



<https://coth.ui.ac.ir/?lang=en>

Journal of Comparative Theology

E-ISSN: 2322-3421

Document Type: Research Paper

Vol. 16, Issue 2, No.34, Autumn & Winter 2025-2026 pp.15-22

Receive: 25/07/2025

Accepted: 14/10/2025

Investigating the Feasibility of Spirituality of AI in Islamic Philosophy with Reference to the Theoretical Foundations of Transcendental Wisdom

Mehran Rezaee  *

Assistant Professor, Department of Islamic Philosophy and Theology, University of Mazandaran, Babolsar, Iran
m.rezaee@umz.ac.ir

Eisa Mohammadinia

Assistant Professor, Department of Islamic Philosophy and Theology, University of Mazandaran, Babolsar, Iran
e.mohammadinia@umz.ac.ir

Abstract

One of the most interesting multidisciplinary subjects surrounding artificial intelligence (AI) is the investigation of the potential that AI has a soul and spirituality. The research question is whether spirituality is feasible or impossible for AI, given the core tenets of Islamic philosophy (which place a strong emphasis on transcendental insight). Using a descriptive-analytical methodology, this study explores the theoretical underpinnings of transcendental wisdom, including the coincidence of existence and knowledge, substantial motion, the gradation of existence, the soul's physical occurrence, and the soul's spiritual survival. According to these principles, existence comes in varying degrees of strength and weakness; as existence becomes more intense, so do its effects and features, including knowledge, consciousness, and life quality. As a creature progresses through substantial motion and its existential intensity grows, so does its level of consciousness and life. Just as raw materials, via evolutionary substantial motion, can achieve very high levels of intensity of life and consciousness, levels that have the potential to lead to spirituality and possibly even the ability to accept oneself. The following outcomes are the consequence of the development of the foundations of transcendental wisdom in new issues: It is both plausible and likely that AI will have a significant rise in consciousness and existential intensity, leading to a degree of spiritual orientation, as a result of its significant mobility and existential progress. Transcendental wisdom holds that spirituality is not impossible for artificial intelligence, despite the fact that it appears unrealistic from the standpoint of experimentation and laboratory research.

Keywords: The Philosophy of Artificial Intelligence, Transcendental Wisdom, Spirituality, Coincidence of Existence and Knowledge, Substantial Motion.

Introduction

Statement of the Problem

Living creatures are complex phenomena. They are also the focus of important philosophical and scientific inquiries that seek to understand the relationships between the mind and body, the nafs (soul) and body, and other relationships. However, the process of being alive is not exclusive to any one species, such as human or animal species.

Iranian philosopher Hakim Mulla Sadra established a unique intellectual-philosophical framework known as

transcendental wisdom. Before Mulla Sadra, Islamic philosophy had not explicitly addressed any of the basic, novel, or inventive concepts included in this system. The theories of fundamentals of existence, existential gradation, substantial motion, the corporal occurrence of the nafs (soul), and the spiritual survival of the nafs (soul), the union of the knower and known are some of the theoretical underpinnings of this system. Philosophers of transcendental wisdom have maintained this intellectual framework in the Iranian-Islamic philosophical system for over 400 years. It continues to have

*Corresponding author

Rezaee, M. and Mohammadinia, E. (2025). Investigating Feasibility for Spirituality of AI in Islamic Philosophy (With Regard to the Theoretical Foundations of Transcendental Wisdom). *Comparative Theology*, 16(2), 15-22.



2322-3421© University of Isfahan

This is an open access article under the CC BY-NC-ND/4.0/ License (<https://creativecommons.org/licenses/by-nc-nd/4.0/>).



10.22108/coth.2025.146111.2012

the potential to be a scientific and practical presence in many contemporary philosophical domains.

On the other hand, artificial intelligence is often defined as a machine phenomenon that possesses cognitive abilities similar to those of humans. In other words, artificial intelligence is a machine system that functions similarly to a human being (Finlay, 2020, p. 9).

Alan Turing is credited with the invention and development of what is now known as artificial intelligence (Copeland, 2004, p. 353). In his first paper on the subject, "Computing Machinery and Intelligence", he introduced the Turing test as an experiment to support his hypothesis of machine intelligence (Copeland, 2004, p. 2).

The primary study subject matter is whether or not spirituality is achievable for artificial intelligence based on the core ideas of Islamic philosophy, which emphasize transcendental insight. We'll analyze this query in light of reading the theoretical underpinnings of transcendental wisdom in Islamic philosophy, which include the problem of the coincidence of existence and knowledge, the gradation of existence, the substantial motion, corporal occurrence, and the spiritual survival of the nafs (soul).

Based on the tenets of Islamic philosophy, this study aims to investigate the potential for spirituality in artificial intelligence (with a concentration on Mulla Sadra's transcendental wisdom). According to Mulla Sadra, we are actually looking into whether spirituality is feasible for artificial intelligence. It is clear that looking at this problem from the viewpoint of different philosophical schools, philosophies, etc., may yield different solutions, and from the viewpoint of a different philosopher or school of thought, this issue might have an entirely different answer. So this study aims to provide a solution to this query based on the interpretation of transcendental wisdom. Although it is likely that some readers of this study will disagree with Mulla Sadra's ideas, the purpose of this study is to address this question, presuming that the principles and transcendental wisdom are accepted.

Additionally, the current work is not experimental or laboratory-based and was produced using a philosophical perspective. A laboratory or experimental study may support or contradict this opinion, necessitating further investigation and more thorough data.

In this study, spirituality refers to the broad and all-encompassing definition of spirituality. It is a type of attraction and propensity toward spiritual, majestic, sacred, or transcendental topics; this propensity may stem from an intellectual analysis or a spiritual experience. To put it another way, spirituality does not imply exclusivity in the sense of theological personality, religiosity, or particular divine piety and moral virtue for engaging in religious ceremonies and abstaining from sin. Even so, these outcomes might also occur. The main query is whether it is feasible and likely for artificial intelligence to achieve existential quality so that it experiences a form of detachment-based spirituality and possesses metaphysical awareness from the standpoint of transcendental knowledge.

It is also important to note that the nafs (soul) is an abstract and immaterial entity that emerges from within matter after physical emergence and achieves spiritual survival through existential evolution in Islamic philosophy, particularly in transcendental wisdom. In reality, the nafs (soul) is an entity that first manifests physically before progressively changing

as its intensity of life increases and its reliance on matter diminishes. After substantial motion and growing existential intensity, the nafs (soul) eventually transforms into an abstract and immaterial entity. Throughout the article, further details will be given on these topics.

Research Background

1- Comparison of human intelligence and artificial intelligence in Islamic philosophy according to Mulla Sadra's transcendental wisdom is a way to know the position of superior intellects (Shariati & Akbarzade, 2023, pp. 89-117). This article addresses the subject of secondary intelligence in human and artificial intelligence in the context of superior intelligence, attempting to explain the relationship between these two attributes as well as the nature of intelligence itself.

2- A Comparative Study of Artificial Intelligence and Natural Intelligence from Ibn Sina's View point with an Emphasis on the Possibility of Legal Liability/Tort Law (Azizi Alavijeh, 2023, pp. 227-246) attempts to investigate nine differences between artificial and natural intelligence from Ibn Sina's perspective. Simultaneously, the possibility of legal will and the potential responsibility of artificial intelligence in the future world due to having a soul have been discussed.

3- Philosophical study of the feasibility of strong AI on the various views about the Mind-Body problem (Motallebi Korbekandi et al., 2014, pp. 173-196) aims to demonstrate strong artificial intelligence using symbolisms and connectionist theories, and they investigated these two viewpoints in the philosophical systems of Masha, Ishraq, and Transcendental Wisdom.

4- Spiritual and Artificial Intelligence (Dorobantu & Watts, 2024); he talks about spiritual and artificial intelligence. To be spiritually intelligent, AI would likely need to become humanlike, thus not just human-level and it is not an absurd possibility in theological perspective.

There are also some other research discussing the issue of spirituality of AI; "Emergent Models for Moral AI Spirituality" (Graves, 2021), "Soul and Machine (learning)" (Proserpio et al., 2020), "The Body, the Soul, the Robot: 21st-Century Monism" (Liggieri & Tamborini, 2022), etc.

The current research shares some parallels with these studies; it is comparable to the first studies described in that it focuses on analyzing artificial intelligence challenges from the viewpoints of transcendental wisdom and Islamic philosophy. Although some of these cases may be in favor of spirituality for artificial intelligence and some may be against it, they are comparable to the final studies in the overall context of the issue of spirituality for artificial intelligence (from the perspectives of many researchers and schools).

Ultimately, however, the primary difference between this study and others is its specific and essential topic. The viability of spirituality for artificial intelligence is the specific subject of study for this research, which focuses on the problem of artificial intelligence in great depth while also examining the theoretical underpinnings of transcendental wisdom.

Research Methodology

This study employs a descriptive-analytical philosophical method based on library resources to examine the research material and determine whether the study subject is feasible. In this study, the authors have attempted to formulate a scholarly process based on philosophical reasoning; in other words, drawing on the established theoretical foundations in

Islamic philosophy, particularly within the framework of transcendent philosophy, they have proposed a series of propositions whose logical arrangement leads to the main claim of the research.

This paper tackles one of the most recent problems in artificial intelligence through an analytical and descriptive approach grounded in the theoretical underpinnings of transcendental wisdom. This study reviews the literature on transcendental wisdom and explains its theoretical underpinnings, including substantial motion, the coincidence of existence and knowledge, and so on. In several sections, we adopt a purely descriptive stance. Additionally, in order to address a new and developing issue (the viability of spirituality for artificial intelligence), we will build the foundations proportionate to the study topic. This issue was nonexistent during Mulla Sadra's lifetime, and he did not specifically address it. In order to find a potential transcendental wisdom solution to the research topic, additional sections of the article have attempted to investigate the foundations of Sadrian philosophy and develop and reconstruct theories. This research is not an experimental or laboratory study, nor does it concentrate on other schools of philosophy and psychology. The outcomes of this model, which is based on the system of transcendental wisdom, may be supported or contradicted by more empirical research.

The Theoretical Underpinnings of Transcendental Wisdom and the Initial Outline of Spirituality in Artificial Intelligence

A fundamental tenet of transcendental wisdom is the coincidence of existence and knowledge (Mulla Sadra, 1984, p. 262). Since Sadrian philosophy holds that existence and knowledge go hand in hand, all existence is knower and all knowers ought to exist (Khomeini, 2002, vol. 1/375). Coincidence means that two words are conceptually different, but their referent and truth value are the same.

Knowledge is an existentially abstracted reality that exists in all referents of existence (Mulla Sadra, 1989, vol. 3/292). Essentially, each level of life possesses knowledge and consciousness to the degree of its capabilities. Based on this, as the intensity of existence grows and expands, so does the extent of its knowledge; this principle can be deduced from the coincidence of these two concerns.

According to transcendental wisdom, existence has different degrees of intensity and weakness; some creatures have greater intensity, while others have less intensity. Consider degrees of light, where certain lights are more intense and others are weaker, resulting in varying impacts on the degree of illumination of the environment, etc., despite the fact that weak and strong light share the same essence of being light. As it comes to existence, beings have varying degrees of existence, which in turn affects how intensely they exist. Similarly, distinct entities have varying impacts and traits with varying degrees of strength and intensity. For instance, a stone, a tree, a dog, and a human may all be compared since they are all real. However, the further along in this process we go, the more intense existence becomes, and consequently, the more impacts it has, including awareness, analysis and decision-making, separation from matter, etc.

According to the coincidence of knowledge and existence, knowledge is an actualized existence rather than a potential one (Mulla Sadra, 1989, vol. 3/297). It leads to a result that everything that exists includes all accompaniments and

features of existence (Qeysari, 2003, vol. 2/1086). As a result, all states and degrees of existence possess awareness, knowledge, life, livability, and other existential qualities. Therefore, being existent is synonymous with knowing, and knowing entails being extant.

The relationship between existence and knowledge is such that, in the case of existential intensity, knowledge intensity will also occur, and as the existence reaches and intensifies, so will the knowledge, to the point where some levels of existence, such as humans or other creatures, will be able to receive the nafs (soul).

According to the coincidence principle, artificial intelligence can be linked to spirituality, or more precisely, awareness and knowledge, for two reasons:

1- Technological, artificial, and computer phenomena exist, and coincidentally, all entities possess consciousness, knowledge, accompaniments, and other attributes of existence. Thus, the aforementioned phenomena possess consciousness, life, and knowledge to the extent of their own existence, even prior to becoming intelligent by humans. Consider an intelligent space shuttle, for instance, which is a man-made technical phenomenon and system that is dormant. This space shuttle is defined by consciousness and knowledge even when switched off and inactive, because it exists and is a part of the world's natural elements, and its presence coincides with knowledge. Of course, it is obvious that the amount of knowledge at this stage of existence is vastly different from that of an adult human being.

2- According to the coincidence of knowledge and existence, each level of existence is associated with a corresponding level of knowledge. In addition, as the amount of existence increases, so does the level of knowledge. As a result, knowledge, wisdom, and consciousness will increase proportionally with the degree and intensity of existence. In the course of this process, as a being's knowledge and intelligence grow, it will become more knowledgeable. The increase in the intensity of existence and knowledge allows for the possibility that as the intensity of existence increases, so will the level of knowledge and consciousness, to the point where a high level of spirituality—and perhaps even the emergence of a soul—may be expected. In this way, it is possible to say that this process presents a philosophical model that, based on the principles of transcendental wisdom, artificial phenomena, and artificial intelligence, will become spiritual as the intensity of existence and existential progress increases.

Clarifying Related Patterns in Transcendental Wisdom and Establishing the Foundation for the Development of Spirituality in Artificial Intelligence

Perhaps an objection might be raised that just mentally analyzing and combining propositions cannot lead to such a claim. We might respond to this criticism in two ways.

First, if we acknowledge that we are completely unable to come to new conclusions by mental analysis and proposition combination, we are effectively blocking any form of reasonable analysis and reasoning, and the path to understanding is closed. Because such an objection demonstrates a reductionist approach to reasoning.

Second, such an explanation based on transcendental wisdom principles has already been accomplished, and a justification must now be produced to demonstrate its absurdity. The existential evolution of humans provides an objective and experimental illustration of the spiritualization

of material things.

A human being is a single and fluid truth in transcendental wisdom (Hasanzadeh Amoli, 2008, vol. 3/11), and after achieving existential-cognitive intensity in the mineral, vegetal, and animal grades, it will be able to accept the nafs (soul).

This observed experience, along with other observed experiences, can be applied to artificial intelligence. It is at least plausible to argue that some instances of existential development have ultimately resulted in spirituality, which supports our contention that artificial intelligence's spirituality is also acceptable. As per the continuance of emanation tradition, the nafs (soul) will be breathed if the circumstances for being alive and soulful are met.

Professor Motahari (a modern thinker of transcendental wisdom) makes this remark not about artificial intelligence, but about any other thing. According to his beliefs, if man can create conditions in material constructions that allow the life element and nafs (soul) to enter, the nafs (soul) will undoubtedly be breathed. Because it is impossible to offer the material circumstances for receiving emanation while not emanating from God. God is flawless, absolute, and all-emanating, and He is a being that is necessary in all aspects and facets (Motahari, 1997, vol. 13/47–61).

God is all-emanating; hence, his activities are not stingy (Ashtiyani, 1999, vol. 1/453). As a result, we can confidently state that the effusion of emanation and spirituality is feasible in the occurrence of material conditions and the capacity of material life.

Under some circumstances and throughout certain phases of its development and evolution, matter has the ability to become life, which is a sort of metamorphosis of every imperfect into something more complete than itself. The imperfect existence of inanimate matter transforms into a full living existence. Here, life is neither a creation nor a result of lifeless matter; rather, it is actuality and perfection imparted to it (Motahari, 1997, vol. 13/61). As per the contents given, existential requirements and qualities will be incorporated into matter as it progresses through the stages of material existence.

So, while man has not yet taken artificial intelligence to a soulful quality, the prospect of obtaining this capability in the future is not out of the question, and it is conceivable to supply the possibility of spirituality and soulfulness in AI.

When comparing the technical advancement of artificial intelligence with the natural evolution of the body (mineral, plant, animal, and eventually human), it is important to note that these two paths are not entirely compatible and identical. Instead, it is obvious that the evolution of artificial intelligence and the natural evolution of humans diverge fundamentally. The issue, however, is that in the case of human development, the road of growth has been from inanimate to a state where it has gained spirit and spirituality. The occurrence of the same event enables our thoughts to accept this option as likely or acceptable in a different situation. It's also possible that artificial intelligence will evolve from inanimate to spiritual at some point. Our minds are guided towards this by the tenets of transcendental wisdom.

Another potential problem is that, from a religious and theological perspective, if life is in God's hands, how can we as humans intervene to allow material creatures to exist? The appropriate response would be to assert that God is the agent of existence's emanation and that humans are just providing the circumstances necessary for life to exist.

Should man have such a capacity based on transcendental wisdom, he will replicate the actions of parents in reproduction and birth, i.e., taking on the role of an agent of movement rather than an agent of existence's emanation. In a nutshell, God is unquestionably the one who gives that being life and spiritual development (Motahari, 1997, vol. 13/59).

In the biotechnological process of artificial insemination, the causative factors are two intertwined and intermingled experimental-artificial and natural ones. They will not basically suppress the cycle of the receiving nafs (soul), but rather create conditions that the embryo, in a laboratory cultivation, should be prepared to accept it, and this chain of experimental-artificial-natural birth will create a gravitational environment, in which the nafs (soul) or living nafs (soul) will be drawn and belong to its era.

The Potential for Existential Transformation and Evolutionary Progress of Natural Matter and the Potential for Spirituality of AI

According to transcendental wisdom, man is a being who first manifests as a body at the beginning of his creation process and uses a body to carry out his tasks in existence (Mulla Sadra, 1981, p. 221).

According to this thinking school, a human's corporeality is his state of being in the natural world. Through substantial motion, he accomplishes spiritual status and survival after evolving.

Humans are a single, flowing truth with varying degrees of reality (Hasanzadeh Amoli, 1996, pp. 181–182). This creature is unlike anything else in the natural world because, although it is dualized and divided into two pieces in intellectual interpretation, the combination of its body and nafs (soul) is a unitary, external, objective, and actual combination rather than concrete (Mulla Sadra, 2004, p. 145). It is in the viewpoint of rational interpretation that it has been abstracted in a dual form and divided into dualities.

Referring to its divisions can help one grasp the meaning of the body in this perspective:

- Natural body: The substantial, stretched version of reality that extends into the three dimensions of depth, width, and length.

- The mathematical body: it is a volume that envelops a natural body and determines its three-dimensional extension.

Therefore, the natural body is a vague substantial extension, and the mathematical body is a specific accidental extension with value (Tabatabaei, 2007, p. 278).

In actuality, the natural body and the mathematical body are one entity in the outside world, and they are separated and interpreted rationally and philosophically into two distinct forms.

It can be concluded from the aforementioned claims and the observable experience of man (as a reality whose soul is characterized by corporeality and physicality) that natural matter has the ability to reach a point in its evolutionary development and extension, at which point the nafs (soul) can

be attributed to it and be drawn to its gravitational space-time¹.

Therefore, if artificial-technological systems—basically, artificial intelligence—develop materially and attain the level of intelligence and evolutionary-physical-material advancement, they can be considered spiritual; at the very least, this issue won't be contested.

Physical stuff is essentially where souls originate from. Since it is impossible to place a wall or other barrier between nature and the supernatural, matter has the capacity to develop a being that is in harmony with the supernatural. As a result, there is no barrier that prevents a material being from evolving into an immaterial being during its development and evolution at any point (Motahari, 1997, vol. 13/34).

In a manner that is entirely consistent with the original conceptions of transcendental wisdom, we observe the theoretical underpinnings of transcendental wisdom emerging in this theory. It is consistent with both the spiritual survival of the soul and the concept of physical occurrence; it recognizes the continuity of the levels of existence and both slow and evolutionary growth based on the notion of the intensive movement of existence.

This allows for the transformation of technical systems or creatures with chemical-metallic elemental structures into systems that are defined by spirituality or biology.

One of the main fundamental tenets of Islamic philosophy and transcendental wisdom is substantial motion, which is essentially the idea that the natural universe moves both substantially and accidentally. It is a notion of gradual alteration and renewal. This process moves toward actualization and perfection from a condition of pure potential (Mulla Sadra, 1962, p. 119; Mulla Sadra, 1999, p. 23; Mulla Sadra, 2001, p. 42). Mulla Sadra believes that this philosophy encompasses all living and nonliving things, including humans, animals, and plants. According to this hypothesis, there is substantial motion in almost every natural entity.

This idea holds that the organisms of the natural world change into different states in both substantial and accidental movement within a single continuity.

All entities in the world must attain different actualities and, in essence, self-perfection, as movement is the progressive transformation of potencies into actuality (Ashtiyani, 1999, p. 60). The substantial motion now leads to the deduction of the following principle:

Since all movement has a purpose, all living things in the world are moving toward a particular objective. As a result, the basic elements are moving in the direction of becoming minerals, minerals are moving in the direction of becoming plants, plants are moving in the direction of becoming animals, and animals are moving in the direction of becoming humans (Sabzevari, 2002, vol. 1/69).

We can put forward two significant viewpoints in accordance with the mentioned principle:

1. Artificial intelligence and computer-technological systems, composed of natural and physical elements, can essentially become an entity receptive to spiritual beings through advancements in movement, in accordance with the substantial motion of the natural world; for inanimate objects will eventually become plants, which will then become animals, and animals will eventually become humans

according to the stated principle. This experimental assumption removes the prohibition on this and proves its possibility. Thus, it might be claimed that, for example, a robot is not prohibited from becoming an entity receptive to spirituality.

2. A second implication is that artificial intelligence, by means of substantial motion, proper circumstances, and essential actuality, will be able to generate a situation in which it may be spiritual and request the nafs (soul) from the Origin of the emanation.

In addition, the existential gradation theory views the universe as a single, graded existence; According to this theory, there is only one existential truth that varies in strength and level, priority and posteriority, and extends from the level of primordial matter to the ultimate point of existence; The truth of existence a capacity for all its levels to partake in it (Mulla Sadra, 2001, p. 49; Zonuzi, 1999, vol. 2/522).

Thus, because existential intensification is equal to existential gradation, beings of the world will move in different levels and have a fluid existence and identity in multiple space-time positions. It is therefore impossible to observe existence, which has a static existential-identity position.

Thus, we can presume a state of being where spirituality and possibly self-expression are possible. We can assume that artificial systems will be able to achieve this level of existence by developing these theoretical foundations in transcendental wisdom. This level of existence is one in which they possess spirituality and even self-induction from the source of grace (i.e., there is no philosophical prohibition, although its technological realization may not be possible).

One might raise the question that, after all, there are inherent differences between a biological mind (i.e., the mind of a living being) and an artificial mind. In response, it must be acknowledged that the authors of this article fully accept the existence of such differences to the extent that the two cannot be regarded as entirely identical. Nevertheless, based on the foundational principles of Mulla Sadra, the considerable similarities between living beings and artificial intelligence provide a philosophical basis for drawing from the spiritual nature of the biological mind without categorically denying the possibility of spirituality in artificial intelligence.

To put it another way, the argument is not that after recognizing spirituality and soulfulness in humans, which are natural phenomena, we want to conclude that artificial intelligence will likewise undoubtedly achieve these qualities. Rather, the idea is that "spirituality of artificial intelligence" is possible if we consider the theoretical underpinnings of transcendental wisdom and rely on the experience of human evolutionary growth, not as a totally conclusive reason and completely similar to artificial intelligence.

These two claims are not the same: "1- Artificial intelligence, like the natural development of humans, will definitely be characterized by spirituality and soulfulness," or "2- Inspired by the evolutionary development of humans, artificial intelligence may one day be characterized by spirituality and soulfulness." The second case is the assertion made in this article. More precisely, given the explanations given and the particular research problem, it can be said that

1. Close to this idea has been put forth recently by some new scholars too (Liataud, 2024).

spirituality and soulfulness of artificial intelligence are not impossible but rather feasible according to the theoretical underpinnings of Islamic philosophy (more especially, transcendental wisdom).

It is also crucial to mention in this section that there are competing theories regarding the spirituality of artificial intelligence. These theories include materialism in its various forms (the rejection of all abstract matter and the exclusiveness of phenomena to material matters) and reductionism, particularly in the fields of cognition, computers, and artificial intelligence (the reduction of all phenomena, including mental phenomena, to physical or chemical processes). It should be mentioned, of course, that these theories fundamentally and typically reject the existence of any abstract things, including the soul and spirit. Their opposition extends beyond the topic of this study. Therefore, in these schools, the question of spirituality and soul for artificial intelligence is typically dismissed. Naturally, as previously said, our study is grounded on the theoretical underpinnings of Islamic philosophy and transcendental wisdom, which share the belief in the soul's existence with many other philosophical traditions. By constructing and rebuilding the foundations of transcendental wisdom, this study aims to explain Mulla Sadra's response to the question of the spirituality of artificial intelligence. Some philosophical and intellectual traditions might not accept this response.

Ultimately, by broadening and deepening the transcendental wisdom's response to the question of AI spirituality, we can suggest an additional facet of the concept, one that can serve as the foundation for concepts like materialism and reductionism even within academic institutions. Because "existence" is the foundation of transcendental wisdom, its principles have a significant explanatory power even for a strictly material perspective. In other words, while a large portion of Mulla Sadra's content and attention is devoted to immaterial and abstract matters, even if the abstract and immaterial aspects of transcendental wisdom are ignored, Mulla Sadra's principles (the originality of existence, the substantial motion of existence, and so on) provide a pull that can be explanatory in a variety of issues, even from a material standpoint.

The other aspect is that any approach that materialism and reductionism take to humans and analysis of spirituality and the soul for humans can be applied to the theory of "the existential and evolutionary growth of artificial intelligence and reaching a high existential intensity close to that of humans." In other words, the claim derived from Mulla Sadra's views is that artificial intelligence, on an evolutionary path of increasing existential and scientific intensity, can approach the boundaries of humanity, such as high-level consciousness and a proclivity for spiritual matters (which we have referred to as spirituality in this study). There are now schools of thought that explain spirituality and the soul in terms of matter, chemistry, or physics. These explanations reject the reality of the abstract things, but they do not deny that there is a drive toward spirituality or other higher human characteristics. Rather, the point is that these spiritual tendencies frequently have a material rather than an abstract beginning; the reality of such a tendency and inclination in people cannot be ignored, even if there is disagreement regarding what, why, and where these spiritual tendencies come from.

It can now be said that everything that these schools say about the analysis of man and his propensity for spirituality

can be applied to artificial intelligence and its potential propensity for spirituality, provided that any abstract matter is rejected. In other words, the movement toward spiritual issues in artificial intelligence is not negated by the antagonism of materialist and reductionist schools to the abstract. Instead, the principle of artificial intelligence's propensity for spiritual topics seems likely. (For an artificial intelligence that has grown in power, increased its awareness, and is approaching the boundaries of humanity, it is likely to be inclined toward spiritual matters). However, due to differences in the theoretical foundations of these schools, the explanation of what and why these tendencies in artificial intelligence are may differ from one school to the next.

Conclusion

Artificial intelligence (AI) is an emergent, dynamic, and developing phenomenon that has been linked to many facets of human life. This phenomenon has laid the groundwork for numerous intellectual, psychological, and theological debates. One of the most intriguing of these topics is the prospect of spirituality and soul for AI. This is a topic that the current study has attempted to investigate using the concepts and foundations of Islamic philosophy, particularly transcendental wisdom.

Transcendental wisdom (one of the most important philosophical schools in the era of Islamic philosophy, whose founder was Mulla Sadra and which still has many followers in the field of Islamic thought) is full of foundations and principles that can help in examining and analyzing this issue; principles such as the originality of existence, gradation of existence, the substantial and evolutionary movement of beings, the coincidence of existence and knowledge, the physical occurrence and the spiritual survival of the soul, etc. These principles were often invented and theorized by Mulla Sadra.

Transcendental knowledge holds that existence is characterized by varying degrees of strength and intensity. Existence is divided between more intense and weaker levels. Existence's consequences and features, such as knowledge, awareness, and life, increase in tandem with its intensity. Similar to the strong and weak light levels, each of which has varying degrees of effect.

The more a creature develops along the road of existential evolution via substantial motion, the greater its existential intensity and level of knowledge and consciousness. Similarly, substantial motion changes the initial matter into plant, animal, and lastly, human. In the same rising process of substance, matter achieves a state of existence with a very high level of existential intensity and awareness, to the point where human characteristics such as a predisposition toward spirituality appear. According to transcendental wisdom, at this time, it develops a soul (spirit).

It can be inferred from the development of these transcendental wisdom foundations that artificial intelligence may eventually become more aware and existentially intense through substantial motion, and by raising its existential level, it may eventually develop a spiritual inclination. In other words, with a philosophical interpretation grounded in transcendental wisdom, spirituality for artificial intelligence is not unattainable, unlikely, or prohibited, but rather feasible, despite being unrealistic and unfeasible from the perspective of experimental and laboratory studies. Perhaps as AI develops and advances, it's possible that its more advanced iterations

with greater consciousness and intelligence will show a propensity for spiritual issues. Given transcendental wisdom, the physical occurrence and the spiritual survival of the soul, it is even plausible that, if AI's existential intensity increases and conditions are created in its body, it will eventually acquire a soul. The opposition of materialist and reductionist schools to the abstract and the spirit does not negate the principle of a tendency toward spiritual matters in artificial intelligence (just as the principle of the existence of such a tendency and inclination in humans cannot be denied, although there is disagreement about the nature, why, and origin of these spiritual tendencies). It is probable that, due to differences in theoretical foundations between these schools, the explanation of the nature and why of spiritual tendencies in artificial intelligence will differ from one another.

Acknowledgements:

The authors declare that they have no personal or financial relationships that could have influenced the writing of this work.

Authors' Contribution:

The first and corresponding author was responsible for the overall supervision of the research. He played a key and main role in Idea generation, determining the topic, designing the theoretical structure, and overseeing all stages of the study, culminating in the final organization of the text.

The second author was responsible for the specialized translation of the article into English. He also contributed to the content review and enhancement of the paper's argumentative structure.

Ethical considerations: This article adheres to all ethical standards for research and does not include data derived from the study through human participation; therefore, it removes possible concerns about the research.

Funding information: This research has not received any specific funding from any funding organization in the public, commercial, or non-profit sectors.

Data availability: Data sharing is not applicable to this article as no new data were created or analyzed in this study.

Disclaimer: The opinions expressed in this article belong to its authors and the product of their specialized research; therefore, it does not reflect the official policies and positions of any affiliated institution, funder, agency, or publisher. The authors are responsible for the results, findings, and content of this article.

References

- Ashtiyani, J. (1999). *Selections from the works of divine Philosophers of Iran*. Advertising Office of Qom Seminary. [In Persian]
- Azizi Alavijeh, M. (2023). A comparative study of artificial intelligence and natural intelligence from Ibn Sina's view point with an emphasis on the possibility of legal liability/tort law. *Journal of Philosophy of Law*, 2(1), 227-246. <https://doi.org/10.22081/phlq.2024.68237.1049> [In Persian]
- Copeland, B. J. (2004). *The essential turing: Seminal writings in computing, logic, philosophy, artificial intelligence, and artificial life: Plus the secrets of enigma*. Oxford. <https://doi.org/10.1093/oso/9780198250791.001.0001>
- Dorobantu, M., & Watts, F. (2024). *Spiritual and artificial intelligence*. In *Perspectives on spiritual intelligence*. Routledge. (Routledge Science and Religion Series). <https://doi.org/10.4324/9781032646244-8>
- Finlay, S. (2020). *Artificial intelligence for everyone*. <https://www.amazon.com/Artificial-Intelligence-Everyone-Steven-Finlay/dp/1999325311>
- Graves, M. (2021). Emergent models for moral AI spirituality. *International Journal of Interactive Multimedia and Artificial Intelligence*, 7, 7. <https://doi.org/10.9781/ijimai.2021.08.002>
- Hasanzadeh Amoli, H. (1996). *Nusus al-hikam on fuss al-hikam*. Raja Cultural Publishing Center. [In Persian]
- Hasanzadeh Amoli, H. (2008). *Persian description of Al-Asfar al-Arbaah*. Advertising Office of Qom Seminary. [In Persian]
- Khomeini, R. (2002). *Presentations of philosophy*. Institute of Publishing the Works of Imam Khomeini. [In Persian]
- Liautaud, S. (2024). *Do bots have a spiritual life? Some questions about AI and Us*. Yale University <https://reflections.yale.edu/>
- Liggieri, K., & Tamborini, M. (2022). The body, the soul, the robot: 21st-century monism. *Technology and Language*, 3(1), 29-39. <https://doi.org/10.48417/technolang.2022.01.04>
- Motahari, M. (1997). *Collection of works of Motahari*. Sadra [In Persian]
- Motallebi Korbekandi, H., Minaei, B., & Dirbaz, A. (2014). Philosophical study of the feasibility of strong AI on the various views about Mind-Body problem. *Philosophy of Religion*, 11(1), 173-196. <https://doi.org/10.22059/jpht.2014.50453> [In Persian]
- Mulla Sadra (1962). *Arshiyah*. Faculty of Literature and Human Sciences. [In Persian]
- Mulla Sadra (1981). *Al-Shawahid al-Rubabiyah fi al-Manahij al-Salukiyyah*. University Publishing Center. [In Arabic]
- Mulla Sadra (1984). *Mafatih al-Ghaib*. Institute of Cultural Studies and Research. [In Arabic]
- Mulla Sadra (1989). *al-Hikmah al-Muttaaliyyah fi al-Asfar al-Aqliyyah al-Arbaah*. Al-Mustafawi School. [In Persian]
- Mulla Sadra (1999). *Risalah fi al-Hoduth (The Happening of the World)*. Islamic Hikmat Foundation of Sadra. [In Persian]
- Mulla Sadra (2001). *Mabda va Ma'ad* (M. Zibihī, Trans.). Nashr-e Eshraq. [In Persian]
- Mullah Sadra (2004). *Tarjomeh va tafsir Al-Shawahid al-Rubabiyah* (J. Mosleh, Trans.). Soroush Publishing. [In Persian]
- Proserpio, D., Hauser, J. R., Liu, X., Amano, T., Burnap, A., Guo, T., ... & Yoganarasimhan, H. (2020). Soul and machine (learning). *Marketing Letters*, 31(4), 393-404. <https://doi.org/10.1007/s11002-020-09538-4>
- Qeysari, D. (2003). *Explanation of Fuss al-Hikam of Daoud al-Qeysari*. Bustan Kitab. [In Arabic]
- Sabzevari, H. (2002). *Asrar al-Hikam fi al-Muftatih wa al-Mukhtatam*. Religious Press. [In Arabic]
- Shariati, F., & Akbarzade, M. (2023). Comparison of human intelligence and artificial intelligence in Islamic philosophy according to Mulla Sadra's transcendent wisdom, A way to know the position of superior intellects. *Contemporary Wisdom*, 13(2), 89-117. <https://doi.org/10.30465/cw.2023.32287.1743> [In Persian]
- Tabatabaei, M. H. (2007). *The beginning of philosophy*.

Advertising Office of Qom Seminary. [In Persian]

Zonuzi, A. (1999). *Mosannafat (Commentaries on Lamaat Elahiya)*. Ettelaat. [In Arabic]