

The Most Important Application of Self-knowledge from the Viewpoint of Allameh Tabatabai and Bergson

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Abstract

SUBJECT AND OBJECTIVES: The present study has been conducted with the aim of getting to know the most important application of self-knowledge from the perspective of Allameh Tabatabai and Henri Bergson with a comparative view.

METHOD AND FINDING: The results of this research, which was carried out with a descriptive-analytical, comparative and inferential method, show that Allameh Tabatabai and Henri Bergson, prominent philosophers of the East and the West, by providing a solution to one of the most important challenges of modern man, propose a new and deep look for man to return to himself. In the first step, this research has addressed two areas of thinking in the knowledge of the self and, in the most general look at the components of the incorporeality of the self, the relationship between the soul and the body, the change in the self and the soul as the main agent of perception in the opinions and thoughts of Allameh Tabatabai and Bergson with a comparative view. The data collection tool was MAXQDA software, which was used to increase the accuracy of data coding and categorization.

CONCLUSION: According to the obtained results, Allameh Tabatabai considered the knowledge of God to be the most important result and the final

goal of self-knowledge, and Bergson, looking intuitively at the soul and from another angle, introduced creative evolution as the best result of this knowledge.

Key Words: Self-Knowledge, Creative Evolution, Allameh Tabatabai, Bergson

Introduction

The situation in the world today shows that the moral and spiritual education of man has been forgotten more than anything else. Perhaps the lack of sufficient attention to the subject of self-knowledge and self-forgetfulness is one of the most important reasons for that, for correction of which a fundamental solution must be thought of. The market for outward appearance will become popular without paying attention to the inner self; appearances that, in contrast to the vast and all-encompassing interior of a person, are small and vulnerable. (Ebrahimi Dinani, 2016, p. 342)

Since it is not possible to educate a person without having a clear philosophical basis for describing and interpreting the human being in the world, each philosophical view in a special way defines the rules and methods of human movement, and corresponding to this view of man, determines the path he must travel.

After Socrates' revolution in philosophy and looking outside the world and looking at the human self, (Hollingdale, 2008, p. 108) Plato also paid attention to the self with his idealistic approach and gave great importance to self-cultivation. In the book *On the Soul* (To translate the Arabic word “نفس” “Nafs” to English, two words, “soul” and “self” are common equivalents. In this paper, according to the use of each philosopher, one of the two terms is used), Aristotle raises extensive discussions about the soul and the importance of researching into it, and considers the soul as the principle and source of life in living beings.

This article tries to deepen and reinterpret some of many fundamental questions in the field of self-knowledge and, in the light of reflection on the concept of self - whose philosophical value deserves to be developed sufficiently- by shedding new light on the human intellectual system, find an answer to the question what is self-knowledge from the viewpoint of Allameh Tabatabai and Bergson?

Theoretical Foundations and Research Background

In general, epistemology is the basis of human attitude, vision, nature and action, on which all the achievements of civilization, including philosophy, natural sciences, humanities, engineering, industry, culture and lifestyle, are based. (Khosropanah, 2018)

In fact, the perception of sensations is a general matter that branches into numerous components. And it is the self that, from these partial perceptions based on the external sense, makes knowledge superior to matter and nature and makes them the support for abstract perceptions related to abstract worlds. (Khosrupanah, 2016, p. 612)

Therefore, self-knowledge is the fundamental axis of other human cognitions. (Saeedi, 2016, p. 106)

Throughout history, philosophers have extensively discussed and analyzed the problem of self-knowledge, although they did not have a single and completely similar concept of self. Allameh Tabatabai (1904-1981), the great Quran commentator and philosopher of the Shiite world, directly in some of his important works, such as *Risalah al-Wilayah*, and sometimes during other philosophical discussions such as *Tafsir Al-Mizan* and “The principles of philosophy and the method of realism”, has provided significant reflections on the topics related to the self and its knowledge. Among the external journey (*seyr-e-afaqi*) and the inward journey (*seyr-e-anfusi*), Allameh has considered it more beneficial to pay attention to the signs within the self (The *ayat of Nafs*) and the walk through these signs in order to acquire knowledge. He introduces self-knowledge as the only way to reach the ultimate goal of man.

Abolghasem Baradaran, Mohammad Hassani, Mohammad Davoodi and Ali Sattari (2018) in an article entitled “Allameh Tabatabai’s moral education with an emphasis on foundations, purpose, content, method and evaluation”, explaining moral education from the viewpoint of Allameh as a representative of Islamic realism, emphasizing four elements: Purpose, content, method and evaluation have come to the conclusion that the fundamental method of evaluation in Allameh’s moral education is self-assessment.

Allameh Tabatabai is one of the thinkers who paid abundant attention to the issue of ethics, and it seems that his focal point in the foundations of moral theories is self-knowledge. This issue is clearly seen in the following studies: Fatemeh Solgi (2014) in article named “Ontological Analysis of Allameh Tabatabai’s Constructional Perception Theory”, Syed Ahmad Rahnamai

(2015) in his book entitled *Opinions and Thoughts of Muslim Thinkers* , Allameh Tabatabai's Educational School,

As Islam leads people from the darkness of ignorance to the light of knowledge and disappear the ignorance and savage habits to appear the promotion of cultural knowledge, so education is the only way to achieve this goal. (Kadkhodaei, 2023, p.31)

Henri Louis Bergson (1859-1941), a famous French philosopher of Jewish descent, also revived the role of metaphysics and ethics in the midst of positivist attitudes in his outstanding works in Western philosophy. By choosing the cognitive method of intuition, instead of the experimental and positivist method of the new science, he gave a decisive centrality to this type of approach. (Sultani Gazar, 2010)

He has presented a remarkable theory about the formation of human life and soul. In fact, "he is the most important representative of the modern philosophy of life". (Bocheński, 2009, p. 80)

Indeed, Bergson's *Creative Evolution* stands as one of the most serious engagements with the problem of life in recent philosophical history. (Posteraro 2020, p. 553)

The theory presented an evolution in which a free emergence of the individual intelligence could be recognized. It was thus wholly distinct from previous deterministic hypotheses that were either mechanistic or teleological and represented evolution as conditioned either by existing forces or by future aims. Bergson based his theory on the distinction between matter and the *élan vital*, or life force, the progress of which he saw as a line continually bifurcating or diverging from its course. (Britannica, 2018)

In 2014, in the *Encyclopedia of Political Thought*, Keith Ansell-Pearson recognized Bergson as one of the greatest philosophers of the modern French period, who has made important and lasting contributions to our assessment of time, the nature of free will, knowledge and consciousness, evolution, life, and ethics.

In 2013, in the *International Encyclopedia of Ethics*, the same author claimed that the most important views of Bergson can be clearly seen in his last major book, *The Two Sources of Morality and Religion*. Prior to this work, the ethical implications of his philosophy were presented sporadically in his three previous books, *Time and Free Will* (1889), *Matter and Memory* (1896), and *Creative Evolution* (1907). John Mullarkey and Pearson, in the book "*Bergson: Key Writings*", called intuition in philosophy to be Bergson's

initiative. They believe that Bergson, in contrast to the positivists who considered only empirical propositions useful for acquiring knowledge, declared that new science and philosophy lack theoretical value and only solve life's problems relatively and don't give knowledge. This has been emphasized in the following studies:

Mahdi Monfared and Farangis Baraz (2019) in the article "The Relationship between Time and the Meaning of Life in the views of Mulla Sadra and Bergson", Olivia Brown (2019) in an article titled "Habit as Resistance: Bergson's Philosophy of Second Nature".

Research Methodology

Due to the fact that the philosophy of education has a philosophical characteristic, the same activities that exist in philosophy also exist for the philosophy of education. (Bagheri et al., 2012, p. 100)

This research is qualitative in nature and has been carried out with a descriptive-analytical and comparative method, in which content analysis and document review have been used. For the comparative study, George Z. F. Bereday's method has been used to analyze and compare two approaches.

In this philosophical approach and attitude, the effort of the comparative researcher finds philosophical value, and the work is not merely a superficial report of the similarities and differences, but for a better understanding of the thoughts of philosophers and philosophical schools, philosophical views are compared and reconciled with a methodical and not biased view. (FaramarzQaramaleki, 2015, p. 302)

The unit of analysis in this research is the sources, documents and scientific data and library studies of the philosophical works of Allameh Tabatabai and Henri Bergson and related analysis.

The data collection tool was Maxqda software, which was used to increase the accuracy of data coding and categorization. The steps and method of using Maxqda software in this research are as follows:

- Importing various documents such as articles and books in Word and PDF format to the software;
- Coding of all documents and texts based on inductive method;
- Classifying concepts and categories (sometimes unifying codes or so-called merging codes);
- Retrieving or referring back to coded segments or fragments. This part is helpful in the process of analyzing and comparing codes and coded parts;
- At the end, Word output is available for final adjustment.

Research Findings

Among the issues that have been discussed more than other issues in the field of self: the incorporeality of self, the relationship between self and the body, the change in self, and the soul as the main agent of perception. By adopting the results and analyzing in response to these issues, different schools and theories have been formed. In the following, the opinions and thoughts of Allameh Tabatabai and Bergson are examined and compared in the above-mentioned issues.

Incorporeality of Self

From Allameh's viewpoint, existence is fundamental, and what constitutes reality and is truly realized outside, is existence itself. (Tabatabai, 2000, p. 212)

In this way, man is a level of existence that is connected to higher levels of reality and enjoys eternal life and unlimited absolute perfection, which finds meaning in the system of existence. Human creation, in turn, has levels: the stage of creation from clay, the stage of nutfah (sperm; the drop of fluid), the stage of alaqah (clinging mass), the stage of mudhqa (fleshy tissue), bones and flesh. By passing through these stages of creation, man becomes the owner of physical dimension and substance, (Tabatabai, 1997: 12/ p. 223; 16/ p. 383-384; 20/ p. 194, p. 548) after the gradual material creation, he has another creation that is contrary to the previous creation and is incorporeal (ibid., 15/ p. 23) and this is the spiritual dimension and substance. Thus, when God created man, he made him composed of two parts and having two substances; physical substance, which is his physical substance, and abstract substance, which is his soul and self. (ibid., 2/ p. 162)

What is fundamental and exists in all stages is self and soul, and the immortality of the soul is due to its incorporeality and it remains enduring and immortal until the Day of Resurrection. (Tabatabai, 2008/11, p. 21)

One of the proofs of the existence of an incorporeal self is the issue of knowledge and awareness. The soul is a self-aware and other-aware being. On the other hand, science and knowledge are also incorporeal. The achievement and presence of the incorporeal thing is also not possible for the material thing, because matter is the object of absence and division. So the self is incorporeal; Therefore, Allameh Tabatabai has proved the

incorporeality of the soul by showing the incorporeality of consciousness and perception. (Tabatabai, 1997/6: p.192)

According to Bergson, man is composed of two parts; one is the body and the other is the soul. (Gunn, 2004: p. 297)

In order to quash the viewpoint of materialists who, using the findings of psychology, considered the brain to be the place of conceptions and memories of the past, he sought help from the science of psychology itself and came to the conclusion that the memories have no place in the brain and basically they have no place. In this way, he comes close to announcing the incorporeality of the soul and the negation of materialism.

It is natural that the force that kept these memories cannot be material. Of course, Bergson does not achieve his goal easily and explains in this field to a great extent. (Pirmoradi, 2014, p. 48)

According to him, matter cannot be confined to the form we have of it; just as it cannot be considered a truth other than what is understood; rather, matter is a collection of representations, according to Bergson. The meaning of representation is a kind of existence between the object and the image; i.e., it is more than the image and less than the object. (Bergson, 1997, p.12)

In terms of existence, the soul is considered the perfection of matter and, at the same time, both of them originate from a single substance called duration and, in this sense, he can be considered a monist. But in terms of the fact that, by appealing to intellectual knowledge, he considers two separate realities of soul and matter, he should be called a dualist. (Eslami and Akwaan, 2020, p. 25).

The soul-body relationship

Allameh Tabatabai, following the transcendent philosophy, believes that the human soul is the same body that has taken another creation upon itself, without anything added to it. Man is a natural body at the beginning, and from the beginning of his creation, takes various forms, until finally, God Almighty gives this physical and solid being, another life, in which the creation of man has consciousness and will, and performs things that are not the work of body and matter; therefore, the face of the human body changes into a vegetable form, then into an animal form, and finally into a human form.

So, from Allameh Tabatabai's viewpoint, the connection and relationship between the soul and the body is intrinsic and real in such a way that they can

never be separated from each other. Allameh believes that "I" is other than "my body" and it's possible that half of one's body was cut off in an accident, but he himself was not cut in half and he is the same person as before the accident. So the self is not material in any way. (Tabatabai, 1997/1: pp. 549-551)

Bergson explains the relationship between the soul and the body through the theory of perception. My body is unique in that I do not only know it "from the outside" and by the help of perception, but "from the inside" and by the help of impressions that place themselves between the stimuli which the body receives from the outside and the movements it makes in response. So, my body is among the multitude of constituent representations of the material world and in itself, as a representation among many representations, can receive movements and respond to them, like other representations. (Bergson, 1997, p.19)

Bergson intends to prove that if we eliminate the representation called the material world, we have also eliminated the brain and brain vibrations at the same time. In the absence of representations of the material world, there is no brain. From here, Bergson comes to a viewpoint that he calls the Myth of the Given. (Pearson & Mullarkey, 2020, p.34)

According to Bergson, the body is at the disposal of the soul as a tool for action, so that the soul can establish a relationship with the world around it through the body; but for imaginations, according to Bergson's belief, our body is not a producer or a place to store them, rather, it is merely a tool for choosing and selecting the imagination related to material objects, in order to influence the relevant action. (Eslami & Akwaan, 2020, p. 38)

Self and the nature of change

Unlike all materials that are changing and transforming, the self does not change and therefore is not material. Anyone who refers to himself will find that he has always been one and remains the same and that there has not been the slightest change in him. (Tabatabai, 1997 /1: p. 365)

This point is simple and being busy with daily material work and worldly life causes people to neglect the incorporeality of self. (Tabatabai, 1997/1: p. 180)

It can be said that what does not change is the "identity" of a person, not his "self"; Identity is the thing that makes the person of the past to be the same as an identical to the current person. Identity is a mixture of a set of characteristics that have been formed over time and transferred from cells to each other. Allameh Tabatabai based the principle on the existence of an

incorporeal being and considers the opposite to be the result of neglecting this principle.

Bergson's book "creative evolution" begins with the concept that "I am constantly changing". (Bergson, 1969, p. 12)

Although we stipulate this truth in our tongues that we "change," we speak of the states of our souls as if they were solid. (Pearson, 2020, p. 161)

In other words, there is no passivity or request that does not change at every moment. Any mental state will have a duration if it does not change.

Even if we consider the most still states of mind, for example, observing a motionless external object, and suppose that object remains fixed and my angle of vision does not change, yet at the same angle, my perception or observation at this moment is different from the previous moment: "My state of mind, as it moves along the path of time, is constantly becoming more voluminous by the duration it collects; like a snowball rolling in the snow". (Bergson, 1969, p. 13)

This was a simple observation of a hypothetical fixed external object. Now, if we consider the deep inner states, they are constantly evolving and transforming a fortiori. (Pearson, 2020, p. 161)

Self is a state that changes at every moment and changes in its duration. We have intuitive knowledge of ourselves; that is, knowledge of "our own personality in its flux over time". (Matthews, 2000, p. 27)

Bergson interprets it as self-awareness, which can be interpreted as awareness of oneself directly from within oneself.

Thus, the soul is constantly changing and becoming. In this situation, its past is fully involved in its present, and in fact, every passing moment adds something new to the quality of the soul that is unique and unpredictable and it differs from all its past and future additions. (Bergson, 1993, p. 31)

"He distinguishes between two different selves. One of the two is the so-called external projection and the other is its localized and, in other words, its social representation." (Copleston, 2010, v. 9, p. 223)

Soul; The main agent of perception

According to the theory of mental existence defended by Allameh Tabatabai, nature, in addition to its external existence, also finds an existence in the mind during perception. The mental existence of nature indicates the external existence of nature. Although nature is the same in both existences, these existences have many differences. External existence has effects that mental

existence does not have. For example, the external existence of fire burns, but its mental existence does not burn. The external existence of fire is a material and changeable matter; but its mental existence is not like that. In short, one of the functions of the soul is perception. The soul achieves perception, sometimes by using some bodily organs and powers and sometimes without using them. From Allameh's words, it can be understood that man has knowledge of himself and this is only possible by attributing it to self. In other words, man's knowledge and understanding of himself is achieved only through the soul. (Hussaini, 2014, p. 143)

According to Bergson's theory, the stream of desire towards the center, which is the sensory effect received by the five senses, is the work of the body, and the centrifugal stream, which adds memories from within the memory to the received sensory effect, and by doing this actually brings the memory to 'actuality and reality', is the work of the memory or soul. Therefore, at the intersection of these two streams, actual perception and, as a result, knowledge suddenly occurs. Bergson tries to empirically and, according to common sense, establish a relationship between the temporal immaterial self and the spatial material body, or in other words, to explain the relationship between the two. According to Bergson, perception does not occur only in the soul or only in the body, but is a process that exists in both the soul and the body. (Eslami & Akwaan, 2020, p. 39)

Table 1. Comparison of soul from the Viewpoint of Allameh Tabatabai and Bergson

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Topic	Allameh Tabatabai	Henri Bergson	Similarity	Difference
Incorporeality of self	Self is an incorporeal substance.	The soul is incorporeal	✓	
The soul-body relationship	Theory of Substantial Motion Soul and body cannot be separated from each other.	Theory of perception The soul communicates with the world around it with the help of the body.	✓	
Self and the nature of change	Unlike all materials that are changing and transforming, the soul does not change.	The soul is constantly changing and transforming.		✓
Soul; The main agent of perception	The main agent of perception is the soul, not the body.	Perception is a process that exists both in the soul and in the body simultaneously.		✓

The most important application of self-knowledge

Allameh Tabatabai: self-knowledge; Knowing God (Monotheistic goal)

According to the theory of conventional perceptions (Idrakat I'tibari) of Allameh Tabatabai, true knowledge is the mental unveiling of reality and the actual fact, and since there is a sacred purpose behind the great creation and the heavens and the earth were not created in vain, he introduces the ultimate goal of creation to reach the state of servitude, which is God's closeness, therefore, in the process of searching for the truth, the Qur'an warns man to step on the path of self-knowledge. Allameh believes that self-knowledge has an impressive role in the education and morals of souls (Tabatabai, 1986, p. 225) Referring to the narrations of self-knowledge, he considers self-knowledge to be the most important divine goal in instructing believers to take care of themselves, and he introduces it as the introduction, foundation and agent of God-knowledge; Therefore, no other way than self-knowledge leads to the emergence of true knowledge.

The meaning of it is that a person should give up every obstacle that makes a person busy with himself only by paying attention to God, The Almighty, and know his self until he sees his self as it is and realizes its inherent need for God; and whoever attains such a position, his observation will be inseparable from the observation of his sustainer, who is God, so when he sees God, The Almighty, then he will know God with an obvious and clear knowledge. Then he will truly know his soul and self through him, because his self is related and dependent on God, The Almighty, and then he will recognize everything through God, The Exalted; (Tabatabai, 2003, p. 31) Therefore, man must turn his face towards The Almighty God; and this important matter cannot be achieved without self-knowledge. Although worship itself is the prelude of knowledge, in order to truly worship, we must gain knowledge; That is, worship is not worship until knowledge comes.

Man in the inward journey passes the limitations and intuits the essence of his self in its truest truth and since the interior and the reality of realities (Haqiqatul-haqaa'iq) of every matter, including the human soul, is an absolute matter, the intuition of this innermost truth of the soul is the intuition of the reality of realities proportional to the dignity and limit of each soul; therefore, paying attention to God leads to the correct knowledge of the self, and the correct and true knowledge of the self leads to the knowledge of God, The Almighty, or it means the knowledge of God. (Kermani, 2015, p. 96)

Allameh believes that when a person makes a journey in his self and is alone with himself and is cut off from all the surrounding environment, he joins the Almighty God and this in itself causes the knowledge of his Lord, of course, a knowledge that is not mediated by anything and a knowledge that no means has intervened in it, because the separation alone removes all the veils in between, this is where a person forgets himself by observing the greatness and glory of the truth, and therefore this knowledge should be called the knowledge of God to God. (Tabatabai, 2003, p. 31)

Self-knowledge requires a person to understand his own poverty, he also knows his sustainer (Tabatabai, 2009, p. 117). The summary is that the only way to achieve a goal is the way of self-knowledge, which is also the closest way. And this way is the same way of severing and cutting off from others than God and full love for God, Glory be to Him, and engaging in self-knowledge. So that the light of monotheism begins to shine and the inner self becomes light. (FayyazBakhsh, 2021: 73)

Therefore, by looking at this road map, the path becomes clear: Proposition 1: The reality of realities is God. The second proposition: The way to reach this reality of realities is self-knowledge. The third proposition: The way to self-knowledge is worship. The fourth proposition: The way of worship is love; That is, if someone wants to reach the reality of realities, which is the perfection of human existence, the path is only the path of love, and there is no other way except love. (Tabatabai, 2012, p. 257)

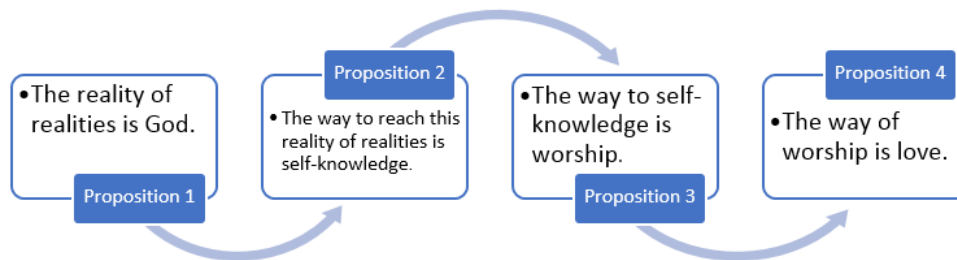


Diagram1: Road map of self-knowledge in Allamah Tabatabai Viewpoint

Bergson: creative evolution of the soul (Evolutionary goal)

In Bergson’s thought, man first realizes the knowledge of his self and his existence and slowly learns that everything should be developed and exalted in a meaningful and related set. In other words, if we look directly at existence through the eyes of the soul, we find it to be constantly flowing and changing, and as a whole, it is like a living and dynamic reality that is constantly being added to its evolution and a continuous, undivided and unpredictable creation is taking place. Subordinate to this evolution, the nature of the human soul is based on self-exaltation; therefore, achieving exaltation and evolution is Bergson’s ideal goal, which, of course, since the soul becomes a means of man’s awakening and awareness of the spiritual aspect of his existence, perhaps turning to the spiritual and transcendental and perfect aspect of human existence can be regarded as Bergson’s ultimate goal.

According to his belief, all creatures share a principle called “Life Penchant” (love of essence, desire for immortality), the principle that guarantees their survival and when danger threatens them, it tries to remove these obstacles with different tricks. This makes life full of invention and innovation and takes a completely different form every moment. Bergson calls such an evolution a “creative evolution” that is constantly flowing in existence. (Soltani Gazar, 2012, p. 63)

Since Bergson is inclined towards Emergence and unpredictability is one of the basic components of this tendency, the states of our soul continuously make us and every moment of our life, which we ourselves are the creators of, is considered a kind of new creation. According to him, existence is constantly and continuously evolving, and since all souls share the “vital passion” principle, when they face moral, educational or other obstacles, they try to overcome these obstacles in different ways, and this causes life to be full of innovation and invention, and every moment takes on a new and completely different state, and this creativity takes the education process out of its static state and gives it dynamism and freshness. In such a way that the process of self-exaltation does not have predetermined and fixed rules, but it can be created at any moment. Therefore, the more we pay attention to the continuity of evolution and the continuation of progress, the more we see the closeness of the evolution of living beings to the evolution of the soul and self-conscious being. It can be said that the life of other living beings, as it is in the soul, is creative at every moment. (Pirmoradi, 2014, p. 170)

So, the result of Bergson’s view on the evolution of the soul is in his sentence: “Living beings share with the self-conscious being, i.e. the soul, in the attributes of continuity of evolution (continuous becoming and life in general) and preservation of the past in the present and true duration, and life is like the activity of the self-conscious being, continuous invention and creation”. (Bergson, 1969, p.24)

Paying attention to the interior leads to a sensual intuition, which is sometimes called the inner eye or mystical revelation, and it becomes possible only for those who have purified their souls and are free from vices and sins. Therefore, Bergson’s method is intuition. Intuition is not just a vague feeling or inspiration, but one of the most detailed methods of philosophy, which has its own hard and complicated rules: Rules that require “accuracy” in philosophy, according to Bergson. Bergson emphasizes that intuition must presuppose Duration before it becomes a methodological basis in order to be gradually elevated to the status of a philosophical method. (Deleuze, 1997, p. 1)

Bergson believes that in a world that “dies and comes back to life at every moment”, (Foroughi, 2018, p. 187) it is impossible to think except in an evolutionary way, and transformation requires a duration.

According to his continuityist attitude, Bergson also attributes the category of change to the soul. In his opinion, the soul is nothing but the continuation of

the situation. Here, Bergson assigns all efforts to intuition of continuity and continuation to a self that is itself continuous, and accordingly, the intuiting observer becomes an epistemological authority for the understanding of the duration. Bergson's meaning of "real time" or "duration" refers to the sequence of states of the soul and is not considered independent of humans and conscious observers. The worthy role of the soul in understanding the truth of continuity is not in the sense of the subjectivism of the past, because first of all, the soul has only the role of perceiver and does not interfere in the object of knowledge, and secondly, what becomes clear to the knowing subject as a result of the precise intuitive activity of the soul is a real matter and a valid cognition; It is not that, like Kant's thought, it grants the perceiver only a phenomenon of original reality. (Anbarsooz, 2014, p. 16)

According to Bergson's belief, continuous and unstable matters cannot be understood by conventional reasons, and for this purpose we need a more valid source of knowledge. In other words, for Bergson, time and change provide the preludes for intuition (Gunn, 2004, p. 45) and Bergson's description of intuition presupposes his ideas about intuition and memory. (Russel, 1914: 9)

It should be noted that the perception of change, although we first perceive it in objects, always requires some kind of inner intuition of change, and this does not mean that the perception of change is an internal matter and does not borrow its validity from the outside world. (Wahl, 2002. P. 59)

Bergson's world is a completely external and objective thing that is fluid and continuous at the same time, and only intuition has enough efficiency for understanding duration of this dynamic world. (Anbarsooz, 2014, p. 16)

Gilles Deleuze redefined Bergsonian existentialist philosophy and updated it. According to him, Bergson gave a new life to the concept of existence and turned metaphysics into a serious field. (Deleuze, 2013, p. 18)

Footprints of the subject of self-creation of the soul can be seen in almost all of Bergson's works and reveal an original idea of the soul to us. This issue is actually considered a main idea in the philosophy of Bergsonism. (Polin, 1960, p. 193)

Since, in Bergson's view, the world and everything in it has always been subject to change and evolution and is a creative flow, and this creativity, like artistic creation, progresses towards perfection in a creative path, man should always search for the truth and discover new situations and not accept stillness, hope for a change in conditions and step towards a better situation with effort and deepening in himself. (Sharafijam & Khalili, 2012, p. 103)

It is only the active presence in the soul that can move a person, and in fact, this effort is a return to movement and action, and originates from the act of creation. (Tremblay, 1958, p. 33)

Therefore, Bergson's suggestion is to look at the world and human beings from another angle, which represents a spiritual and mystical dimension for us which directly connects with the source of existence, which is "flowing from action, creation and love". (Bergson, 1961, p. 121)

In this way, Bergson can help us learn to think about life in the face of a very unstable planet. (Guerlac, 2021, p. 117)

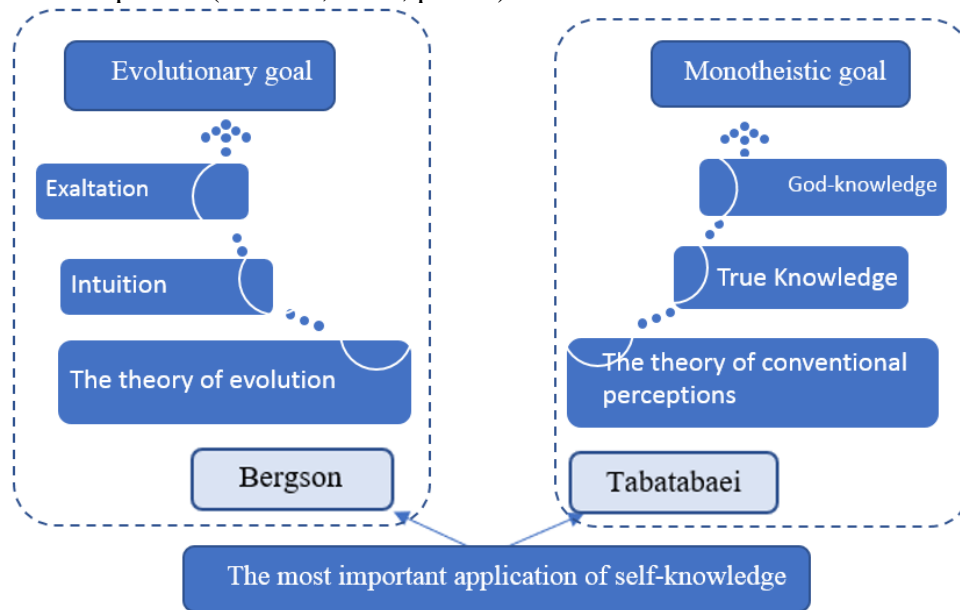


Diagram2. The most important application of soul from the Viewpoint of Allameh Tabatabai and Henri Bergson

Conclusion

If self-knowledge as it deserves is not paid attention to and the human soul is not known and the anthropological foundations are not explained, other issues related to the human realm will not be clarified.

Meanwhile, there are holistic thinkers such as Allameh Tabatabai and Henri Bergson who accept all the channels of knowledge and consider them usable. The fundamental and practical success of Allameh Tabatabai's school is largely due to this comprehensive approach. A brief review of Allameh's

philosophical and interpretive works about the soul is enough to reveal the comprehensiveness of his school. He has shown how man, by knowing his "self" as he is, can reach man as he should be. In order to know self, one must address the most fundamental issues of self. Since the human soul is a truth that is intrinsically related to God and belongs to Him, in fact, self-knowledge is the other side of the coin of God-knowledge, according to which human existence is considered to be the same as the connection to God's existence, and in this case, it doesn't have any independence from itself any more. With this expression, man will not have any benefit from existence, but everything that apparently belongs to him and is in his name, belongs to God.

Self-knowledge also is undoubtedly considered one of the most important keywords for understanding Bergson's philosophy; but in Bergson's view, the world and everything in it has always been subject to change and evolution, and it is a creative flow, and this creativity, like an artistic creation, progresses towards perfection on a creative path. He considers the life and creative evolution of the soul as the main goal of intuitive knowledge. Using intuition, he forms a method so that duration does not remain a simple psychological experience. According to him, before the question is about solving the problem and discovering the solution, the question is about finding the problem and subsequently raising it. The conclusion is that in this system, man must always search for the truth and discover new situations and not accept stillness and take steps towards a better state.

In a brief statement, according to Allameh it should be said: The reality of realities is God. The way to reach this reality is self-knowledge but in Bergson's thought by delving into oneself and being actively present in oneself, create and propose new issues and ideas. He was looking to give a precise meaning to the word "being". From his viewpoint, for a self-aware soul, this word means constant change, evolution and change to maturity and maturity to self-creation on an ongoing basis. Therefore, paying attention to religion and monotheistic ideas in Allameh's opinions plays a more prominent role than Bergson's.

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