣadrā, the creation of the universe is not by chance, nor without wisdom and expediency, but the creation is created based on divine wisdom and according to the law of fate and destiny, and raising doubts such as

the unfairness of the created world by referring to the difference between beings can be caused by being impatient in judgment or not knowing enough about the series of causes and effects (Shīrāzī, 1964, p. 91). Also, Mullā Ṣadrā has condemned hasty and unscientific judgments (Shīrāzī, 1978, p. 281). In another case, Mullā Ṣadrā considered forbearance and solemnity to be the adornment of knowledge (Shīrāzī, 1991, Vol. 2, p.113).

4. Intellectual Independence

Intellectual independence means that the human mind is free from the influence of elements that prevent the acquisition of correct knowledge. Among these obstacles are 'imitating others' and 'prejudice' in favor of their opinions.

4.1. Avoidance of Imitation

What is important in acquiring knowledge is achieving certainty. Therefore, one should look for argument, i.e., presumptive ways such as imitation will not be valid (Shīrāzī, 1981a, Vol. 1, p. 20; Shīrāzī, Vol. 3, p.108). Mullā Ṣadrā has condemned the imitation of others in many cases. He believed that imitating others in many cases prevents the correct understanding of reality. When an individual adopts opinions and ideas from others without critically analyzing or examining them and accepts these beliefs as his own, he effectively

becomes disconnected from his true self and neglects his cognitive ability to discern reality. The expectation for someone endowed with reason is to reflect on the views and ideas of others after hearing them, to evaluate them thoughtfully, and to integrate them into their existing knowledge or to act upon them judiciously. In several positions of his works, Mullā Ṣadrā has emphasized avoiding imitation and considered it one of the obstacles to true understanding (Shīrāzī, 1984, pp. 46-47& 61-62; Shīrāzī, 1981a, Vol. 2, p. 126).

The imitation that has been condemned by Mullā Ṣadrā and other Islamic scholars is a blind imitation. Mullā Ṣadrā then explains that in *Ṣūfī* thought, science is sometimes condemned and presented as a veil to achieve knowledge. The meaning of science, that is, the veil of attaining reality, is the science that was obtained through blind imitation. In emphasizing the virtue of intellectual independence, Mullā Ṣadrā has emphasized the necessity of criticizing false views in several cases (Shīrāzī, 1984, pp. 51&56).

In imitation, which is reprehensible according to Mullā Ṣadrā, there is no difference between the opinions of the minority or the majority, in the sense that even if a belief is popular among intellectuals, it should not be considered accepted, but it should be accepted if it is true. Therefore, in various issues, one should not look at

the speaker of the words and imagine that if an important and influential person has made a claim or if a word has become famous, then that word is true and following the reality, but one should recognize the truth at first and then based on it judges the claims of others. Therefore, in understanding the truth, one should not be influenced by the personality of others in any way. In this regard, he said, “The wise man does not pay attention to the well-known, and does not care if the truth is in contrast to the masses' opinion, and does not turn in every case to who said, but rather to what was said” (Shīrāzī, 1981a, Vol. 6, p. 6).

Mullā Ṣadrā then refers to a narration reported by Imam Ali (a.s) in which the truth is the criterion for knowing the people of the truth, not that people are the standard for the truth. He said, “The truth is not known by men, but know the truth. Then you would know the people of it” (Shīrāzī, 1981a, Vol. 6, p.6; Shīrāzī, 1987, Vol. 3, p.377).

In another case, Mullā Ṣadrā mentioned the obstacles to the worship of God and rendered imitation as one of those obstacles, along with wealth, position, and transgression. He believed that these obstacles should be removed first of all. According to him, to remove this obstacle, man should revise the beliefs obtained through imitation and use the right method to get the correct beliefs (Shīrāzī, 1964, p. 222).

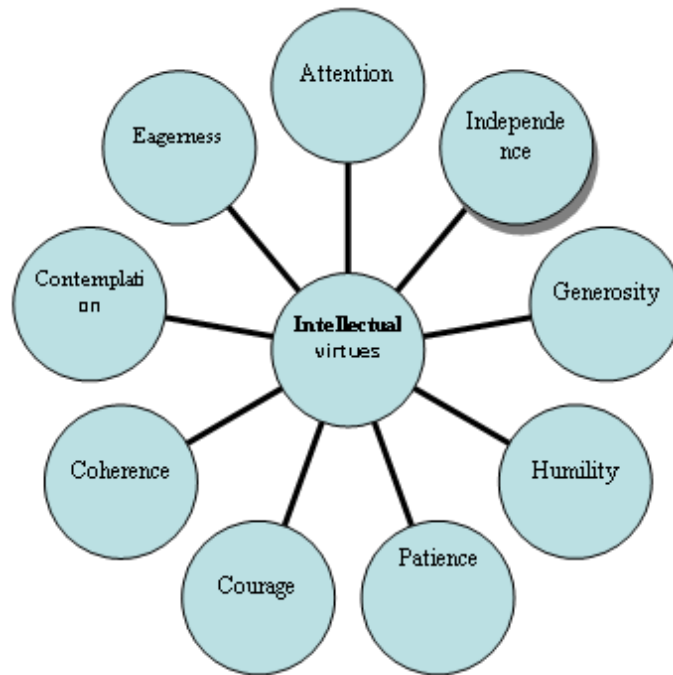
The warning about stopping in the opinions of the predecessors and the need to avoid imitation in other cases has also been noticed by Mullā Ṣadrā (Shīrāzī, 1984, p. 142; Shīrāzī, 1991, Vol. 1, pp. 205-207 & 327-330).

4.2. Avoidance of Prejudice

Undue prejudice refers to insisting on false and incorrect teachings, or insisting on the teachings that at least there is no certainty of their correctness. A person who is biased towards ideas acquired through imitation does not even allow himself to think about the opposite view of his accepted opinion, and thinks that only his thoughts and ideas are correct. Those ideas that he believes might be without sufficient research and investigation, and by simply imitating others or hearing from them.

Mullā Ṣadrā has listed and condemned prejudice towards the

opinions and thoughts of ancestors, along with imitating them (Shīrāzī, 1984, p. 62; Shīrāzī, 1987, Vol. 1, p. 31). About distinguishing prejudice from imitation, it is necessary to note that prejudice is another vice that is realized after imitation. Therefore, a person who imitates others without research and is prejudiced against his imitated opinions has committed two intellectual vices, and in other words, he has been deprived of the two intellectual virtues of intellectual independence and intellectual impartiality, although sometimes Mullā Ṣadrā has used both imitation and prejudice together (Shīrāzī, 1964, p.222). Avoiding reprehensible prejudice is related to the virtue of neutrality that many thinkers have pointed out. It is clear that bigotry is sometimes praised and liked, and that is when it is given to the right opinion and thought.



Conclusion

In this article, several points were raised about Mullā Ṣadrā's view on the nature and position of intellectual virtues, and the most important instances of intellectual virtues from his perspective were listed in detail, a summary of which can be listed as a result of the research as follows:

1. Although Mullā Ṣadrā used expressions such as *al-Faḍayel al-'Aqlānīyyah* (intellectual virtues), *al-Faḍayel Al-'aqlīyyah* (rational virtues), and *al-Faḍayel al-'Ilmīyyah* (cognitive virtues) in his works, like most of his predecessors, he did not discuss and examine these issues independently.
2. Mullā Ṣadrā believes that the realization of human felicity

depends on the realization of high levels of human intellectual virtues. Therefore, considering intellectual virtues as the ultimate goal of human life, moral virtues play a preliminary role in the realization of intellectual virtues.

3. From Mullā Ṣadrā's perspective, intellectual virtues refer to the character of people and not to their perceptive faculties and tools. Therefore, although faculties and tools can also be considered virtues in terms of their existence, as every existence is considered perfection and virtue, this virtue is an existential one, and it means that these are existential matters, while the term 'intellectual virtue' under question, refers to a discussion beyond mere existence,

and Mullā Ṣadrā's words also refer to this narrower meaning. Therefore, it seems that Mullā Ṣadrā's intellectual virtues are acquired virtues for man to achieve his true perfection. Accordingly, it is possible to consider psychical faculties and facilities necessary to achieve knowledge as intellectual virtues as far as they deal with human free will and are used to achieve true happiness and felicity.

From Mullā Ṣadrā's point of view, intellectual virtues are closer to character-oriented intellectual virtues than they are to faculty-oriented intellectual virtues. The most important instances of character-oriented intellectual virtues from Mullā Ṣadrā's point of view are a profound eagerness for knowledge, the practice of intellectual contemplation—which encompasses avoiding superficiality, looking for valid reason, conducting adequate research, accuracy and sharpness, and examining the consequences of knowledge—alongside intellectual patience and intellectual independence—which encompasses the avoidance of imitation and prejudice.

Acknowledgment

One of my research interests has been the study of moral virtues from the perspective of Mullā Ṣadrā, some of

whose results have been reflected and defended in the form of a master's thesis entitled *The Nature and Instances of Intellectual Virtues in Mullā Ṣadrā's Philosophy* at the University of Religions and Denominations. And I would like to express my gratitude to all those who assisted the author in the research scientifically, methodologically, and linguistically, especially Dr. Ḥamīd Riḍā Sharīatmadārī, Dr. Ḥāmed Fayyādi, and Sayyid Maḥmūd Mūsavī.

Funding

The author received no financial support for providing this article.

Author Contributions

No one collaborated on writing this article as a second author.

Conflict of Interests

The author declares that he has no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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HOW TO CITE THIS ARTICLE

Mohiti Ardakan, H. (2025). Key Instances of Character-Oriented Intellectual Virtues in Mullā Ṣadrā's Thought. *International Multidisciplinary Journal of Pure Life (IMJPL)*, 11(41), 73-92.

DOI: <https://doi.org/10.22034/imjpl.2025.10409>

URL: http://p-l.journals.miu.ac.ir/article_10409.html