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Mulla Sadra and the mind-body problem: A critical assessment of Sadra's approach to the dichotomy of soul and spirit

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1. Chapter One: A Brief Review of Mulla Sadra and his Philosophical System

1.1. Introduction

This chapter will provide a brief biography of Sadr al-din Shīrāzī who was an Iranian Shi'ite philosopher who established a new philosophical system which he himself called "transcendental wisdom"¹ (*al-hikma al-muta'āliya*). The appearance of his philosophical system occurred in the tenth century after the emergence of Islam. His philosophical thoughts demonstrate the compilation of more than eight hundred years of Islamic reflection, opinions and thoughts.

His new system shows the reflection of thoughts which started with important Muslim philosophers like al-Kindī² who was the first person to introduce Greek and Hellenistic philosophy to the Islamic world. Those thoughts were improved by Farabi and Ibn Sina and then merged with Suhrawardi's school of thought (illumination philosophy) and the mystical thoughts of Ibn Arabī and took on mystical and spiritual characteristics in the subsequent centuries. Mulla Sadra's philosophy was at the beginning of this chain and by adding the content of religion he removed some of the confliction between intellectual and mystical thoughts which had created some difficulties between two groups of Muslim

¹ The word wisdom had been previously used as an adjective in Ibn-Sina's and Qaysari's (the well-known commentator of Ibn-Arabi's *Fusus*) gnosis texts. However, Sadra used it formally as the title of his philosophical system.

² Abu Yūsuf Ya'qūb al-Kindī (c. 801-873 CE), also known to the west by the Latinized version of his name Alkindus, was the first significant Arabian philosopher to utilize and develop the philosophical conceptions of Greek thought. His work significantly affected the intellectual development of Western Europe in the 13th century. He is known for his efforts to translate the books and introduce Greek philosophy to Muslim world. He is also known for being one of the fathers of cryptography. (encyclopedia.com/article-1G2-3404703555/abu-yusuf-yaqub-ibn.html)

philosophers, the Mashā'ī and Ishrāqī philosophies (Peripatetic and Illumination philosophy)³ and created his new philosophical system, transcendental wisdom.⁴

In this chapter we will consider Mulla Sadra's life, scholars and sources who influenced him, his students, his personality and situation and foundations and basic principles of his philosophy and his works. We have divided his works into nine categories to make it easier for the reader to understand the field of each work and to facilitate their use. We have also tried to state more sources for anyone who is interested in reading more about Sadra. We have tried to use reliable sources in all sections.

1.2. His life

Sadr al-Din Muhammad ibn Ibrahim Shirāzī (b. 1571-1640) is one of the most important figures of post-Avicenna Islamic philosophy, Born in Shiraz, his given name was Muhammad, and as an adult he was known as Sadr al-Din Muhammad. He is referred to variously as Mulla Sadra Shīrazī, Sadr al-Muta'allihīn Shīrazī, Sadrā, Ākhund Mulla Sadra, and even Ākhund.

Sadr al-Din was of the Qawāmī's, an ancient and aristocratic family of Shiraz. Sadra's father, Ibrahim Ibn Yahyā, was also a wealthy and intellectual man, and the governor of Shiraz.⁵

Our biographical information concerning his childhood and youth is very limited. It is said that he had a very poor constitution but his intelligence and inquiring spirit was clear. This may explain why his father did not send him to school but decided instead that he should study at home under the

³ 'Ubūdiyyat, *Darāmadī bi nizām-i ḥikmat-i sadrā'ī* (An Introduction to Sadra's Theosophical System) vol. 1, pp. 30-31.

⁴ Sadr al-din Shirāzī, *Al-Shawāhid al-rubūbiyya*, Introduction, with annotation and corrections by Sayyed Jalāl Āshtiani, second edition, Būstān-i Kitāb-i Qom press, p. 7.

⁵ Sadra, *Sih 'Aṣṣ*, Mawllā publications, third edition, (1365 SH, Tehran), introduction, p. 6.

tutelage of his parents and relatives. Sadra started his early education in Shiraz. There he studied Persian and Arabic literature, religion, sciences and certain other subjects which together would form the primary stages of learning. As he was exceptionally gifted, Sadr al-Din mastered the elementary courses of learning very quickly. This encouraged his wealthy father to devote all his effort to his son's education.⁶ They did not have very long together before his father died and he lost his great supporter. After his father's death he went to the capital city which at that time was the location of great masters.⁷ In his own words this emigration was the beginning of three stages of his scientific life.⁸

1.2.1. His Children

The date of his marriage is not clear (possibly at about the age of forty). He had five children, two sons and three daughters:

1. 'Umm-i Kolthūm (b. 1609 AD) was Sadra's eldest child who was a wise poet. She was married to Abd al-Razzāq Lāhijī (Sadra's student).
2. Ibrahim (b. 1611 AD) was born in Shiraz. He was a philosopher, theologian, jurisprudent and mathematician. He wrote *'orwa al-wothqā* (a commentary on Qur'an), a glossary on *rawḍa al-faqīh* and also some books on philosophy.

⁶ M. Khonsārī, *Rouzat al-jannat*, Tehran, 1306, vol. 2, pp. 331-332. See also: R. Q. K. Hidāyat, *Mulhaqāt-i Rawzāt al-safa*, Tehran, 1270, vol 8, p.129; M. M. Tounikābomī, *Qīṣaṣ al-'ulamā*, Tehran, 1313, pp.329-333; M. A. Tabrizi, *Reihānat al-adab*, Tehran, 1331, vol. 2, pp. 457-461; M. H. Nourī, *Mostadrak al-vasā'il*, Tehran, 1321, vol. 3, pp. 422-423; A.A. Zanjānī, *Al-fīlsūf al-fārsī al-kabīr*, Dameshgh, 1936.

⁷ After his early education in Shiraz, He went to Qazwin and studied under two prominent masters (Bahā'ī and Mir Damad) and when the capital changed to Isfahan in 1006 AH/1596 AD, he moved there in their company. Isfahan was then a major centre of learning.

⁸ Sadra, *Asfar*, vol. 1, pp. 4-9. See also: Sadra, *Sih 'Aṣl*, pp. 10-11.

3. Zobayda (b. 1614 AD) was married to Faydh-i Kāshānī (Sadra's student). She was also known for being a scholar and poet.
4. Nadhām al-din Ahmad (b. 1621 AD) was also a philosopher and poet and some books have been attributed to him.
5. Ma'sūma (b. 1623 AD) is also known for her knowledge of poems and literature. She was probably married to another student of Sadra called Qawām al-din Mohammad-i Tabrīzī.⁹

1.2.2. His Intellectual life

The first stage was mostly spent in Isfahan where he learned rational (*'aqlī*) and transmitted (*naqlī*) sciences (*al-'ulūm al-'aqlīyyah wal-naqlīyyah*).

Sadra studied such transmitted sciences as Qur'anic exegesis (*tafsīr*) and jurisprudence (*fiqh*) with Bahā al-Din Mohammad al-'Āmilī (953-1031 AH)¹⁰ and reached the stage of *Ijtihād*.¹¹

In the field of rational sciences, Sadra studied with Sayyid Mohammad Bāqir ibn Shams al-Din Astarābadī, known as Mir Damad (969-1041 AH).¹²

⁹ www.mullasadra.org/new_site/persian/mullasadra/asatid.htm

¹⁰ E. Beik Manesh, *Tārīkh 'Ālam Ārāy-i 'Abbāsī*, Tehran, Iran, 1334, pp. 155-157.

'Āmilī, also known as Shaykh-i Bahā'i, was a great theologian of the Safavid era and at once a philosopher, theologian, jurist, mathematician, architect, and poet. He was not Sadra's first teacher; however, it seems that among all his teachers, he played the most significant role in developing Sadra's personality, and exercised the greatest influence upon the formation of his spiritual, moral, and scientific character. For more information about his life and his works see: Khonsari, *Rouzat al-jannat*, vol. 8, p. 129; Tabrizi, *Reihāna al-adab*, vol. 2, pp. 382-396.

¹¹ This is a stage at which anyone who can reach it can deduce the *sharia* rulings from the Qur'an and Traditions. This is a high level of Islam's educational system.

¹² Khonsari, M., *Ruozat al-Jannat*, pp. 114-116.

During this course he covered the whole of the Greek heritage assimilated by previous Muslim scholars, and also Islamic philosophy as worked out by his predecessors, such as Al-Fārābī, Ibn Sina, Al-Qazzālī, Tūsī and others. Accompanying these two masters of the mystical path stoked his interest in mysticism.¹³

He was probably also a student of Mir Findiriskī. It is possible that it was Mir Findiriskī who introduced Sadra to Indian philosophy.¹⁴

The completion of rational and transmitted sciences brought the first stage of his scientific life to an end.¹⁵

The second stage was a period in which he totally left his educational efforts aside and turned to isolation due to the unfavorable situations that the adversaries of philosophy had created for him. Following this isolation he became transformed and turned all his attention to abstinence, inner purification and the spiritual path. The consequence of this stage was that

Mir Damad (d. 1631 or 1632 AD), known also as Mir Mohammad Baqer Esterabadi, or Asterabadi, was an Iranian philosopher in the Neoplatonizing Islamic peripatetic traditions of Avicenna and Suhrawardi was a scholar of the traditional Islamic sciences and foremost figure (together with his student Sadra), of the cultural renaissance of Iran undertaken under the Safavid dynasty. As such he was the central founder of the School of Isfahan, noted by his students and admirers as the Third Teacher (*mu'alim al-thalith*) after Aristotle and al-Farabi. For more information about Mir Damad see: Beik Manesh, E., *Tārīkh 'Ālam Ārāy-i 'Abbāsī*, pp. 147-164; see also: Tabrizi, M. A., *Reiḥāna al-adab*, vol. 4, pp. 117-121.

¹³ Tabrizi, *Reiḥāna al-adab*, vol. 4, pp. 231-252.

His full name was Mir Abulqāsim-i Findiriskī, and he is famous as Findiriskī (970-1049 AH). He lived in Isfahan for a while at the same time as Mir Damad. Findiriskī spent a great part of his life in India among yogis and Zoroastrians, and learnt certain things from them. He passed away at the age of eighty in Isfahan.

Sadra's website states that there is no evidence that he had been Sadra's teacher – although it is well known- and his school of thought is totally opposite to Sadra's. (www.mullasadra.org/new_site/persian/mullasadra/asatid.htm)

¹⁴ Nasr, S. H., *Islamic studies*, Beirut libraries, de Lebanon, 1967, p. 115.

¹⁵ Sadra, *Asfar*, vol. 1, pp. 5-7.

he became able to see the realities of the unseen world so that he could experience all he had understood theoretically up to this stage.

As I spent a long time in this isolation, I lightened myself due to long abstinences ... so I received the lights of celestial world ... so I understood the mysteries that I did not know before this time ... rather, I saw everything from the heavenly mysteries and the realities of self sufficiency of God (*ḥaqāyiq-i ṣamadāniyyah*) that I had previously found by intellectual reasoning with my own vision.¹⁶

Sadra himself said that he wrote the book *Mabda' wal-Ma'ād* when he was forty years old¹⁷ and in its introduction he states that he had written *Asfar*¹⁸ which means that he wrote *Asfar* before *Mabda' wal-Ma'ād* i.e. before the age of forty. As this stage of his life had ended before he wrote *Asfar* – as mentioned above, he had no teachings or writings at this stage and it was after this stage that he started to write *Asfar*- there can be no doubt that this stage ended before he was forty and possibly as early as thirty five or thirty-six years old.

The third stage of his life is the period in which, after learning rational and transmitted sciences and after discovering the realities of the immaterial world, he started teaching philosophy, educating students and writing books. It was during this stage that he introduced transcendental wisdom, his philosophical system, in different books and first of all in *Asfar*.¹⁹

¹⁶ Sadra, *Asfar*, vol. 1, p. 8.

¹⁷ Sadra, *al-Mabda' wal-Ma'ād*, Bonyād-i ḥikmat-i Islāmī-yi Sadra Publications, (1381 SH, Tehran), two volumes, vol. 1, p. 325.

¹⁸ *Ibid*, vol. 1, p. 5.

¹⁹ Sadra, *Asfar*, vol. 1, pp. 8-9.

He most probably, passed away in (1045 Ah) during his journey to Mecca.
He was buried in Najaf, Iraq.²⁰

²⁰ It is mostly said that Sadra is buried in Basra, Iraq, but his student and son-in-law, Mulla 'Abd al-Razzāq-i Lāhīgī, said that he was buried in Najaf. (*Majmū'a-i Maqālāt-i hamāyish-i jahānīy-i ḥakīm Mulla Sadra*, vol. 1, p. 143).

در راه کعبه مرده و آسوده در نجف ای من فدای تو، این مرتبت کراست

1.2.3. His students

There are few records of Sadra's students' names in historical documents and writings. Some outstanding philosophers and scientists were trained in his classes; however many of them did not become famous, or if they did, we do not know their names. Nevertheless, we do know some students of Sadra, among whom Fayḍ-i Kāshānī²¹ and Fayyāḍ-i Lāhījī²² are the most well-known. Shaykh Hossain-i Tonikābonī and Qāḍī Sa'īd-i Qomī were two more of his students.²³ Sadra's website introduces another of his students called Ḥakīm Āqājānī who became well-known for his glossary on one of Mir Damad's difficult books.²⁴

²¹ Muhammed Ibn al-Murtaḍā, known as Muhsen, was also known as Fayḍ. He was mainly famous for being a master of jurisprudence (*fiqh*), the traditions (*hadith*), ethics, and gnosis. He was honoured by being accepted as Mulla Sadra's son-in-law. Fayḍ wrote more than 100 books, the most famous of which are *Mafatih* in jurisprudence, *al-Wafī* in *hadith*, *al-Safī* and *al-Asfīa* on the interpretation of the Holy Qur'an, *Usūl al-mā'ārif* in philosophy and gnosis, and *al-Muhajj al-bayza'* in ethics. All these books were written in Arabic, and each is considered important in its own right. Fayḍ died in 1091 A.H (1681 A.D) at the age, apparently, of 84. (Tounikābonī, M. M., *Qiṣaṣ al-'ulamā*, pp. 322-373). For more information see: Tabrizi, *Reihāna al-adab*, vol. 3, pp. 224-242.

²² Abd al-Razzāq Lāhījī was mainly famous as a philosopher and theologian and was considered one of the distinguished poets of his time. Before Sadra's return to Shiraz, Fayyāḍ was honoured by being accepted as his son-in-law (probably in about 1035 A.H). Lahiji wrote many works in philosophy and theology, the most famous of which are: *Shawariq al-ilham* (a commentary on *Tajrid al-kalam*), *Gohar murad* (written in a simple language on theology) a commentary on Suhrawardi's *al-Nur*, glosses on *Sharh isharat*, and some other books, treatises, and a collection of poems. He passed away in 1072 A.H (1662 A.D) in Qum and was buried there. (Khonsari, M., *Ruozat al-Jannat*, p. 352)

For more details see: Tabrizi, *Reihāna al-adab*, vol. 3, pp. 232-235.

²³ Sadra, *al-shawāhid al-rubūbiyya*, introduction, pp. 85-86.

²⁴ www.mullasadra.org/new_site/persian/mullasadra/asatid.htm

1.2.4. The Main Influential Scholars and Sources

It is a fact that the independence of a school does not indicate that it is not influenced by the ideas and theories of previous schools, since each and every new philosophical system requires some basic knowledge from preceding ones to be utilized as its base. However it is clear that the influence of the different schools on the new school of thought is not at the same level. According to this explanation the scholars who mainly influenced Sadra were Plotinus (d. 270 AD), Ibn Sina - and through him Aristotle - Ibn 'Arabī, Suhrawardī, Al-Rāzī, Dawānī and Mir Damad. However, those scholars who influenced him, in more detail, were as follows:

- 1- In many of the special thoughts of transcendental wisdom, which is his philosophical system, he was influenced by the author of the book *Athologia* who he thought to be Aristotle,²⁵ but according to recent research was actually Plotinus. In numerous places after proving his own principles he states some evidences from *Athologia* and shows that Plotinus had this idea too.²⁶
- 2- He was greatly influenced by Ibn Sina (Avicenna)²⁷ and through him by Aristotle in his philosophical thoughts. He was very respectful of Ibn Sina's scientific character. He never put any scholar on an equivalent level of intelligence as Ibn Sina.²⁸ He mentioned Ibn Sina's views in his works more than five hundred times; sometimes as evidence, sometimes for explanation, sometimes to defend his ideas against the criticisms of Al-Rāzī, Suhrawardī, Dawānī and other philosophers and

²⁵ Sadra, *Asfar*, vol. 1, p. 128; vol. 2, pp. 64, 357; vol. 3, pp. 317, 340, 460.

²⁶ For instance see: Sadra, *Asfar*, vol. 1, p. 128; vol. 2, pp. 64-66, 356, 357; vol. 3, pp. 317, 340-344.

²⁷ Ibn Sina (Avicenna) (approximately 980 CE / 370 AH - 1037 CE / 428 AH) a Persian physician, philosopher, and scientist. Also known as Abu Ali Sina in Iran.

²⁸ Sadra, *al-Mabda' wal-Ma'ād*, vol. 1, p. 146.

finally sometimes to criticize him, but as Ibn Sina is very precise in his arguments Sadra proceeds with caution and argues in great detail.²⁹

- 3- In mystical thoughts Ibn Arabi was the most influential of all on Sadra. He sometimes uses Ibn Arabi's ideas to solve the philosophical problems and sometimes uses his mystical experience as a confirmation of the truth of his ideas which he achieved through reasoning.³⁰
- 4- He was influenced by Suhrawardī because of his theosophical approach.³¹ Although as philosophy is based on reasoning, mystical experiences cannot be used in it, according to Suhrawardī a philosopher must have mystical experience or at least have self-purity to prevent him from going wrong on the intellectual journey, as following sensual desires and attachment to the material world causes chaotic thoughts and deviation in the intellectual journey and so will end by giving the wrong results.³² Sadra used Suhrawardī's advice and suggests that readers of his works follow this path.³³

²⁹ Sadra, *Asfar*, vol. 3, pp. 321-335.

³⁰ Sadra, *Asfar*, vol. 1, pp. 198, 266-268; vol. 2, pp. 357, 358, 364; vol. 6, pp. 286-289.

³¹ Shahāb al-Din Suhrawardī (549-587 SH) is founder of the school which called *Hikmat-i Ishrāq* (illumination wisdom). The school which was based on discovery and witness (*kashf wa shuhūd*). Suhrawardī lived only 38 years, however during this short period he wrote many books and theses in Arabic and Persian such as: *Hikmat-i ishrāq*, *Talwīḥāt*, *Mutārīḥāt*, *Muqāwimāt*, *hayākil al-noor*, *Alwaḥ-i 'imādiya* and many others which all are on philosophy and mystic. For more information see: H. Corbin, *rawābit-i Hikmat-i ishrāq wa falsafa-i Iran-i bāstān* (the relation between Hikmat-i ishrāq and the ancient Iran philosophy), (1325 SH, Tehran); and also see: A.A. Dānā Sirisht, *Afkār-i Suhrawardī wa Mulla Sadra*, (1317 SH, Tehran).

³² Sadra, *al-Mabda' wal-Ma'ād*, vol. 1, pp. 330, 331.

³³ Sadra, *Asfar*, vol. 1, p. 12. See also: Sadra, *'Arshīyya*, pp. 286, 287.

- 5- The influence of scholars such as Fakhr-i Rāzī³⁴ and Dawānī³⁵ is through their unacceptable ideas or crude criticisms of Ibn Sina which made Sadra argue against them. In some cases these arguments resulted in clarifying issues or presenting new researches and issues.³⁶
- 6- The influence of Mir Damad on him becomes obvious when we compare the ideas of these two philosophers. By such a comparison it can be understood that in some cases Sadra's idea is, in fact, complementary to Mir Damad's idea, such as the detailed knowledge of God to things.³⁷ In some cases the problem is stated by Mir Damad³⁸

³⁴ **Abu Abdullah Muhammad ibn Umar ibn al-Husayn al-Taymi al-Bakri al-Tabaristani Fakhr al-Din al-Rāzī (543-606 AH)**, also known as **Fakhruddin Rāzī** or **Imam Rāzī**, was a well-known Persian polymath. A Sunni Islamic theologian of the Ash'ari school, Islamic legal scholar of the Shāfi'i school, professor and expert in a wide variety of disciplines, including the traditional Islamic fields of *Sharia* (law), *Fiqh* (jurisprudence), Islamic literature, *Tafsir* (exegesis), theology, Arabic grammar and Muslim logic and mathematics; the natural sciences of astronomy, cosmology and physics; Islamic psychology; medicine; and the occult arts of alchemy and astrology. He was born in Ray, Iran and died in Herat, Afghanistan.

³⁵ **Jalal al-Din Muhammad ibn As'ad al-Dawānī** (or Dawwani) was born near Kāzīrūn, southern Iran, in the village of Davan in AH 830 (AD 1426). His metaphysical views were quoted, and refuted, by Sadra. He emerged as a thinker who combined elements of Illuminationist and Peripatetic philosophy (and possibly also interests in Ibn al-Arabi) to confront theological, ethical, political and mystical concerns. . He died in ah 908/ad 1502 near Kazarun, a year or so before the Safavid capture of Shiraz, and is buried in his home town. For more information see: Tabrizi, *Reihāna al-adab*, vol. 2, p. 26-28; *Majālis al-Mo'minīn*, vol. 2, pp. 221-229; Khonsari, *Ruozat al-Jannat*, p. 162; A. Dawānī, *Sharh-i zindigānī-yi jalāl al-dīn-i Dawānī*, Qom, (1375, SH), p. 60 and after.

³⁶ For more information about Al-Rāzī see: Sadra, *Asfar*, vol. 1, pp. 389-391; vol. 2, pp. 140, 141. For more details about Dawānī see: Sadra, *Asfar*, vol. 1, pp. 407, 408, 422, 423; vol. 2, pp. 207-209.

³⁷ Mir Damad, *Muṣanafāt*, anjoman-i āthār wa mafākhir-i farhangī publications, (1381 SH, Tehran), vol. 1, pp. 170-182, 194-196. Compare with Sadra, *al-Mabda' wal-Ma'ād*, vol. 1, pp. 191-195.

and the answer from Sadra, such as fundamentality or subjectivity of existence; in other cases the opposition of these two philosophers' ideas and reasoning and Mir Damad's defending has provided him with new issues. For example Mir Damad, like the philosophers before him also accepted that being natural universal (*kulīy-i tabīʿī*) in the external world requires fundamentality of quiddity.³⁹ So Sadra who, contrary to his master and previous philosophers, believed in fundamentality of existence denies externality of natural universal.

1.2.5. His belief in Quran and traditions

Sadra as a Muslim philosopher had a strong and logical belief in the Quran and *hadith* (traditions). He was inspired by the spirit of the Qur'an in solving some complexities and problems and tried to expand the dimensions of his philosophical and theological ideas and thoughts by referring to *hadiths* and *sunna* (traditions) of the Prophet (PBWH) and his descendants. He sometimes directly referred to some Quranic verses as evidence for his arguments and sometimes to demonstrate the rationality of the Quran.

The man, who always criticized theologians' ideas, viewed Quranic verses and the interpretations given by Muhammad's descendants with utter respect, relied on them and was inspired by their words⁴⁰.

³⁸ *Ibid*, p. 504.

³⁹ *Ibid*, p. 507.

⁴⁰ For example, Sadra was inspired by one of the verses in the Qur'an when formulating his famous and important theory of the 'trans-substantial motion' "Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away (such is) the artistry of Allah, who disposes of all things in perfect order: for He is well acquainted with all that ye do. (Qur'an, 27: 88)". He has also referred to other verses in his works. For example see: Sadra, *Asfar*, Sadra's introduction, (1282 AH, Tehran), p. 4.

1.2.6. His power of intuition

The other issue that can be mentioned as one of the sources is Sadra's power of intuition in the sense of communicating with the unseen world and unveiling the realities. This was a power possessed by all prominent masters of Ishrāqi philosophy. In some of his books, Sadra stresses that he first perceives the truth of every philosophical and rational problem through intuition, and then demonstrates it on the basis of rational and philosophical arguments.⁴¹

He claimed to be the only philosopher who had been able to transform the issues that Ishrāqi philosophers had perceived through unveiling and intuition, and to present them as undemonstrated theories into logical and philosophical arguments.⁴² As we will show in his main principles later, a great number of his well-known theories and ideas had been previously stated by Ishrāqi philosophers; however, they had not been philosophically proved.

1.3. His Personality and Situation

If we want to mention the characteristics of Sadra from the aspect of his personality and situation we must say that he is a philosopher who:

- 1- Had a strong memory, critical mind and productive thought.
- 2- Studied with the greatest masters of his time and received what they learned from their previous masters.
- 3- Was one of the great exegetes of peripatetic philosophy. His Interpretations on *'lāhīyyāt-i shifā* and *sharh al-hidāya al-'athīrīyya* is one of the best interpretations on peripatetic philosophy so that, in

⁴¹ For example on the issue of fundamentality of existence he says I believed in the fundamentality of quiddity until God guided me and I saw that existence is fundamental, see: Sadra, *Asfar*, vol. 1, p. 49.

⁴² Sadra, *Asfar*, vol. 1, p. 8. See also: Sadra, *al-Shwāhid al-rubūbiyyah*, pp. 150-151.

peripatetic philosophy, he is placed on a level equal to philosophers such as Kindī (800-879 AD), Fārābī (870-950 AD) and Ibn Sina (980-1037 AD).

- 4- He understood *Hikma al-ishraqī* (illumination philosophy) in depth so that he can be counted as equal to Suhrawardī (the founder of *Hikma al-ishraqī*). His interpretation of Suhrawardī's *Hikma al-ishraq* confirms this claim.
- 5- He had mystical experience and, as he said in the introduction of *Asfar*, he understood the mystical realities through intuition so that he could see the reality of whatever he knew before understanding it through intellectual reasoning and even more.
- 6- He was one of the experts of theoretical mysticism and realized the depth of this knowledge.
- 7- He was an expert of the religious texts and understood *sharia* (religious law). His commentary on some parts of the Quran and his interpretation of the majority of the book '*uṣūl-i Kāfī*' confirms this.⁴³
- 8- He spent the major part of his life learning wisdom and intuition of truth and avoided any other occupation.
- 9- He had no aim other than to find the reality from the wisdom. He was deeply religious. His practical attitudes in life and theoretical attitudes in his books are clear indications of this fact.
- 10- The results of thoughts of first class and productive Muslim philosophers like Fārābī, Ibn Sina and Suhrawardī and the works of their main interpreters such as Mir Damad, and also the achievements

⁴³ Sadra, *Sharḥ-i 'uṣūl-i Kāfī*, Lithograph, maktaba al-maḥmūdī publications, (1391 AH, Tehran).

of philosophy exegetes like Tūsī⁴⁴ and also the results of the criticisms of Rāzī, Dawānī and the Shirāzī scholars and finally the theoretical mysticism of Ibn Arabī with its interpretations which overall prepared the grounds for the appearance of a new philosophical system, were available to him.

Considering all of these factors we can see why Sadra was able to create a new philosophical system (transcendental wisdom) which, in addition to having solidarity and logical connectivity, has removed the conflation between Mashā' (peripatetic) and Ishrāq (the illumination) philosophy and mysticism in their fundamental issues.⁴⁵

1.4. Foundations and Basic Principles of Sadra's Philosophy

All philosophical systems, in addition to the minor and major problems which they treat, are based on a series of principles or pillars. Sadra's school of thought is not an exception in this regard. In a treatise called *Shawāhid al-rubūbiyyah*,⁴⁶ he recounts his philosophical achievements as amounting to 170. Nevertheless, the most important principles and bases of his school are usually considered to consist of the following:

1. The fundamentality of existence (*'aṣāla al-wujūd*).

⁴⁴ **Muhammad ibn Muhammad ibn al-Hasan al-Tūsī**, (597-672 SH) was born in Tus, Khorasan, Iran and died in Kadhimain near Baghdad. Better known as **Naṣīr al-Dīn al-Tūsī** (or Tūsī in the West), he was a Persian of the Twelver Shi'ite Islamic belief. He was a prolific polymath writer: an astronomer, biologist, chemist, mathematician, philosopher, physician, scientist, theologian, and Marja'I Taqleed. For further details see: Modarisi Razawī, *Tūsī*, (1334 SH, Tehran).

⁴⁵ For more information about his character and his situation see: 'Ubūdīyyat, *Darāmadī bi nizām-i ḥikmat-i sadrā'i*, vol. 1, pp. 29-31.

⁴⁶ *Shawāhid al-rubūbiyya* is a short treatise which is different from *al-Shawāhid al-rubūbiyya*. See the list of Sadra's books.

2. Gradation of existence (*tashkīk-i wujūd*) which has an infinite degree.
3. Demonstration of movement in substance which is called "trans-substantial motion" (*al-ḥarika al-jawharīyya*).
4. Unity of existence (*waḥda al-wujūd*).
5. Solving the problem of mental existence (*wujūd-i dhihnī*).
6. Research about the reality of necessity by itself in God and reality of possibility in the contingents and discovery of a kind of possibility in the name of "possibility of poorness" (*imkān-i faqrī*).
7. Analysis of the issue of why something needs a cause (*milāl-i niāz bi 'ilah*).
8. Research into the reality of causality and the kind of relationship between cause and effect and that the relation of effect to its cause is an illuminative relation (*iḍāfa-i ishrāqīyya*) and the meaning of effectuality is manifestation and epiphany (*tajallī wa tasha'un*).
9. Research on the association between "the stable and the variable" (*thābit wa mutaghayyir*) and "creatable and everlasting" (*ḥadith wa qadīm*).
10. Demonstration of unity of intelligent and intelligible (*ittiḥād-i 'āqil wa ma'qūl*).
11. Demonstration of temporal originatedness of the universe (*ḥudūth-i zamānī-i 'ālam*).
12. Demonstration of a kind of unity called the true and real unity (*waḥdat-i haqa-i hagīgiya*).
13. Demonstration of the point that composition of matter (*madda*) and form (*sura*) is a composition by way of unification (*tarkīb-i ittiḥādī*).
14. "The argument of Truthful Ones" (*burhān-i šiddīqīn*).
15. A special argument based on "the argument of Truthful Ones" to prove the Unity of the Necessary Existent.
16. Research on Divine Knowledge and that this knowledge of objects is simple and non-detailed (*basīt-i ijmālī*) but at the same time is a detailed and unveiling knowledge (*kashf-i tafṣilī*).

17. Research about the principle of "the Simple Truth is all things" (*basīt al-ḥaqīqah kul al-'ashyā*).⁴⁷
18. Proving that the soul is bodily in its origination and spiritual in its subsistence (*jismānīya al-ḥudūth rawḥānīyya al-baqā*).
19. Research on the reality of vision (*'ibṣār*) and the other sensual perceptions.
20. The immateriality of the power of imagination (*tajarod-i qowa-i khīyāl*).
21. Proving that although the soul is a single unit, it can be all faculties (*al-nafso fī-waḥdatihā kul al-qowā*).
22. Proving that the 'universal' (*kulī*) has a transcendental nature (*bi naḥw-i ta'ālī*) not pure abstraction.
23. Bodily resurrection.

1.5. Mulla Sadra's Works

There are several divisions in Sadra's works some of which are more accurate than others. Each division has a special characteristic with some advantages and defects. For example some sources which try to explain Sadra's works like: *Reiḥāna al-adab*,⁴⁸ *Ruozāt al-Jannat*,⁴⁹ *Al-fīlsūf al-fārsī al-kabīr*,⁵⁰ have some problems such as being incomplete and inaccurate. Sadra's website (in Persian)⁵¹ is more complete than the other sources but its division in regard to his works is not accurate since many philosophical works have been put in the theology section and the like.⁵² The introduction of the book *Sih 'Aṣ* (Sadra's book) which was written by Sayyed Hossain Naṣr, is more accurate

⁴⁷ This principle states that something which is less complex and consists of fewer constituents is more developed and something which has no composition will consist of the entire universe.

⁴⁸ Tabrizi, *Reiḥāna al-adab*, Tehran, 1331.

⁴⁹ Khonsārī, *Rouzat al-jannat*, Tehran, 1306.

⁵⁰ A.A. Zanjānī, *Al-fīlsūf al-fārsī al-kabīr*, Dameshgh, 1936.

⁵¹ www.mullasadra.org/new_site/persian/

⁵² www.mullasadra.org. (S.I.P.R.In)

but it is not complete and also Sadra's works are divided into two general categories, which seems to be a defect.⁵³ Another book which tries to express and divide Sadra's works is *Darāmadī bi nizām-i ḥikmat-i sadrā'ī*, which is also more accurate in its division of the works but it is not complete.⁵⁴ However, we have tried to use all the sources to introduce the most complete and accurate division that has been written until now. All the sources we have used are from those mentioned above. We have made reference to some works which was considered to be necessary.

1.5.1. Philosophical texts

The purpose of the philosophical text is that it should mainly have a philosophical vision, these include:

1. ***Al-Ḥikma al-muta'āliyah fil-Asfār al-'aqliyya al-arba'a*** (The Transcendent Wisdom in the Four Intellectual Journeys) known as *Asfār* which is his most detailed book and includes "general metaphysical

⁵³ Sadra, *Siḥ 'Aṣḥ*, Muwllā Publications, third edition, (1365 SH, Tehran), introduction, pp. 12-14.

⁵⁴ 'Ubūdiyyat, *Darāmadī bi nizām-i ḥikmat-i sadrā'ī*, vol. 1, pp, 31-32.

concepts" (*al-'umūr al-'āmma*) (ontology)⁵⁵, substances (*jawhar*) and accidents (*'araḍ*), the soul, origin (*mabda'*) and the return (*ma'ād*).⁵⁶

2. ***Al-Shawāhid al-rubūbiyya fil-manāhij al-sulūkiyya*** (The Divine Witnesses in the Paths of Spiritual Journey) which also includes "general metaphysical concepts" (*al-'umūr al-'āmmah*) (ontology), substances (*jawhar*) and accidents (*'araḍ*), the soul, origin (*mabda'*) and the return (*ma'ād*).⁵⁷
3. ***Mfātīḥ al-ghaib*** (Keys to the Unseen) (Quranic, mystical and philosophical).

⁵⁵ The term '*al-'umūr al-'āmmaḥ*' in Sadra's philosophy applies to those concepts which are predicable of everything irrespective of its essential properties. They are, in other words, predicable of things not because of what they are, but because they are. The term does not appear in the Encyclopaedia of Islamic. The first English equivalent for this term, probability is given by the joint editors of Sabzewari's *Ghurur al-fara'id* as "general principles". The editors have not been very accurate in their definition because "*al-'umūr al-'āmmaḥ*" are neither basic concepts nor fundamental propositions; they are simply metaphysical concepts; and that is why they are predicable of all things whether physical or otherwise. Therefore, they avoided the term "general principles" and preferred "general metaphysical concepts", see: M. Mohaghegh and T. Izutsu, *Sharh-i Manzūmah* (Tehran, 1964) P. 597.

⁵⁶ Sadra's work written in four parts (9 volumes in the printed edition) in the form of 'four journeys'; the *Asfār* is the most definitive text of the Sadrian corpus.

⁵⁷ This is a summary of Sadra's thoughts and perhaps the second most important work. The third *mashhad* and the first witness discusses the generation of the cosmos; second, psychology and philosophical anthropology with an analysis of the soul and its degrees; and third, the meaning of the intellect (*al-'aql*) and various degrees of it such as the potential and acquired intellect. This philosophical book has been mainly written in the Illumination style, and represents Sadra's ideas during the early periods of his philosophical thoughts. Sadra's web site puts this book under the theological title. It is a philosophical work and 'Ubūdiyat put it under the title of philosophical texts, see: Sadra Islamic Philosophy Research Institute (S.I.P.R.In) and also: 'Ubūdiyyat, *Darāmādī bi nizām-i ḥikmat-i sadrā'i*, vol. 1, p. 31.

1.5.2. Philosophical descriptions and comments

4. ***Sharh al-hidaya or Sharh al-hidaya al-athirīyya*** ("Commentary upon the *Hidāyah* of Athir al-Din Abhari").⁵⁸
5. ***Sharh or t'liqa bar Shifā*** (this is probably Sadra's last book).⁵⁹
6. ***Commentary (Sharh) upon hikma al-ishraq***.⁶⁰

1.5.3. Philosophical treatises

7. ***'Arshīyyah***, also called *al-Hikma al-'arshīyyah*, (The Wisdom of the Throne).⁶¹
8. ***al-Mazāhir al-Mazāhir al-ilāhiyyah fi-asrār al-'ulūm al-kamālīyyah*** (Divine Manifestations concerning the Secrets of the Sciences of Perfection).⁶²
9. ***al-Masha'ir*** (The Book of Metaphysical Penetrations)

⁵⁸ This work is a commentary on a book called *Hidayah* which was written on the basis of Peripatetic philosophy, and was previously used to provide students with a preliminary familiarity with philosophy. However, it is rarely used today.

⁵⁹ However, Sadra's website claims that Sadra wrote this book as a commentary upon some of the issues discussed in the part on theology (*Ilāhiyyāt*) in Ibn Sina's *al-Shifā*. *Sharh-i shifā* has also been published in the form of glosses clearly expressing Sadra's ideas in this regard, see: www.mullasadra.org/new_site/english/Mullasadra/works.

⁶⁰ This work is a useful and profound commentary or collection of glosses on Suhrawardī's *Hikma al-ishraq* and Qutb al-Din Shirāzī's commentary upon it.

⁶¹ Sadra's most important work on eschatology and application of his transcendent philosophy to eschatological questions. This is another reference book about Mulla Sadra's philosophy. As in *al-Mazah'ir*, he has tried to demonstrate *the Beginning and the End* concisely but precisely. This book has been translated into English by Professor James Winston Maurice who has also written an informative introduction to it.

⁶² This book is similar to *al-Mabda' wa'l-ma'ad*, but is shorter. It is, in fact, a handbook to familiarize readers with Sadra's philosophy.

This book includes a short view of “general metaphysical concepts” (*al-'umūr al-'ammah*) and also the Beginning.⁶³

10. ***Zād al-musāfir*** (Provisions of the Traveler)

This book is about the issue of corporeal resurrection and divided into twelve chapters.⁶⁴

11. ***Hudūth al-'ālam*** (Temporal Origination of the World)⁶⁵

12. ***Ittisāf al-mahiyyah bil wujūd*** (Conjunction of Quiddity with Being)⁶⁶

13. ***al-Tashakhuṣ*** (the Individuation)⁶⁷

14. ***Sarayān al-wujūd al-haq fil-mawjūdāt*** (The Penetration of the Light of the Being of the Truth in Existents)

15. ***Al-Wujūd*** (Treatise on Being)

A short treatise summarizing Sadra’s concept of being. Sadra analyzes the major schools of ontology under three headings.

16. ***al-Hashr*** (The Treatise of Resurrection)

Sadra did not choose a name for this book. In it he stated the theory of resurrection of existents, animals and objects. He proved these subjects using philosophical arguments.

⁶³ This book has been translated into English and French.

⁶⁴ Sadra’s website believes that this book is probably the same as *Zad al-Salik*, see: www.mullasadra.org/new_site/english/Mullasadra/works.

⁶⁵ This book quotes the post-Socratic philosophers as well as some Muslim philosophers’ idea about origination of the world. Sadra has proved origination of the world through the theory of the trans-substantial motion.

⁶⁶ This treatise has been written about the problem of existence and its relation to quiddities.

⁶⁷ This book is an explanation of the problem of individuation and its relation to existence and the fundamentality of existence which is one of the most important principles in Sadra’s philosophical system.

17. *Ittiḥād al-'aql wal-ma'qūl* (Unification of the Object with the Subject)

Proving and rationalizing the theory of the union of the intellect and the intelligible.

18. *Ajwiba al-masā'il al-kāshāniyyah* (Answers to Kashani's Questions)

Sadra's answers to five questions about the soul.

19. *Ajwiba al-masā'il al-nasīriyyah* (Answer to the Nasirean Questions)

Sadra's answers to three questions about motion and its relation to time, potentiality (*al-imkān*) and how it relates to the physical and spiritual growth of human beings and deals with multiplicity, how it has originated from the One.

20. *Ajwiba al-masā'il Shams al-Din Muhammad Ghilāni* (Answers to Ghilani's Questions)

Sadra's responses to five philosophical questions asked by one of the Peripatetic philosophers.⁶⁸

21. *Asāla ja'l al-wujūd* (The Primacy of the Instauration of Being)

This treatise is on the issue that existence is fundamental and quiddity is subjectivity. We will discuss this principle in Chapter Two.

22. *Shawāhid al-rubūbiyyah*

This treatise has no relation with Sadra's book called *al-Shawāhid al-rubūbiyyah* which is mentioned above. In this treatise Sadra states his particular opinions which he expresses in philosophical terms.

23. *al-Fawā'id* (the advantages)⁶⁹

⁶⁸ The three above treatises (*Ajwiba*) are published under the title of *Ajwibah al-masā'il* as one book.

24. ***al-Mizaj*** (the temperament)⁷⁰

Sadra wrote this treatise on the reality of man's temperament and its relation to the body and soul.

25. ***al-Masā'il al-qudsiyyah*** the full title is *Al-Masā'il al-qudsiyyah wal-qawa'id al-malakūtiyyah* (Sacred Questions and Angelic Principles)

This treatise, in which he combines epistemology and ontology, discusses issues such as mental existence and epistemology. .

1.5.4. Commentaries on Quran and the Traditions

26. ***'Asrār al-'Āyāt*** (the Secrets of the Verses)

27. ***al-Tafsīr*** (A Commentary upon the Qur'an)

This part includes more than fourteen treatises in which Sadra has commentated upon several Sūra of the Qur'an.⁷¹

28. ***Mafātih al-ghayb***

This book is a kind of philosophical commentary upon the Quran. Sadra stated that the real knowledge and wisdom is to understand the Quran. In

⁶⁹ This treatise is mentioned by 'Ubūdīyat in the section on philosophical treatises see: 'Ubūdīyyat, *Darāmadī bi nizām-i ḥikmat-i sadrā'i*, vol. 1, p. 31.

⁷⁰ *Ibid*, vol. 1, p. 31.

⁷¹ Sadra, Sih 'Aṣl, introduction, corrected by S.H. Naṣr, p. 13. Sadra's website mentions the ten sūras which have been interpreted in these treatises as follows: 1. al-Hadid (57), 2. Commentary on Ayat al-Kursi, 3. Sajdah (32), 4. al-Zilzal (99), 5. The verse al-Nour (24), al-Yasin (36), al-Tariq (86), 6. al-'Alā (87), 7. al-Waqi'ah (56), 8. al-Fatihah (1), 9. al-Jumu'ah (62), and al-Ḍuḥā 10. al-Baqarah (2).

this book he tries to explain the beginning and the end via some mystical secrets which he took from the Quran.⁷²

29. *Commentary on the book of 'Usūl al-kāfī*

30. *Commentary on Sūrah Al-tawhīd*

31. *Mutashābihāt al-Qur'an*

This is an interpretation of some verses which have allegorical meanings. It has been said that this is considered to be one of the chapters of *Mafātīh al-ghayb*.⁷³

32. *al-Alfādh al-Mufradah*

This book is used as a dictionary for interpreting important Qur'anic words.

33. *Glosses upon the commentary of al-Bayḍawī*

1.5.5. Logic

34. ***Al-Risāla al-Limmiyyah*** the full title is *Limmiyat ikhtisas al-mintaqah bi-mawḍi' mu'ayyan min al-falak* (On Why the Zodiac is Located in a Particular Position of the Sphere); also known by the title *al-Limmiyat fi ikhtisās al-falak bi-mawḍi' mu'ayyan*.⁷⁴

35. ***Al-Luma'āt al-Mashriqīya fī al-Mabāḥith al-Manṭiqīyyah (Al-Tanqih)*** (The Gleamings of Illumination Concerning the Matters of Logic) also known as *al-Tanqih* and *al-Tanqiyah*

This book is written on formal logic. It has nine *Ishrāq* (chapters).

⁷² *Mafatih al-ghayb* has considered as introductions to the interpretation of the Qur'an, and represent the philosophy behind this task, see: www.mullasadra.org/new_site/english/Mullasadra/works.

⁷³ www.mullasadra.org/new_site/english/Mullasadra/works.

⁷⁴ A treatise on logic, this work focuses on the cause of the specific form of the sphere.

36. *Al-Taṣawwur wal-ttaṣdīq*

A treatise about the philosophy of logic and some enquires into concept and judgment (*Taṣawur wa Ḥukm*).

1.5.6. Theological works

37. *al-Qaḍa' wal-Qadar*

This treatise is about the problem of Divine Decree and Destiny.

38. *Al-Ḥashriyyah* (the Resurrection)

This treatise is about the Resurrection and presence of people in the Hereafter. Some answers to the questions about the rewards and punishments given to people.

39. *al-Mabda' wal-Ma'ād* ("The Beginning and the Return"). Also called *al-Hikma al-muta'aliyyah*.⁷⁵

40. *Radd-i Shubahāt-i Iblis* (Rejecting the Misgivings of Satan)

In it Sadra explains Satan's seven paradoxes and provides appropriate answers.

41. *Khalq al-'a'māl or al-qadar fil 'a'māl* (Creating Man's Actions)

⁷⁵ However the Sadra Islamic philosophy research institute believes that this book is a summary of the second half of *Asfār*. It does not include any of the discussions that Sadra viewed as useless and unnecessary. He called this book *the Beginning and the End* due to the fact that he believed that philosophy means the knowledge of the Origin and the Return. This book deals mainly with issues related to theology and eschatology, and is considered another of Sadra's important books. (www.mullasadra.org/new_site/english/Mullasadra/works). Contrary to Sadra's web site, Nasr believes that this is a philosophical text and puts it under the title of philosophical and mystical. See: Sadra, *Siḥ 'Aṣl*, introduction by Nasr, p. 12. Also 'Ubūdīyyat believes that this book is one of Sadra's main philosophical books and he puts it under the title of philosophical text, see: 'Ubūdīyyat, *Darāmadī bi nizām-i ḥikmat-i sadrā'i*, vol. 1, pp. 31.

This treatise is about man's determinism and free will.

42. ***al-Jabr wal Tafwid al-Qadar wa 'Af'āl al-'Ibād*** (Compulsion and Free Will in Destiny and the Actions of Servants)

In this treatise Sadra explains the issue of Predestination. First he expresses the philosophers' idea in this regard and then explains what the Imams (AS) said about the issue. This treatise also is called as *Al-jabr wa al-tafwid*.

43. ***Al-Ma'ād al-jismānī***⁷⁶ (Bodily Resurrection)

44. **Glosses upon Qush-jī's *Sharh tajrid***⁷⁷

1.5.7. Mystical and Ethical Works

45. ***Kasr al-aṣṇām al-jahiliyyah*** (The Demolition of the Idols of Ignorance)

Sadra attacks those who pretended to be Sufis and held excessive views.

46. ***Sih 'Aṣl*** (Three Principles).

Sadra wrote this book in Persian. In it he offers some spiritual advice to contemporary philosophers and theologians. He also shows his critical attitude towards the Shi'ite literalists of his time.

⁷⁶ In Sadra's website (S.I.P.R.In) this treatise is put under 'other works', but it seems that it is more closely related to the theological works.

⁷⁷ Ala al-Din Ali Ibn Muhammad (1403-1474 AD), known as Ali Qushji, was an astronomer, mathematician, physicist and scientist. He is best known for his development of an astronomical physics independent of natural philosophy and for providing empirical evidence for the *upon philosophy*. In Kerman (a city in Iran) he conducted some research on the storms of Oman Sea and completed *Hall-i eshkal-i qammar* (Explanations of the Periods of the Moon) and *Sharh-i Tajrid*. Various sources say that he was Persian. (G.A. Russell, *The Arabic Interest of the Natural philosophers in seventeenth century*, England, BRILL, 1994, ISBN 9004098887, p. 162.)

47. ***al-Waridāt al-Qalbiyyah*** or *Al-Waridat al-qalbiyyah fi ma'rifat al-rubūbiyya h* (Inspirations of the Heart concerning the Knowledge of the Lord).⁷⁸

Iksir al-'Arifin or *Iksir al-'arifin fi ma'rifat-i tariq al-haqq wal-yaqin* (The Elixir of the Gnostics for Knowing the Path of Truth and Certainty). As the name suggests, it is a mystical and educational book.

48. ***Īqāḍ al-nā'imīn*** (the Awakening of the Sleeping), (Mystical and philosophical with the way the dominant mystical)

The book is an actual gnosis which presents some guidelines and instructional points to wake up the sleeping.⁷⁹

1.5.8. Literary Works

49. ***Diwān-i Shi'r*** (the Collection of Poems)

Sadra wrote a number of scholarly and mystical poems in Persian which have been collected in this book.

1.5.9. Other Works

50. ***Jong***: a chosen collection of poems, prose and various subjects in Sadra's writing and signature.

51. ***Jawhar-i mufāriq*** (the Separable Substance)

52. ***Ḥāshiya 'alā sharḥ-i ibn-i mubārak shāh 'alā hikma al-'ayn***
(Glosses upon the book *hikmat-i al-'ayn* which was written by *ibn-i mubārak shāh*)

⁷⁸ A mystical book on some philosophical problems. It seems to be an inventory of the Divine inspirations and illuminations he received throughout his life.

⁷⁹ In Sadra's website (S.I.P.R.In) this book is listed under 'other works'.

53. ***Ḥaḳīqa al-kofr wal īmān*** (the Reality of Blasphemy and Faith)

Sadra explains the reality of blasphemy and faith according to the Quran and the traditions.

54. ***Sharh-i Nijāt***

55. **An Annotation on the book *qāmūs al-muḥīt i-firūz Ābādī***

56. **A letter to *Sadr-i Shirāzī***

57. ***Sadra's dream***

58. ***Dibāja 'arsh al-taqdīs***, also called *Risāla al-khalsah*. A three-page introduction to Mir Damad's *Asfār*.

59. ***Hall-i mushkilāt al-falakiyyah*** (Solving the sphere Problems)

60. ***Tarh al-kawnayn*** (The Outline of the Two Worlds)

61. ***Al-ittihad al-barī*** (The Unity of God)

62. ***Letters***

Some letters which were exchanged between Sadra and Mir Damad. These letters have been published at the beginning of a three-volume book about Sadra's life, character and school of thought. It has also been translated into English.

There are some other works which have been attributed to Sadra but the attribution is doubtful. These are:

1. *Risalah fi ajwibah al-as'ilah.*
2. *Risalah fi ithbat i-wajib al-Wujūd .*
3. *Adab al-Bahth wa al-Munazarah.*
4. *Al-Imāmah.*
5. *Bahth al- Mughalatah.*
6. *Risalah fi bid'-i wujūd al-insan.*
7. *Tajrid-i Maqalat-i arastū.*

8. Glosses upon *al-'Anwar al-tanzil*.
9. Glosses upon *al-Rawdhah al-bahiyyah*.
10. Glosses upon *al-Rawashih of Mir Damad*.
11. Glosses upon *sharh al-tajrid*.
12. *Risalah fi rumuz al-Quran*.
13. *Risalah fi al-fawa'id*.
14. *Risalah fi al-qawa'id al-malakutiyyah*.
15. *Shubahat al-jadhr al-asamm*.
16. *Al-Mabahith al-'itiqadiyya*.
17. An article on the commentary of verse 27 of Surat al-Naml.

1.5.10. Mulla Sadra's Most Important Books in the Order that they Were Written

1. *Sarayān al-wujūd*
2. *Asfar*
3. *Mabda' wa ma'ād* (aged forty)
4. *Sharḥ-i hidāya* (aged forty)
5. *Al-shawāhid al-rubūbiyya*
6. *Rissala fil-ḥudūth*
7. *Ta'līqa bar ḥikma al-ishrāq*
8. *Al-Mashā'r* (aged fifty eight)
9. *Rissala al-ittihād al-'āqil wal ma'qūl* (aged fifty eight)⁸⁰
10. *Mafātīḥ al-ghayb* (aged sixty)
11. *'Arshīyya*
- 12.13.14. *Sharḥ-i 'uṣūl-i kāfī*, *Ta'līqa bar shifā* and *Tafsīr-i kabīr* (at the end of his life and unfinished).

⁸⁰ Sadra, *al-Mashā'r*, lithography, p. 76, Sadra's glossary on the issue of *ittihād-i 'āqil wa ma'qūl*. In this glossary Sadra says that he was able to solve this problem in 1037 AH, at the age of fifty eight. This indicates that this glossary was written at that age or later.

Due to the one-way referrals, he wrote *Al-shawāhid al-rubūbiyya* after the age of forty. Also, the exact age at which the rest of his books were written is unknown but they were written after *Asfār*.⁸¹

1.6. Conclusion

In this chapter, Sadra's life, masters, students, main principles and works have been briefly discussed and some main sources have been introduced for readers who want to know more about him. It is worth mentioning here that understanding Sadra's ideas requires some sort of familiarity with all of his works, since for example he completes one idea in twenty five sections with different explanations. For more explanation see the following examples:

1. He propounded the fundamentality of existence in *Asfār* and in the *Ta'liqa* he tried to prove the subject and in the *Mashā'ir* he expressed eight reasons to prove it and so on.
2. In the *Asfār* he accepted *Tashkik dar māhiyya* (gradation of quiddities) but in *al-shawāhid al-Rubūbiyya* he refuted it.
3. In almost all of his works he denies the existence of the human soul before its body but in the *'Arshiyya* he relinquishes that and says that the existence of the spirit before the creation of the body has been emphasized in the Islamic texts and is logical and reasonable.⁸²

Therefore specialized knowledge of his ideas requires an understanding of his entire philosophical system. Finally, some people think that if they can understand *Asfār* then they can understand all of Sadra's ideas, but as mentioned before, *Asfār* does not include all of his ideas.

⁸¹ For more details about the order in which Sadra's books were written see: 'Ubūdiyyat, *Darāmadī bi nizām-i hikmat-i sadrā'i*, vol. 1, pp, 32-37.

⁸² Sadra knows the spirit and the soul as being the same, so in *'Arshiyya* he used the term 'spirit' instead of 'soul' according to what was used in the traditions. We will explain this issue in Chapter Five.