

TITLE: Sadr al-Din al-Shirazi's Philosophy of Wisdom and the Interpretation of the Quran in the Philosophy of the Islamic Cultural Region

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Abstract. In this article, we want to shed light on the reality that is quite evident in terms of the relationship between the Quran and Transcendent Philosophy. To demonstrate the veracity of this issue, we first refer to the ongoing debates in contemporary philosophy that focus on the dual concepts of the invisible and the visible, reason and tradition, philosophical inference and revelation, not to mention science and religion. Secondly, we refer to the need to provide a modern analysis of the main philosophical works that Mulla Sadra wrote and succeeded in developing his principles and foundations by analyzing the connection, fusion and excess of dualities of disparate claims about the studies related to existence. His work entitled "The Transcendent Philosophy of the Four Journeys of the Intellect" covers all the main aspects of philosophy and theology in terms of determining its theological cause, that is, the attainment of a degree of wisdom by which the soul is prepared to ascend to the higher spheres.

Keywords: reality, existence, God, wisdom, transcendent philosophy, consensus, Molla Sadra, revelation.

Introduction

The transcendental philosophy of Sadra al-Muttallihin involves two stages: the first is the knowledge of the Beginning (Al Mabda'), which involves knowledge of the Names and Attributes of Allah and how the world and its order emanate from Him. The second stage is the knowledge of the End (Al Ma'ad), which encompasses the birth of the human soul, its formation from the corporeal substance and its eventual progress to its final station. Transcendent philosophy thus seeks to create a system for perceiving the origin of existence. This truth can be attained according to Mulla Sadra through the perception of signs and manifestations, not through essence. Some mystics are reported to have said: "I have come to know my Lord through Himself, and were it not through Himself, I would not have known Him." And since the intellect is not capable of recognizing the essence of God, man should not think about it, as indicated in this verse: "Allah warns you of Himself," and in this statement of Imam Ali (peace be upon him): "Whoever seeks the essence of Allah becomes a disbeliever, and whoever seeks His Attributes will be guided." This is why we do not find anything in the Qur'an except pure worship and complete impartiality regarding the knowledge of the essence of God, as quoted in Surah Al-Baqarah (255): "There is no god but He," and in Surah As-Saffat (180): "Glorified is your Lord, the Lord of Might, and Exalted above what they ascribe."

Sadr al-Muttallihin has shown that there is a consensus among the sages regarding the inability to perceive the essence of the Supreme Truth through Itself; since the Most Exalted cannot be perceived due to His omnipotence and omnipresence in the world. Thus, perceiving a thing through its essence imposes limitations on it, and the Exalted God cannot tolerate limitations.

This would lead Mulla Sadra to seek to create a philosophy that relies on considering rational foundations and theoretical principles in a larger context of thought, referring to the divine book, mystical experience, revelation and testimony.

Such an assumption will be tested in the compilation and commentary of Transcendent Philosophy. This is what we also found in the processes used by Mulla Sadra to reconcile intellectual principles with the truths of the Qur'an and Sunnah.

This reconciliation was central to the pioneering work of the founder of transcendental philosophy, as it encompassed most of its theoretical and practical elements, ranging from the authenticity of existence, the morality of essence, and proof based on material purpose.

The reconciliation of intellect and Sharia would not have been possible without Mulla Sadra's approach to the Quran from the perspective of philosophical reasoning.

For Mulla Sadra, wisdom is equivalent to Sharia. They are deeply connected and cannot be separated. Accordingly, while theoretical wisdom (or philosophy) is regarded as the knowledge of perceiving things that exist in reality, Sharia is regarded as the knowledge that guides one to perceive existence by virtue of Quranic wisdom.

“And there has come to them knowledge in which there is fear, and vast wisdom, but warning is of no avail” (Surah Al-Qamar (2-3-5)).

We therefore need to point out the connection between Perfect Wisdom and Transcendent Philosophy. It is from here that we can see that Mulla Sadra's philosophical reflections marked a striking shift in metaphysics, especially when he used wisdom in his project as a bridge between the wisdom of nature and the wisdom of revelation.

For Mulla Sadra, wisdom is knowledge of the realities of the world as they exist. He created a perfect ontological system and went on to say that the truth is that wisdom is existence.

The most complete method of cognition between acquired knowledge and true knowledge is the latter, and its highest aspect is the active intellect, not the passive. Accordingly, God is the divine providence, and the system of entities is identical with the system of Divinity.

Then, by invoking the Almighty God by the sages or by the Dua uttered by the Prophet (peace and blessings of Allah be upon him), known as the Supplication of the Great Chainmail (Dua Al-Jawshan Al-Kabir): "O Lord of the Perfect Wisdom", this indicates the conformity of creation with the Truth. The Holy Quran is the revelation of the Ultimate Truth through the world of creation by means of the Divine Speech revealed to the Prophet (peace and blessings of Allah be upon him). It seems that the system of perceiving realities in the Transcendent Philosophy is built on doctrines that are contrary to the doctrines of previous philosophical schools such as the Peripatetics, the Persians, the Hindus and the school of Illumination. Previously, the epistemological system was considered among philosophers, especially the Peripatetics, as images and judgments that arise in the intellect as a result of theoretical and rational thinking. However, Mulla Sadra saw that such an epistemological system is insufficient unless it is supplemented by spiritual intuition and the insights of the heart, which holds all the greatest knowledge. Mulla Sadra's epistemological system will explain a methodology that has proven itself to be excellent in overcoming the dichotomy of philosophical and discursive debates about the relationship between God and the world.

The Immutability of Perfect Wisdom

The influence of the Quran on Mulla Sadra planted the seeds of Transcendent Philosophy. He wanted his work to be a philosophical reflection of the divine Speech. Thus, Transcendent Philosophy was compared to a vessel filled with knowledge from the Quran, and this vessel in return pours out knowledge into the world; and as the preparation becomes stronger, the knowledge expands until a new stage of perception begins through the acquisition of more perfect wisdom.

This means that the epistemological system of Transcendent Philosophy was completed by divine knowledge inspired by Perfect Wisdom. According to this immutability of perfect wisdom, Mulla Sadra laid the principles and foundations of his philosophical project dedicated to the Quran.

While the process of the philosophical mechanism moves upward from the lower to the higher form of Being to understand the world as things that exist, Mulla Sadra developed the opposite methodology, which is to perceive existence as the only reality by moving downward from the higher form of Being to the lower.

It is this that reveals the profound difference in the processes and methods adopted in each of the acquired knowledge and current knowledge regarding the fundamental differences in their introductions and results. In this regard, we present the following:

-According to the introduction of acquired knowledge, it is based on intellectual inference, which is the result of logical reasoning or pure concepts, which are quiddities. Thus, logically speaking, when acquired knowledge begins with quiddities, it also ends with quiddities. In Mulla Sadra's view, the concept of this knowledge is encompassed by the boundaries of potentiality or the vertical order of being.

- However, the introduction of real knowledge relies on the search for the perception of the reality of the world by connecting with the world of the Kingdom, that is, from the highest form of Being to the lowest. This is the methodology that Mulla Sadra adopted this philosophy in his Transcendent Philosophy to achieve its ultimate goal through the purification of the inner self, the purification of the heart and the enlightenment of the soul.

However, it must be noted that the proof of existence by virtue of real knowledge is individual on the part of the person who proves it. For this person, existence is real, tangible, sensual and sentimental, and he can prove it to himself but cannot prove it to others; he cannot convey the experience of revelation through rhetorical demonstration to others and, as a consequence, others cannot realize it through real, sensual and sentimental perception unless they experience direct evidence

In his Transcendent Philosophy, Mulla Sadra synthesized the knowledge of entities and their realities with real knowledge. Thus, Transcendent Philosophy progressed in a three-dimensional movement that begins from divinity to nature and then returns to divinity.

The Four Journeys of the Intellect establish these dimensions on the principle of moving from unity to multiplicity and then returning to unity. Accordingly, everything that exists becomes original and real.

- Unity exists (reality)
- Multiplicity exists (reality)
- Manifestation of unity in multiplicity (reality)
- Return of multiplicity to unity (reality)

The concept of unity and multiplicity was the result of Mulla Philosophia Sadra when he saw that the travelers from among the mystics and followers of God have four paths:

- The first of these is the path from creation to God.
- The second of these is the journey in God with God.
- The third journey is the opposite of the first, because it is from God to creation with God.
- The fourth is in some ways the opposite of the second, because it is in the creation of God.

On the other hand, the practical phases of these journeys proceed in the same way as the path and the spiritual journey, guided by the verses of the Quran. Thus, he proposed four behavioral stages:

- Al-Tahliyya (purification): cleansing oneself of sinful behavior
- Al-Tajliyya (enlightenment): strict observance of Islamic laws
- Al-Tahliyya (pleasure): adorning oneself with the perfections of Absolute Beauty
- Al Fana (annihilation): Gnosticism, dissolution in the Beloved; this is the final journey to Divinity.

In reconciling the two wisdoms

As has already been said, the methodology adopted in philosophy is essentially based on demonstration, given that philosophy is knowledge of existence through reason and not in the absolute. As a consequence, the validity of a philosophical question depends not only on the observation of the content of the question that deals with the ontological problem, but also rests on the method used to prove the validity of such a question.

Thus, a philosophical question concerning an ontological problem should not be considered valid unless it is proven by logical demonstration.

Therefore, a question that relies on revelation or on experience gained through mystical revelation should not be considered as a substitute for philosophical inference or any of its

premises, even if the result of revelation is more certain than the result of philosophical inference or any of its premises.

Such a proposal paves the way for attempts to reconcile the different views on this eternal controversy. This is the goal of Transcendent Philosophy, despite the ongoing debates on this issue. In the area of the controversy between Qur'anic wisdom and philosophy, the following question has been raised:

"Is the methodology adopted in Transcendental Philosophy based on demonstration like all other systems of Islamic philosophy?"

The answer presented in Transcendental Philosophy is that logical demonstration is not only a reliable way of arriving at a certain judgment or a satisfactory way of arriving at truth and reality: "Demonstration is a reliable instrument that leads to the realization of truth." "Reason is the basis of tradition, so slandering reason in order to correct tradition means slandering both reason and tradition."

For this reason, the result of mystical revelation is not considered as a basis for philosophical reasoning unless it is inspired by a corresponding intellectual conclusion; however, complete revelation in purely intellectual matters cannot be proven except through inner intuition as well as logical demonstration. What is meant here by inner intuition is the result of intellectual and religious practices as well as theoretical and practical efforts.

In this regard, another question has been raised:

'Is Mulla Sadra able to achieve harmony between intuition and proof in his philosophical works which contain many verses from the Qur'an and the sayings of the Gnostics and Imams, as well as eyewitness accounts?

Mulla Sadra himself refuted philosophy whose principles do not conform to the Qur'an and Sunnah.

On the other hand, Mulla Sadra refused to attribute the aspect of wisdom to philosophy which does not rely on revelation. For him, a philosopher is not considered wise until he reaches the degree of wisdom, because "the reality of wisdom can only be achieved through Divine knowledge. Without the soul reaching this degree, it would not become wise."

Does this question force us to believe that although transcendental philosophy relies on revelation and exposure, it does not recognize the method of proof as the basis of philosophy?

The answer is no, because benefiting from this kind of questioning in Transcendental Philosophy does not contradict the above-mentioned method. Similarly, the method of demonstration does not completely exclude the usefulness of revelation and uncovering experiences in philosophical discourse, but neither does it give them complete priority.

This method allows one to determine the truth or falsity of questions.

Accordingly, it is wrong to regard revelation as a substitute for logical demonstration or any of its premises, and it should not be used as a methodology to test the validity of philosophical questions or even as a substitute for intellectual criticism.

Thus, recourse to the sayings of the sages in Transcendent Philosophy or in any other philosophical system is not an opposition to logical proof, unless it is used as the only reference.

Proof of the Existence of God

In order to investigate the reality of existence, Mulla Sadra reflected on epistemological studies. He was inspired by the divine Speech and Sunnah of the Prophet (peace and blessings of Allah be upon him) and the narrated stories of the people of the House to establish a proof that demonstrates the existence of the Creator without the mediation of creation.

This is what was known as the "Proof of Righteousness."

Both the philosophers Al-Farabi and Ibn Sina first presented this proof, but did not generalize and develop it as Mulla did. Sadra did. This proof was the fundamental element of his philosophical system.

The "Righteous," as they are called, are those few people who believed that when they reflect on existence, they see the Supreme Truth before everything else. They not only perceive or know the Supreme Truth through imagination and meditation, but they also witness Its existence.

The Righteous must choose between knowledge gained through simple meditation and testimony gained through inner revelation; and since they prefer the second choice, their reliance on direct testimony and inner revelation will find its reflection in the verses of the Qur'an when

they begin their first journey to Truth. As we see in the Quran, Allah the Most High has placed the state of the righteous immediately after the state of the prophets, as indicated in Surah An-Nisa (verse 69): “And those whom Allah has favored among the prophets are those who are steadfast, affirmers of the truth, martyrs, and righteous people. And excellent are their companions.”

Based on the verses of the Quran, the “righteous” are inspired by the knowledge revealed to the Prophets, believers, and Imams.

In this regard, many statements are cited, such as in the following hadith: “He who knows himself knows his Lord,” and in this supplication: “He who demonstrates His essence with His Essence,” and in the statement of Imam Ali (peace be upon him) in Nahj al-Balaghah: “When we say that He is unique, we say that He is separate from His creation; this division is based on the division of Attributes, and not on Essence, so that His Being would be finite” or “I have known Thee through Thee, Thou hast brought me to Thee” and “I have seen nothing but what I have seen of the Lord before, after, and within this.” On the intellectual level, the Proof of Righteousness shows that the existence of God is self-evident and requires no proof. Thus, the question of the existence of God is a paramount question.

That Mulla Sadra succeeded in his search for a special proof to support his transcendental philosophy, which was the result of numerous studies he conducted with philosophers, theologians, Sufis and Gnostics.

That is why his method was different from others, since he synthesized the principles extracted from revelation and testimony with rational thinking and intellectual logic.

As a result, his work "Transcendental Philosophy" encompassed the most perfect theoretical proofs together with the most exceptional principles extracted from revelation. Thus, the complement of these two forms of knowledge is the ultimate goal of Mulla Sadra, as shown in the introduction to his treatise entitled "Divine Witnesses".

In the end, the exercise of the perceptive faculty and its purpose is to represent the rational soul in the form of being and ontological system, thus turning it into an intellectual world parallel to the real world and similar to the ontological system.

The truth is that the concept of existence as it is enables the soul to take forms from things and perceive all realities; on the contrary, according to the Transcendent Philosophy, the human soul becomes “united with the realities of existence through the union of the Intellect and the Intelligible.”

Such wisdom, as Mulla Sadra has pointed out, appears in the supplication of the Prophet (s): “Dear God, show us things as they really are.” It also appears in the supplication of the Prophet Ibrahim (peace and blessings be upon him): “O my Lord, grant me wisdom!”

The wisdom referred to in the supplication to the Prophet Ibrahim (peace be upon him) consists in believing in the existence of things that can be intelligible.

This process leads to the performance of good deeds so that the soul attains an elevated state above the body, since the latter remains in a forced and submissive state, while the former enjoys its transcendental state. In this regard, the founder of Transcendent Philosophy quoted from the Quran: “We have created man beautiful,” meaning the image of man from the world of Power; “Then We will return him to the lowest of the low,” meaning the dense and material substance of the human body; “except those who believe,” meaning the goal of theoretical wisdom; “and do righteous deeds,” meaning the completion of practical wisdom.

At that moment, the perfect soul will drown in the immensity of Perfect Wisdom, where it will receive that which strengthens the heart and purifies the soul.

The Path and the Spiritual Journey

Having based his philosophy on the Proof of Righteousness, Mulla Sadra concluded that the path and spiritual perfection driven by piety are the prerequisites for attaining the knowledge of Tawhid (Unity).

For Mulla Sadra, some of the most important elements that are necessary for the perception of reality are the following: strengthening the practical intellect, perfecting the soul through worship and spiritual practices, abstaining from worldly pleasures, avoiding sinful acts, purifying the soul, strengthening the foundations of knowledge, and preparing the soul to perceive the light of Divine Knowledge.

Therefore, the intellect is unable to rise to a certain level in understanding matters related to theology and knowledge of the Beginning and the End unless it is enlightened by the Quran.

Perceiving such matters through theoretical knowledge alone is impossible, even if a person has the highest degree of perception. This explains why the necessity of piety in the Holy Quran was a condition for attaining the perception of Divine realities. "Fear Allah. And Allah teaches you." Thus, Mulla Sadra set about his discoveries and experiments to deduce the principles and foundations of knowledge of the Beginning and the End. This is what he demonstrated in his books, as he was inspired by the knowledge and truths he acquired from the lamp of Prophethood and Devotion.

To demonstrate the final goal of his philosophical project, Mulla Sadra followed a path and a spiritual journey that corresponds to the movements of the intellect.

This approach does not violate or disturb the strong connection between the three structures of Transcendent Philosophy: the Quran (Al-Qur'an), the Proof (Al-Burhan), and Mysticism (Al-Irfan).

Thus, he derived principles that encompass the movement of the path and the spiritual journey:

- the traveler exists
- and the path exists
- and the journey exists
- and the goal of the path exists

Accordingly, travelers test the truth of their spiritual journey when they perceive God through direct testimony and know that He is the Necessary Being, "He who demonstrates His Essence with His Essence."

The Proof of Righteousness is then the proof that is originally attributed to true knowledge. Perhaps for this reason, Ibn Sina stated that "This movement is not a means by which one can prove the existence of the Truth, which is the beginning of all things..."

In his commentary on Ibn Sina's Proof of Righteousness, Mulla Sadra stated that "the spiritual journey is the closest path to righteousness, because the Transcendent Philosophy looks into the reality of Being, while Ibn Sina's philosophy looks at the concept of Being."

This means that the philosopher is seen as one who seeks the knowledge of Certainty, but the goal of the wise mystic is the Eye of Certainty.

Perfect Wisdom in Interpreting the Quran

The wise theologian Sadr al-Din al-Shirazi brought an unprecedented insight into the question of the hermeneutics of the Qur'an. In the period after the tenth century AH, during which he lived for about 75 years, apparently no other philosopher preceded him, except for those who analyzed his texts and either explained, interpreted, or criticized some of his ontological theses.

However, they could not go beyond the epistemological foundations that Mulla Sadra, established in the Middle Ages, is still relevant in Islamic philosophical thought today.

In this regard, it should be noted that Sadrian philosophy was unique in that it was a new philosophical product of the century and centuries that preceded it. Some even went on to describe it as a typical representation of the "postmodernity of Islamic civilizations". Since every civilization has a period of modernity and postmodernity, Mulla Sadra had to surround mysticism with both periods within his achievements.

Mulla Sadra's philosophy was special because of his criticism of other philosophers and his transcendental ideas, especially in the "Transcendent Philosophy". Thus, his interpretation of the Quran will be considered as the pinnacle of his philosophical thinking.

Although many readers of Al-Asfar (The Four Journeys) expressed their bewilderment at its paradoxical aspect of having unlimited references to the Sharia and the state of wisdom, they nevertheless considered it an exceptional epistemological achievement in theology.

In this regard, the Sadrian text is seen as a text that simultaneously identifies with and contradicts several texts, as if Mulla Sadra were implicitly showing that he does not wish to attribute anything new to himself, especially when it comes to the divine Speech.

It is undeniable that the founder of Transcendent Philosophy prides himself on the excellence of his thoughts and achievements, which, in his opinion, no one has achieved before him. This is what keeps him from the effect of post-innovation, which makes innovators victims of their own ego, which prompts them to claim their own creation and originality.

However, what is most striking about Mulla Sadra is that as soon as he claims to be the innovator of this or that idea, he immediately attributes it to his inspiration from the Divine Throne, since he considers it a gift from God.

Thus, he is content to play the role of a mediator in order to manifest the path of the Four Journeys of the Intellect up and down between Truth and creation.

Thus, Shirazi succeeded in reconciling history and metaphysics, since he used the thoughts of previous philosophers, transmitted their statements, explained them, and then criticized them. This is why his works were of great importance, especially when he criticized some of the greatest philosophers such as the master of masters Ibn Sina, Suhrawardi and the Peripatetic philosophers. However, instead of limiting his imagination and thoughts, Mulla Sadra worked to open new horizons beyond matter, attributing his pioneering achievements, which range from insights into the primacy of Being to substantial motion and many others, to the Supreme Self from which he drew inspiration.

What has been said before is a type of reading that takes its empirical course in the field of modern interpretation, taking into account Mulla Sadra's approach to the Quran. However, such a type of new reading cannot embrace the principles of Transcendent Philosophy unless it comes close to the divine Speech. The Quran, according to Sadra's exegesis, is not just a modality specified in the epistemological structure of Transcendent Philosophy; rather, the Quran embraces all the modalities of Transcendent Philosophy and surrounds it in all corners, and at the same time pours upon it the knowledge of Existence and guides it. Moreover, the Quran reflects and embraces all ontological degrees and represents the all-encompassing reality of being, as quoted in Surah Al-Kahf (49): "What is this book in which there is nothing small or great that it does not list?" Sadrian exegesis is characterized by the aspects of "inclusion and unity" in contrast to the currents and schools of the postmodern period, which were marked by division and fragmentation. The aspect of inclusion inspired by the Qur'an has always been present in all ontological statuses of Transcendent Philosophy at all its various degrees.

Establishing a structure of interpretation based on transcendent philosophy requires the renunciation of the self, which is affected by polytheism. However, if the personal self turns inward and remains immersed in egocentrism, it will produce its own speech.

As long as it speaks for its own sake, it cannot establish a deep intimate connection with the Speech of God, who has no partner. Thus, an important distinction can be noted here regarding the principle of polytheism.

Sadr al-Mutaallihin could not have achieved reconciliation between philosophy and Sharia without relying on the Quran. Thus, he promoted a new philosophical system to overcome this dichotomy. He established in his book, The Four Journeys of the Intellect, a new methodology that opposed the views of his previous philosophers and his contemporaries, such as the Peripatetics, the Sufis and the followers of the "Master of Illumination". Therefore, instead of starting from the personal "I", which leads him to destruction, Mulla Sadra starts from the One God, the Pure Being.

Every concept that illuminated the sky of Transcendent Philosophy was inspired and directed by the divine Speech, which illuminates the path of the traveler to the Truth. Accordingly, if we turn to Surah At-Tawhid (Al-Ikhlas), which says: "Say, He is Allah", we find a divine command imposing pure monotheism. The state of monotheism is achieved when the egocentricity of the individual "I" is discarded, or polytheism arises. Thus, the concept of the transition from duality to unity and from plurality to unity is contained in the imperative form of this expression. In other words: do not say I, 'say He is Allah', which shows negation and affirmation. The imperative form thus affirms the Unity of God.

Furthermore, monotheism appears in many verses of the Quran. Here are just a few examples:

Surah Al-Qasas (88): "And call not besides Allah any god. There is no god but He."

Surah Al-Anbiya (108): "Say: It has only been revealed to me that your god is One God."

Surah An-Nakhl (51): "Allah said: "Do not worship two gods. He is one God."

For Mulla Sadra, the annihilation of the self constitutes the initial steps for contemplating the divine Speech. Perhaps he realized through his rational and intuitive experience that the presence of the self in these experiences only leads to the concealment of the truth by imposing a veil. As a result, ignorance is perpetuated and the heart remains aloof from the essence of the Quran. However, Mulla Sadra's reliance on the Quranic verses drove him far in his quest for self-annihilation, and perhaps his intellectual journey through the four wanderings will open up new

horizons of transcendental interpretation for him. In his major philosophical works titled Divine Manifestations, Keys to the Invisible, and Divine Witnesses, we clearly see the efforts of Mulla Sadra.

Mulla Sadra's Principles of Exegesis

In his attempt to decipher the teachings of the exegetes, Mulla Sadra sought to demonstrate that if the personal self remains attached to the material world, it will eventually sink and drown in a sea of ignorance and darkness.

In his book, Keys to the Unseen (Mafatih al-Ghayb), Mulla Sadra discusses four different methods of approaching the commentary of the Quran:

- the methodology adopted by linguistics
- the methodology adopted by exegetes who strip words of their literal meaning
- the methodology that is a mixture of the above methodologies
- the methodology adopted by those firmly rooted in knowledge

Mulla Sadra adopted the methodology of those firmly rooted in knowledge, whose vision is perfectly illuminated by the light of the Divine Being, as they perceive Him everywhere in existence without lack or doubt. Because God has opened their hearts to Islam and illuminated their spirits with faith. They perceive what no one else can perceive and hear what no one else can hear.

They do not despise God, do not compare Him with Him, and do not balance between Him and Him. They transcend duality.

Mulla Sadra's interpretation is based on the characteristics of the path of those who are firmly rooted in knowledge. His interpretation, which brought new innovations in the field of exegesis, consisted in extracting paragraphs of the Qur'anic text through a continuous and constant study of the processes of understanding.

For Mulla Sadra, interpretation is based on three mechanisms: text, intellect and revelation; a method that none of his contemporaries used in their interpretations.

Since there is some debate over the definition of interpretation, Mulla Sadra considered interpretation to be synonymous with exegesis, but the former implies a continuous and incessant effort to understand the true meaning of the Qur'anic verses.

In Mulla Sadra's view, this method of interpretation (constant exegesis) encompasses principles and disciplines, some of which are mentioned below:

- refutation of the methods of exegesis that consist of separating the word from its meaning ;
- connecting the literal word with its exoteric meaning and the exoteric meaning with its esoteric meaning, so that this continues until revelation is achieved ;
- refutation of both the literal and figurative meanings in the course of explaining the obvious and ambiguous verses, since there is a connection between the literal and figurative meanings. Ultimately, the Qur'an reveals the obvious and true words of God. Mulla Sadra had a special view regarding the interpretation of the Qur'an, since for him exegesis is the act of seeking the true understanding of the divine Speech. Thus, we can call his method "collective interpretation".

"Collective interpretation" is a type of exegesis that collects the principles of various methodologies, mechanisms and schools of interpretation with the aim of using them in an integrated manner, without being limited to any one of them.

In fact, this was not what Mulla Sadra said. Sadra deliberately sought to . However, the purpose of collecting these elements is to extract points of similarity and resemblance between them and then completely refute them without breaking.

However, he went on to pursue what he called "transcendental collection".

Therefore, in what he collected, there will be neither complete separation nor complete connection, but rather a paradoxical connection that goes beyond bias, limitation and deliberation to establish its foundations on the Perfect Words of God.

This is what we will discuss, taking into account the concept of exegesis, which, according to Mulla, presupposes, Sadra - the understanding of the truly divine Speech and the discipline of complete knowledge.

Perhaps this is why his religious writings and his hermeneutics of the Quran somehow reflected his philosophy.

For example, his book entitled "Keys to the Unseen" is the result of many combined elements that merged into one coherent structure and which were derived from the philosophies of the

Peripatetics and the School of Illumination, as well as from the Gnostic experience, religious facts, not to mention the reasoning and interpretations of scholars such as Al-Ghazali and Al-Razi. Mulla Sadra also borrowed some of their opinions in his book, as well as the views of other philosophers and Gnostics.

In this regard, his book "Keys to the Unseen" is considered as a summary of what Transcendental philosophy aimed at in its quest to reconcile intellect with the Sharia and to identify the Quran with being, as well as to harmonize philosophy with religion.

"Keys to the Unseen", according to Muhammad Khwajawi, is a book that pertains to practical philosophy and at the same time preserves the principles and foundations of transcendental philosophy.

In the process of establishing the principles of reciting the Quran, Sadr al-Mutallihin took into account that the Revealed Book is a version of existence. Thus, the principles and disciplines of the Quran are identical to the principles and disciplines of existence. This is why the Quran was described by God, the Most High, as "the Wise Book, the Preserved Book, the Clear Book" and was endowed with Beautiful and Glorious Names.

In Mulla Sadra's view, the interpretation of the Quran is an explanation of existence, and the keys of the Quran are the keys of existence.

Thus, we will see how Mulla Sadra resorted to the disciplines of reciting the Quran by relying on reflection, revelation and knowledge. In his book, Keys to the Unseen, he discussed the intellectual, ethical, and disciplinary principles and conditions that must be followed to understand the divine Speech.

These principles and conditions were mentioned in Mulla Sadra's book in 10 measures related to the path and spiritual formation:

First: Understanding the divine message in the Quran. Mulla Sadra calls upon every reciter to reflect on the favor and mercy of God and how He has been merciful to His people by making His Speech capable of reaching their understanding and tastes, and how He has drawn them to Himself with the rope of the Great Quran through voices and letters, which are attributes of man.

Second: Purifying the heart from evil sins and corrupt beliefs in accordance with the Quranic rule in Surah Al-Waqia (verse 79): "It is touched only by those who have purified themselves."

Third: Having a "heart" and abstaining from the inner chatter of the ego when reading the Quran. This quality is born when the "heart" is purified from the goals of its ego.

Fourth: Reflecting on what one reads (in the Quran). Ali ibn Abi Talib (a.s.) is reported to have said: "There is no benefit in any act of worship without understanding the intention behind it (fiqh), and there is no benefit in reading the Quran without reflecting on it."

Fifth: Deduction; this is seeking an explanation in each divine verse of what corresponds to it, for there is no field of knowledge whose principle and its derivative, its origin and end are not given in the Quran.

Sixth: Removing the obstacles to understanding (the meaning of the Quran). This key indicates, according to Mulla Sadra, that there are many obstacles to understanding the meaning of the Quran. The heart for perceiving the truths of things is like a mirror for the appearance of forms, which are objects of sight. For whenever passion gains strength, the meaning of the Qur'an becomes heavily veiled. Therefore, the heart is like a mirror, passions are like rust, the meaning of the Qur'an is like the forms that are visible in it. Discipline for the heart to subdue passions is like polishing for clarity of the mirror: "Only those who possess understanding will be reminded of this."

Sadr Al-Mutallihin speaks of four types of veils that are obstacles to understanding, and calls for overcoming them so that the heart welcomes the light of the verses. These veils are as follows:

1) Devoting all one's energy to philology, grammar and syntax of the languages of the Qur'an.
2) Blindly following the religious teaching heard from the sheikhs and unwaveringly following it, becoming a fanatic of it.

3) The third veil is immersion in the science of Arabic eloquence and rhetoric and delving into the smallest details of words. The main purpose of the revelation of the Quran is to bring people to the nearness of God by perfecting their essences and illuminating their hearts with the light of knowledge of God and His signs, and not to waste time in searching for the beautiful (word formation) of the divine Word, the science of rhetoric, the science of speech and eloquence.

4) The fourth veil is to remain firm and adhere to the commentaries on the Quran given by Ibn Abbas, Qatadah, Mujahid, etc., and to consider any other commentary other than these as

commentaries according to one's own opinion. Ibn Abbas said in this regard: "Whoever says anything about the Quran without knowledge has taken his place in the Fire."

Mulla Sadra said that if the commentaries on the Quran were limited to the obvious meaning conveyed, there would be no disputes between people.

Seventh: Particularity; the reciter of the Quran should perceive that the Quran is addressed specifically to him. If the Quran reveals a command or a prohibition, or a promise or a threat, he should regard these provisions as addressed to him and should act accordingly. In this regard, we quote Surah Al-Baqarah: "That which has been revealed to you in the Book and the wisdom by which He guides you." "This [the Quran] is a clear statement for people, a guidance and an instruction for those who fear Allah."

Eighth: Affection and Emotions. According to Mulla Sadra, this key, which is necessary for achieving understanding of the Divine Speech, is essential in interpretation. The reciter of the Qur'an must be affected by the reading and deep reflection on the divine Speech, whereby his states change according to the different types of messages in the Qur'an: such as sadness, fear, apprehension, hope and happiness. Thus, with a threat his fear increases, and with the promise of forgiveness he rejoices in this state, and when he hears the Beautiful Names and Attributes of Allah, he must bow in reference to His Majesty and His Greatness. And upon hearing the utterances of the unbelievers, he lowers his voice and is contrite within and feels shame for their ugly words. And when he hears about Paradise, he feels a deep longing for it, and at the description of the Fire he writes in fear. The different states of the Qur'an that affect the reciter enable him to pass from the stage of reciting the Qur'an orally to the stage of living the verse and experiencing himself in it. The purpose of the Qur'an is to clarify these states by which the reciter approaches the nearness of God, which is the highest level of knowledge: knowledge of the Beginning and Divine Providence.

Ninth: The reciter must rise to the level of recitation in which he hears the divine Speech from God and not from himself. In this regard, Mulla Sadra mentions three levels of reciting the Qur'an:

1) A person recites the Qur'an before God, who sees him and listens to him. The reciter must be in a state of humility and supplication. This is the lowest level according to Mulla Sadra because it includes people who have gone beyond the obvious meaning of the verses, but who still believe in them completely through recognition, adaptation and spiritual practices.

2) He bears witness with his heart as if his Lord were addressing him, showering His mercy on him. The state of the reciter is humility, reverence, attention and understanding.

3) This is the highest level. In the divine Speech he sees the Speaker, and all his energy and attention are directed towards the Speaker. It is as if he is immersed in the vision of the Speaker and does not notice anything else. About this level of Imam It is reported that Ja'far al-Sadiq (peace be upon him) said: "By God! God Himself manifests His creation in Speech, but many do not understand this."

It is reported that another righteous person said: "I did not taste the sweetness of reciting the

Holy Quran until I recited it imagining that the Prophet (peace and blessings of Allaah be upon him) was reciting it in front of his companions; then I recited it imagining that Gabriel (peace and blessings of Allah be upon him) was reciting it in front of the Messenger of Allah (peace and blessings of Allah be upon him); then I was granted the highest degree. By hearing it from its Speaker, after which I tasted the incomparable sweetness of its recitation to such an extent that I could not tear myself away from it." Here the reader achieves absolute unity, as he sees only the

One and Almighty God.

Tenth: Renunciation; according to Mulla Sadra, the reciter of the Qur'an must renounce his own strength and power and must look at himself with satisfaction and purification. When he reaches this stage of self-denial, he can rise to a higher one. The reciter realizes the reality of reaching this stage in accordance with the fact that if he sees himself unable to rise to this stage, it is because of his egocentrism. Thus, the one who bears witness to the remoteness that is the presence of the Divine in nearness, his fear is reduced and he will be drawn to the nearness of God. However, the one who bears witness to egocentrism in justice will encounter deception and will be led to another, lower stage. If the reciter renounces it and perceives only God in his recitation, the world of the Kingdom will be revealed to him. After he renounces the strength and power of the Self and leaves it, he will experience revelations in accordance with his states. Thus, if he recites verses of hope, he will be overwhelmed with joy, and the image of paradise will be revealed to him as if he were directly witnessing it. However, if he drowns in his sorrow, the image of hell will be revealed

to him to see its torment. The words of God are simple and kind, strong and oppressive, promising and terrible according to the states of the reciter. For God is merciful, kind, vengeful and powerful.

Conclusion. According to the words and descriptions, the heart changes its various states, and according to each state, the reciter prepares himself for a convenient revelation, since it is impossible for the state of the listener not to correspond to the speech heard.

The Quran contains speeches that are pleasant and furious, merciful and vengeful, persuasive and majestic, sympathetic and compassionate, and so on ...

There is a mutual connection between the Transcendental Philosophy and the Quran. While the principles of Transcendent Philosophy are inspired by the Quran, the Quranic verses used in Transcendent Philosophy have had great significance in philosophy and discursive thinking.

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