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true beauty and grandeur. So, man attains such a position, he becomes true reflection of God's beauty and grandeur and God reveals all his hidden properties upon him.

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Therefore, we can claim that there is a specific unity between the ultimate purpose of God's action in the creation of mankind, which is manifesting his own beauty and grandeur, and the ultimate destination of man's journey, which is the intuition of such glory and grandeur. Expressing and manifesting beauty is God's purpose and such a desire, if truly followed, elevates creatures and living things to the positions of true excellence and sublime; on the other hand, human beings have been created to attain perfection through revealing and witnessing the true beauty which is hidden within the very commandments of God, an important goal which is attainable only through the mission of servitude. Attaining the position of certainty and true knowledge is the same place to which the caliphate blessed by God has attained, because caliphate represents true traits of perfection of an individual or a being on behalf of whom he is given authority and the perfect man is the mirror of the whole image of God.

"And when your Lord said to the angels: I will replace him in the land; the angels said, do you place on the land those who commit corruptions and shed blood, while we are always glorifying your praise: God said, I know things that you do not know " (Baqara: 30). According to Sadra, only those who have passed stages of true certainty can attain the position of true knowledge. (Sadr Al-Motaalihin, 285)

Conclusion

Based on what was mentioned above, one can conclude that the ultimate purpose of God in the creation of mankind is the manifestation of God's beauty and the revelation of his hidden treasures. Additionally, among all creatures, man is the only one capable of manifesting God's grandeur and witnessing his almightiness; mankind can become mirrors of God's perfection; thus, the ultimate goal in the creation of mankind is seeing the true beauty and grandeur of God. During his ascending journey toward perfection, human beings can attain the position of witnessing God's beauty; i.e. they can become the mirrors in to which the beauty of God is reflected and his hidden treasures are revealed. Additionally, servitude is the only path leading to such an elevated position. Therefore, God's ultimate purpose in the creation of mankind is located within the essence of Truth and the share of mankind which brings about perfection for him is their beckoning witness to God's

Therefore, the final course of man is to reach the position of certainty and divine beauty and presence in divine glory; additionally, worship is the closest and most beneficial way to achieve the intuition of truth. From the viewpoint of thinkers of transcendental school of philosophy, the intuition of divine beauty is considered to be the ultimate goal of all pure people. Knowledge of the right is the ultimate goal of any physical worship, and the recognition of the right to excellence is the ultimate goal of the creation of the world system; therefore, by this logic, attaining the intuition of God is the ultimate purpose of human creation.

The unity of the ultimate goal of the creator and final journey of the creature

When the talk of perfect human being is discussed in theoretical mysticism and transcendentalist wisdom, it is stated that only human beings can be true mirror of the grandeur and glory of God and all his sublime names. The representation of God in the mirror of limited beings would be imperfect like the beings themselves; however, the manifestation of God in the mirror of perfect human beings is true revelation. Therefore, man has been called the supreme creature and the manifestation of great divine attributes. This manifestation is so perfect that God would never have a better revelation among creatures. Human beings' perfect representation of God's grandeur means that God has reflected whatever absolute and pure properties and sublime names he has within the body and existence of human beings. Human creation is the only way of expressing beauty and showing the beauty of the Truth. Therefore, those benefiting from being gifted with representing the attributes of Allah are considered creatures striving for attaining perfection and the true essence of God's ultimate purpose in the creation of mankind is expressing and showing his beauty.

In Sadra's view, showing one's beauty is not possible unless through the mirror of perfect human being. Therefore, God created mankind to make them the true image of his own grandeur and glory. (Sadr Al-Motaalahin, 108)

This desire for the manifestation of his beauty has led to the creation of mankind. Finally, the perfection of man is also attaining the intuition of God and revealing his divine hidden treasures, which is possible only through fulfilling true servitude to God.

attainable unless through the process of embarking on the journey of self-purification, following commandments of religion, preventing lust, and staying up late in order to pray for the glory of God which enables one to see the real destitution he would be in without God's guidance. According to Sadra, servitude is the only means of achieving the position of intuition and certainty. (Sadr Al-Motaalahin, 66)

Since the ultimate goal of the creation of mankind is attaining the position of certainty and intuition, presenting verses on the manifestation of God's spiriting mankind and natural things might help understand the idea better. "Soon, we will show to the polytheists our signs in the world and in their breath, so that it will be revealed to them that God is right. Is your Lord's supremacy over anything and their need for him and as a result of his being revealed to all the phenomena in proving his unity not enough?" (Faslat, 52). The pronoun 'he' in this verse goes back to God, meaning that only God is right and every other thing which might be considered right, takes its righteousness from God.

If one reaches the position of certainty and intuition, then the kingdom of heaven and earth, divinity, and hell will all be revealed to him. The curtains are turned away and the truth is revealed without any veil or doubt. "Never do so, because if you attain the knowledge of certainty, you will definitely witness hell in this very world with your own eyes; then, you will certainly see it on the Day of Judgment through certain observation". (Takasor, 5-6)

Given that the purpose of human creation is to reach the standard position of divine beauty, it turns out that in the system of being there is nothing more valuable than certainty; therefore, according to the traditions of Infallible Imams, certainty and intuition are the most valuable attributes human beings can have. "Nothing has been more rarely divided among human beings than certainty". (Majlesi, 515)

Worship is the path to reach for certainty, and unless man attains certainty, he is in the risk of decay and destitution. However, when he attains certainty, he becomes safe and away from the danger of Satan, because Satan told God that "By your dignity, I swear that I will lead all your servants astray, only to spare your true ones". Human beings are safe as long as they rely on praying and worshipping. (Javadi Amoli, 431)

purpose of the creation of mankind, it is a medium, not a final goal, because the more superior purpose, for the realization of which worship is not but an instrument, is attain the truth and certainty. (Javadi Amoli, 2009: 429)

In any case, worship is the purpose of the creature, not the creator; it is not so that God has created mankind to achieve the goal of becoming a divine figure, because God is pure absolute and autonomous and it is impossible for a needless being to do something in order to attain a specific item or fulfill a requirement. He doesn't need the worship of worshippers. It is necessary to explain that actions of agents are done in order to bring perfection for the agent and if the agent weren't already pure self-sufficiency, he would strive for higher levels of perfection; this process continues until a state of total and intact perfection is attained. So, if a being of total perfection does an action, it is false to assume that he does it to attain something or fulfill a specific need, because that being, in nature, is the final destination of the journey of seekers of perfection and has total and impeccable agency. Witnessing the Truth and the manifestation of divine beauty are the ultimate purposes of the creation of mankind.

The fact that the intuition of the right to excellence is the ultimate goal of the creation of man and jinn is more consistent with this hadith, which states that "I as the hidden treasure and I created living things to become revealed and known" (Majlesi, 199). Thus, the recognition of God, the manifestation of the right and the emergence of divine cults and wisdom are the main goals of the creation of the universe. Therefore, the ultimate goal of creation is the manifestation and revelation of God's glory and beauty.

Worship as the path to attain intuition of God

It has been explained that the ultimate goal of human creation is that man reaches the position of the intuition of the beauty and the glory of God and that worshipping God is the means and channel for the realization of this important purpose; this is backed with this verse from holy Quran; " human being and the jinni were not created unless for worshipping God". This fact is much emphasized by the scholars of religious teachings.

Knowledge of the beauty of God is the end of everything, science and intuition, first and last, the source and the end. This is not

Medium and ultimate purpose

Sadr Al-Motaalahin and other scholars believe that worship is a medium goal in Quran and the ultimate goal of Allah Almighty as the creator and the subject is something else. The servant's worship brings about perfection for the servant and elevates him up to the heavens and makes him beloved by the God; it has, actually, no good for or effect on God himself.

Sadra believes that the worship of the servant does not increase the perfection of God, nor does his worship cause a defect of the transcendence; therefore, worship cannot be the ultimate purpose of God in the creation of mankind because he ultimately is absolute dignity and perfection. (Sadr Al-Motaalahin, 292)

According to the verse, worshiping God is the ultimate purpose of the creation of mankind and the jinni; this is the ultimate goal for the servant and it isn't supposed to bring perfection for God, who is true perfection in itself. In whatever sense, servitude is considered to be the perfection and compensatory for defects only in case of human beings not God.

Mulla Sadra's view relies heavily on this verse in Quran, "pray for your God so that he can bring certainty to you" (al-Hajar, 99). So, intuition of divine beauty and glory and attaining certainty are the main and ultimate purposed in the creation of mankind and worship is a means, and a medium purpose, by which mankind can attain its ultimate mission. Worship is the basis of achieving this certainty and intuition, not the ultimate goal of human beings. (Sadr Al-Motaalahin, 442)

Mulla Sadra divides worship into two forms of obeying God's commandments and divine orders with one's body, and obeying from the utmost profundity of one's heart resulting from austerity and religious worship, the result of which is the knowledge of the truth. (ibid, 36)

Mulla Sadra presents discovering divine teachings and the intuition of the divine beauty as the ultimate goals of all sciences and the end of all forms of perfection; he acknowledges the intuition of God's almightiness as the beginning and end of all forms of knowledge. (ibid, 130)

Some commentators of the transcendental wisdom state that although according to some verses of the Holy Quran, worship is the

being and the jinni were not created unless for worshipping God" (al-Zariat, 56). It is necessary to explain the meaning of servitude in order to clarify the implication of this verse and to determine whether or not servitude is the ultimate goal of human creation.

The meaning of servitude

According to the scholars and the wise, servitude is taken to mean submission, humility, poverty, and possession; "worshipping is the ultimate humiliation and submissiveness of mankind" (al-Taryhi 1985; Ibn-e-Manzoor 1988). Mulla Sadra believes that servitude implies absolute humiliation against God. (Sadr Al-Motaalahin, 820)

The traditions of the infallible Imam (as) have constantly mentioned the same meaning in which servitude is interpreted as submission against God. Imam Sadiq (AS) said that the truth of servitude is three things: the servant should not consider what God has bestowed on him as his true possessions, because, as servant, he has nothing of himself and everything he has belongs to God; he spends his possessions where God has granted him and he has no volition of himself whatsoever; as a servant, he should fully pay attention to what God has upheld for him or forbade him from doing. (Majlesi, 1980: 255)

Therefore, worship is the total attention to the right of excellence and wisdom; thus, it is considered as the highest position mankind can ever achieve. Being a servant to God is superior to all other positions and ranks; therefore, in the ascension of the Prophet, the journey is initiated with the term 'servant'. "And pure is the God who put his servant on a journey at night from the al-Haza Mosque, the mosque that has been blessed around him" (Isra: 1); at the end of the journey, God refers to the holy prophet as a servant and terminates his journey. "Then, he got closer and closer to the point where he had a distance of two arcs or less. God recited what was revelatory to God's servant here" (Najm, 8-10). According to this verse, becoming a prophet is possible only after becoming a true servant.

According to the above sacred verse, the ultimate of the creation of mankind is worshipping God and servitude, which is the highest form of happiness human beings can attain. Imam Ali (PBUH) states that to be your servant is enough for me to make me pride. (Majlesi, 1980: 28)

documented to him). And if the ultimate purpose of God's action is intrinsic to him, the question would fall on the cause of such an action on God's side. This question persists until it reaches an ultimate equal to God's essence; thus, the essence of God is the ultimate for all creatures.

In explaining how the essence of the truth is endless, Sadr Al-Motaalihin states that" divine perfection and excellence are inevitable, absolute, and intrinsic, because God is intrinsic to its own essence and wants to reveal his beauty; God's essence being intrinsic and his desire to reveal his beauty makes creatures fall on God's glory to attain perfection. God's essence is a source of affection to all those creatures whose sources are divine; God shows affection to creatures because kindness is in his essence and he is affectionate towards his own essence, as well. Thus, the ultimate purpose of the creation of mankind is the realization of the righteous divine essence and this realization requires the revelation of beauty to creatures and beings outside the essence of God himself. This expression of beauty is referred to as ' the wisest for of perfection'; i.e. the agent and the ultimate are gathered together and the essence of the transcendence is both the agent and the purpose of his action.

And so as to the cause of God's desire to show affection to his creatures, despite needlessness of superiors to their servants and inferior, Sadr Al-Motaalahin states that the idea most rejected about God is for the creatures to be by nature the ultimate of God; however, God's being affectionate with his inferiors is ok. If God loves his action, it is because the act is a work of his own nature and is a source of truth. The love of the right is due to the grace of creatures from the essence of the right. Thus, showing affection to mankind is secondary to God's true essence and love of his own beauty. (ibid, 364)

Therefore, the ultimate goal of God is the creation of man is an intrinsic, inherent and sacred cause, and this is an end going back to God's essence.

The ultimate goal of human creation from the perspective of the Quran.

Some verses of the Holy Qur'an say that the purpose of the creation of man is worshiping and servitude of the Truth; "human

removal of possible defects and attaining perfection. But, if the subject was perfect in himself and in no need of attempt for perfection, his action would open an opportunity for the perfection of those around him.

- B. In explaining the ultimate goal of creation and universe, divine philosophers have pointed out that the ultimate goal would fall, inevitably, on the agent in case of scientific domains and the purpose doesn't, and cannot, go beyond the essence of the agent. There is no scientific agent the ultimate goal of the whose action doesn't go back to himself, regardless of the agent's being imperfect and in need of perfection or his being perfect and in no need of reform; in both cases, the purpose of the action doesn't go beyond the essence of the agent. However, there might be reform and step toward perfection in case of the effect, not the cause; this would be moderate and transverse end point to the subject. So what the ultimate goal is, returns to the agent himself.

Therefore, if the agent responsible for an action is imperfect, that specific action is done to bring about perfection for the agent and if the agent is by nature perfect, the ultimate of his action is, inevitably, limited within the boundaries of his essence, because the contrary would necessitate asking for help by an absolute entity from an inferior being.

Undoubtedly, an action conducted by an agent with a purpose other than the agent's essence implies the imperfection and deficiency on the part of the agent and his needing something to make him perfect by someone superior to him; thus, actions done by an agent with any specific agent implies the superiority of the purpose. If the agent is ultimate and perfect in essence, the final destination will be the essence of the agent per se. this is the core of philosophy; the absolute entity doesn't need the inferior being. (Sadr Al-Motaalihin; 1981.279)

In Mulla Sadra's view, if the subject is absolute, omnipotent and almighty, the ultimate of his action will go back to his own essence, because he is absolute in his agency; on the other hand, if the ultimate of the agent's action is beyond his own essence, it implies obligatory defect in the agency; this is a hypothetical proposition (since it is assumed that the subject is complete and everything is

Introduction:-

As a creature, man is half earthly, made of soil, and half divine, endowed with God's spirit. From the combination of the earthly and heavenly elements, a creature has come to life that is unique in, both, perfection and science and in corruption and bloodshed. Why did this creature fall from the heaven, live with earthly creatures, and become partners with beasts and devils? Why did knowledge of natural world cause mankind fall from heaven? Why did God send mankind to earth and what was the ultimate purpose behind the creation of mankind?

This discussion is explained by three questions;

- A. What is God's main and ultimate goal in the creation of mankind?
- B. What is the ultimate destination of human journey? How long can mankind go forward and what is the highest position attainable for human beings?
- C. Is it possible to reach a point which justifies, both, God's purpose in the creation of mankind and the ultimate destination of human journey? In other words, is there unity between God's purpose in the creation of mankind and the ultimate destination of human journey?

The present study tries to provide answers to these questions through Mulla Sadra's mystical and philosophical views relying on religious texts.

1. The ultimate goal of God's creation of mankind from Mulla Sadra's view

In regard with the ultimate goal of God's creation of mankind, some deny the very existence of any purpose in God's action. However, people who believe in God's action having purpose are categorized in two distinct groups;

- A. The purpose of creation is the perfection of mankind. When God's ultimate purpose in the creation of mankind is discussed, the purpose is analyzed from two distinct aspects of agent and action. If the agent was imperfect and in need of perfection, the goal of any action on his side would be the

Abstract:-

The manifestation of God and his divine wisdom has been interpreted as the ultimate objective of universe; likewise, the main goal of the creation of human beings is observing the traits of beauty and divine glory which, in turn, might elevate the stature of human being so high that he will become the manifestation of divine beauty himself. Harmonizing the objective of the agent (God) with the very purpose of the creation of man causes the loss of eternally searched-for perfection; rather, man in directed towards the path of unity with the creator through accepting the view of unity. Through analyzing Mulla Sadra's analytical view of Quranic verses, the present study attempts to reveal that if an individual fulfills requirements of worshipping creator and gathers attributes of human perfection in himself, he will become a thorough image of God's grandeur and master all names by which God is called. Therefore, God's ultimate purpose in creating human beings manifestation and the emergence of his own beauty and grandeur and human beings seek and reveal hidden treasures of divine beauty through total subordination against God's will. Thus, the most important findings of the present study include the manifestation of God's grandeur and the ultimate destination of human journey.

Keywords: the purpose of human perfection, servitude, the emergence of divine wisdom, the manifestation of beauty and the glory of God.

الملخص:

قد فسّرت مظاهر الحق وظهور الحكمة الإلهية كعنوانٍ لهدف الفاعل من خلق إنشاء نظام الكون والهدف النهائي من خلق البشر هو النظر في صفات الجمال والمجد الإلهي والبشر يستطيع أن يصل إلى درجة بحيث يصبح نفسه مظهراً من الأسماء والصفات الإلهية.

التناقض أو النظر إلى هدف الفاعل في عرض واحد ومساوٍ بهدف خلق الإنسان يسبب إلى فقدان كماله النهائي ومع قبول نظرة الوحدة، يصل البشر في المسار التصاعدي إلى رؤية الحق. في هذا المقال بوجهة نظر تحليلي لملا صدرا إلى آيات القرآن الكريم يتبين أنه إذا ذهب عبد بخطوة العبادة وتجمعت الكمال الإنسان فيه، يصبح مرآة في مرأى ومسمع من جمال الحق وبوابات القرآن الكريم ويدرك كل الأسماء. إذن هدف وغاية الله من خلق البشر هو التجلي وظهور الحق والبشر يظهر بعبوديته مجد الله والكنوز المخفية الإلهية. وبالتالي فإن أهم البيانات في هذا المقال هي وحدة مظاهر الحق ونهاية سير البشر.

الكلمات الرئيسية: الغرض من الكمال البشري، والعبودية، وظهور الحكمة الإلهية، الجمال والمجد الإلهي

The Unity of Manifestation of God's Beauty and the Final End of Man's Journey of perfection in Mulla Sadra's View

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