



History of Islamic Philosophy

Home Page: hpi.aletaha

Ale-Taha Institute of Higher Education

Online ISSN: 2981-2097

Investigating the functions of intellect and their application in the births of Islamic philosophy

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Article Info

Article type:
Research Article

Article history:

Received 22 March 2024

Received in revised form 27 March 2024

Accepted 02 May 2024

Published online 19 May 2024

Keywords:

Philosophical Intellect, Function of Intellect, Argument, Islamic Philosophy

ABSTRACT

The functions of the intellect - which is one of the topics raised in the field of epistemology - are the activities and effects that the intellect performs in acquiring knowledge and recognizing objects and facts. The purpose of this research is to know the various functions of philosophical intellect and their application in the births and innovations of Islamic philosophy. This article has been made using analytical and argumentative strategies and document methods, logical and syllogistic analysis. The functions of intellect in philosophy should not be considered exclusive to its argumentative function. Philosophical intellect has various functions, and in order to know the differences of Islamic philosophy from other philosophical schools and to continue the growth of Islamic philosophy, we must pay attention to all these functions. The functions of philosophical intellect include imaginations perception, finding universal concepts, dividing concepts; combining concepts; making new concepts; building coherence between related objects, imaginations or affirmations; to affirm; questioning; description; explanation; interpretation; analysis; reasoning; ideation; theorizing; And the criticism that the application of the mentioned functions in Islamic philosophy has led to many births, such as the presentation of some divisions of existence by Islamic philosophers, the conceptualization of the perpetual origination by Mir Damad, the presentation of the problem of mental existence by Fakhr al-Din al-Razi, a new reading of Plato's political philosophy by Farabi, the analysis of how existence Generalities by Avicenna, evidences proving the originality of existence, the supreme spacious of energy by Allameh Tabataba'i, Suhrawardi's illuminated metaphysical theory, etc.

Cite this article: Momeni, H & Chaichi, Z (2024). Investigating the functions of intellect and their application in the births of Islamic philosophy, *History of Islamic Philosophy*, 3 (1), 87-113

<https://doi.org/10.22034/hpi.2024.449584.1072>



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DOI: <https://doi.org/10.22034/hpi.2024.449584.1072>

Introduction

One of the issues raised in the field of epistemology about intellect; is the discussion of the functions of the intellect, which is also considered in the works of Islamic philosophers. What is meant by the function of the intellect is the same activity and effect that the intellect performs in acquiring knowledge and recognizing objects and facts.

Also, when we want to explore the features of a philosophical system in detail and show its independent identity; We must also know its progress and births. To know these philosophical births; First, we must know the various functions and actions of the philosophical intellect in order to carefully understand which action of the philosophical intellect is the result of this particular birth. Also, in order to improve the ability of thinking and philosophizing, the philosopher must know the capacities, functions and characteristics of the philosophical intellect in order to engage in philosophical streamlining with insight.

If we reduce the function of philosophical intellect only to the act of argumentation and its methodological issues; It causes ignoring the different steps of philosophizing and various actions of the philosophical intellect. For example, the theories of the prophet-philosopher of Farabi, the resurrection of the body of Mulla Sadra, etc. cannot be examined only based on the argumentation function of the philosophical intellect and the syllogistic method, and these theories have a wider function of argumentative intellect. Therefore, knowing the various actions of the philosophical intellect helps us to know more precisely the philosophy of Islamic philosophy.

Based on what was told, the problem in this research is:

1. What actions and functions does philosophical intellect include?
2. Has the application of these functions of intellect in Islamic philosophy led to births and innovations in Islamic philosophy?
3. Since the philosophical intellect is the subset of theoretical intellect; First, we must know the different actions of the theoretical intellect, so that we can then understand which of these

actions the philosophical intellect has. So, our other issue is: What actions does theoretical intellect have?

Some of the researches that have been done in this field are:

- Ayatollah Jafar Sobhani in the book *Theory of Al-Marafa* from pages 141-154 of the functions of the intellect, including deduction; Comprehension of general concepts; grouping of organisms; analyze; combination and integration; and understanding the innovative concepts of knowledge.

- Mohammad Hosseinzadeh in his article "intellect from the perspective of epistemology" has divided the various activities and functions of intellect into two general parts: concepts and propositions. The functions of intellect in the field of concepts include: building general concepts, understanding general concepts, dividing, analyzing, combining, defining, abstracting, and measuring or comparing, and in the field of propositions, it includes ruling on propositions and arguments.

- Abdul Hossein Khosropanah in the book *Philosophy of Cognition* has considered the functions of intellect into two parts: definitive functions and suspicious functions. The definite functions of intellect are: syllogism or deduction; Comprehension of general concepts; Authoring and grouping; analyze; understanding creative concepts; and combination. And the suspicious functions of the intellect are as follows: analogy; Experience; and induction.

- Seyyed Yadullah Yazdanpanah in chapter 4 of the book *Reflections on the Philosophy of Islamic Philosophy* has divided the types of actions of the theoretical intellect into three parts, which are: the actions of the intellect that realize the part of the certain knowledge of action, The intellectual foundations of certain knowledge and the actions of controversial intellect.

The intellectual actions that realize certain knowledge include the initiative intellect, the intuitive intellect, the analytical intellect, the general intellect, the descriptive intellect, the simulating intellect, the

argumentative intellect, and the integrative intellect. The questioning intellect, the probabilistic intellect, the theorizing intellect, and the syllogistic intellect are the intellectual actions that form the basis of certain knowledge. The actions of controversial intellect include: conventional intellect, theoretical intellect, and intellect.

In this article, using analytical and argumentative strategies and documentary methods, logical and syllogistic analysis, we introduce the functions of philosophical and theoretical intellect. According to our search, the introduction of the explanatory, interpretative, ideating, and critical functions of intellect is unprecedented, and the definitions presented of the descriptive, analytical, and theorizing functions of intellect are novel. Also, dealing with the births of Islamic philosophy based on the application of the functions of intellect is a new style of introducing the independent identity of Islamic philosophy.

Intellect

Most intellectuals call a person with grace and correct thinking who seeks to acquire good things wise (Mulla Sadra, 1981: V. 3, 333). The word "intellect" is used in the terminology of Islamic philosophy in various meanings, which can be said to be as follows:

- 1- In the first sense, intellect is a total immaterial substance that does not inherently have time and space dimensions and does not belong to a physical or material being.
- 2- Intellect, in another sense, is equivalent to active intellect, which is immaterial substance of another, and the man's material intellect turns into the habitual intellect.
- 3- Intellect also is used in a term of the power of wisdom, which is one of the levels of the human soul and is divided into two faculties: "alemeḥ" (theoretical intellect) and "ameleḥ" (practical intellect).
- 4- In the fourth application, intellect is the theoretical intellect that is

the proof of descriptive propositions and what is and what is not.

- 5- Intellect means perceptions that are understood by the theoretical intellect; Both imaginations and affirmations, and whether perceptions are obtained by acquisition and opinion, or whether they are perceptions that have been realized in the soul according to primordial nature.
- 6- Intellect means the acquired perceptions that are understood by the theoretical intellect.
- 7- Intellect, in other terms, means the practical intellect, which is related to the perceptions, good or bad actions of a person. In fact, practical intellect has the ability to understand issues of should and shouldn't, value and origination (Avicenna, 1996: V. 2, 352-353; Mulla Sadra, 1981: v. 3, 418-420 and 430-431 and v. 8, 130-131; Mesbah Yazdi, 2015, v. 2, 164).

The Functions of philosophical intellect

As stated, intellect in the sense of power of wisdom is divided into two parts, theoretical and practical intellect, and here we have taken intellect in the term theoretical intellect, and we mean philosophical intellect as one of the subsets of theoretical intellect. Philosophical intellect is a single truth that has many actions, functions and activities according to induction, which are:

1. Perceptive Intellect

One of the actions of the intellect is the perception of imaginations. It can be said that imagination is a simple phenomenon of the intellect that has the ability to talk about something beyond itself (Mesbah Yazdi, 2015, v. 1, 177). Imagination is the acquisition of the form of an object in the intellect while that does not have a sentence (Mulla Sadra, 1981: V. 1, 397 and V. 6, 257). Although Islamic philosophers return the origin of imagination to the senses and believe in the originality of the senses in imaginations; But in the end it is the intellect that performs the act of perceiving ideas.

2. Universal-Finder Intellect

Another function of the intellect is to perceive and achieve universal imaginations, which Avicenna considers to be the most important characteristics of the human soul. By constructing universal concepts and attaining them, the intellect can come to the understanding of imaginary unknowns and affirmed unknowns through them (Avicenna, 1983b: V. 2, 184).

Regarding the quality of perception of universal concepts, there are two theories:

a. Theory of abstraction

The Peripatetic consider the stages of imagining knowledge to be three levels of sense, imagination and intellect, and consider the act of abstraction and transformation of the tangible and material into something sensible, among the tasks of the intellect; In this way, when sense turns into imagination and imagination into intellect, intellect abstracts from that meaning and obtains a form (Avicenna, 1983b: V. 2, 209-211 and 215-216; Tusi, 1982: 412-413). Based on this theory, intellect separates and differentiates individual and specific characteristics and commonalities between many things and then abstracts the general concept that can be applied to all things. This view believes in the creativity of the mind and that the intellect finds the power to design general concepts and forms by using the field of partial perceptions (Avicenna, 1983c: 205).

b. Theory of existential promotion and transference

Mulla Sadra, in an innovative point of view, believes in the theory of the promotion and ascension of concepts (along with the soul) from sense to imagination and from imagination to intellect. He believes that the soul in the stage of sensation, according to the external sensation, produces a sense image form corresponding to it. The sense image is not transferred to the imaginary stage; Rather, when the power of imagination encounters a sense image, the sense image remains at its level and the soul is elevated to the level of an ideal by substantial motion and observes the imaginary

world, and according to the ideal existence of that sense image, Creates an imaginary image.

After that, when the power of wisdom encounters an imaginary image, the imaginary form remains in its rank and the soul is promoted to the intellectual rank with the substantial motion, and observes the intellectual ideal worlds, And the soul invents an intellectual image in accordance with the intellectual existence of that ideal image (Mulla Sadra, 1981: v. 1, 319 and 289-290 and v. 3, 280 and 360-367 and v. 9, 95-96).

As an example, Farabi and Khwaja Nasir al-Din Tusi, based on this function of intellect, under the influence of the teachings of Islam, introduced some general concepts and bring them into the discussions of Islamic philosophy. Farabi calls the active intellect the “Rooh Al-Amin” and “Rooh Al-Ghodos”, and the rank in which the active intellect is realized is called the “Malakoot”, (Farabi, 1996: 23; Farabi, 1991: 64) and Tusi believes that the whole intellect is what is referred to in the Qur'an as "Ketab Mobin" and " Loh Mahfouz" has been interpreted (Tusi, 1985: 479-481).

3. Divisive Intellect

One of the actions and functions of the intellect in the field of concepts and objects is the action of division. Dividing means dividing a concept or object into several contrasting things. According to Avicenna, the function of division of intellect, which plays an important role in knowing facts and concepts, is considered as one of the ways of acquiring knowledge and discovering unknown imaginations (Avicenna, n.d: V. 1, 128).

Division is into two types:

- a. Dividing the whole into parts (natural division): In this division, the parts are either rational or elemental or industrial or external.
- b. Universal division into details (logical division): that is, division of the universal concept into the things which are under it; Such as the division of existence into material and abstraction and the division of

material existence into inanimate, plant and animal (Muzaffar, n.d: 104 and 109-110).

One of the functions of intellect that is important in philosophy; It is a dividing action. Philosophical intellect in its divisive action makes logical and intellectual divisions and does not use elemental, industrial and external divisions. For example, based on the function of dividing the intellect, some divisions of existence such as the division into obligatory and possible; accidental or eternal; single and multiple; complete and incomplete; Cause and Effect; mental and external; Strong and weak have been mentioned for the first time in Islamic philosophy.

4. Synthesizing intellect

In order to reach a new concept, intellect combines and synthesizes imaginary concepts, which also uses sense in this function (Tusi, 1982: 376); For example, it combines the concepts of animal and thinker to reach the concept of human, or it combines the concepts of horse and wing and reaches the concept of a winged horse.

As an example, Ayatollah Javadi Amoli, unlike some philosophers who defined man as a talking animal; He considers the concept of human as the result of the combination of the two concepts of "living" as a genus and "divine" as a differentia. According to this view, humans are "Divine livings"; That is, the divine life and the spiritual divine are institutionalized in the nature of all human beings (Javadi Amoli, 2005: 150-151; Javadi Amoli, 2000: v. 1, 370).

5. Concept-building intellect

Conceptualization is one of the functions and actions of the intellect, which is considered a productive and creative activity; Like the production of sensible secondary philosophy and logic, which is one of the innovations of Islamic philosophers.

after the mind acquires concepts such as human, animal, and tree that it received from outside (first sensible); it compares these with concepts

such as this human, this animal, and this tree, and creates new concepts such as general, partial, intrinsic, accidental, etc (sensible secondary logic). The sensible secondary logics are completely rational, the product of the mind's activity and the invention of the intellect and have nothing to do with the outside. There are also concepts that the intellect constructs according to the source of external abstraction and with the help of that external thing. These concepts are called sensible secondary philosophy (such as existence, absence, cause, effect, possibility, necessity, etc.) which do not have specific external examples, but are described by external objects; For example, an outsider human accepts the description of the possible, but does not accept the description of the whole (Mulla Sadra, 1981: V. 1, 332; Motahari, 1976: V. 9, 396-403).

another conceptualizations of reason in Islamic philosophy is the concept of the perpetual origination (Hudoos-e dahri: Coming into Being through Perpetual Duration or Eternal Creation). Mir Damad is faced with hadiths that shows the world's pre-eternality, and on the other hand, he is dealing with philosophers who considered the issue of the pre-eternality of the world to be a bilateral polemical issues, or only believed in the essential contingency of the world, and on the other hand, he faces theologians who used to excommunicate philosophers because of their belief in the world's eternality. He comes to a new opinion for the convergence of the mentioned views, and by using the conceptualization function of intellect, he presents the concept of the perpetual origination (cf.: Mir Damad, 1988; 2002-2006: V. 2, Al-Ofoq Al-Mobin and V.1, Al-Imazat).

6. Integrating intellect

One of the functions of intellect is that it integrates related objects or related imaginations or related affirmations and separates them from unrelated ones. The meaning of integration; Collecting related objects or imaginations or affirmations and categorizing and arranging them in a logical order under certain headings. Intellect groups various objects,

imaginings and affirmations and puts them under a single concept. As an example, it places soul, body, matter, form, etc. as a subset of the concept of substance, or concepts of general, partial, intrinsic, accidental, etc., as a subset of the sensible secondary logic concept, or the propositions of “Socrates is intelligent”, “Flower has six letters”, “David is the author” and so on puts them under the concept of singular proposition.

For example, It could be paid attention to this content that the Peripatetic philosophers have been placed substance, quantity, quality, time, place, posture, state, relation, action, and affection under the concept of category. This is while Ibn Sahlan Sawi states that he considers substance, quantity, quality and relation (other accidents) as a subset of the concept of categories, and Suhrawardi also considers substance, quantity, quality, relation and motion under the category concept (Sawi, 2004: 103-131; Suhrawardi, 1994: v. 1, 11 and 146 and 279-280).

7. Affirming intellect

After imagining the meanings and concepts, it is time to affirm them. affirming means imagining the two sides of the proposition and establishing a measurement and comparison, and actually understanding the connection or lack of connection between the two and to sentence this connection or lack of connection. Affirming is connected to giving a sentence, which is either the sentence itself or it concomitances a sentence (Mulla Sadra, 1981: V. 6, 257; 1992: 315-316 and 312). At this stage, the intellect sometimes sentences and affirms on its own, sometimes it seeks help from the senses; But the sentencer and affirmer is the intellect itself.

The human intellect can compare and measure the imaginings in relation to each other and then decide on the connection or lack of connection between them and then obtain new knowledge. Therefore, this function of intellect (affirming intellect) can be considered as comparing and sentencing intellect.

8. Inquiring intellect

When a human is faced with an event or a problem, he can easily pass it by or ask himself and others about the how, why, etc. of this event or problem and turn the problem into an issue. Passing from problem to issue is an important step that intellect achieves by using logical tools and issue formulation and detailed problem analysis, and questioning and issue-building are of the functions of intellect.

If a person is never surprised by anything and sees everything as "normal"; He will never ask questions and he will not have scientific and knowledge progress. In fact, until there is no question, the boundaries of science and knowledge will not increase. The problem amazes the intellect and the amazement of the intellect leads to questions and issues. If the action of questioning is not in philosophy, philosophical thought will not be active and philosophy will come to a standstill. Philosophical astonishment is issue-creating and philosophical issue is also astonishing. Questioning and wondering are both activities of the intellect, and philosophy without questioning and wondering is meaningless, empty and stagnant.

Some experts in Islamic philosophy are of the opinion that most of the issues in Islamic philosophy that form its backbone, including mental existence, is genuine existence and creditable nature, or is it original nature and creditable existence? Does the movement in addition to the width also flow in the ink? And...; There are issues that have been raised for the first time in the Islamic world (cf. Motahari, 1376: V. 5: 30-32).

Some experts in Islamic philosophy are of the opinion that most of the issues in Islamic philosophy that form its backbone, including mental existence, is existence original and quiddity mentally-posedness or vise versa? Does the movement in addition to the accident also flow in the substance? And so on; There are issues that have been raised for the first time in the Islamic world (cf. Motahari, 1976: V. 5: 30-32).

Based on the research that has been done; Avicenna seeks to face new issues and also by proposing obligatory and possible innovative topics

and issues, accidental and eternal, revelation and its branches and resurrection; has taken important steps in metaphysics change and evolution. It may be thought that the volume of these new topics in metaphysics is insignificant, but this is not the right idea; Because by looking at Aristotle's metaphysics, we can see that the volume of the main topics of Aristotle's metaphysics (by removing the history of philosophy before Aristotle and his criticism of Plato and removing repetitive contents) is also insignificant. The main topics of Aristotle's metaphysics are stated in ten sections, but Avicenna added at least four topics to it, which means that he has added 40% to its topics and issues. (cf. Kord Firoozjaee, 2008)

obligatory and possible; accidental or eternal

Another example is the subject of "mental existence" that can be seen among the works of Avicenna (Avicenna, 1983c: 34); But for the first time, this issue was presented independently by Fakhr al-Din al-Razi and then by Khwaja Nasiruddin. Here, the issue is whether, when we perceive external objects, an image of them is reflected in our mind? If it is reflected; What is the relationship between the mental image and the perceived object? Are they identical to each other regarding to their quiddity or not? (Raazi, 1990: V. 1, 41-43; Tusi, 1986: 106-107)

9. Descriptive Intellect

In this field, the intellect is guided towards knowing what and how the subject is and what the phenomenon or thought is and how it is and reports it. Descriptive intellect examines the current state of the phenomenon or thought and explores its characteristics, processes, trends and the relationship between its variables and systematically describes them. Descriptive intellect is questioning the features, scopes, effects, symptoms of a phenomenon and its relationship with other phenomena - whether the relationship is direct or inverse. Also, if the phenomenon we are studying is text; Descriptive intellect seeks to introduce the completely accordance referent and clear implicated referent text.

Here, the intellect may try to identify the relationship of one phenomenon with other phenomena; But this identification remains at the level of reporting and describing these ratios (what it is) and does not investigate and identify the causes and proofs between these ratios. In other words, the role of intellect here is the role of mere observation and reporting and nothing more. In this function, intellect only reaches partial propositions and cannot reach general ones.

For example, Sheikh Eshraq describes the wise and its five types by using this function of intellect and says that some wises are strong and deep only in purifying the soul and revelation and intuition; Some people are only strong in arguments and debates, but they lack divine and purifying; Some are deep and strong in both branches of argumentation and intuition; A group is strong and deep in divine, but they are average or weak in discussion; And some groups are strong in the discussion, but they are average or weak in the divine. According to Suhrawardi, the divine caliph and worldly leader is a wise who is knowledgeable and profound in mystical and intellectual issues and gains positions (Suhrawardi, 1994: v. 2, 12).

10. Explanatory Intellect

Explanation is a search and exploration to find the cause of a phenomenon or idea in the base of general laws. Causal mechanism is a series of events that have a legal order that starts with the explainer and ends with the explained phenomenon or idea. (Little, 1990: 13-15) Explanatory intellect pursues the why processing of phenomena or ideas; That is, the intellect seeks to answer the question why this phenomenon has been realized or why this thought is like this?

A cause in philosophy is an entity (non-argumentative causes and factors) without which the realization of another entity is impossible; It means any entity that another entity is somehow dependent on. Based on the explanatory function of intellect, Islamic philosophers have achieved significant initiatives, such as the separation of real causality and

preparatory causality, the separation between the cause of existence and the cause of quiddity, the criterion of the necessity of the effect for the cause, proofing about the necessity of the cause and effect, Proposing new arguments about the impossibility of infinite regress and circle in the causes, similitude and relevance between the cause and the effect, considering the material cause to be an accident (essential contingency), the discussion of the precedence or delay of the ultimate cause compared to the effect are among the new achievements of Peripatetic Muslims (Avicenna, 1983c: Al-Maghale 6, Al-fasl 1 and Al-Maghale 2, Al-fasl 4; 1996, V. 3, 67-78 and 194-202).

For example, Greek peripatetic philosophers have mainly dealt with causality in the meaning of genesis (takwin); But nothing can be found in their works about creation from nothing (creating something without previous matter). The meaning of takwin is the genesis of something from another thing, that is, something is made from the material that already exists. This is despite the fact that Muslim philosophers divided God's creations into two categories: accidental and eternal, and believed that accidental creatures are created from previous matter; But eternal creatures are created without previous matter. The first type of creation is called "takwin" and the second type is called "origination (Ibda)". Separation between origination and takwin is one of the innovative achievements of Islamic philosophers (Avicenna, 1996: Al-Namat 5, Al-fasl 10).

11. Interpretive Intellect

Human actions (both written texts and visible human behaviors) indicate a specific purpose and target; Because man is a being with awareness, thought and will and has meaningful behaviors. Man does his work based on his awareness and needs, and he has a purpose for every voluntary action. Therefore, the subject of human sciences is the meaningful behaviors of humans, and the goal in these sciences is to interpret and discover the meaning of these behaviors. The explanation is to obtain the

common causes of an accident from accidents; While interpretation is the discovery of the meaning of an accident or action in a specific social context (Wright, 1971: 5-6).

Based on what has been said, the interpretive mind is faced with a set of meaningful elements that tries to reveal the meaningful links between them and to interpret the phenomenon or thought. In this action, the intellect has the text in its focus and seeks to interpret, understand and reveal its hidden angles through contemplation. In fact, the interpretive intellect seeks to convey the meaning of the text and approaches the referent that the text tells about.

As an example, Farabi in works such as *Resala Maghala fi Aghraz Maba'd Al-tabiaa*; *Falsafa Aflatun wa Ajzaaha*; *Sharh Resala Zinun al-kabir Al-yunani*; *Zohur Al-falsafa*, etc. by using the interpretive function of intellect, explained and interpreted Greek philosopher's views and used this function of intellect in order to give birth to Islamic philosophy. For the Islamic society's need for social systems, using the interpretative function of intellect and based on a religious approach, Farabi explains the views of Plato's political philosophy and presents a new reading of Plato's political philosophy (cf. Farabi, 1996; Farabi, 1991). Also, by writing the book *Aljamo Bayna Raa'ye Al-hakimayn* he explained the views of Plato and Aristotle and presented his view of the unity of philosophy and considered the differences of philosophers to be superficial. For example, Farabi regarding the issue of Plato's ideals, which Aristotle rejected in metaphysics book, but commented on its existence in the book *Uthulujiyya (Theology)*¹; takes such a position that according to the appearance of these two views:

a) or these two views are contradictory; But considering Aristotle's greatness in philosophy and the greatness of the issue of ideals for him, this possibility is very unlikely and far from the mind.

b) or some of them are Aristotle's words and other parts are not his

1. Farabi mistakenly considered this book among Aristotle's works.

words; But according to the books that cited these words, this possibility is more unlikely than the previous possibility

c) or contrary to the apparent contradiction, they have meanings and interpretations that lead to compatibility and adaptation; So, this possibility is correct and by stating the meanings and interpretations of these sayings, doubt and astonishment will be removed (cf. Farabi, 1984: 105-106).

12. Analytical Intellect

Another function of the intellect is the analytical function. The analytical intellect is based on the analysis of a phenomenon or subject into parts and seeks to know its presuppositions, accessories and consequences. In this function, the intellect tries to find the simplest constituents of any phenomenon or subject, as well as its presuppositions, accessories, and consequences. Based on this action, in every compound issue we must find the extended elements that make up the absolute and pillar of the issue and give us the answer. For this, the complex issue must be broken down into simpler ones and again these into simpler issues, and in this way, completely extensive and indivisible elements that the issue depends on will be gotten. Therefore, the analytical intellect creates different states, parts and possibilities.

Avicenna has greatly benefited from this function of intellect. Based on this action, he defines the subject and separates and divides the different aspects, possibilities and divisions and analyzes, examines and compares them and criticizes and judges the different possibilities and situations. Avicenna rejects all the assumed states until finally only one state remains, and then he proves the truth of that state with arguments, and then he also answers the possible problems of his point of view (cf. Avicenna, 1983c: Al-Maghale 1, Al-fasl 1 and 2 and Al-Maghale 5, Al-fasl 1; Avicenna, 1984, 4-10).

For example, Avicenna, using this function of intellect, has analyzed the existence of universals as follows:

- 1 -First, it expresses different universal meanings;
- 2 -Then he specifies a meaning for discussion;
- 3 -Then he separates the two directions of the universal meaning;
- 4 -In the following, he states that the place of discussion of meaning is the essence on which the universal description is accidented on (that is, the place of discussion is natural universal, not logical universal).
- 5 -Then again, for the natural universal, he puts forward three different types of validity: negatively-conditional validity, non-conditioned validity, and conditioned-by-something validity.
- 6- Then he examines the sentences and accessories of each of these validities and in this way rejects the Plato's ideal's external existence (Avicenna, 1983c: Al-Maghale 5, Al-fasl 1).

13. Argumentative Intellect

Argument is an active epistemological function of the intellect in the sense of transferring the intellect from the known to the unknown and from the premises to the conclusion, and it consists of providing a series of propositions and arranging and composing them to achieve the desired (discovering the unknown proposition). With the help of argument, one can get a truth as the result of another truth.

Argumentative intellect when it encounters a phenomenon or an idea; It is faced with the question of why the phenomenon or thought is like this or why this phenomenon has been become into existence? And what is meant by this question, is the proof and justification that shows the validity of the statement - for example (why A is B?) Every answer given to this question has at least two premises (because A is C and C is B)-. In this action, it seeks to prove and justify the claim.

Arguments are of two types: immediate and mediated

a. Immediate argument: It is an argument that is based on only one proposition and the conclusion is made only through one proposition. The types of immediate arguments are mainly as follows: 1. Conversion; 2. Contraposition; 3. Obversion; 4. Contradiction in propositions. For

example, Argumentative intellect in the action of immediate; "Contradiction in propositions" derives from the falsity of a proposition, the truth of its opposite, and deduces the falsity of its opposite from the truth of a proposition.

b. Mediated argument: An argument that requires more than one proposition to reach a conclusion and consists of at least two propositions. Argumentative intellect in its mediated function is divided into three more detailed functions:

1- syllogistic intellect: an expression composed of several propositions which, when assumed to be accepted and certain, inherently requires another proposition. syllogism is a type of argumentation in which the mind reaches a partial conclusion from a general sentence; In fact, syllogism means deriving the sentence of a specific (partial) subject from a general sentence.

2- Inductive reasoning: Logical induction is the process from the specific to the general and the examination of examples and details to study generalities. It should be noted that induction is not just the observation of a few details; Rather, induction is the generalization of a sentence that is obtained after observing a few details, and the basis of induction is the generalization of the sentence (Bahmanyar, 1996: 187-187).

Islamic philosophers do not consider the validity of incomplete induction and consider it to be different from experience. They consider experience to be authoritative and they consider it to open the way to certain knowledge and knowledge as a general sentence. Achieving empirical propositions is one of the acts of comparative argument. experienced; They are self-evident propositions that are grasped by humans through repeated experiments and senses and hidden syllogism. (Farabi, 1987: v. 1, 271 and v. 2, 174 and 528; Avicenna, 1983a: 95-96; Avicenna, 1996: v. 1, 216 and 230-233; Suhrawardi, 1994: v. 2, 41; Tusi, 1982: 373-374; Mulla Sadra, 2003: V. 1, 29).

3- Analogical intellect: the analogical process of sentence is from part

to part; That is, to sentence two partial cases that are common in terms of the cause and have similarities, give them one sentence. In most cases, in one sentence, the sentence and the form are definite, and in the other one, it is missing, which means that the sentence is transmitted from the definite to the other. analogy is a psychological passage and does not have a logical and certain aspect.

According to our belief in the argumentative function of intellect; The functions of immediate argument are fully used in philosophy, but in the functions of mediated argument, only the function of argumentative syllogism has a certain place in philosophy, and the two functions of induction and analogy are not certain.

As an example, the arguments made by philosophers of transcendental wisdom to prove the originality of existence and derivation of quiddity are among the argumentative functions of intellect which have been made novel arguments on novel issue (cf. Mulla Sadra, 1981: V. 1, 38-39 and 43; Mulla Sadra, 1963, 9-18; Fayyazi, 2009). Also, in order to prove necessary-existants, Avicenna proposed the proof of necessity and possibility in a valuable innovation and called it "the argument of the truthful (seddighin)" (Avicenna, 1996: V. 3, 66); Of course, Mulla Sadra has presented another argument based on his philosophical principles and he is of the opinion that this argument deserves to be called Seddighin (Mulla Sadra, 1981: V. 6, 13-29).

Another example of the application of the argumentative function of intellect in Islamic philosophy is that Avicenna has rejected and criticized the existence of Plato's ideals by presenting arguments (Avicenna, 1983c: Al-Maghale 7, Al-fasl 2-3); However, Sheikh Eshraq, by supporting Plato's point of view, has presented a novel argument to prove the existence of the world of ideals (Suhrawardi, 1994: v. 1, 68, 457-461 and V. 2, 154-161). Then, considering Suhrawardi's reasons to be incorrect, Mulla Sadra put forward new arguments to prove the Platonic view and presented new explanations in this regard with his unique existential perspective (Mulla Sadra, 1996, 285; Mulla Sadra, 1981, v. 2, 46-81).

14. Ideational intellect

When a person faces a problem or issue; Intellect provides an initial idea, answer, and solution, and then, in the next step, this intellect, of course, with its other functions, can check whether it is correct or wrong. Here we are not dealing with theory; Rather, we are facing an idea and a possible answer. It can be said that in this action, the intellect is illuminative in a way; It is as if the intellect made an illumination an idea came out.

This idea may be based on previous thought and study; It may also be without context and previous thought, such as guessing. In fact, guess is one of the aspects of the ideational intellect. In guessing, there is no need to think and study, and as soon as the intellect encounters a problem, it presents its answer in the form of an idea. Avicenna considers guess in the sense that the human intellect without having the necessary prerequisites; it got the middle term and the result at once. it considers conjecture as a kind of divine revelation and intellectual connection (cf. Avicenna, 1983a: 59; 2021: 101-102 and 127; 1996: V. 2, 358 and 354-353).

As an example, Allameh Tabataba'i based on the same function of intellect put forth the idea that if we accept matter (primary tiny objects) they can be converted into energy and are actually a dense collection of energy particles; In philosophical discussions, we should consider "energy" as a supreme species that is after substance and before material (cf. Tabataba'i, 2008: V. 1, 166).

15 .The theorist's intellect

Theorizing is another function of philosophical intellect, which is very important in science and philosophy. Theory is a coherent set of concepts, assumptions and propositions that a. be methodical; b. reasonability, not based on the cause; J. Be competent in three things:

1 .Systematization between variables (that is, it can systematize different variables and create a system of variables through the relationships it establishes between variables)

2 .Responding to issues (responding to issues means predictive power; the more a theory has a range of responding to issues, the more successful that theory is)

3 .Explanation or interpretation or change of facts.

Creative thinking and theoretician's intellect play the main role in theorizing; Because theory is born of the intellect (Khosropanah, 2021: 10 and 19).

Islamic philosophers have greatly benefited from the theorizing function of intellect and have presented many innovative ideas in the heart of Islamic philosophy. One of these theorizations can be considered the metaphysical theory of light of Suhrawardi, which he considers to be the result of the stages and rays of divine light, and in which he explains and interprets the whole existence based on light and darkness. The system of illuminative philosophy bases itself on this theory (cf.: Suhrawardi, 1994: Hikmat al-Eshraq).

Another theory in Islamic philosophy is Bodily Origination and Spiritual Subsistence of the Soul of Mulla Sadra. He considers the soul as "Bodily Originated and Spiritual Subsistent" that the two pillars of substantial motion and gradation in the existence of the soul are extracted from this theory; In this way, the existence of the soul has several stages, which is physical in the first stage, and then, based on the substantial motion, it gradually goes through the stages of the plant, animal, and human soul while maintaining unity and becomes more intensive until it becomes wholly immaterial (Mulla Sadra, 1981, v. 8, 346-347 and 330 and v. 7, 126 and v. 5, 289; Mulla Sadra, 1996, 290-291 and 88).

16 .Critical intellect

Based on this function, when a person comes across a description, explanation, interpretation, analysis, argument, idea or theory about a phenomenon or thought and sees it as flawed and disordered; Then, using the critic's intellect, he diagnoses, criticizes and refutes that claim. The main goal of the critic's intellect is to criticize and refute a point of view

or theory by identifying challenges, shortcomings, problems and inconsistencies that can be related to 1. Presuppositions and foundations of the point of view or theory; 2. The point of view or theory itself; 3. The function of the view or theory; and 4. The effects and results of the perspective or theory.

It can be said that inconsistency and incoherence are divided into two internal and external parts:

a. Internal inconsistency and incoherence: Sometimes a proposition in a point of view or theory may be inconsistency with the introduction or preliminaries or the conclusion of the same point of view or theory. It is as if the critic's intellect shows that the premises of the theory of substantial motion of Mulla Sadra are not consistent with each other.

b. External inconsistency and incoherence: Sometimes a point of view or theory or their premises may not be consistent with other points of view or theories or logical rules. It is as if the critic's intellect shows that the theory of substantial motion and its premises are not consistent with the anthropological theories or the views of new physics.

Islamic philosophers and thinkers have criticized the views of Greek philosophers, Islamic philosophers, theologians, Western philosophers, etc. by using the critical function of intellect, and by using this function, they have contributed to the birth of Islamic philosophy. Examples of this intellectual action can be seen in works such as Ghazaali's *Tahaafot Al-falaasefah*, Fakhr al-Din al-Razi's commentary on Avicenna's *Al-esharat*, Talkhis al-Mohssal, Mosaree al-Mosaree, *The Principles of Philosophy and the Method of Realism*, etc. For example, Mesbah Yazdi has criticized some of the epistemological views of Western philosophers based on the foundations of Islamic philosophy in his book "Philosophy education" and proved his views (Mesbah Yazdi, 2015: Lessons 12-20).

Conclusion

- The functions and actions of the philosophical intellect include: perception of ideas; Understanding and achieving general concepts;

dividing a concept or object into several different things; combining conceptual concepts; Creating new concepts, such as turning the present knowledge into an acquisition and producing secondary philosophical and logical sensible; Coherence between related objects or related imaginations or related affirmations; to affirming; questioning; describing phenomena or ideas; explaining phenomena or ideas; interpretation of phenomena or thoughts; Analyzing phenomena or ideas; argumentation of phenomena or ideas; ideation; theorizing; and criticizing the description, explanation, interpretation, analysis, argument, idea or theory.

-the functions of perceiving imaginations, finding general concepts, dividing, combining, conceptualizing, integrating and affirming; The first actions are the basis of human intellect and no human can enter the stage of understanding, science and philosophy without using these actions.

- Philosophical intellect in divisive function; It makes logical and rational divisions and does not use elemental, industrial and external divisions.

-in the argumentative function of intellect; The action of immediate argument is fully used in philosophy, but in mediate argument, only the function of argumentative syllogism has a certain place in philosophy, and the two functions of induction and analogy are not certain.

- If philosophical intellect does not have the functions of description, explanation, interpretation, analysis, argumentation, ideation, theorization and criticism; Science and philosophy did not come into being, and new scientific and philosophical views and schools were not proposed.

- The application of the functions of intellect in Islamic philosophy has led to many births, some of which can be called Bringing some universal concepts in Philosophy; Presenting some divisions of existence by Islamic philosophers; Definition of human as divine living by Ayatollah Javadianoli; Conceptualization of the hudoos-e dahri by Mir Damad; Integration of four concepts under the concept of category by Saavi and five concepts under the concept of category by Suhrawardy; Presenting the issue of mental existence by Fakhr al-Din al-Razi; Description of wise

by Suhrawardi; Separation between origination and genesis by Islamic philosophers; A new reading of Plato's political philosophy by Farabi; Analysis of the existence of universals by Avicenna; The arguments made by philosophers of transcendental wisdom to prove the originality of existence and derivation of quiddity; The excellent spacious of energy by Allameh Tabataba'i; Suhrawardi's illuminated metaphysical theory (Nouri Suhrawardi's theory of metaphysics) and criticism of some epistemological views of Western philosophers based on the foundations of Islamic philosophy by Mesbah Yazdi.

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