SELECTING THE BEST THEORY TO EXPLAIN THE FORMATION OF DIFFERENT UNIVERSITIES BASED ON SADRA'S PHILOSOPHY

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ABSTRACT

In recent years, the role of universities in the development of societies has increased. In Iran, as in other countries, universities have made changes to their programs, but it still seems they need some new policies to strengthen the impact of universities on the development of society. While explaining the reasons for the formation of existing universities at the international level, this article attempts to use the framework of Sadra's philosophy to present a new type of university called "wisdom-oriented" university. This university activates the four functions as follows: Graduate education, Development of technology and technical knowledge, Problem-solving and communicating with society (such as industry, government institutions, etc.), and Producing and disseminating of knowledge content. If the wisdom-based university is formed and institutionalized, the following characteristics could be expected: "Avoidance of particularity", "attention to comprehensiveness and gradual shift to specialization", "scientific moderation and attention to wisdom", "fostering creativity, production and accumulation of knowledge content", "duty-oriented interaction with society", "unbounded activity", "continuous effort to come closer to God" and "optimal use of science and technology."

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1. INTRODUCTION

Since its formation in the twelfth century, the university institution has undergone various developments throughout history. Researchers believe that various philosophical and civilizational factors have led the university to pursue specific goals and missions in each era (Allen, 1988). Despite Europe taking the lead in establishing universities, Latin America and the rest of the world gradually took role models, and university establishment more and more popular internationally. At the same time, the impact of the university on various areas of society and its role in creating economic, social, and other developments became undeniable. Different philosophical and theoretical understandings and explanations of the university goals and missions such as the philosophical schools of scholasticism and humanism (Scott, 2006) have caused the university to play different roles in different areas of society throughout history. Besides the explanations made by other scholars so far, the present article intends to explain the reasons for university formation in Europe and Latin America from another perspective called Sadra's philosophy, which is one type of *Islāmic* philosophy (Kamal, 2016).

Three schools of *Islāmic* philosophy arose in a historical combination. Masha's philosophy centered on *Ibn Sina, Ishraqi's* philosophy centered on Sohrawardi, and Sadra's philosophy centered on Sadr al-Muta'allihin. *Ibn Sina* had a complete understanding of "intellect" and "theory of knowledge." Although the philosophy of Masha and Ishraq are common in many ways, such as accepting God as the head of the chain of beings and arranging all beings in a rank system, they also have many differences including methodology (not being satisfied with commonsense reasoning in Masha) and philosophical foundations (the validity of philosophical concepts and essentialism, etc.). Sadrai' philosophy, with an appropriate methodology, includes the characteristics of both previous philosophical schools. Central to this was the interpretation of existence with core principles of existentialism and essentialism, based on which the plurality of the universe is not reality. Reality is a single existence. Also, this reality is hierarchical like light and also variable. Man, as a part of the universe has two aspects, material and abstract. In man, the main reason of being hierarchical is knowledge, and with knowledge, he changes and undergoes the stages of perfection, and his whole identity is made by knowledge (Mirhadi, 2019). Man has an individual entity and a social entity, and since the reality of man is knowledge, all individual and social developments

are the result of knowledge (Nasr, 2006). On the other hand, the university as a social institution, like any other social institution, is hierarchical and the reason is knowledge, and we resort to this idea to elaborate on the reality of the university.

According to Sadra'i philosophy, despite the unity of existence, the reality of universities is hierarchical, and we want to explain this with a logical basis. While in other previous studies, the differences in all kinds of universities have been attributed to economic and political reasons, the intellectual system of the present study says that these differences arise from the very nature of knowledge (Alderson, 2020).

Therefore, the present study, having asked the question "What is the best theory to explain the formation of universities from the twelfth century until now?" attempts, first, to briefly review the history of missions for university formation since the twelfth century onwards, and then provides a fresh explanation of the reasons for university formation, using Sadra's philosophy. As a result of this explanation, a new type of university has been introduced under the name of wisdom-oriented university.

2.   LITERATURE REVIEW: TYPES OF UNIVERSITIES AND THEIR MISSIONS

Various missions have been defined for universities under the influence of philosophical schools in different periods of history as well as the theories derived from them. In a historical division, the mission of forming universities in Europe and the United States can be analyzed from the 12th century until now in three periods: pre-nation-state, nation-state, and globalization (Scott, 2006). In each course, there are missions for universities that are described below. These missions explain the reasons for the formation of their respective universities.

- Pre-nation-state period

During this period, a major mission was on the agenda of universities: the mission of education. Education services were first provided in the late Middle Ages at the universities of Bologna and Paris. Although education during this period was devoted to the dissemination of science related to Christianity and research did not play much role in the education system, people such as Roger Bacon tried to do experimental research and transfer the results to the students in classrooms (Wimmer and Feinstein, 2010).

- Nation-state period

During this period, four main missions were pursued by universities: the mission of nationalism, research, democratization and public service (Scott, 2006).

a. The mission of nationalism

One of the most important events in the transition of the history of Western civilization from Christianity to nationalism is the "Treaty of Westphalia". The pact ended a series of bloody wars that had engulfed Europe for 30 years, reducing the continent's population by 10 to 15 percent. It also ended the war among various Christian denominations and was known as the first modern congress based on nation-state interests (Krasner, 2007). After the Treaty of Westphalia, the ruler of each land determined the religion of that land, and instead of political power being dependent on religious authority, religion was in the hands of political authority. Following this treaty, Halle University was formed with the idea that higher education should be both scientific and of immediate benefit to the nation-state (Granquist, 2019). It was in naked contrast to the idea of the University of Paris and paved the way to university secularization as influenced by humanism philosophy (Ford, 2002).

b. The mission of research

A century after the founding of Halle University, the University of Berlin was founded in the Enlightenment with the aim of gaining independence from religion and politics. Founded by Humboldt's anthropological philosophical thinking, the university placed research next to education on the agenda, guaranteeing the ultimate freedom of researchers, with the aim of discovering facts and not necessarily economic benefits to society (Ridder-Symoens and Rüegg, 1996). The idea of Humboldtian University was welcomed by other countries, although it was accompanied by changes in the implementation phase. For example, after World War II, the US government began to shape the "basic research university model" by making changes to the Humboldtian University to ensure national security, health, and economic growth (Guston and Keniston, 1994). Having accepted the assumption that academic research will eventually become a product and application through a linear model, the university focused on conducting basic research and, despite reducing of researchers' freedom compared to the Humboldtian model, still left scientists free to choose their research projects (Karran, 2009).

c. The mission of democratization

In the following years, the governmental economic challenges made it impossible to finance university projects and increased society and government demand for university outputs. Thus, new roles were defined for universities such as solving industrial and entrepreneurial problems of academics (Gibbons et al., 1994). Therefore, the university's conventional boundaries with other social institutions have been blurred and cooperation with other institutions and interdisciplinary teams for knowledge production has increased (Shinn, 2002). In the new university role, one of the tasks defined during this period was its prominent role in leading society to a "knowledge society" (Brennan, 2008). A knowledge society is one where knowledge in its general sense, such as the application of science, information, and the learning capacity seeks to shape the foundation of social, economic, political, and cultural actions. This society corresponds to and converges with the components of post-industrial, information and postmodern society (Delanty, 2001). Apart from forming a knowledge society, researchers believe that the university in the new era plays a significant role in increasing social justice by raising the level of awareness of society and the formation of critical thinking and social movements to improve society living standards (Brennan, 2008).

d. The mission of public services

In this mission, the university, like public schools, considers providing services to the public as one of its missions. Today, the "urban university mission" is a reading of the public service mission (Scott, 2006).

• Globalization period

With the beginning of the 21st century and the need to pay attention to the international dimension in responding to the missions defined for universities in previous periods, a new mission called internationalization was considered. In this mission, the scope of university services is not limited to the country's geographical borders, and the provision of various education, research, and public services is pursued on a large international scale (Bartell, 2003).

In another classification, universities are classified into five types based on purpose and function, as shown in Table 1:

TABLE 1
Types of Universities by Purpose and Function (Aviram, 1992)

The first continuum: The goal of university		The second continuum: The nature of university		The third continuum: The relevance of knowledge claims to the decisions of individuals and society		Types of universities	Purpose and function of the university
University as service station	A1	The objectivist-essentialist view	B1	Essentialistic-objectivism	C1	Traditional (or Medieval) 'A1' and 'B1' and 'C1'	Universities operated with the aim of providing service to society, with an essentialist view, and with the aim of recognizing the reality of phenomena and making them known (Rudy, 1984). As a result, disciplines such as theology, medicine, and law came first, and disciplines of philosophy and free arts came second (Aviram, 1992).
University as an ivory tower	A2	The objectivist-positivist view	B2	Positivism	C2	Liberal (or Oxbridge or English) 'A2' and 'B1' and 'C1'	Influenced by humanistic philosophy and with the aim of helping the personal growth of faculty members and other researchers, besidese leading the cultural influence in society, independent of the limitations of society and government, this type of university undertakes serious research and the government is obliged to provide the required funding. University of Berlin is an example (Aviram, 1992).
University as a cultural frontier-post	A3	The relativist view	B3	Relativism	C3	Positivist (or French) 'A1' and 'B2' and 'C2'	The university conducts educational and research activities with an essentialist view and with the aim of "learning for the learning sake", regardless of the needs of society; like the courses of arts that became popular in UK universities (Rudy, 1984; Sanderson, 2016).
						Relativist (or Utilitarian) 'A1' and 'B3' and 'C3'	The university pays serious attention to the experimental sciences and makes a distinction between phenomena and values. The university seeks to respond to the technological needs of the government by addressing the technical, administrative, and other disciplines needed to build a modern state, and by establishing research centers (Rudy, 1984).
						Humanist (or German) 'A3' and 'B3' and 'C3'	The university aims at providing services to society, in addition to technology development, to develop technology-based businesses and play an economic role in society (Aviram, 1992).

In Table 1, each of the five types of universities provides an explanation of the type of a university in a historical context. In the next section, a new philosophical framework called Sadra's philosophy is introduced to provide a new explanation of the missions and reasons for the formation of universities.

3. THEORETICAL FRAMEWORK: COGNITION OF MAN FROM THE PERSPECTIVE OF SADRA'S PHILOSOPHY

3.1 MAN AND THE SUCCESSION OF GOD

In this theoretical framework, man and his creation have a special place; such that according to the *Qurʾānic* teachings and also specified by Mulla Sadra, man has been created to be successor of God on earth. This position, as will be explained later, is based on existence of intellect and the production of knowledge in human beings, which does not exist in any other creatures. The succession of God means that man has the capacity and existential characteristics to fulfill the mission as God's successor on earth. Therefore, it is necessary for man to reach the level of transcendence and existential value to indulge in divine works beyond material causes and effects (Mesbah-Yazdi, 2012). The tendencies and abilities necessary to walk on the path of perfection are also placed in the "soul" of all human beings so that they can make best use of them as much as possible and bring themselves closer to absolute perfection, i.e. God. This way, they shall more deserve the title of God's successor on earth.

3.2 HUMAN INNATE TENDENCIES AND POWERS

According to Muslim philosophers, all human beings have a special kind of primitive creation by God and there are features in the essence of human creation (Mutahhari, 2015, Mutahhari, 1994). God places these characteristics in the "soul" of man in the first moment of creation of every human being, which is called "*Fitrah*" in Arabic meaning creation. In general, the mentioned characteristics can be divided into two groups of "tendencies" and "abilities" and since they are non-acquired (Mutahhari, 2015) and placed in the first moment of creation- potentially (Mutahhari, 2013), in the human soul, they are referred to as "innate tendencies" and "innate abilities" based on the word *"Fitrah"*. In a comprehensive category, innate tendencies in humans are as follows (Rafiei Atani, 2018):

a. Truth-seeking (Mutahhari, 2013; Shah Abadi, 1981): All human beings have a tendency for continuous learning, gaining new knowledge, and responding to innate curiosities, and also strive to understand the wisdom behind all phenomena. The highest level of truth-seeking is the tendency to know God and His creatures.

b. Profit-seeking (Mutahhari, 2011): All human beings intend to maximize their interests in economic, commercial, humanitarian, etc. activities. According to this tendency, human beings avoid losses and try to minimize any factor that endangers their benefit. According to *Islāmic* teachings, the greatest benefit is obtained when man deals with God and pleases God.

c. Power-seeking (Shah Abadi, 1981): It refers to the tendency of exerting influence and will on others. According to this tendency, people are interested in behaviors such as gaining the respect of others, obtaining social status, fame and leadership, and striving for success. According to the verses of the Holy *Qurʾān*, the main source of power is God, and gaining divine pleasure will increase man's invincibility.

d. Well-being and pleasure-seeking (Shah Abadi, 1981): All human beings work to achieve happiness, peace and enjoyment. According to *Islāmic* principles, the highest level of pleasure is achieved when it has a higher spiritual aspect and is in line with responding to God's wishes.

e. Tendency for freedom (Mutahhari, 2011; Musavi Khomeini, 2007): It means the effort of man to prevent the influence of the power and will of others on him. All human beings have a tendency for freedom and like to decide and act independently. According to *Islāmic* teachings, gaining freedom is not possible without paying attention to God, and the sign of that is piety. Because the pious man is not only independent of other human beings, he is even independent of the temptations of his own ego.

f. Tendency for beauty (Mutahhari, 1994): All human beings are interested in order, cleanliness, fitness, art, poetry and music, and the more spiritual the beauty, the higher the desirability.

g. Tendency for worshipping (Musavi Khomeini, 1992): Humans show a tendency for honor and respect all those who have superior qualifications, like scientists, the rich, those in power, and so on. God is at the highest level of perfection, and human beings will show a tendency towards worshipping God and appreciating divine goals if they pay attention to God.

h. Tendency for survival and immortality (Mutahhari, 1998): Although death is a definite phenomenon for all human beings, they try to prolong their life so as to leave behind more reputation and positive effects of themselves.

i. Loving (Mutahhari, 2015): The tendency to express love to family and others and even animals; to be compassionate and helping to people as well as patient and tolerant with them, is observed in all human beings. The value of love increases when it is done with the aim of gaining God's approval and in line with divine goals.

j. Tendency for moral virtues (Mutahhari, 1994): All human beings tend to positive moral qualities such as honesty and justice, and at the highest level, to self-sacrifice.

The abovementioned tendencies exist in all individuals as an indivisible and endless whole. The strength and weakness of each, however, is different in different people.

According to *Islāmic* teachings and especially Mulla Sadra's views, the human soul, soon after its first creation, begins to move toward perfection and constantly undergoes internal and intrinsic changes through substantial motion (Dakake, 2004). At the starting point, the human soul is in a state of "matter" that evolves into a "vegetable" state during the substantial motion. At this stage, the powers commensurate with the level of "vegetable" perfection, such as "nutrition" and "growth", come into being. Following the substantial motion, the human soul is raised to the level of perfection of "animal" and the corresponding powers such as "lust", "anger", "illusion", "imagination", "physical movement" and "five senses" come to action. In the next stage, the human soul is promoted to the "rational" stage and acquires the possibility of actualizing the corresponding powers such as "intellect" and "social life". At the highest level of evolution, after death and liberation from the limitations of body and flesh, the human soul has the ability to reach the level of "spirit" (Eshkevari, 2013). The stages of "matter" to "animal" occur in the mother's womb and human beings at the moment of birth have actual animal and potential intellectual powers (Koosha, 2017).

The mentioned forces in each of the above evolutionary levels are called "innate powers"; for although the possibility of their complete actualization depends on reaching the relevant evolutionary level, all those powers are potentially placed in the human soul at the first moment of creation. In all these stages of evolution, humans strive as much as they can to use their "innate powers" to satisfy their utmost

"innate tendencies." To better understand the above substantial motion, it must be noted that from the perspective of Sadra's philosophy, the human soul has a hierarchy. In the first place, all powers are potentially present in the human soul, and the algebraic magnitude of none of the "innate tendencies" and "innate powers" is zero. The higher a person goes through the stages of perfection, while maintaining the lower levels of abilities, the more they also acquire new abilities and try with all their might to meet their "innate tendencies." Also, being in every stage of perfection does not mean not enjoying the powers of the higher stage; rather, like the "material" stage, they have the capabilities of higher stages, albeit in a very small size. Also, all human beings, regardless of religion, geography, genes, and so forth, have innate tendencies and abilities, although the level of existence may differ in every individual.

3.3 THE RELATIONSHIP BETWEEN MAN AND THE ENVIRONMENT

Human action and experience through the stages of perfection is not done in a vacuum and man is interacts with his environment. The environment can set opportunities and, at the same time, laws for the path of human perfection. In general, according to Muslim philosophers, man is associated with three environments: "God", "world" and "society" (Javadi Amoli, 2006). The details and how humans interact with these three environments will be discussed.

3.3.1 MAN'S RELATIONSHIP WITH GOD

According to *Islāmic* teachings, God, as the Absolute Being Who surrounds the whole universe, is constantly creating new things, and every action in the world, such as the continuous growth of man and the substantiation motion, the parted ration of all creatures, etc., at every moment is done by God. All the actions of the world are performed continuously and according to the system of causality, originating from the will of God (Rizvi, 2005). Accordingly, the more complete human knowledge is in relation to the existing order in the world and the causal system, the better they can take advantage of the opportunities available on the path to perfection. Because of the limitations of human intellect in knowing all the divine laws, God has provided some of His rules in the form of sending prophets to human beings so that their observance will bring human beings in the position of "nearness to God" (Rafiei Atani, 2018).

3.3.2 MAN'S RELATIONSHIP WITH THE WORLD

The universe means all creatures from the lowest level of perfection, i.e., material and tangible nature, to the highest one, that is abstract beings and the metaphysical world. As explained earlier, the starting point of the human soul is the material world, and then man tries to go through the stages of perfection and also through realization of the innate abilities man discovers the laws of the world, such as the laws of physics, chemistry, mathematics, and so forth, and dominates the world. Building upon the *Islāmic* teachings, man in pursuance of the evolutionary path, not only does not consider the world around him to be inanimate, but also considers all the particles of the universe to have consciousness commensurate with their level of perfection and tries to take advantage of opportunities existing in nature and the world (such as the production of various technologies) thus acting in a way that does not disturb the order of the world and, as the "successor of God on earth", man helps the creatures of the world achieve their goals of creation (Rafiei Atani, 2018).

3.3.3 MAN'S RELATIONSHIP WITH SOCIETY

In their lives, human beings can only live in interaction and cooperation with others, and basically, lonely life is not possible for man. In interaction with society and other human beings, men can go through the following six stages in a hierarchical way through an evolutionary movement:

• Stage one: Employment of the society by the individual
Mulla Sadra states that a sense of selfishness and profit-seeking forces man to take over others; even if this leads to the destruction of others (Sadr Al-motealehin, 1981b). Having carefully analyzed this characteristic in human beings, Allame Tabatabai introduces human beings as inherently employment-oriented, who intend to maximize their interest through the formation of family and society, and satisfy their need for power by exerting their influence and will on others. He writes in Tafsir al-Mizan: "The first nature of man is to use whatever he can benefit from; even to forcibly snatch their fellowmen's gaining, and if in power, to violate the rights of others and enslave and exploit others; that is, to use their services without paying them in return" (Tabatabai, 1996). Although due to the benefit of all human beings from the three innate tendencies of profit-seeking, power-seeking and pleasure-seeking, the nature of employment ultimately leads to justice

in society. But a society with this type of interpersonal interactions would be at the lowest level of perfection.

- Stage two: Collaboration with society to develop talents

At a higher level, the profit-minded and employment-oriented human being better identifies the capacities of society and finds that in order to increase his interests, he can engage in a two-way interaction with other members of society. In other words, some opportunities for the benefit of human beings are only possible through social cooperation. For example, such economic behaviors as sharing production facilities, farming, sharing work space, setting-off, civic participation, clothing exchange, house swaps, shared homes, car sharing, and so forth, all fall under this layer of human and social evolution (Rafiei Atani, 2018).

- Stage three: An opportunity to realize moral virtues

Contrary to economic theories in the West, which are mainly focused on the previous two stages, Muslim philosophers have called an innate need the human inclination to moral virtues such as charity, honesty, patience, generosity, and so forth and recognized the economic action of some people in this stage. At this level, people have a more transcendental view of self-interest and also see the growth of moral virtues as self-interest (Musavi Khomeini, 2008).

- Stage four: Altruism

In addition to virtuous behaviors in the third stage, all human beings have an innate tendency to reduce their own interests to the benefit of other members of society due to their innate tendency to altruism. It should be noted that this innate tendency, due to various educational reasons, and so forth, may be weak in some people (Mutahhari, 2010).

- Stage five: Employment of the individual by society

Continuing the evolutionary path of "self-sacrifice for the benefit of society", the individual in the fifth stage devotes himself to solving social problems and prioritizes the growth of society. Establishing charities, creating jobs for others, forming collective and jihadist movements, and other such activities, sometimes known as social entrepreneurship, are examples of fifth-stage behaviors (Rafiei Atani, 2018).

- Stage six: Self-sacrifice for society

The highest level of one's view of society occurs when one sacrifices oneself to society in order to achieve one's "individual" perfection (Mutahhari, 1997).

3.4 THE NATURE AND PROGRESS OF SOCIETY

In the previous sections, we described the know-hows of human action from the perspective of Sadra's philosophy. The first step for human beings to communicate with their surroundings is to "pay attention" and "think" about the environment. After attracting human attention, the required inputs of thinking enter the mind through the senses and are processed by the imagination, so that in the next stage, the intellect can process them and abstract the general rules and govern them (Tabatabai and Mutahhari, 1985). The output of this process is "knowledge."

To explain more: according to Sadra's philosophy, every entity exists in two types: 1- Existence outside the mind and 2- Existence inside the mind. After using his senses, man gradually brings the existence outside the mind into the mind and acquires knowledge about it. In other words, the mind as its "container" and knowledge as its "object". On the other hand, since the mind has the same human soul and abstract existence (not matter), then the knowledge that is inside it cannot be matter, and therefore, the truth of knowledge will be the same reality of the human mind and soul. Therefore, the more a person can use his intellect, the more he can control the other powers of the soul, such as lust and anger, and as a result, the more knowledge he acquires, the more he develops his soul, and the higher his perfection will be (Kamal, 2016).

In proportion to the development of human perfection, his needs and priorities also change and man tries to meet his new needs by using the innate power of "social life", and through interaction with society. In such circumstances, social capacities and institutions try to meet new needs; otherwise, they will give way to new institutions. This change, called "vertical progress" means changing existing structures and institutions to meet new needs. After the transfer to new institutions, "horizontal progress" will occur given the continuous growth of human beings. This means that new institutions are trying to respond to newer needs. Horizontal progress will last until existing institutions are again unable to respond to newer needs, and as a result, newer vertical progress will be possible. In such a process of social change, it is necessary to pay attention to two points (Rafiei Atani, 2018):

- If the new needs of man, which are rooted in "innate inclinations" are the result of the domination of the intellect over the other powers of the soul, we can see progress in society; otherwise, and in a situation where animal forces dominate the intellect and need

production, society will suffer a setback. For example, if the power of lust dominates the intellect, some innate inclinations such as the "tendency for moral virtues" will be ignored and, on the contrary, "Well-being and pleasure-seeking" will gain more weight, whereas with the domination of reason over other powers, one can witness the response to all innate inclinations in a controlled and just manner.

- Man's relationship with society is not one-way; but social institutions also have a significant impact on how new needs are formed in humans. Therefore, the type of understanding and definition of "policymakers" of man and his innate inclinations will be effective in societal behavior. For example, in a society where the basic human needs are defined as the need for hedonism and profit-mindedness, the institutions corresponding to these needs would also grow more, and this co-evolutionary relationship between the need and the institution would progress and one would strengthen the other.

Considering the role of reason and knowledge production in individual development and its impact on progress at the level of society, the role of one of the most effective social institutions in knowledge production, namely the university is analyzed and the formation of different types of universities from the perspective of Sadra's philosophy is explained.

4. EXPLAINING THE REASONS FOR THE FORMATION AND CLASSIFICATION OF DIFFERENT UNIVERSITIES

According to Sadra's philosophy, the truth of the human soul is equal to knowledge and knowledge is the product of human interaction with the environment (Acar, 2013; Kahn, 2000). This knowledge not only develops the human soul but is also stored and accumulated in the institutions of society, and this reciprocal and evolutionary relationship between man and the institutions of society continues (Sheykh and Hashemi, 2009). Therefore, knowledge transforms into a desirable amalgamation of social and cultural traditions as well as the processes of human actions aimed at establishing consensus in society and highlighting the social significance of science work. This type of consensus and knowledge accumulation can form the foundation of a culturally valued knowledge, which causes progress in society (Khademzadeh and Kanaani, 2022; Sardar, 1989). People's common action in society, which means focalizing their various ideas in

practice gradually grows congruent and finally forms super structures ruling the society (Fuller, 2003).

One of the most important social institutions playing an important role in human development, production and accumulation of knowledge content and social development is the institution of "education" (DiMaggio, 2019). This institution, which itself consists of smaller institutions such as schools, seminaries, universities, educational institutions, media and other cultural institutions, can contribute to societal development by promoting the level of reason in society. In addition, the achieved social progress leads to the growth of the educational institution and the growth in level of action among people. Figure 3 shows the relationship between "the actions of individuals in society", "production and accumulation of knowledge content in the individual and society" and "social progress":

FIGURE 3
The Relationship between "The Actions of Individuals in Society", "Production and Accumulation of Knowledge Content in the Individual and Society" and "Social Progress" (Rafiei Atani, 2018)
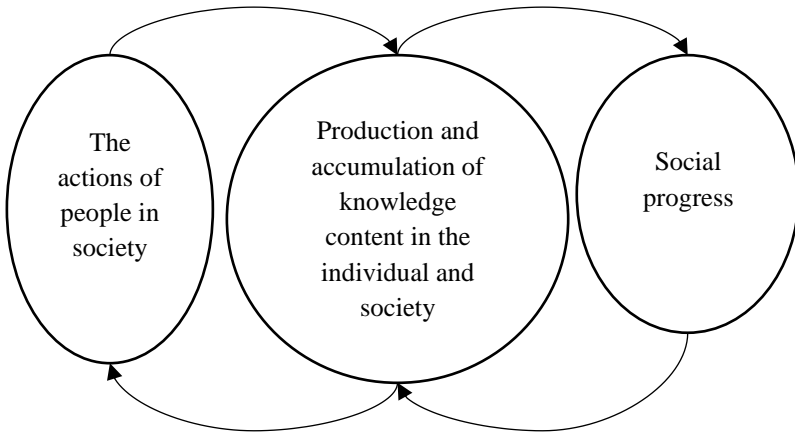
The present study, according to its purpose, focuses on the middle circle in Figure 3 and tries to present a typology of universities as one of the key actors of education in society, based on Sadra's philosophy. In this typology, the formation of the university as a social institution is influenced by the collective spirit in society. In proportion to the degree of dominance of each of the powers of the soul in the collective spirit mentioned in the previous sections, we can see the emergence of three general types of university:

a. Economy-oriented university: This type of university is formed as a result of the dominance of the power of "lust" over other powers of the soul in society and has other examples that are formed by the multiplication of the power of "lust" by different innate tendencies.

   i. If the economy-oriented university is formed with the aim of responding to the two innate tendencies of "truth-seeking" and "profit-seeking", it will become an "industrial and technology-oriented university" (Marozau et al., 2021) in which one tries to focus on the scientific and research capabilities of professors and researchers to ultimately help improve the economic conditions of the university and society.

   ii. If an economy-oriented university is formed with the aim of responding to at least two innate inclinations of "power-seeking" and "profit-seeking", it will become a "Halle" university that seeks to bring economic benefits to society while striving for being counted in the circle of "political" institution dominance. As mentioned in the historical course of the establishment of Halle University, the response to other innate needs such as the tendency for "freedom" has also been considered by the policy makers of this university.

   iii. If the economy-oriented university pays much attention to the innate inclination to "profit-seeking", it will turn into the "entrepreneurial university" and, in the most extreme case, the university will be considered as an "economic enterprise".

b. Authoritarian university: This type of university is formed by dominance of the power of "anger" over other powers of the soul in society and has other examples formed by the multiplication of the power of "anger" by different innate tendencies.

   i. If the authoritarian university aims at responding to the innate tendency for "power-seeking" and to create the conditions for the security of the country (the "Well-being and pleasure-seeking") and to protect the lives of the people (the innate tendency for "survival and immortality", in fact, a "military and security university" has been established.

   ii. Where the authoritarian university were established in response to the concerns of government leaders through the use of academic research (innate tendency for "truth-seeking") to ensure national interests (innate tendency for "profit-seeking") and also to expand the country's domination on and influence in other parts of the world (the two innate tendencies of "power-seeking" and "tendency for survival and

immortality"), we can expect the realization of the "basic research university model."

iii.   If the authoritarian university tries to defend the interests of a religious institution such as the church through overshadowing the common sciences by religious beliefs (innate tendency for "profit-seeking") and at the same time expand and deepen religious beliefs in society (innate tendency for "worshipping") to exercise power over governing institutions (innate tendency for "power-seeking"), it will lead to formation of a university such as Paris University (Thijssen, 2011).

c.   Particularist university: This type of university is formed following dominance of the soul power of "illusion and imagination" over other powers of the soul in society and has other examples formed by the multiplication of the power of "illusion and imagination" by different innate tendencies. Imagination is the place of storage of particular forms and Mulla Sadra considers imagination as one of the basic principles of action, the link between the world of senses and the world of mental phenomena and as an angel in the preservation of Trumpet. Illusion is also one of the abilities of the soul and is specific to understanding particular meanings (Rezaei, Sadeghi Hassanabadi and Rostampour, 2013). Accordingly, in a particular university, which is influenced by the dominance of the power of illusion over other powers of the soul, the view of science is often one-dimensional, and specialization is a priority. The different versions of this type of university are as follows:

i.   University of Art: Art is the product of the use of the power of "imagination" by the artist and the formation of the University of Art is the result of action by a group responding to their innate tendencies by ruling the power of "imagination" over other innate powers. For example, composing mystical poems and literature is the result of responding to the innate need for "truth-seeking"; creating romantic works is the result of responding to the innate need for "loving", and producing a variety of attractive objects, designs and paintings is in response to the innate need of "aestheticism."

ii.   University of Political Science: The power of illusion seeks to deceive, duplicate and hide the truth and is the necessary cause for political activities. This type of university is the result of responding to the innate need for "power-seeking" and "truth-seeking" in order to describe the power-seeking actions of individuals and provide the necessary prescriptions by using

academic research and preparing appropriate fuel for the illusion.

iii. Research-oriented university (Humboldtian): Specialism and lack of a unified view of the branches of science is due to a particularist view and the dominance of "illusion" over other soul powers. At this university, people, having a particularist view, seek to meet the innate need for "truth-seeking".

Table 2 shows how the university can be categorized as economy-oriented, authoritarian-oriented and particularist-oriented. The examples mentioned in the table have evidence from the twelfth century until now.

TABLE 2

Classification of Different Universities Based on the Framework of Sadra's Philosophy

Types of universities	Dominant power of soul	Dominant tendencies of innate	Examples
Economy-oriented university	Lust overcoming other powers of the soul in the university	"truth-seeking" and "profit-seeking"	Industrial and technology-oriented university
		"power-seeking" and "profit-seeking" and "tendency for freedom"	Halle University (nation-state)
		"profit-seeking"	Entrepreneurial university University as an "economic enterprise"
Authoritarian university	dominance of the power of "anger" over other powers of the soul in society	"power-seeking" and "Well-being and pleasure-seeking" and "survival and immortality"	Military and security university
		"truth-seeking" and "profit-seeking" and "power-seeking" and "tendency for	Basic research university model

TABLE 2 *(continued)*

Types of universities	Dominant power of soul	Dominant tendencies of innate	Examples
		survival and immortality", "profit-seeking" and "tendency for worshipping" and "power-seeking"	Paris University
Particularist university	"Illusion and imagination" overcoming other powers of the soul in the university	1- "truth-seeking" 2- "loving" 3- "tendency for beauty"	University of art: 1- Field of "mystical poems and literature" 2- Field of "creating romantic works" 3- Field of "producing a variety of attractive objects, designs and paintings"
		"power-seeking" and "truth-seeking" "truth-seeking"	University of Political science Humboldtian (research-oriented university)

5. DISCUSSION AND CONCLUSION

The accuracy of the theory and its use of narrative analysis: Since the twelfth century, universities have always been one of the most influential institutions in the development of societies. A review of the history of the university shows that the role of this institution in social and economic development has always been increasing (Brubacher, 2017). Different philosophical and theoretical understandings and explanations of the goals and missions of the university have caused the university to play different roles in different areas of society throughout history. Therefore, achieving a better understanding and explanation of the goals and missions of the university can help higher education policymakers (Bayuo et al., 2020; Kempton, 2021). Therefore, the present study tried to achieve a better explanation of the formation of universities by asking the

question: "What is the best theory to explain the formation of universities from the twelfth century until now?"

In response to the research question on the selection of the best theory to explain the formation of universities from the twelfth century to the present, the article discusses the effects of the two philosophical schools, namely "Scholasticism" and "Humanism" in defining different missions and the formation of the university. Then, from a new perspective and with the view of Sadra's philosophy, the reasons for the formation of universities and their missions were reviewed and a new type of university was presented; the one that is appropriate to the philosophical view of the present study. In this section, using the method of inference of the best explanation (Bradford et al., 2021), the reasons for the superiority of Sadra's philosophy in explaining the reasons for university formation are clarified.

According to the best explanation inference method, various explanations can be provided for each specific set of evidence and information, but the best explanation is probably the most correct (Lipton, 2004). To select the best theory to explain a phenomenon, researchers have introduced various features, the most important of which are: the explanation power of the theory from the mechanisms of occurrence of a phenomenon, the degree of accuracy and correctness of the theory and its use of narrative analysis, learning and the power of covering a wider scope of phenomena, simplicity and minimal use of claims and theorems, the fertility of the theory and the possibility of discovering new dimensions of the phenomenon that had been neglected in the past, and the degree of fit with background.

Each of the explanations provided for the missions and types of universities introduces the mechanism of university formation influenced by 1) the philosophical view of policy makers (mainly the two schools of scholasticism and humanism), and 2) social conditions and needs.

The framework of Sadra's philosophy, while confirming the effect of these two important factors, believes that a simpler explanation can prevent the existence of divergence in different explanations. According to this philosophical framework, different explanations of the university can all be grouped under the conceptual umbrella of the wisdom-oriented university in a hierarchical manner. These universities, like the perfection of human beings, are possible to be ranked depending on which of the four soul faculties of human society they go under. Thus, if the framework of Sadra's philosophy is used, not only can we see the pervasiveness and power of covering

a wider range of phenomena, but also other types of universities can be predicted. The explanatory theories in the research literature, however, both lack a comprehensive anthropological perspective and, mainly retrospectively and exploratorily, analyze the university phenomenon and are unable to predict and create theories. A prominent feature of the framework of Sadra's philosophy is its adaptation to the kind of fundamental view of other thinkers on the phenomenon of the university. In other words, just as the West has attempted to shape the university institution by adopting the view of "humanism" and the type of perception of man, so in the context of Sadra's philosophy, the starting point of analysis has been based on "anthropology" from the perspective of *Islām*. And it can be claimed that there is a correspondence between this philosophical view and other previous theories in how to choose the starting point of explanations. Considering the weakness of most theories explaining university formation in providing analysis based on quantitative/qualitative data, the following attempt has been made to explain and narratively analyze the various dimensions of the concept of a wisdom-oriented university and to some extent overcome this weakness.

The nature of progress is based on change in individual and social life. The change in an individual's life manifests itself in perfection in the form of the development of human existence, a human being tries to satisfy their innate tendencies to the maximum with the help of their innate abilities (Geravand and Joudi, 2020). This human phenomenon manifests itself in human products in the realm of scientific, moral, cultural, artistic and economic life. Human outputs are naturally stored throughout history in social institutions. These human resources, in the form of science and wealth, and so forth, serve the realization of the innate tendencies of future human beings. The gradual accumulation of the products of human nature in social institutions causes the constant capacity of these institutions to face the need for change to increase capacity and capability. Changing the capacity of social institutions will mean social evolution (vertical progress) when it is created by the accumulation of innate perfectionist products. This is if the animal powers (such as: lust, anger, delusion and fantasy) are managed by intellectual power and serve the maximum realization of human innate tendencies. But if the intellectual power is under the management of animal abilities and in the service of the realization of human innate tendencies, the accumulation of its products throughout life will transform social institutions toward backwardness. In this case, the exploitation of

future humans from the accumulation of reserves in social institutions will lead humans to more animal life. Planning for progress, then, means planning for the transcendence of intellectual power as well as its mastery of animal and vegetable powers (Nurdin, Nasution and Nasution, 2019).

It is clear from the definition and process provided for progress that the "education system" will be the central nucleus, the leader of other systems of life. The present article, while focusing on the institution of "university" as one of the key elements of the education system, has placed universities in four general types. These four types are appropriate to the general conditions of society and are as follows:

- Economy-oriented university: If the power of lust overrides other powers of the soul in society,
- Authoritarian university: If the power of anger overrides other powers of the soul at the society level,
- Particularist university: If the powers of illusion overrides other powers of the soul at the society level, and
- Wisdom-based university: If the power of reason overrides other powers of the soul in society.

The four types of universities offered are hierarchical, and their highest level is the "wisdom-based university". As explained in the article, according to Sadra's philosophy, higher levels of perfection also include lower levels of perfection. In other words, the wisdom-based university, while enjoying the advantages of the other three types of universities, has transcendental characteristics that make it superior. In this university, all the scientific fields required by society are covered, and after the introductory, general, and joint courses, people pursue their interests and talents in a more specialized way in the next level. In general, the four functions of a wisdom-based university are: 1- graduate education, 2- developing technology and technical knowledge, 3- problem-solving and communication with society (such as industry, government institutions, etc.), and 4- production and dissemination of knowledge content. The four functions must meet 10 goals derived from innate inclinations. Table 3 shows the functions and goals of the wisdom-based university. In this table, the characteristics of the graduates trained in the wisdom-based university are expressed in the form of 10 innate tendencies. It also explains how the university works to perform the other three functions. The duties of the wisdom-based university and its graduates in the three academic disciplines of Art, Military and Security Sciences, and Political Science are shown in Table 4.

TABLE 3
The Functions and Goals of the Wisdom-Based University

Objectives / Functions	Truth-seeking	Profit-seeking	Power-seeking	Well-being and pleasure-seeking	Tendency for freedom	Loving	Tendency for beauty	Tendency for worshipping	Tendency for survival and immortality	Tendency for moral virtues
Graduate education	-Loving science -Curiosity -Truth-seeking	−National view of profit-seeking - No prioritization of individual interests over collective and social interests	Avoiding presidency and domination - Training efficient managers	Having ethical frameworks to reasonably enjoy pleasures. -Avoidance from wealth sickness, being in harmony with the poor	Freedom from sensual attachments - Opposing illegitimate powers	Having a spirit of service and sacrifice for society - Special attention to the poor and lower classes of society	Dealing with art and strengthening artistic talents	Honoring people of grace like scientists - Training united people	Strengthening work conscience - Doing things with maximum quality	Strengthen moral virtues such as honesty, patience, courage, perseverance and so on
Development of technology and technical knowledge	-Centrality of research and innovation - Comprehensiveness and attention to the relationship between technology and other sciences - Not being content with your knowledge and use the knowledge and experiences of other knowledge sources	- Prioritizing the attainment of social interests over individual interests	-Focusing on areas and issues that increase national power	- Promoting the comfort and well-being of the people - Maximizing reduction of negative social effects	- Taking into account the privacy of individuals - Striving for national independence from aliens	- Prioritizing the solution of social problems	- Designing attractive products compatible with consumer interest	- Attributing knowledge and abilities to God and not oneself	- Full observance of safety principles and quality management	- Using technology to increase justice, transparency, etc .

TABLE 3 *(continued)*

Objectives / Functions	Truth-seeking	Profit-seeking	Power-seeking	Well-being and pleasure-seeking	Tendency for freedom	Loving	Tendency for beauty	Tendency for worshipping	Tendency for survival and immortality	Tendency for moral virtues
Problem solving and communication with society (industry, government institutions, etc.)	- Using knowledge in solving social problems, like knowledge-based entrepreneurship	- Prioritizing the acquisition of social interests over individual interests - Academic social entrepreneurship	- Strengthening the national economy	- Enjoying risk-taking and hard work	- Using participatory models instead of hiring people	- Priority in solving the problems of poor and needy families	- Knowing the value of problem solving, entrepreneurship and effort	- Sincerity and doing things to please God	- Observance of legal principles - Risk management - Sustainable and stable entrepreneurship	- Observance of moral principles such as justice and fairness, forgiveness, kindness and tolerance, cooperation, honesty, patience, etc.
Production and dissemination of knowledge content (In different fields of knowledge)	- Research based approach - Comprehensiveness and avoidance of partiality - Trying to discover the facts of the universe	- Targeting the basic needs of the country in selecting research topics - Lack of preference of personal interests over national interests	- Efforts to increase the country's authority	- Enjoying discovery and understanding of new knowledge concepts	- Conducting research regardless of pressures from those in power and wealth	- A relentless and tireless effort to scientifically solve society's problems - Risk-taking in the process of scientific research	- Paying attention to the beauties of the world	- Increasing knowledge of God as a result of understanding the laws of the universe	- Prioritizing and addressing important and fundamental issues - Carefulness and commitment in observing the quality of scientific research	- Observing ethical principles in research

TABLE 4
Examples of the Duties of the Wisdom-Based University and its Graduates

Objectives / Knowledge discipline	Truth-seeking	Profit-seeking	Power-seeking	Well-being and pleasure-seeking	Tendency for freedom	Loving	Tendency for beauty	Tendency for worshipping	Tendency for survival and immortality	Tendency for moral virtues
Art field	- Dealing with magnificent art such as mystical poems	- Not giving priority to economic incentives in artistic activities	- Avoiding fame - Dealing with epic works of art - Using art to strengthen the country	- Enjoying prestigious art instead of laziness and promiscuity - Injecting the spirit of happiness and vitality into society	- Spirituality and freedom from material belongings - Independence of those in power and wealth	- Dealing with romantic and altruistic themes - Reflecting social pains and people's issues in the form of art	- Dealing with legitimate and luxurious beauties	- Strengthening the monotheistic view of university officials, professors and graduates	- Addressing fundamental human and social issues	- Fighting against illegitimate and oppressive powers through works of art
Military and security sciences	- A scientific and comprehensive view of military and security issues - Using local and international experiences	- Exerting efforts to secure national interests	- Continuous efforts to improve the level of readiness and military power of the country	- Participating in maintaining national security and other neighboring countries - Exerting efforts to provide spiritual and psychological security of society	- Preserving the independence and freedom of the country	- Readiness for self-sacrifice for society	- Paying attention to the beauties of self-sacrifice and devotion	- Continuous strengthening of communication with God - Attribution of successes and victories to God	- Continuous strengthening of defensive deterrent power	- Fighting against oppression and injustice - Strengthening the spirit of self-sacrifice, courage, breaking attachments

TABLE 4 (*continued*)

Objectives / Knowledge discipline	Truth-seeking	Profit-seeking	Power-seeking	Well-being and pleasure-seeking	Tendency for freedom	Loving	Tendency for beauty	Tendency for worshipping	Tendency for survival and immortality	Tendency for moral virtues
Political science	- A comprehensive and scientific view - Using local and international experiences - Trying to lead the society towards the Truth and truth-seeking	- Providing national interests	- Contributing to the formation of society and religious government - Strengthening the role of the people in government, such as democracy	- Providing pleasure and well-being for the community	- Ensuring legitimate freedoms in society - Political independence from superpowers	- Behaving people with kindness and tolerance	- Creating order and law in society	- Creating an atmosphere for the implementation of divine commandments in society	- Continuous training of managers with adequacy for society	- Fighting against corruption, deceit, injustice, etc. in society

As can be seen from Tables 3 and 4, the wisdom-oriented university :

- Is responsible for educating human beings and leading them to the path of perfection .
- Strengthens scientific and cultural self-confidence and self-reliance and plays a key role in maintaining the country's independence .
- Is committed to solving the problems of society, and causes the growth of community members and ultimately creates progress in society.

If the wisdom-based university is formed and institutionalized, the following characteristics could be expected:

a. Avoidance of particularity: In *Islāmic* teachings, reason is considered as a source for issuing general rules. The meaning of general rules is a comprehensive view of scientific issues, to examine the relationship of each scientific finding with other related issues in a systematic way and to avoid particularity. To reform and improve the university, the logic of analyzing scientific issues, in addition to a particularist and specialized view, should be analyzed in an interdisciplinary approach as well as by multidisciplinary teams at the macro level to allow the inference of general rules.

b. Attention to comprehensiveness and gradual shift to specialization: Building upon the explanations given before, the truth of knowledge is the reality of the human soul, and in accordance with the important philosophical rule of Mulla Sadra, based on "/Annafso fi vahdateha kolle qovaa/" meaning all the soul powers of man (Which was explained above) are united and cannot be separated from each other (Akhlaghi and Shariatmadari, 2006). It is therefore concluded that different human sciences are not separated, and professionalism should not be excessively considered even though it deepens human findings. In other words, the foundation of different knowledge should be taught to the learners, and after passing the introductory course, specialization begins.

c. Scientific moderation and attention to wisdom: According to *Islāmic* teachings, wisdom results from correct knowledge of scientific need, and a comprehensive, accurate and focused attention to that scientific issue (Akhlaghi and Shariatmadari, 2006). In other words, after identifying the scientific problem, it should be analyzed from different and required dimensions and all the required knowledge should be obtained. Any excess in the

acquisition of unrelated knowledge or extravagance and laziness in the acquisition and domination of knowledge prevents the attainment of wisdom.

d. Fostering creativity and producing knowledge contents: As mentioned before, according to *Islāmic* teachings, man is considered God's successor on earth and the necessary condition for such a position is the use of all his soul powers, especially intellect, creativity and knowledge production in continuity (Shirazi, 1989). Master Mutahhari, considered creativity as innate in human beings (Hashemi, 1999), describing its cultivation as one of the prerequisites for the stages of perfection. Academics' creative productions should also lead to problem solving in practice. Appropriate methods for applying these knowledge products are described below:

  i. Networking activities: According to the obtained results, the ability of networking to communicate with the industry is considered a key factor in academic entrepreneurship. Despite having technological knowledge and appropriate scientific level, academics do not have enough skills to use them in solving real problems and entrepreneurship. Also, they do not easily communicate with those who can provide appropriate resources for the commercialization of knowledge and technology, and as a result, they fail to supply their skills due to a weak communication network with the industry. (Rasmussen et al., 2014). Therefore, universities that can establish effective communication with industrialists, while improving their networking capabilities, provide the field of academic entrepreneurship more than other universities (Heiter, 2016).

  ii. Creating physical infrastructure: Encouraging academics to entrepreneurship and meet industry technological needs requires providing the physical infrastructure such as technology transfer offices, incubator centers for technological units, accelerators, science and technology parks, and entrepreneurship centers. (Marzucci et al., 2019). The creation of such infrastructure helps academic entrepreneurs to have free and cheap access to equipment. They can also practice interaction with industry and accelerate their entrepreneurial activities by receiving various knowledge and technology commercialization services (Guerrero and Urbano, 2012).

iii.   Creating a favorable environment for entrepreneurship: in a situation where the criteria for evaluating and encouraging academic researchers are based on educational records and published articles, regardless of their ability to solve real problems, it cannot be expected to engage in entrepreneurial activities. Financial support for communication with industry, improving interdisciplinary fields, eliminating boundaries between faculties and improving interaction between scientific groups, training entrepreneurship skills, and so forth, are among the necessary actions to create a favorable environment for Entrepreneurship. Moving towards academic entrepreneurship does not occur by itself and the design of incentive policies is necessary (Wright, 2007).

e. Duty-oriented interaction with society: In explaining the relationship between the individual and society, it was stated that during the six-stage evolutionary model, this action can be explained. University should try to draw audience attention to the high stages of one's interaction with society and encourage the innate tendency to love and sacrifice for society, to use conscientiousness as a criterion for choosing future paths to play a role in society. Paying attention to cultivating all innate tendencies according to the characteristic of "comprehensiveness" and teaching different sciences causes a person to better understand their talents, direct them under the guidance of reason and to solve important problems of society. In such a view, even the entrepreneurial and economic activities of the graduates will occur under the control of reason over other soul powers and with high human goals. For example, if the response to the innate tendencies of "truth-seeking" and "loving" is targeted, one can also see the emergence of socio-academic entrepreneurship.

f. Unbounded activities: Although the university has physical boundaries in the common sense, but due to the irreplaceable role of the education system in promoting rationality in society and the need for the university to be alongside other institutions of society to help their growth and development, despite having the boundaries and the usual physical location, the university should not confine itself to such boundaries and keeps conforming its interaction with other social institutions through establishing think tanks, research centers, counseling centers, and so forth.

g. Continuous effort to come closer to God: In strengthening people's relationship with God, the university tries to provide the ground

for its beneficiaries to come closer to God. Creating the grounds for spiritual growth, increasing people's knowledge of the world order and the causal system, along with the proper explanation of revelatory teachings, are the distinguishing features of a desirable university.

h. Optimal use of science and technology: Advances in science and technology are the result of human interaction with the world of creation (nature). The university, while paying attention to the innate tendency for "truth-seeking" and the constant discovery of the laws of the phenomena of the world of creation, regulates the way man interacts with the world and the environment in a rational and friendly way. Also, in applying science and technology, it never disrupts the order of the world, but exploits them in the direction of the world goodness.

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