

Relational Being On Mulla Sadra View

And its impact for freedom of religion

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Abstrak

Ilmu-ilmu sosial yang berkembang sekarang ini lahir dari rahim filsafat humanistik, yaitu filsafat yang pada mulanya ingin menempatkan manusia dalam martabat yang tinggi. Namun dalam perkembangan berikutnya manusia hanya diproyeksikan sebagai tehnokrat dan birokrat semata. Karena itu secara filosofis ilmu-ilmu sosial yang ada sekarang tidak sejalan dengan filsafat Islam yang memandang manusia secara diametrikal berbeda dengan filsafat humanistik, dan bahkan dengan esensi manusia itu sendiri yang sangat kompleks. Makalah ini ingin menganalisa antropologi filsafat Islam, khususnya filsafat hikmah muta'aliyah Mulla Sadra untuk menemukan realitas manusia yang lebih utuh yang menempatkan manusia sebagai makhluk bebas dan istimewa. Peneliti akan berusaha menganalisa pandangan-pandangan antropologi Hikmah Muta'aliyah Mulla Sadra dengan merujuk pada beberapa kitab asli, dan tulisan ilmiah para ahli tentang hikmah muta'aliyah dengan menggunakan metode hermenetika secara umum untuk mendeskripsikan pandangan yang khas tentang manusia dengan mempertimbangkan prinsip dasar bangunan filsafatnya yaitu asolatul wujud, gradasi wujud dan sebagainya.

Abstract

Social Sciences had a great impact to many aspect of life and circulated for long years ago as subject of matter in university and colleges. Historically social Sciences develop from humanistice philosophy which aim in early time to elevate a human position, yet, in futher step, its transform human being as mere a technocrat and so on. Having considered this shifting, human being social sciences does not conform the human being in islamic philosophy perspective which elevate human to many dimension and character. This article aim to examine whether the Transcendental Philosophy of Mulla Sadra have a capacity to fill a lack a social sciences or not, and paralel with that also to scrutiny the ontology view of human being. Human being in Mulla Sadra view had a distinguish and privilege position that distinct from other perspective.

Key words : being, relational being, ascen, descent, anthropology, manifestation, wordl,

Introduction

Today, we see a crisis in many levels of life; one of them is misunderstanding a multi-dimension of human being and its transcendental aspect. Human being have been reduced in view of social sciences just to one dimensions. And actually just portrayed as a technocrat¹; a mankind solely understood as subject who freely to do what they want.

Our view of human will remain superficial so long as we fail to go to its mode of being rather than mere quidity, as well as we do not see its relation with Absolute being and as long as we do not glance to its variety of his dimensions and his journey toward perfection and actuality. In modern term, Unfortunately his capacity of human being solely limited in his some of actuality as technocrate and so on merely.²

All of human aware his uniqueness and understand his unlimited potency and capacity which goes beyond assumptions of any of sciences. For long years, people have been looking for an engaging, an accurate of human being view to recommend to whom which concern with destiny of civilization.

Mulla Sadra's View

Hopefully, a view of human being which introduced by Mulla Sadra will supply a lack of dimension of human being. Generally, there are three approaches of understanding Mulla Sadra of Anthropology. Firstly, through his theory of soul, relation body and soul, and so on and second by viewing his foundation of fundamentality of existence through essentialist (*mahiyah*) language. In first approach inevitably will be familiar with terminology of essentialist (*asalatul mahiyah*) Avicenna, such species (*na'u*), substance (*jawhar*), accident, (*'ardh*), differentia (*fasl*), genus (*jins*) and so on, And human being predicated as species (*na'u*), as rational animal (*hayawan natiq*). Secondly with his 'application of philosophy' (*falsafah tathbiqî*) as he articulated in

¹ Dr. Zarsyenas, *the Essence of Modern Sciences*, an unpublished paper in seminar about humanistic Sciences (Teheran : Humanistic Social Institution, 2013)

² Dr. Zarsyenas in his paper unpublished *Modern Sciences and Humanistic Islamic Sciences* presented in Humanistic Social Institution Iran (Teheran : Humanistic Social Institution, 2013)

rethoric (*jadâl*) context along with traditional narration and Quranic point.³ The Third approach which is most challenging and yet provides deep insight and genuine impressive parallel with his core of fundamentality of existence.

There are two interpretations of Mulla Sadra's transcendental philosophy; The first is domination of degree (*maratib hâkimun*) and second the domination of oneness (*wahdah hâkimun*). Within first interpretation, there are hierarchy of existence from lowest level to ultimate level; from matter into necessary being (*wâjibul wujûd*). In this sense, human being either dominated by absolute or one being or himself dominated the being.

As dominated by oneness, indeed there are no difference between human being and angels for example or between God and human being, therefore we can say God is human being and human being is God. And truly there are only one reality exist. Mulla Sadra wish to bring us to deep reality, to move from mere concept into deep reality. In this manner we should keep in mind the of quiddity (*mâhiyah*) will be change automatically.

As stated by Mulla Sadra, wujud has many degree and in general have two kind : the lowest existence (*wujud ghayr kamil*) and the perfect being (*wujud kamil*). The perfect being (*wujûd kâmil*) like non material being (*wujûd mujarradat*). Human is being toward perfection, since he is not always actual.

In this context, the position of human being as manifestations of being resemblance with the new short of perspective which put human being, as being disclosure to Being. He claim that human being have character open toward being.⁴ and human being whose ability to questions about being.

Compare to Heidegger who believed that dasein is not grasp unless through the Being. in the end of his thought the situation is that not dasein to disclosure to Being but let Being present in Dasein.⁵ Except according to Heidegger the God of Mulla Sadra is just history of Being; Being caught in history.⁶ In my point, history, or temporarily of everything is necessary. All of corporeal being always caught in history, or in time,

³ Mohammad Khajavi (ed), *Mafatih al-Gayb* (The Keys of The Invisible Word) of Mulla Sadra, with the glosses of Maulâ Alî Nûrî, (Teheran : Bustan kitab, 1984)

⁴ See, Comparison between Mulla Sadra and Heidegger, wrote by Reza Akbarian, (London : Academic Transcendental Philosophy, 2003)

⁵ Haidar Bagir, *Cosmology attribute to Karline Supeli* ,(Bandung, Mizan, 2005)

⁶ Reza Akbarian, *Comparison of Mulla Sadra and Heidegger*, (London, Transcendental Philosophy, 2003)

affected and influenced by culture, context and its situation, yet, there are some beyond history that always present in every time, all of time, all of context, so that is different.⁷

As the nexus for being so epistemology it is a noble of hierarchy of human being which always conduct with his source, that source as you know God you will know human being, and knowing of God is a matter of nobility. Potentiality human own this capacity to resemble with God in word, As absolute being in corporeal world.

*Thus we say that It emanates all thing other than Itself without participation of other entities in this emanation, It is so, because whatever is different from IT has essence (which) are contingent, deficient inner-realities, their existence being dependent upon their entities, Whenever one entity depend upon another entity for existence, it is indigent and thus in need of that thing. Thus, its completion depends on that factor, That (completing) entity is (both) its (primordial) source and its terminus, Thus all contingent being, whatever their distinctions and their rank of (relative) deficiency and perfection, are existentially dependent, being indigent in their inner-realities towards It, and enriched by It.*⁸

Therefore, we might say is not the case a man center⁹ or God center and not the matter of contradiction since it is one side of reality. Man and God is one single of reality, human as manifestation of God.

Human being is impossible to eschew in mind and to cognize its identity as it is, so far there are many theory and perspective about human being as matter of debatable.¹⁰ Human being according to Mulla Sadra can not restricted in one realm. Human permeated in every being and its each of realm has its special actuality.¹¹ One claims that rational being is just one of his actuality, or substance embodied in body is also precisely one of mode actuality, like corporeal, imaginary, as intellectual and beyond intellectual (*fawq 'aqli*).

Notwithstanding, we can not grasp its reality, Indeed he is similar with God, we can grasp through his action (his attribution), as God we can not know Him the real

⁷ Most of Islamic Philosopher deal with real knowledge and constructive knowledge; real knowledge is everlasting knowledge, beyond history and time, such knowledge that God is One, it is a everlasting proposition and acceptable for all time and all history.

⁸ The Metaphysics of Mulla Sadra (*Al-Masya'ir*) duo language Arabic And English, translator Parwiz Morewedge, p. 61, (Teheran : Institute of Global Cultural Studies, 2002)

⁹ Humanism tend to reconstruct a man as a center as, a autonomy decision even against God, see Seyyed Hosein Nars, *Plight of modern man*,

¹⁰ Alexis Carrel, *Misteri Manusia*. (Bandung :Rosda Karya 2000)

¹¹ Mardiyah Akhlaqi, *Human being in Hikma Muta'aliyah*, see [http://www. Mullasadra. org](http://www.Mullasadra.org)

knowledge only when we know his attribute (*shifat*). as we communicate with God through his Names we also might familiarize with human being through his attribute. As God has many attributes, man also many attributes to introduce as way to be familiar with his Him in some ways.¹²

Mulla Sadra glimpse to the his existence after viewing the question of Fakhrurazi upon argument of floating man (*rajul mua'laq*) of Avicenna; A challenge critique of Fakhrurazi provoked Mulla Sadra to emphasize the individual being (*wujûd fard*) of human.¹³ In his point of view, human in his existency or being as human, or his present in real which span from beginning to the end by variety of modus of being. The fruit of mode of being is many different quidity (*mahiyah*) from animal, vegetative into rational and so on. We witnessing the corporeal, soul, composition of body and soul, perfect man as continuity in everlasting journey toward God.

Quidity (*mahiyah*) change or involved in transformation due to mode of being. Since some of being¹⁴ involved in transformation, always change fastly or slowly. According to Mulla Sadra, wujud fall into many gradation, potential, actuality, weakness, powerfull, material-imaginal- immaterial. Human being as material entity or being whose corporeality mode always have a motion into perfection.

It should be noted that mode (*had/hudûd*) is not abstraction mind (*tashawur dzihn*) yet it derived from instance of being.¹⁵ Mode of being is not outward or outside and not relation (*idhâfah*) but from limit of being either intellectual (*'aql*), or physhic (*hiss*). Therefore quidity of sense entity (*hassâs*), growing (*nâmî*), move with volition (*mutaharik bil irâdah*) and so on is come to mind from inner reality or being itself.

By having this progress, human being is alwas becoming. and this becoming it becoming within his being. The Humanity (*insâniyyah*) is manifestation of being ranging from lowest until the most perfect. And as such develop his being as well as develop also his essence.

¹² For that many philosopher as well as mystic believed that whoever knows himself he will know God.

¹³ Hasan Hasan Qadredan Maleki, *a Paradigm, and anthropology of Mulla Sadra and Avicenna*, unpublished paper, (Teheran: 2012)

¹⁴ According to Ambiguity of Existence/being principle of Mulla Sadra, divided in to some degree, strong, weakness, less perfect to most perfect. for more detailed please read Sadrudin Shirazi, *al-Hikmat al-Muta'liyah fi al-Asfar al-al-Aqliyah al-Arba'ah* (Beirut :Daru Ihya Turats al-'Arabi, 1999) (Teheran,

¹⁵Yahya Cristian Bonoud, *Transcendent Philosophy and Modern sciences*, unpublished paper in workshop of philosophy (Teheran, 2013)

In this regard Imam Khomeini grant his comment , as that essence (*mâhiyah*) of human is following his individuality (*tasyakhus*) of his existence. Since every being/existence has its own individuality. And each individuality (*tasyakhus*) follow his mode of being. Natural being (*thabi'i*) its individuation accordingly in this stage of natural being, and hence he reach the intellectual or pure being, its essence (*mâhiyah*) indeed become more pure; pure essence (*shirf mâhiyah*).¹⁶

Mulla Sadra and Heidegger have similar point that human being as reveal site of things qua things. Human being not as subject which impose to world, ¹⁷rather as disclosure for being, since in Mulla Sadra view, knowledge cannot separated from ontology, thus onto-epistemic acceptable term credit for him. Knowledge is mode of (immaterial) being and is identical with presence.¹⁸

For that, knowledge defined as *hudhuru mujarradi 'inda mujarrad* (the presence (immaterial being upon immaterial being)).¹⁹ As being owing gradual, knowledge also have a gradual. The more general knowledge, the more intense, can cover more and more comprehensively and holistic.

As human being attain the more perfect of being his knowledge will more covers many things. likewise soul since his being is weak his knowledge can not give effect, distinguish with necessary being as his knowledge (his creation) own its effect. Man solely can create in mind which lost its external effect.²⁰

Mulla Sadra theory of knowledge elevate human to deeper and infinite being and own capacity to acquire to limitless being. and in reality human being in view of Mulla Sadra allow to acquire limitless knowledge; to acquire the deepest knowledge as well to acquire the deepest experience. Within his position as pivotal, human being owes capacity to dominated reality, to share with reality and within reality.

According to Mulla Sadra, human being own suitable faculties which deserve to perceiving and experiencing different hierarchy of being; through his external senses

¹⁶ Mardhiyah Akhlaqi, *Human being of Mulla Sadra*. <http://www.mullasadra.org>

¹⁷ Reza Akbariyan, *Comparative research on ideas of Heidegger and Mulla Sadra* Transcendental Philosophy, Academic-London, 2003

¹⁸ H. Rizvi, *Mulla Sadra and Metaphysics: Modulation of Being*, Transcendent Philosophy, 2009, Routledge, London,

¹⁹ Allamah Thabathaba'i, *Bidayah and Nihayatul Hikmah*, Institution and Publication of Imam Komeini, Qum

²⁰ H. Rizvi, *Mulla Sadra and Metaphysics : Modulation of Being*, Transcendent Philosophy, 2003, Academic London

enable to in touch with corporeal world; through imaginal faculty, imaginal world and by his intellect to experiencing spiritual world.²¹

For Mulla Sadra, knowledge and being are closely interconnected, knowledge and being has deep implication toward mans becoming and his destiny.²² Since lower being always caught in motion and it is connected with time, futher the beingness of mine of human it caught in time, time is connected well with his being, the degree of being interconnected with the degree of his time. Notwithstanding, time here is not in accordance with traditional term, in this term, time is existential term.

In daily live we count our passing of live by motion of sun; a short of material standar. Being or existence in this contect have tendency to ascent (*shu'ûd*) and descent arch (*nuzûl*), and vertically and horizontally; to disclose more and more at futher its being will be more knowable, axiomatic (*badîhî*), free from any attachment, being pure and purest. Human being in this regard as a existence going into perfection (*wujûd mutakamil*) deal with this journey.

Mulla Sadra distinguish between to actual (actuality/*fi'liyah*) and to involved in perfection way (*yatakamal*). The former Mulla Sadra emphasises for good as well for bad people. As the good human will be more actual as he maintain its quality of being and for wicked people will be more actual. But in the later, Mulla Sadra emphasizes the voluntary of human being through perfection of sphere of theoritical (*'aql nazharî*) and sphere of practical (*'aql amalî*).

Consistenly, he propose that the purpose of philosophy is to make perfection of though or speculation and action.²³The perfection of rationalism is whereby human being become the world of intellect (*al-'alam 'aqli*), that resembles the world of actuality (*al-'alam 'ayni*) as the spiritual unity man with the reality of existence²⁴

²¹ Zailan Moris, *Mulla Sadra on The Human Soul and its becoming*, (London : Journal Transcendent philosophy. 2003).

²² Zailan Moris, *Mulla Sadra on The Human Soul and its becoming*, (London : Journal Transcendent philosophy. 2003).

²³ Sima Mohammadpour Dehkordi, *Relationship of Theoretical and Practical Rationality in the Philosophy of Kant and Mulla Sadra and Some of its Consequences* , (London :Transcendent philosophy journal, 2003)

²⁴ Sima Mohammadpour Dehkordi, *Relationship of Theoretical and Practical Rationality in the Philosophy of Kant and Mulla Sadra and Some of its Consequences* , (London : Transcendent philosophy journal, 2003)

In practice of wisdom (*hikmah 'amali*), Mulla Sadra in accord with his theory of fundamentality of existence (*ashâlatul wujûd*) and virtue of ethic.²⁵ In his wisdom of practice human own role of entity to achieve blissfull (*sa'adah*) and to avoid misery (*syaqâwah*). Happiness at any moment, happiness condensed with his being, having fullness of being parallel with eudamonia,²⁶

Being contented depend more on having a comfortable life, being content can lay heavily on human virtue through his life. As well as being as good to apprehend of being consequently lead to happiness. As his being more fullness or more perfect his happiness indeed more perfect. However, happiness of intellect (*'aql*) is more than desire pleasure (*syahwât*).

Mulla Sadra set four level of practice of faculty: to impurity (*tathhîr*) of its external. to impurity of its outward, and to enlighten by cognition perception and to annihilating himself in God,²⁷ Hence, in Mulla Sadra view, it is distance differences between substance of prophet and ordinary people.

If Heidegger saw all of these problem as capable of being clarified through a phenomenological approach, Mulla Sadra more emphasizes upon knowledge by presence (*'ilm hudhûrî*) as corner stone of knowledge,²⁸ As He stated that being is not enlisted in mind, only its mode (*had*). Despite that, it is endowed to verification of demonstration of logic (*burhân*). Kiyashamseki distinguish between *itsbat* (rational of demonstration) and *tabyîn* rational of verification, the latter is belong to Mulla Sadra, meanwhile the former belong to Avicenna.²⁹

Mulla Sadra like Heidegger believed that Human being is not an entity that stands on its own, like stone, or chair. It is distorted when we attempt to reflect on it some of mode of being, like Heidegger who believed that human being always caught

²⁵ Muhammad Jawadi, states that most of Islamic philosophy trend is virtue of ethic as ethic by character, see and Muhammad Jawadi, *Introduction to islamic ethic*, (Qum : Social Islamic Institute, 2005)

²⁶ In this regard theory of happiness of Mulla Sadra more similar to Plato. Some believe that conflict between Mulla Sadra and Avicenna like conflict between Plato and Aristotle, for more detail about platonism in Mulla Sadra see Dr Rahmaniyan research of comparative between Plato and Mulla Sadra

²⁷ Mulla Sadra, *Syawahid Rububbiyah*, (Qum : Bustani Kitab, 2000)

²⁸ Muhammad Taqi Misbah Yazdi, *Introduction to Islamic Philosophy, chapter of knowledge*, (London : Bloomington, 2000)

²⁹ Kiyashamseki, *Toward Research of Mulla Sadra*, (Iran : Iranian Journal, 1998)

up in a world, since for him, Dasein refers to the specific mode of being of human, emphasised its individuality and as disclosure of being.³⁰

Mulla Sadra, thereby invites man to recovery his spiritual pole— which constitutes the only key to access his own relational being; furthermore to understanding all-encompassing reality of being.³¹

Mulla Sadra depicts the four journeys to human activity. The first journey from creature (*khalq*)³² to the Truth (*al-Haq*), continues in the Truth with the Truth, from the Truth to the creatures with the Truth, The four journeys and the important

journey in modern context actually the fourth Journey : Continues with the Truth in the creatures.³³ In this manner, human being should always be in touch with all of many level of being. In the journeys within creatures entail only by perfect of man, yet, it is a possibility and capacity of greatness of man to such a station.

According to Mulla Sadra, throwness of man (*hubût*) in this corporeal world is will benefit for world itself. The existence of human is for makes world live intellectually and gain its perfection.³⁴ Despite its presence and its throwness (*hubût*) man does not lose its dignity, since soul of human being it originates from realm of angelic (*malakût*).³⁵

In everydayness, human always owns its capacity to transcend himself from everything, even from himself (ego). Hence, ego its limitation and short of attachment to everydayness, or to his corporeal surrounding. Despite his throwness, it stands his connection with absolute being. Regarding to ego, if human always stuck with limited by its relative perspective, diffusion into weakness soul, As social being human should

The perfection of wisdom or philosophy is once human being become the world of intellect ('*alam 'aqli*'), that resembles the world of actuality, objective ('*alam 'ayni*') as the spiritual unity of man with the reality of existence

³⁰ Demmott Moran, *Introduction to Phenomenology*, (USA : Routledge, 2000)

³¹ Reza Akbariyan, and Amelie Neuve-Egli, *Henry Corbin: From Heidegger to Mulla Sadra Hermeneutic and the unique quest of being*. (Iran : Transcendent Philosophy Journal, 2003)

³² Seyyed Hosein Nasr, *Sadr ad-Din Sirazi and His transcendent philosophy*, (USA : Blomington, 1981)

³³ Reza Akbariyan, *Logical reasoning and intuitive experience of Existence : The Evolving, of Mulla Sadra's Transcendental approach to Reality* (Qum : Transcendental Journal),

³⁴ Mulla Sadra, *Syawahid Rububbiyah*, Chapter four on Soul of Human being (Beirut : Dar Ihya Turats Arabi, 1981),

³⁵ Mulla Sadra, *Syawahid Rububbiyah*, Chapter four on Soul of Human being (Beirut : Dar Ihya Turats Arabi, 1981),

not affected and influenced by weakness, shortcoming of material degree or dominated by vegetative and animal soul.

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According to Mulla Sadra, there are four obstacle for perfection : such natural weakness (*nuqshân thabi'i*), darkness of soul, ignore ('*adam tawajuh*) to inteligible world, covered by imitation (*hijâb taqlîd*), and ignore to method of acquiring knowledge.³⁶In other names, human being attain its autenticity through his voluntary action (*ikthiyâr*) to acquiring perfection whether knowledge or action and avoid any attachment.³⁷

Conclusion

Mulla Sadra unlike other posit human being as unique and special being. Mulla Sadra claim that human is relation of being (*wujûd ta'aluqî*), or mediate entity which to understand him³⁸ we should to understand his source (*mabdâ*).³⁹ Mulla Sadra Said :that human as the contingent being, entity of relation (*huwiyat ta'aluqî*) with variety of manifestation (*syu'ûnat mukhtalifah*). As the rational being and relational existence can not grasp him without his origin (*mabdâ*).⁴⁰

³⁶ Mardiyah Akhlaqi, *Insyan senosi Mulla Sadra*, (Teheran : Mulla Sadra. Org, 2000)

³⁷ Seema Arif , *Transcendence Model of Intellectual Evolution*, (London : Academic London, Transcendent philosophy, 2003)

³⁸Mulla Sadra, *al-Hikmat al-Muta'liyah fi al-Asfar al-al-Aqliyah al-Arba'ah* (Beirut :Daru Ihya Turats al-'Arabi, 1999) volume, 8-9 :

ا إضافة فعلمنا بنفوسنا و إن حصل مِنْ علمنا بمبدئنا, لكن علمنا بمبدئنا عبارة عن وجود مبدئنا. ولما كانت إضافة مبدئنا إلين الایجاد و الفاعلية, فکذلك علمنا بمبدئنا عبارة عن وجود مبدئنا مع إضافة ايجاده ايانا و فاعليته لنا؛ فعلمنا بمبدئنا مقدم على علمنا بذاتنا, لكون ذاته مقدماً بالایجاد علينا).

³⁹ Mulla Sadra, *Al-Hikmah al-muta'aliyya fi 'l-asfâr al-'aqliyya al-Arba'ah* (Beirut : Daru Ihya Turats Arabi, 1999,) volume, 8-9

⁴⁰ Sadrudin Sirazi, Mulla Sadra, *Al-Hikmah al-muta'aliyya fi 'l-asfâr al-'aqliyya al-arba'ah* (Beirut : Daru Ihya Turats Arabi, 1999), volume 8, page 343

In view of Mulla Sadra, in general it is not to establish a human being independent, yet human being is a great and ideal manifestation of the Origin of Existence.⁴¹

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