

## A STUDY OF THE EFFECT OF HUMAN SOUL ON EXTERNAL OBJECTS : BETWEEN COPENHAGEN SCHOOL AND MULLA ŞADRA

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### ABSTRACT

The theory of the effects of all human souls on external objects, from the viewpoint of Copenhagen School (in Quantum Physics), has made physicists deny the existence of two separate realms of the observer and the observed; they claim that causality is meaningless and profess that it is impossible to recognize the object. While, on the other hand, Mulla Şadra believes that the effect of soul on external objects is limited to the souls of prophets as well as saints and, barring evil eye or supplications, there is no such effect in others. In this article we argue that, based on Mulla Şadra's teachings and philosophical doctrine, it is actually possible to generalize this effect to other human souls. Consequently, it is impossible to have an accurate recognition of the causes of events if causality is considered meaningless. In addition, it is feasible to have cognition about these causes of events through gnostic intuition.

**Keywords:** *human soul, external objects, Copenhagen School, Mulla Şadra, unity, causality.*

### ABSTRAK

Teori tentang efek jiwa seluruh manusia terhadap objek-objek eksternal, dari sudut pandang Madzhab Copenhagen (dalam Fisika Kuantum), telah membuat para fisikawan mengingkari keterpisahan dua alam, yaitu subjek dan objek; berdasarkan keyakinan ini, mereka mengklaim bahwa [hukum] kausalitas menjadi gugur dan tidak berguna, dan mereka juga percaya bahwa mengetahui sepenuhnya objek adalah tidak mungkin. Sementara, di tempat lain, Mulla Şadra meyakini bahwa jiwa yang berefek terhadap objek-objek eksternal terbatas pada jiwa para nabi dan orang-orang suci. Ia juga meyakini bahwa tidak berefeknya jiwa-jiwa manusia biasa kecuali pada perbuatan-perbuatan seperti yang ia sebut sebagai 'evil eye' dan doa. Dalam artikel ini, kami berupaya membuktikan bahwa, berdasarkan ajaran dan doktrin filsafat Mulla Şadra, pengaruh (efek) jiwa manusia dapat digeneralisir. Dengan demikian tidak mungkin untuk mengetahui secara akurat sebab-sebab berbagai peristiwa dengan mengatakan bahwa hukum kausalitas adalah tidak berguna. Padahal, sebab-sebab segala sesuatu sangat mungkin diketahui melalui intuisi gnostis.

**Kata-kata Kunci:** *jiwa manusia, objek-objek eksternal, Madzhab Kopenhagen, Mulla Şadra, penyatuan, hukum kausalitas.*

## Introduction

The theory of the effect of the soul of the observer on external objects is one of the issues frequently mentioned subsequent to remarks of Copenhagen School of the quantum theory. In the transcendent theosophy, the effects of the souls of the prophets or the saints are also discussed, but the influence of other people's souls, except in some cases like evil eye, is denied. Now, this question can be put forward for discussion; according to Mulla Şadra's philosophical doctrine, is it possible to prove the effect of normal souls on external objects? And in case of accepting this influence, does it need to get into a special situation and condition? How can the effect of evil eye, and the likes, be found reasonable? In case of the acceptance of this influence of souls, what can be the effect of this theory on epistemology?

Applying Mulla Şadra's doctrine, presupposing the effect of the souls, this paper will study the effect of normal souls on external objects and it will compare it with the principles of Quantum Physics to investigate the possibility of the correctness of the law of causality and the prediction of the coming events. It will finally get into conclusion that all souls, depending on their existence, affect the external realities, as Quantum physics approves it. The difference is that Quantum physics claims that the effect of the observer on the observed disproves the principle of causality, while according to Mulla Şadra's theory, this issue is not incompatible with the principle of causality. In addition, the changes of the Quantum approved by physicists can be considered as supernatural effects of the souls on the real world.

It is necessary to mention that the authors of this paper try to compare the views of Quantum physics with Mulla Şadra's opinions through a philosophical and analytical

approach. The objective of this research is not to verify the final conclusion of Quantum physics or Mull Şadra's philosophy, but, relying on the doctrine, it aims to explore the results of both theories at the issue. We should also take into consideration that philosophy affects the results of the researches of the physicists because every conducted research in line with a special philosophy. Indeed, the researcher's philosophical attitude and world view determines the objectives of the research (Heisenberg 1985, 499), and philosophy for science is like a framework without which constructing is not possible (Schrodinger 1964, 4-5), as Heisenberg in the introduction to *the Born-Einstein Letters* points to the extent of the effect of the researcher's philosophical attitudes on his research (Born 1971, x).

## The Effect of the Observer on the External Things in Quantum

The efforts made by Galileo and Newton lead to the formation of classical physics which was then accomplished by Maxwell's electromagnetic theory in the second half of the nineteenth century. But at the end of the nineteenth century, some phenomena were studied, the justification of which was not possible based on classical physics. Some of the problems were eliminated through the theory of Special Relativity which was introduced by Einstein in 1901 and the quantum theories Planck developed from 1900 to 1925, were able to solve some others. Finally in the years 1925-27, Quantum mechanics was founded by Heisenberg, Schrodinger and Dirac. And in the year 1927, because of Born and Heisenberg's attempts, it was known as Copenhagen interpretation. Copenhagen school is an interpretation of Quantum theory that was added to the mathematical formalism by Born, Heisenberg and their excellent students. A close look at

their words shows that the meaning of this interpretation is not remain the same and there is no general agreement on details, but the effect of the observer on the observed is their common point. According to classical physics, if one knows the situation of the world in a moment, it is possible for him to predict the manner and the intensity of the moment after, and so on to the infinity (Jeans 1943: p. 109). Believing in a concrete world being independent from mind, these scientists assert that it should be distinguished between a concrete reality which is independent from all theories and the theory tries to explain that reality in a correct way. The theory of these scientists is called critical realism (Jeans 1943, 143).

Based on the observations made in the first two decades of the twentieth century, it was concluded that different experiments do not result in the same picture of an atomic thing, i.e. the results found cannot be adapted to a single objective reality. As modern physics has shown, the mistake of all previous physics systems – from Newtonian mechanics to old Quantum theory – is that the phenomenon and reality are considered the same, i.e. they have paid attention to the walls of theory, without being aware of the reality behind the walls. The new Quantum theory leads us to the whole new thought which denies the classical idea of the world being analyzable into the independent and separate elements (Bohm 1975, 96).

Here, the attitudes of the physicists to the nature of the Quantum objects changed and Quantum mechanics which was a prevalent school rejected classical realism, and instead, chose a view which severely opposed realism. According to this school, it is not wise to look for the explanations of the behavior of the objects, but we should be satisfied with the theories the results of which adapt the

observations. But the reason of rejecting realism was not the same for everyone; some denied an objective reality independent of human mind, e.g. Born believed that we are not merely the observers in the scene of life, but actors as well, and the characteristics of the objects are under the influence of our experiences (Bohr 1963, 15).

In short, Quantum physics is a new model of external reality which provides us with an image of the world in which many of the basic concepts relating to our understanding of external reality is no longer meaningful (Hawking 2010, 57). The theory of relativity showed for the first time that the image of each observer of the outside world is, to some extent, relative. Even if different observers all look at external objects from the same point and at the same moment, the images formed are different, unless all move at the same speed. The image of the world not only depends on whatever is seen but also the speed of the observer (Jeans 1943, 143). In this way, Quantum theory leads us to the farther views because each observation and attention needs moving one complete Quantum of the observed object to the observer, and the movement of one complete Quantum between them is not a negligible contact. In other words, as soon as we see something or something somehow affects our senses, that object is no longer that previous object, i.e. observing a system can change its direction. According to Quantum physics, in order to observe, we should interact with the observed object (Hawking 2010, 67). Because recognition does not occur, unless some quanta from the object pass into us. That object, therefore, is not whatever was before and again whatever is seen for the second time is not recognized as it is. So, we cannot claim an obvious difference between the observer and the observed because accepting

this difference needs to decide unreasonably about the exact point of their separation. We can return to the world of reality if we consider the observer and the observed two members of a single set. This set should be assumed as an inseparable whole and this whole unit is nature, the subject of our observation and studies. It seems that this statement is not about whatever we perceive but it has to do with our perception i.e. this study investigates the very relationship between the observer and the observed, but not the observed in the relation between the observer and the observed (Jeans 1943, 143).

After our observation, Quanta shows particle properties and about those of which there is no which path information, interference pattern is created and quanta show wavy behavior (Hawking 2010, 68). In short, it is not possible to compare the observer of a physical phenomenon with the audience of a theater play, but we can compare it to a football match in which the action of observation along with applause and commotion puts a considerable effect on the speed and concentration of the players (Born 1956, 104-5). It is, indeed, not possible to impute, in atomic measurement, a reality, independent of the observations, to the objects. The activity of the physicist is to make a correlation among sense experiences (Heisenberg 1962, 185-186).

Observing, however, inside the tiny world of atoms and electrons, gives rise to a noticeable difference, but in the ordinary measurement, the study can proceed as before. When one, for example, observes the movement of a star in the solar system, millions of Quanta are emitted from that planet, in every second, some of which move into the observer's eye through telescope. He can define the movement of the planet in the sky through the traces of those quanta. Because

of the emission of every Quantum, the planet at issue pushes back and, therefore, there a change is made in its movement. But these changes are so negligible that it is possible to be ignored. However, when the researcher of physics tries to pay attention to the electrons in atoms, the issue is different from the case of planet, because getting knowledge about the inside of the atom could only be possible by means of making an atom sends out a Quantum. Sending out one Quantum in the atomic world is such an important event that the movement of atom changes completely and the result is the appearance of a new atom (Jeans 1943, 144). The bigger, indeed, the object is, the weaker and less noticeable are its Quantum effects. No animal in the zoo, therefore, can pass through the cage bars by flexuous behavior (Hawking 2010, 57). The component elements of every object obey the Quantum physics law and Newton law is close to Quantum physics. The predictions of Newton theories, therefore, are compatible with the image of reality we make out of our experience from the world surrounding us, so that the larger object is the weaker and less appearances are its Quantum effects. However, single atoms and molecules behave in a way completely different from what we experience in our everyday life.

Location, direction, and even the past and future of an object is not clearly definite and distinctive in the Quantum theory (Hawking 2010, 56). And the observer is one of the factors that can affect the dual behavior of wave/particle. We can, therefore, say that causality is merely meaningful when we access the extremely sensitive tools while observing and studying the sets in order not to result any interference. But when the smallest tools we possess are photons and electrons, causality becomes meaningless, except for the sets with abundant photons

and electrons. Causality, for such sets, based on classical mechanic rules, is applied but for other sets, as far as we know, is senseless. Now if causality, dominates, in fact, the order of the events, we will never get aware of it. So, there is no constancy in nature, as far as the world of events is concerned and it is impossible for us to get an accurate information from external world. Also, the separation of the observer from the observed is no longer clear and accurate. The complete accuracy is met when the observer and the observed are unified in a whole unit and causality is meaningless, as far as our knowledge is concerned (Jeans 1943, 145).

Causality is based on the presupposition that there is an independent set as a case study and an observer can study it, without making any interference into it. The issue to discuss is if one who studies a set and watches it in a special situation at a moment, can predict in what special and distinctive situation that set will be at a moment in the future. The question will be meaningless, if there is no distinction between the observer and the observed because as soon as he looks at the set, this observation and attention will change the future of the set. It might be said that this very change and interference is one of the factors by considering which, along with other factors, the next situation is predictable through the present condition. Is it, therefore, senseless to predict future? It might be meaningful, but nobody knows it except God, because observing the future of the set changes, due to this attention, in every moment. If we like to know whether our guess has been correct or not, we should probably look at that set and as this action by itself is a cause of interference, it prevents verifying our guess (Jeans 1943, 144).

## The Effect of the Observer on the External Objects From Mulla Şadra's Point of View

### 1. The Effect of the Prophets' Souls on the External World

According to Mulla Şadra's point of view, the principal origin of all movements and actions in human body is his rational soul. So, one of the arenas of the effect of soul on an object is the effect of soul on its body (Şadra 1360, 111-112). Human soul can affect the elements of the universe. Its effect on its body is obvious, but its effect on other things depends on actualizing its potentialities. Şadra stated that:

No wonder! Some souls have perfect power which back them up (uphold them), in a way as if they become the soul of universe which always affect other bodies like it does to its mine. Therefore, the hyle (*hayūlā*) of universe obeys them as the body obeys its soul, it affects all of this in the term of improvement and wiping out from things destruct oy and damage them ... (Şadra 1360, 343).

Human soul can, through the action and motivating faculties, become so powerful that affect the external matter; delete a form from the matter and create another form in it (Şadra 1360, 343). Human soul, therefore, can change the clear sky into cloudy and reproduce the clouds so that it leads to rain and snow fall and the appearance of strong tornadoes. It can also make an earthquake to occur to the vicious, annihilate all of them, or it can heal the patients, make the thirsty satiated and subdue animals. All these might happen to human soul because matter is dominated and affected by souls and non-material things. Human soul, therefore, can affect the material of this natural world and dominate it, although its effects are often

limited to its body, i.e. most of its dominance is in this domain of natural world.

There is no place, then, for wonder and astonishment that some souls possess divine power, because of which the matter of natural world are affected by them, like the body that is affected by soul. These souls are as if the souls of the world. Especially, because objects are affected by the non-material things. The more, therefore, the immateriality of soul increases, the more severe and stronger its effect is on the external objects. Şadra said: “Whenever the immateriality of soul and its similarity with ‘*al-mabādī al-quṣwā*’ are getting increased, the power and the effect on the others are getting so” (Şadra 1354, 482). Thus, such perfect and powerful souls, like the souls of prophets and saints, deserve to affect all objects of this world. And all effects of their souls on those objects we known as miracle (*mu’jizat*) for prophets or ‘*karāmah*’ for saints (Şadra 1354, 482-483).

## 2. The Effect of Ordinary Soul (non-Prophet) on External Objects

Although Mulla Şadra denies the effect of ordinary soul on external objects, except some rare cases that will be explained, it can be proved through to his philosophical principles as follows:

### a. The Principles

Among the philosophical principles with which the mentioned effect is provable, the following four doctrines can be discussed:

#### *Process of Perception*

According to Mulla Şadra, human soul descends to the level of the senses while perceiving the sensible, i.e. while seeing, it becomes the very faculty of vision, while hearing it becomes the very faculty of hearing, and for other senses, even the faculty that makes the muscles move are the same.

Similarly, soul ascends to the level of active intellect and becomes united with it, in a word, according to the theory of the unification of the I (knower or knowing subject) and the I (known object), in every stage of perception, human soul is unified with its object perceived (Şadra 1366, 195-196). As in the sensible world, the concrete and external things have no relevance to human soul, to be known to it, soul, to perceive the sensible, needs to possess their forms, and a rational being of eligible forms of the sensible, gives the forms to the soul. So, the real perceived thing is a form given to soul and is unified with it. Whatever exists outside human soul is perceived by accident. Hence, human soul, while perceiving, descends from its high level, unifies with the form of the sensible and perceives them. While contemplating, soul ascends into the world of intellects and perceives their presence and unified with the active intellect. Mulla Şadra, following Avicenna, holds that active intellect is whatever that makes the soul intellectigent (Avicenna 1363, 98; Şadra 1981, 398).

The unification of soul with active intellect does not mean that soul recognizes all intellectual concepts having a form in active intellect. But it is unified with active intellect the way that soul has perceived one of the intellects and also the unification of them does not lead to the unity of the souls of all that have perceived intellects and unified with intellect because the manner of the unification of souls and active intellect is different from the unification of two objects with the third one and it is not accurate to conclude their unity through the syllogism (Şadra 1981, 135-8). Other human souls, having developed into active intellect, each one unifies with it in a special way, and if it perceives one intellect and finds a common existential development unified with only in that aspect, not in every aspect.

### *Different Effects of Soul*

From Mulla Şadra's point of view, soul possesses two types of effects: *The first*, is immediate effects, and the soul is by essence, their immediate source – like intellectual immaturity of soul, intuitive knowledge of oneself and intuitive knowledge of rational forms of object. *The second*, is the mediate effects that the soul, because of action and descending into lower levels, is their source, not by essence – like imaging, intuitive knowledge of the sensible form of objects and like all types of motivation. Although these are real effects of soul, it is not correct to attribute them to essence of soul as their immediate source, except by accident, otherwise the essential status and action status are the same, and there is no difference whether there is an intermediary or not and also there is no difference between descending or not descending of soul which is absurd.

Soul, therefore, due to its essential status, is mediate source of these effects and only because of its descending into its lower levels, it is their immediate source. Mulla Şadra, accordingly, remarks that “*the real causality of soul for all perceptions and motivation does not mean that it is their direct source, so that soul becomes, necessarily, material in spite of its rational immateriality*” (Şadra 1360, p.239). In other words, when we say that soul is unified with the faculties of body and these faculties are material, it does not contradict the assertion that soul is immaterial substance, because the latter is the soul predication as its transcendental degree which is that essential status and the former is the soul predication as material status which is descending into physical faculties and bodily organs.

### *Type of Soul Is Similitude Immateriality*

Amid the world of intellect and the world of similitudes, Mulla Şadra also

believes in another metaphysics known as rational soul. This world is limited on the beneath by the strongest similitudes and on the ascendance by the weakest intellect. It is necessary to note that the world of similitudes is not a single world, but there are numerous similitude worlds, each is along with another, so that there is an individual for each natural individual, in each of these worlds. So, there are various similitude individuals along with each other for one natural individual of one type, the highest of which is the nearest to the intellects (Şadra 1375, 352).

According to Mulla Şadra, the souls of most people, after getting into rationality, only possess similitude immateriality. Very few people passing through this level can reach to the rational immateriality. Yet, he does not believe that rational soul, though its immateriality is similitude, is continuous and extended (Şadra 1360, 254). When Mulla Şadra speaks of similitude immateriality of soul, it means that a faculty or some faculties of soul possess similitude immateriality, like the imagination faculty and as from his point of view, soul faculties are not divorced realities from soul but they are its stages (Şadra 1354, 506). Therefore, this means that a level or some levels of soul are similitude immaterial, whether soul possesses the level of rational immortality, as some rare people do, or not, as most people do not.

### *Existence Analogy*

According to Mulla Şadra, real existence is analogous and the difference among its levels comes out from intensity and weakness, priority and posteriority as well as poverty and richness. Şadra said that:

As for [the concept of] existence (*wujūd*) is predicated to other things (quiddities) in the term of gradation (*tashkik*) – I means priority, fundamentality,

seniority, and intensity – in some entities by their essences, it is prior, more perfect, and more powerful than others ... (Şadra 1981, v. 1, 35).

The analogical gradation means that while a single reality is shared by individuals of one reality, that single reality is the cause of their distinction. And priority, posteriority, perfection, imperfection, intensity and weakness in existences are because of their very identity, not because of anything else (Şadra 1981, v.6, 86). Human souls are also real existences and the distinction among them is due to analogy in existence. Therefore, the more intense level of existence is, the more effective it will be. So, analogy in existence as a principle of transcendental theosophy can define the degree of the soul effect.

#### b. The Effect

Mulla Şadra believes that body is mostly the only limited realm dominated by soul. He also – following the Quran and traditions – speaks about the influence of evil eye on souls of others (Şadra 1354, 483). He remarks this point that: “*when human soul gets stronger, it is effective on the external objects and when it is not strong, it is only ready to affect its body*” (Şadra 1360, 343). The capacity of the influence on external objects and souls of others, as it occurs in some strong souls, can be found in the wicked and the handicapped. So they have human soul suffer from hallucination, make him ill, and even make him kill people or animals. Mulla Şadra calls this effect of souls on others as ‘evil eye’ (Şadra 1354, 483).

Also Mulla Şadra, on the effect of pure souls, says that:

While praying, sometimes a capacity is gifted to the prayer by God, the Almighty, with which he affects

the objects. So the objects agree with his soul and it means agreeing with the prayers. Objects, therefore, are subjects for the action of soul. Sometimes, we imagine something then our bodies change according to our imagination and sometimes it happens that soul affects an object or another’s body as it affects its body. (Şadra 1981, 404-6)

Mulla Şadra, thus, on the effect of human souls, confines his talk only to some souls regarding evil eye, the effect of pure souls of the prayers and the prophets as well as the effect of the souls of ordinary people on their bodies. But according to his aforementioned philosophical principles, besides the quoted above effects of souls, we can claim the effect of all souls, based on the degree of their intensity and analogical gradation. For, as was stated before, the prophets’s souls, because of their unity with active intellect, are able to affect the world and create miracles. Mulla Şadra believes that the unity of soul with active intellect means the unity in the gifter of perceptual forms and being plunged in it (Şadra 1981, 336). Active intellect has two aspects: one is toward the intellects and the other is toward material world. It gets power from intellects and gives effusion to the material world. As active intellect is immaterial and there is no cover or obstacle in the immaterial world, it gains all perceptual forms of creatures from exalted beings. The ultimate perfection of human souls is that souls get unified with active intellect and, in fact, become perfect immaterial and plunged in active intellect. As a result, every knowledge they desire, they take it from the exalted beings intuitively, as souls of prophets and saints do (Şadra 1981, 461).

According to Mulla Şadra, soul creates



a form of the external object in itself, while having a sense perception by means of substantial movement and the capacity gained through sense and imagination can perceive one of the intellects and it itself becomes that intellect that has comprehended. At this time, besides rational immortality, it is also corporeal. In other words, the idea that soul unifies with body faculties which is material does not contradict the idea that soul is immaterial because the latter is soul prediction as its transcendental degree and the former is soul prediction as its material degree. Therefore, ordinary human souls, from Mulla Şadra's point of view, after observing the objects, somehow, are unified with active intellect and gain the rational forms observed. So, as the souls of the prophets, because of their unity with active intellect, are able to affect material world, the souls of ordinary people, because of the degree of unity they have with active intellect, have to be able to be effective in the material world, but this influence yields when the observing soul, while observing the object, makes an analysis added to the mere observation, an action, even most often is slight, happens, e.g. evil eye from some souls, the effect of which is observable because of their capacity, though this influence exists in other souls, in spite of their argument invisibility.

In addition to the above quoted influence, we can prove the effect of the souls through another argument, as explained in the process of perception, without having connection with active intellect, soul is able to create in itself forms of external objects. While perceiving the sensible, soul descends to the level of senses, i.e. while seeing, it becomes the very faculty of vision and while listening, it is exactly like the hearing faculty and in other senses, even the faculty that makes the muscles move is the same (Şadra 1366,

195-196). And human soul, according to the degree of immateriality it possesses, is able to create forms of external objects. But to create rational forms, it needs to get unified with active intellect. In other words, the external agent provides the condition for influence (Şadra 1981, 332). And as it was stated before, human souls, from Mulla Şadra's point of view, possess similitude immateriality so that the immateriality of souls is between the world of intellect and the world of external objects (Şadra 1981, 404-6). Although there is no casual relation between souls and the objects of the material world, according to Mulla Şadra's principles, it cannot prevent the influence, as he believes in the effect of souls praying or souls of the prophets on the world of matter. Also, bodies obey souls and the immaterial and are affected by them, even bodies are pure connections to the immaterial (Şadra 1354, 482-483). So, according to existence analogy principle, the more the soul is immaterial and the more it resembles to the exalted beings, the more sever it affects the material beings, though weak souls are effective to the degree of their existence.

As stated, according to Mulla Şadra's doctrine, we can assert that human soul affects external realities and makes changes in them. So it is impossible to predict the future of the objects, because the attention and concentration of soul towards recognizing the future of the object makes changes in it and these changes occur following every attention and concentration of soul. But this never means denying the causality, because, from Mulla Şadra's point of view, the cases known as causes in nature, are only subsidiary causes and therefore the disability of the prediction of the future of the object for human beings results from the disability of recognizing the sufficient cause. But if human beings can access to external reality through intuition, they will

observe all the changes of the object and can realize its future. In Mulla Şadra's philosophy, while human soul affects external objects, the perceptual form, along with the changes made in the external object, also, changes and therefore the accordance of human perceptual forms with external realities will remain. According to the philosophers prior to Mulla Şadra, perceptual forms correspond to external objects because they have the same quality, but to Mulla Şadra the correspondence results from analogy of existence, it means that perceptual form and external object are two degrees of single reality, therefore the changes of one degree of existence - external object – give rise to the changes of another – i.e. perceptual form (Muṭahhari n.d., v. 9, 324).

## Conclusion

It is stated by Copenhagen school of Quantum physics, the soul of the observer affects the observed object and this issue is analyzed only based on material principles. Causality relation, therefore, is denied and without pointing to the extent of the effect of soul with various faculties on external objects, it is claimed that the observed object is affected by the observer, so that it is impossible to recognize the object, because there is no boundary between the observer and the observed.

According to Mulla Şadra the effect of soul on external objects is limited to the effects of the souls of the prophets the saints. He also believes in the effect of evil eye, but according to Mulla Şadra's philosophical doctrine, it is possible to prove the effect of all human souls on external objects, based on their degree of existence. Soul, while perceiving the sensible, creates a form of external object in itself and through substantial movement and the capacity gained through sense and imagination, it can

perceive one of the intellects, and unifies with the intellect that has perceived. From Mulla Şadra's point of view, souls, after observing the objects, somehow, get unified with the active intellect. So, we should affirm that, as the souls of the prophets, because of getting unified with active intellect, are able to affect external objects, ordinary souls also, due to the degree of the unity they have with the active intellect, can be effective. In addition to the above quoted influence, we can prove the effect of souls: as the souls have stronger similitude immateriality. Human soul, if having suitable immateriality, will be able to affect material world, though this effect is as much as the degree of soul immateriality. This influence is not voluntary, but mere observation can be the cause of this effect, as soul imagination in the body of that soul has such effect.

Also, we can claim that the effect of pure soul, when he prays, on object is true with other souls and say that every soul, to the extent of his existential degree and to the extent of his relation with the active intellect, is able to affect material world.

Approving the effect of the souls on external objects, Copenhagen school has stated that recognizing the external object is impossible, while according to Mulla Şadra's doctrine, the correspondence of human perceptual forms with external reality will remain and it results from the analogy of existence. Although it is impossible to predict the future events exactly, due to the approval of the influence of the souls on external objects - because the mutual effect of soul and external objects on each other makes any prediction of the future of the object impossible for the future of the object will be affected by any prediction - this issue never gives rise to the rejection of causal relation.

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