

## ANTHROPOLOGY OF SPIRITUAL WAYFARING ON THE BASIS OF QUR'ĀN AND THE SUNNAH

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Spiritual anthropology is among the most important foundations of Islamic ethics and practical mysticism. In the religious tradition, we can outline a specific structure of anthropology in terms of spiritual wayfaring. The reality of the heart, which is the celestial identity of the human being, extends from its divine facet down to its bodily facet, and consists of the psychical and the spiritual regions. Each of these in turn possesses two kinds of soldiers known as characteristic soldiers and two kinds of strata which are levels of the soul. The psychical region is the lower region of the reality of the heart, wherein sensory and psychical inclinations are dominant. It is inhabited by the soldiers of ignorance (*junūd al-jahl*) and the two strata of the nature (*al-tab'*) and the lower-self (*al-nafs*) or the vegetative and the animal souls respectively. The spiritual region, on the other hand, which is the higher region of the reality of the heart and is directly connected to the Infinite God inhabits the soldiers of intellect (*junūd al-'aql*) and the two strata of the spirit (*rūḥ*) and the secret (*sirr*) or the sanctified and the divine souls respectively.

**Keywords:** *Anthropology, spiritual wayfaring, the spiritual region, the psychical region, soldiers of intellect, soldiers of ignorance, soldiers of the heart*

### *Introduction*

Spiritual anthropology is one of the most important foundations of practical mysticism. It plays an effective role in character building and spiritual wayfaring, and serves as the basis for a spiritual lifestyle and psychotherapy. The main question this paper attempts to answer is: what kind of anthropological structure does the human being have in terms of spiritual wayfaring according to the Qur'ān and the Sunnah?

According to Islam, the heart in the human kingdom has a celestial identity that extends from its Divine dimension down to its bodily dimension. In reality, the heart in the human kingdom, resembles a king who possesses a celestial and immaterial identity. The Prophet of God, upon whom be peace, said: “The heart is a king and it has soldiers...” (Pāyandeh 2003: 602; al-Hindī 1998: h. 1205).

The heart is a celestial identity that has immaterial soldiers. One may conjecture the heart to be the pineal heart and the soldiers to be the limbs, members of the human body and the veins and reckon the kingdom of the heart to refer to its central role in the life of the human body. However, this is not the case, for in the Islamic tradition soldiers in such kinds of narrations have two possible interpretations: moral characteristics and substances of wisdom and their opposite.

In the book *Uṣūl al-Kāfi* there is a narration from Imām Ja‘far al-Ṣādiq (peace be upon him) by the name of the *Narration of the Soldiers of Intellect and Ignorance*, in which soldiers have been interpreted as ethical characteristics such as trust (*tawakkul*) and greed (*hirs*). The Imām says: “All of these characteristics from the soldiers of intellect are combined only in a prophet, a successor to a prophet, or a believer whose heart God has tested for faith” (Kulaynī 2009: I/23).

There is a sermon by the name of *Khutbat al-wasīlah* (the sermon of mediation) in which the heart is known to have substances of wisdom and their opposite. Imam ‘Alī ibn Abī Ṭālib (peace be upon him) therein says: “O people the most amazing thing the human being possesses is his heart. It has substances of wisdom and their opposite” (Kulaynī 2009: VIII/21).

Hence, the heart in the aforementioned prophetic narration that says, “The heart is a king and it has soldiers” refers to the celestial heart (*al-qalb al-malakūti*), and it has also been described in the Book of God with extrasensory and immaterial attributes. Such attributes are of three kinds: (a) epistemological attributes, (b) psychological attributes and (c) moral and spiritual attributes.

- A. Epistemological attributes testify that the heart is the center of understanding and comprehension. According to the verses of the Qur’ān and narrations of Prophet Muḥammad (ṣ), the heart has two kinds of knowledge:
  - (i) Intuitive knowledge, which is an immediate and extrasensory comprehension. The Holy Qur’ān in this regard says: “Indeed it is not the eyes that turn blind, but the hearts (*al-qulūb*) which are within the bosoms” (Qur’ān 22: 46). And Imam ‘Alī ibn Abī Ṭālib

(peace be upon him) once said: “Eyes do not comprehend Him [i.e. God] in their ocular vision, but hearts (*al-qulūb*) see Him through the realities of conviction” (Ṣadūq 2016: 109).

(ii) Intellectual knowledge, which is an accurate and profound awareness associated with acceptance. In reference to this kind of knowledge the Holy Qur’ān says: “They have hearts (*qulūb*) with which they do not understand...” (Qur’ān 7: 179). Imam ‘Alī ibn Abī Ṭālib (peace be upon him) said: “Know that everything that your senses create for you is a meaning comprehended by the senses, and every sense reveals what God has made for it in its comprehension, and the heart comprehends all that” (Ṣadūq 2016: 438).

- B. Psychological attributes testify that the heart is the center of sensation and emotion. The heart is influenced by good or evil inculcations and shows reaction thereby and is qualified by a corresponding attribute. God says in the Qur’ān: “Indeed the hearts find rest in God’s remembrance” (Qur’ān 13: 28). And Imam Ja‘far al-Ṣādiq (peace be upon him) said: “Therefore he (i.e. the human being) shifts (*yataqallabu*) between [the state of] protection (*al-‘iṣmah*) and [the state of] abandonment (*al-khidhlān*)” (Imam Ṣādiq (‘a) 1979: 75).
- C. Moral and spiritual attributes testify that the heart is the place of acquiring moral traits and spiritual perfection. The heart accepts vices and virtues on the basis of the existence and nonexistence of faith. In reality, all the qualities pertaining to morality and spiritual wayfaring are the result of the progress and ascension of the heart. God says: “And whoever venerates the sacraments of God – indeed that arises from the God-wariness of hearts” (Qur’ān 22: 32). And Imam Ja‘far al-Ṣādiq (peace be upon him) once said: “And the opening of the heart is in being pleased with God” (Imam Ṣādiq (‘a) 1979: 19).

Having described the nature and identity of the heart, we hereby wish to expound on three of its characteristics:

- I. The psychical and spiritual region of the heart.
- II. The substances, characteristics and soldiers of the intellect in the heart.
- III. The strata and levels of the heart.

### ***The Psychical and Spiritual Region of the Heart***

The heart is connected to two levels of existence: the corporeal and material and the celestial and immaterial. Hence, it enjoys two existential regions, the psychical (*nafsānī*) and the spiritual (*rūḥānī*). Furthermore, the spirit inasmuch as it is immaterial is called spirit (*rūḥ*), and inasmuch as it is linked to the body it is known as the lower-self (*nafs*). The former gives news of the spiritual realm and consists of the intellect (‘*aql*), the heart (*qalb*), the secret (*sirr*), the hidden self (*khafī*) and the most hidden self (*akhfā*) whereas the latter reveals the psychical region and combines the levels of the material nature (*tab‘*) and the lower-self (*nafs*).

Hence this discussion will mainly concern the following two areas:

1. The Nature of the Psychical Region
2. The Nature of the Spiritual Region

#### ***The Nature of the Psychical Region***

The heart’s connection to the corporeal realm brings about the psychical region. This region is a region of propensities; meaning, it is a region of inclinations and desires of the vegetative and animal faculties. Therefore, the psychical region is the lower region of the reality of the heart, in which the inclinations of the senses and the lower-self are dominant.

#### ***What is Inclination?***

Inclination is an innate attraction of the psychical faculties to establish connection with the desired earthly things. Hence such attraction is embedded within the human nature and not attained through acquisition. Inclinations (*amyāl*), however, stand opposite to desires (*ashwāq*). This is because they are in the psychical region, arise from psychical faculties and attend to worldly needs and material perfections; and their aim is to establish connection with external elemental things. An example of this is the inclination of the nutritive faculty during hunger. Desires, on the other hand, exist in the spiritual region and arise from spiritual and innate faculties. They attend to spiritual needs and metaphysical perfections, and their aim is to be in contact with external spiritual entities. An example is the desire of the faculty of serenity for composure during unpleasant circumstances.

Sometimes the inclinations of the psychical faculties are drawn towards degenerate things and originate from ignorance and exit from the control

of the intellect and get inclined toward unpleasant things. Such inclination, according to Qur'ānic tradition, is called capricious desire (*hawā*), which has been strictly prohibited. God says: "...and [He] forbids the soul from [following] capricious desire" (Qur'ān 79: 41), and "...have you seen him who has taken his capricious desire to be his God?" (Qur'ān 45: 41)

Similarly, the Qur'ān describes the human being in terms of his psychical region and his psychical region in terms of capricious desire (*hawā*) with various attributes, none of which are praiseworthy. Examples of these are: mischief-maker (Qur'ān 2: 30), covetous (70: 19), niggardly (17: 100), rebellious (96: 6), despondent (41: 49), object of deception (82: 6), ignorant (33: 72), unjust (33: 72), hasty (17: 11), boastful (11: 10), ungrateful (11: 9), grudging (70: 21), and anxious (70: 20).

In the psychical realm there are two kinds of strata from which inclinations arise: the vegetal stratum and the animal stratum. The vegetal stratum has three activities: nutrition, production and growth, whereas the animal stratum handles motion and perception.

The vegetal faculties have five activities: attracting, grasping, digesting, repelling, and preserving. The animal faculties likewise are five in number: hearing, sight, smell, taste, and touch. There is a noteworthy narration in this regard from Imam 'Alī ibn Abi Talib (peace be upon him) as follows:

Kumayl ibn Ziyād [a companion of Imam 'Alī] narrates: "I asked my master, the Commander of the faithful (peace be upon him): 'O Commander of the faithful, I would like you to introduce to me my soul.' He said: 'O Kumayl, and which of the souls should I introduce to you?' I said: 'And isn't the soul save one unit?' He said: 'O Kumayl, indeed they are four souls: the growing vegetative (*al-nāmiyah al-nabātiyyah*), the sensory animal (*al-ḥissiyyah al-ḥaywāniyyah*), the rational sanctified (*al-nāṭiqah al-quḍsiyyah*) and the universal divine soul (*al-kulliyyah al-ilāhiyyah*). Each of these have five faculties and two specific attributes: As for the growing vegetative soul, it has the following five powers: attracting, grasping, digesting, repelling and preserving. And it has [the following] two specific attributes: increase and decrease; and it arises from the liver. The sensory animal soul [likewise] has five faculties: hearing, sight, smell, taste, and touch. And it has two specific attributes: appetite and anger; and it arises from the heart'" (Bahā'ī 1982: 495).

### ***The Nature of the Spiritual Region***

The heart has two levels: the corporeal (*al-mulkī*) and the celestial (*al-malakūti*). The celestial level is known as the spiritual region, which in

itself has two facets: that which connects with the psychical region, and that which connects with God.

The spiritual region has two existential strata:

- (i) The rational and sacred stratum, which has the two specific attributes of veracity and wisdom and its faculties are: reflection, remembrance, knowledge, forbearance and alertness. This stratum possesses ethical virtues and their development brings about the harmony of the human being with the realm of sanctity.
- (ii) The universal and divine stratum, which has the two specific attributes of satisfaction and submission. Its faculties are: subsistence in annihilation, comfort in distress, honor in humiliation, poverty in affluence and patience in tribulation. This stratum consists of stations of spiritual wayfaring (*al-manāzil al-sulūkiyyah*) and its evolution brings about Divine proximity.

Hence, the spiritual region is the higher region of the reality of the heart, which possesses desires of the faculties of the rational sanctified soul and the universal divine soul. Explaining these two realms, Imam ‘Alī ibn Abī Ṭālib (peace be upon him) in the aforementioned *ḥadīth* addressing his close companion Kumayl ibn Ziyād says:

O Kumayl... The rational sanctified soul has [the following] five faculties: reflection, remembrance, knowledge, forbearance and alertness. It does not arise from anything and resembles most the angelic souls. It has two specific attributes: purity and wisdom. The universal divine soul has the following five powers: subsistence in annihilation, comfort in distress, honor in humiliation, poverty in affluence, patience in trial. It has the following two specific attributes: satisfaction and submission. It is this soul whose origin and return is God: God – the All-Exalted – said: “I breathed into him of My spirit” (Qur’ān 15: 29), and: “O tranquil soul, return to your Lord well pleased and pleasing [Him]” (Qur’ān 89: 27–28), and the intellect is in the center of it all (Bahā’ī 1982: 495).

Hence, the spiritual region is a totally celestial region that has direct connection to God and possesses the two kinds of human faculties which are the rational and the spiritual faculties that are nurtured and perfected in spiritual wayfaring.

In the same way that the capricious desire of the lower-self reigns in the psychical region, the attention of the heart prevails in the spiritual region.

As we pointed out earlier, the reality of the heart shifts and changes in different states between the two regions of the lower-self and the spirit and between material attachment and divine attachment. The reason for this change is that the faculties of each region are essentially inclined towards their respective demands, and this inclination transforms into attachment and love. Such attachment then brings about notice and attention. For, to whatever is love linked, favorable attention is a natural corollary.

Hence, if this attachment relates to the demands of the lower-self and the capricious desire of the soul prevails over the psychical faculties, the heart pays greater attention to the physical demands of those faculties; and such attention brings about the separation and distraction of the heart, which actually is the origin of the realization of the soldiers of ignorance (*junūd al-jahl*). However, if this attachment pertains to spiritual demands, not only would spiritual inclinations prevail over the psychical faculties, it would also balance and emancipate them from capricious desire. Such attention in the mystical tradition is known as the attention of the heart, which is the origin of all the substances of intellect.

Therefore, there are two kinds of attention in the heart: the psychical attention and the spiritual attention, the former being the cause of dispersion and oblivion and the latter the cause of concentration and attention. In religious culture, the heart that is attentive to God in the form of concentration is called the firm city or the focused heart. Imam Ja‘far al-Ṣādiq (peace be upon him) says:

“Indeed our speech is difficult and very weighty, and none save the angel brought nigh or an apostolic prophet or a servant whose faith is tested by God or a protected city, can bear. He was asked: ‘And what do you mean by the city?’ He said: ‘A focused heart (*al-qalb al-mujtami*)’” (Ṣadūq 1982: 189).

### ***Soldiers of the Heart***

In each of the two regions of the lower-self and the spirit there exist inherently potential substances. These in the psychical region are known as soldiers of ignorance (*junūd al-jahl*) and in the spiritual region are called soldiers of intellect (*junūd al-‘aql*). In reality, intellect and ignorance are created as two separate faculties in the human being, and for each of them soldiers have been placed to maintain the balance of power. That is why when God placed soldiers for the intellect, ignorance asked Him to bestow it likewise with soldiers, so that it may gain power and strength against the intellect (Kulaynī 2009: I/21). ‘Alī ibn Ḥadīd narrates the following from Sumā‘ah ibn Mihrān:

“I was with Abū ‘Abdillāh [al-Ṣādiq] when a group of his companions were also with him. The topic of intellect and ignorance arose and Abū ‘Abdillāh said: “Know the intellect and its army and ignorance and its army, and you shall attain guidance”. I said: “May I be your ransom! We know nothing but what you have taught us.” So Abū ‘Abdillāh said: “God – the Invincible and Majestic – created intellect, the first of the spiritual creatures, out of light, [in a place of honor] on the right side of His throne. He said to it: ‘Go back’, and it went back. Then he said to it: ‘Come forward’, and it came forward. Then God – the Bounteous and Exalted – said: ‘I have made you great and I have honored you above all my creatures.’” Abū ‘Abdillāh (‘a) said: “Then He created ignorance out of the dark, acrid sea. He said to it: ‘God back’, and it went back. Then He said to it: ‘Come forward’, but it did not come forward. So He said to it: ‘You have acted arrogantly.’ Then He stripped it of his mercy. Then He appointed for the intellect seventy-five soldiers. When ignorance saw how God had ennobled the intellect and what He had given it, it conceived a hidden enmity towards it. Ignorance said: ‘O Lord, this a creature like me. You have created him, ennobled him, and given him strength, while I am his opposite and I have no strength against him. Give me soldiers the like as you have given him.’ So God said: ‘Yes, and if you disobey Me after this, I will send you and your army away from My neighborhood and mercy.’ Ignorance said: ‘I am satisfied.’ So God gave it seventy-five soldiers.”

Thereafter Imam Jā’far al-Ṣādiq (peace be upon him) lists the opposing soldiers of the two camps as follows:

SOLDIERS OF INTELLECT	SOLDIERS OF IGNORANCE
1. Good ( <i>al-khayr</i> )	Evil ( <i>al-sharr</i> )
2. Faith ( <i>al-īmān</i> )	Disbelief ( <i>al-kufr</i> )
3. Acknowledgement ( <i>al-taṣḍīq</i> )	Denial ( <i>al-juḥūd</i> )
4. Hope ( <i>al-rajā`</i> )	Despair ( <i>al-qunūt</i> )
5. Justice ( <i>al-`adl</i> )	Injustice ( <i>al-jawr</i> )
6. Satisfaction ( <i>al-riḍā</i> )	Anger ( <i>al-sukḥt</i> )
7. Gratitude ( <i>al-shukr</i> )	Ingratitude ( <i>al-kufrān</i> )



8. Desire ( <i>al-ṭama`</i> )	Disheartenment ( <i>al-ya`is</i> )
9. Trust ( <i>al-tawakkul</i> )	Greed ( <i>al-ḥīrs</i> )
10. Clemency ( <i>al-ra`fah</i> )	Cruelty ( <i>al-qaswah</i> )
11. Mercy ( <i>al-rahmah</i> )	Wrath ( <i>al-ghaḍab</i> )
12. Knowledge ( <i>al-`ilm</i> )	Ignorance ( <i>al-jahl</i> )
13. Understanding ( <i>al-fahm</i> )	Stupidity ( <i>al-ḥuṃq</i> )
14. Modesty ( <i>al-`iffah</i> )	Shamelessness ( <i>al-tahattuk</i> )
15. Renunciation ( <i>al-zuhd</i> )	Craving ( <i>al-raqhbah</i> )
16. Gentleness ( <i>al-rifq</i> )	Encroachment ( <i>al-khurq</i> )
17. Reverence ( <i>al-rahbah</i> )	Impudence ( <i>al-jur`ah</i> )
18. Humility ( <i>al-tawāḍū`</i> )	Pride ( <i>al-kibr</i> )
19. Deliberation ( <i>al-tu`adah</i> )	Haste ( <i>al-tasarru`</i> )
20. Intelligence ( <i>al-ḥilm</i> )	Foolishness ( <i>al-safah</i> )
21. Silence ( <i>al-ṣamt</i> )	Idle talk ( <i>al-hadhar</i> )
22. Resignation ( <i>al-istislām</i> )	Waxing proud ( <i>al-istikbār</i> )
23. Surrender ( <i>al-taslīm</i> )	Doubt ( <i>al-shakk</i> )
24. Patience ( <i>al-ṣabr</i> )	Uneasiness ( <i>al-jaza`</i> )
25. Forgiveness ( <i>al-ṣafh</i> )	Vengeance ( <i>al-intiqām</i> )
26. Wealth ( <i>al-ghinā</i> )	Poverty ( <i>al-faqr</i> )
27. Remembrance ( <i>al-tadhakkur</i> )	Distraction ( <i>al-sahw</i> )
28. Remembering ( <i>al-ḥifẓ</i> )	Forgetting ( <i>al-nisyān</i> )

29. Fond attachment ( <i>al-ta‘aṭṭuf</i> )	Cutting off ( <i>al-qaṭī‘ah</i> )
30. Contentment ( <i>al-qunū‘</i> )	Greed ( <i>al-ḥirṣ</i> )
31. Sharing ( <i>al-mu‘āsāt</i> )	Withholding ( <i>al-man‘</i> )
32. Amity ( <i>al-mawaddah</i> )	Enmity ( <i>al-‘adāwah</i> )
33. Faithfulness ( <i>al-wafā‘</i> )	Treachery ( <i>al-ghadr</i> )
34. Obedience ( <i>al-ṭā‘ah</i> )	Disobedience ( <i>al-ma‘ṣiyah</i> )
35. Meekness ( <i>al-khuḍū‘</i> )	Aggression ( <i>al-taṭāwul</i> )
36. Safety ( <i>al-salāmah</i> )	Affliction ( <i>al-balā‘</i> )
37. Love ( <i>al-ḥubb</i> )	Hate ( <i>al-bughḍ</i> )
38. Truthfulness ( <i>al-ṣidq</i> )	Lying ( <i>al-kidhb</i> )
39. Truth ( <i>al-ḥaqq</i> )	Vanity ( <i>al-bāṭil</i> )
40. Trustworthiness ( <i>al-amānah</i> )	Betrayal ( <i>al-khiyānah</i> )
41. Purity ( <i>al-ikhlāṣ</i> )	Adulteration ( <i>al-shawb</i> )
42. Sagacity ( <i>al-shahāmah</i> )	Dull-wittedness ( <i>al-balādah</i> )
43. Kind-masking ( <i>al-fahm</i> )	Unveiling ( <i>al-ghabāwah</i> )
44. Recognition ( <i>al-ma‘rifah</i> )	Failure to recognize ( <i>al-inkār</i> )
45. Graciousness ( <i>al-mudārāt</i> )	Hostility ( <i>al-mukāshafah</i> )
46. Security in absentia ( <i>salāmat al-ghayb</i> )	Collusion ( <i>al-mumākarah</i> )
47. Confidentiality ( <i>al-kitmān</i> )	Disclosure ( <i>al-ifshā‘</i> )
48. Ritual prayer ( <i>al-ṣalāt</i> )	Neglect ( <i>al-iḍā‘ah</i> )
49. Fasting ( <i>al-ṣawm</i> )	Fast breaking ( <i>al-ifṭār</i> )

50. Struggle ( <i>al-jihād</i> )	Shirking ( <i>al-nukūl</i> )
51. Pilgrimage ( <i>al-ḥajj</i> )	Casting God's covenant ( <i>nabdh al-mūthāq</i> )
52. Safeguarding one's words ( <i>ṣawn al-ḥadīth</i> )	Talebearing ( <i>al-namīmah</i> )
53. Loving kindness to parents ( <i>birr al-wālidayn</i> )	Undutifulness ( <i>al-'uqūq</i> )
54. Reality ( <i>al-ḥaqīqah</i> )	Ostentation ( <i>al-riyā'</i> )
55. The approved ( <i>al-ma'rūf</i> )	The disapproved ( <i>al-munkar</i> )
56. Covering ( <i>al-satr</i> )	Displaying ( <i>al-tabarruj</i> )
57. Guarding ( <i>al-taqīyah</i> )	Proclamation ( <i>al-idhā'ah</i> )
58. Fairness ( <i>al-inṣāf</i> )	Fervor ( <i>al-ḥamiyyah</i> )
59. Accommodation ( <i>al-tahī'ah</i> )	Infringement ( <i>al-baghy</i> )
60. Cleanliness ( <i>al-naẓāfah</i> )	Filth ( <i>al-qadhar</i> )
61. Shame ( <i>al-ḥayā'</i> )	Indecency ( <i>al-jalā'</i> )
62. Moderation ( <i>al-qaṣd</i> )	Excess ( <i>al-'udwān</i> )
63. Restfulness ( <i>al-rāḥah</i> )	Fatigue ( <i>al-ta'ab</i> )
64. Ease ( <i>al-suhūlah</i> )	Difficulty ( <i>al-ṣu'ūbah</i> )
65. Increase and Abundance ( <i>al-barakah</i> )	Obliteration ( <i>al-mahq</i> )
66. Well-being ( <i>al-'āfiyah</i> )	Tribulation ( <i>al-balā'</i> )
67. Sustenance [that suffices] ( <i>al-qawām</i> )	Hoarding ( <i>al-mukātharah</i> )
68. Wisdom ( <i>al-ḥikmah</i> )	Capricious desire ( <i>al-hawā'</i> )
69. Gravity ( <i>al-waqār</i> )	Frivolity ( <i>al-khiffah</i> )

70. Felicity ( <i>al-sa‘ādah</i> )	Wretchedness ( <i>al-shaqāwah</i> )
71. Repentance ( <i>al-tawbah</i> )	Persistence ( <i>al-iṣrār</i> )
72. Asking forgiveness ( <i>al-istighfār</i> )	Self-deception ( <i>al-ightirār</i> )
73. Mindfulness ( <i>al-muḥāfaẓah</i> )	Carelessness ( <i>al-tahāwun</i> )
74. Supplication ( <i>al-dū‘ā’</i> )	Disdainfulness ( <i>al-istinkāf</i> )
75. Liveliness ( <i>al-nashāṭ</i> )	Indolence ( <i>al-kasal</i> )
76. Joy ( <i>al-farah</i> )	Sorrow ( <i>al-ḥazan</i> )
77. Familiarity ( <i>al-ulfah</i> )	Separatedness ( <i>al-furqah</i> )
78. Generosity ( <i>al-sakhā’</i> )	Stinginess ( <i>al-bukhl</i> )

Then Imam al-Ṣādiq (‘a) concludes as follows:

All of these characteristics from the army of intellect are combined only in a prophet, a successor to a prophet, or a believer whose heart God has tested for faith. As for the rest of our devotees, each of them, without exception, possesses some of these soldiers [of intellect] until he perfects himself and rids himself of the soldiers of ignorance. At that point he will be at the highest station with the prophets, their successors [and the believers whose hearts have been tested]. This [perfection] can only be attained by knowing intellect and its soldiers and distancing oneself from ignorance and its soldiers. May God grant you and us success to obey Him and please Him (Kulaynī 2009: I/21).

The word *junūd* (lit. soldiers) according to lexicons means assistants and helpers (Ibn Manẓūr 1956: 132), and in the religious, philosophical and mystical culture it signifies instruments, servants, helpers, faculties, morals, traits, elements and characteristics (Ghazzālī 1995: 114; Ṣadrā 1984: 501; Kulaynī 2009: I/12; Kulaynī 2009: VIII/21).

According to Mullā Ṣadrā (d. 1651), the soldiers, due to being “firmly-fixed attributes” in the reality of the heart, are known as moral characteristics and traits, and inasmuch as they are the source and origin of actions and reactions, they are called faculties; also, inasmuch as that they do not independently per-

form actions and reactions but rather do so through the allusion and opinion of the intellect, they are known as servants and custodians of the intellect (Şadrâ 2004: 535).

### *A Classification of the Soldiers of the Heart*

The soldiers of the heart are divided into “apparent soldiers” such as the members of the human body and “hidden soldiers” such as the faculties and the senses of the human being. The hidden soldiers in turn are of three kinds: (i) soldiers of volition, (ii) soldiers of locomotion and (iii) soldiers of comprehension.

The soldiers of volition encourage the human being to attract that which is beneficial to him, such as appetite and dispel that which is harmful to him. In reality, the soldiers of volition are the faculties of motivation.

The soldiers of locomotion drive the human being to acquire the goals and aims that the soldiers of volition had encouraged. Hence, it is as if the soldiers of locomotion have been spread throughout the parts of the human body. The soldiers of locomotion actually are the faculties of strength.

The soldiers of comprehension that have the responsibility of comprehending and influencing or controlling and managing the things are of two kinds: (i) Soldiers that correspond to each of the parts of the elemental human body and inhere in them. These soldiers are called the five senses, such as the faculty of sight in the eye and the faculty of taste in the tongue. (ii) Soldiers each of which has connection with the channels of the brain which are the very hidden faculties, such as the faculty of imagination and the faculty of the intellect.

It seems that we can add another kind of soldiers to the hidden soldiers, and that is the characteristical soldiers such as wisdom and reflection.

Characteristical soldiers are attributes of good and evil innately placed in the system of the reality of the heart and the realization of each of them results in its ontological intensity and finally leads one to moral felicity or wretchedness and proximity or distance from God.

Hence, the characteristical soldiers are of two kinds: soldiers of ignorance and soldiers of intellect.

Soldiers of ignorance give news about the extent of imperfection of humanness in the human being and possess the dimension of the lower-self and essential ugliness; and, as a result of following the capricious desire of the lower-self, manifest on the path of deviation, and result in one getting distant from God.

Soldiers of intellect, on the other hand, reveal the extent of perfection in the human being and possess the spiritual dimension and essential beauty.

As a result of following the Divine command, they appear on the path of guidance and result in the proximity of God. The soldiers of intellect are also called the substances of wisdom.

Soldiers of intellect are of two kinds: soldiers of moral traits called virtues (*faḍā’il*) and soldiers of spiritual wayfaring known as spiritual stations (*manāzil*).

Soldiers of morals are human virtues and perfections that play a role in the realm of the relationship of the human being with himself and others, such as courtesy (*adab*).

### ***The Status of the Soldiers of Moral Traits in Spiritual Wayfaring***

Paying attention to God with love gets engraved in the heart. The more intense the love, the more the attention. The intensification of love is also due to increment of the harmony of one’s heart with God (Faraghānī 2000: 336; Fadlī 2010: 266). This harmony originates from the characteristic similarity between the lover and the beloved, and comes about due to the existence of common traits between them. Hence, the more such traits become dominant and increase in the lover, the more the similarity and harmony, and as a result the greater the love. Therefore, the spiritual wayfarer struggles to beautify the heart with Divine characteristics and perfections, perfections which are the most beautiful names and exalted attributes of God. Therefore, as is well-known in Islamic mystical lore, “Become characterized by the characteristics traits of God” (*Takhallaqū bi akhlāq Allāh*) like the characterization of Prophet Abraham with the characteristic of “the extremely forbearing” and the characterization of the Seal of Prophets with the characteristic of “the kind and the merciful”.

Soldiers of spiritual wayfaring are realized by means of two elements in the path of spiritual wayfaring: the heart’s attention to God and the self-manifestation of the Divine Names in the heart. In reality, soldiers of spiritual wayfaring are the effects of the self-manifestation of Divine names during the heart’s attention to God.

To explain further: soldiers of spiritual wayfaring are potentially present in the human heart. In order to realize them, it must be known, that the wayfarer always experiences circumstances of spiritual wayfaring, such as circumstances of thankfulness for a Divine favor and seeking forgiveness for a sin. He must therefore first decipher the station that corresponds with that circumstance. For example, with regard to thankfulness or repentance, he must know the Divine Name that corresponds to its merit and that acquires one of the fundamental pillars of its manifestation, such as the Divine Name “the Bestower of Favor” (*al-Na’īm*) or the Divine Name “the

Of Forgiving” (*al-Ghafūr*) on which forgiveness depends. Thereafter he should pay attention in his heart to the relevant Name and do that continuously until it gradually becomes dominant [in him] and the heart is influenced by its property and benefits a share of it, and the indispensable pillar of that station comes to fruition, and as a result the virtue develops and transforms into a trait and spiritual station. Consider the following Qur’ānic verse carefully: “So disregard them and put your trust in God, for God suffices as trustee” (Qur’ān 4: 81).

### ***The Status of the Soldiers of the Heart***

Soldiers of the heart are characteristics that potentially exist in the heart. Otherwise the human being would not be able to acquire them. How can a reality that does not have the potential of becoming greedy, for example, turn greedy? Or, how can the heart that does not have the potential to entrust its affairs to God, do the same? That is why God has placed these characteristics within the ambit of His command and prohibition. If that was not the case, the command of a wise being would be related to that which is beyond one’s capacity, which is an ugly thing for him to do. The reason for the correspondence of the soldiers of ignorance with the psychical region and the soldiers of intellect with the spiritual region is that the demands of the soldiers of ignorance such as greed can be realized in the domain of the capricious desire of the lower-self and the psychical region is the arena of capricious desire, and not the spiritual region which is detached from it. Soldiers of intellect such as entrusting one’s affairs, however, correspond to the celestial realm and its inhabitants and the spiritual region is essentially the celestial domain of the reality of the heart, contrary to the psychical region that is essentially different.

### ***Conclusion***

This paper attempts to provide a structure of the anthropology of spiritual wayfaring based on the Qur’an and the Sunnah. According to Islam, the heart is the sovereign of the human kingdom and totally dominant over the realm of human existence, such that all the cognitive and moral strata and faculties originate from it and work in its existential domain. In other words, the heart is the very reality of the human being that encompasses his entire existence.

This very heart has two ontological regions: the psychical (*naḥsāmī*) and the spiritual (*rūḥānī*). The psychical region is the identity of the spirit’s attachment to the body and is governed by the properties of nature; it consists of the vege-

tal and animal levels. The spiritual region, on the other hand, is the identity of the immateriality of the spirit and is not governed by the properties of nature. It consists of the levels of sanctity (*qudsī*) and divinity (*ilāhī*).

The psychical region has two strata- that which is related to nature (*tab'ī*) and that which pertains to the lower-self (*nafsī*). The former is the very vegetal soul whereas the latter the animal soul. The spiritual region likewise has two strata- that which pertains to the spirit (*rūh*) and that which concerns the secret (*sirr*), the former of which is the sacred soul, and the latter the Divine soul.

Of course, bordering the aforesaid two regions, other two strata of the soul are active: the intellectual stratum which manages the natural and psychical faculties, and the stratum of the heart that accepts the states and effects of the faculties of the spirit (*rūh*) and the secret (*sirr*).

The reality of the heart in the psychical and spiritual realms possesses two opposite kinds of substances known as "the soldiers of intellect" (*junūd al-'aql*) and "the soldiers of ignorance" (*junūd al-jahl*).

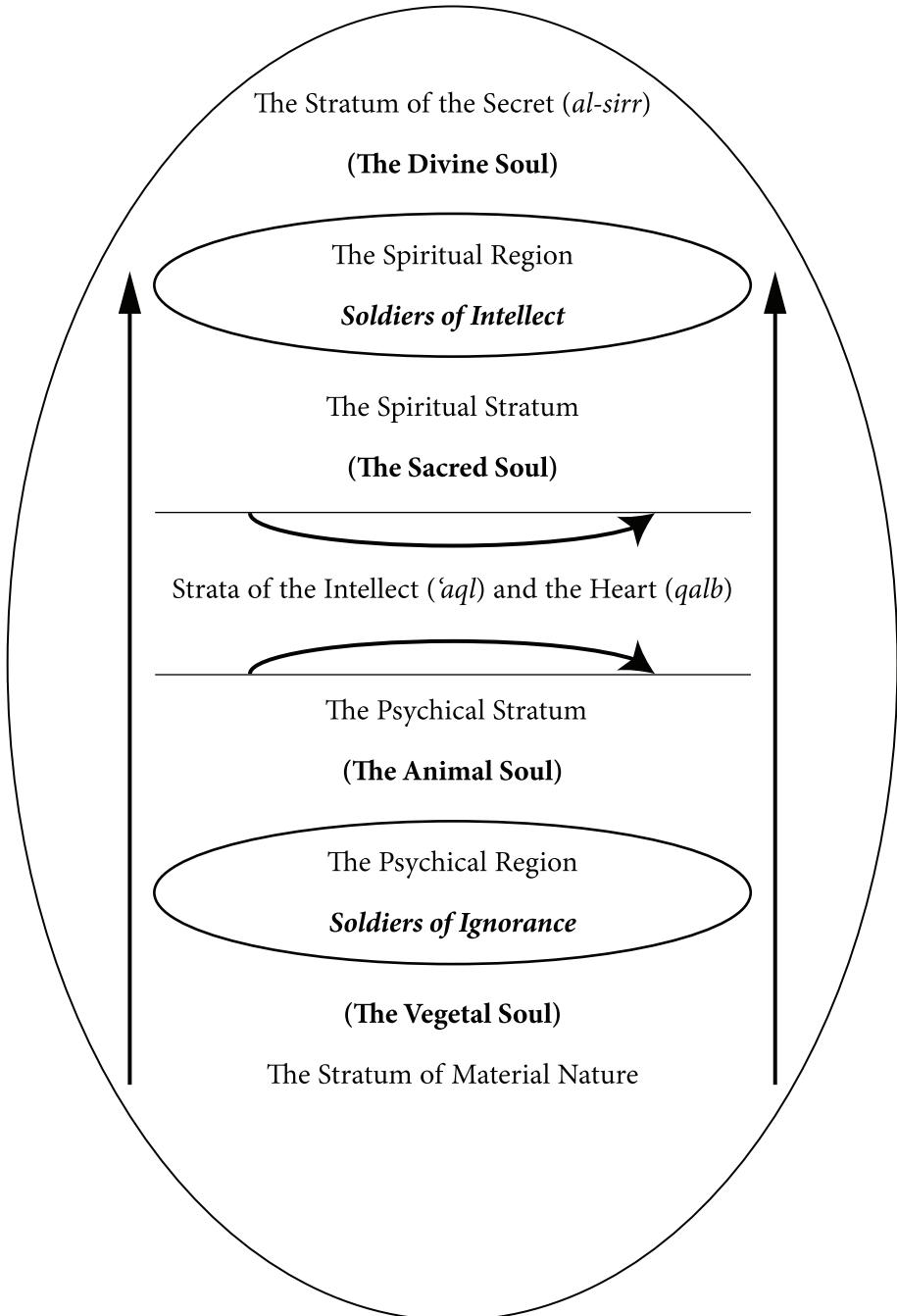
The psychical region is the origin of the soldiers of ignorance. If the reality of the heart is entangled by the desires of the soul, the condition for the realization of the soldiers of ignorance is facilitated and this nurtures vices in the human being.

The spiritual region, however, is the origin of the soldiers of intellect. If one blends the reality of one's heart with the knowledge of God and attention to Him, one would attain the condition for the realization of the soldiers of intellect and this will nurture virtues in the human being.

Obviously, however, in the spiritual region, the soldiers of the intellect are realized in two levels: the level of the sanctified soul, in which the reality of the heart is qualified with moral virtues, and the level of the Divine soul, the reality of which is characterized by the mystical stations of the wayfarers.



*An Illustration of the Strata of the Human Soul*



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