

- what is called the synthesis of matter and form by the Peripatetic philosophers. Unlike the Peripatetic philosophers, Mulla Sadra does not accept that at the beginning of creation they are of two separate substances; but he maintains that the rational aptitude is exactly the same as animal aptitude, only at a more developed stage (1981a, Vol.8, p.150).
10. The first disposition deals with ordinary affairs and habits. Obviously, those who have not freed themselves from expediency and caution, and are tempted by the attraction of gain and loss and conventional belongings, do not care about the essence of things. Likewise, the philosopher does not care about everyday affairs when he is contemplating. Being free from the first disposition is the prerequisite for entering the secondary (philosophical) disposition. This does not mean that the philosopher has thoroughly neglected the first disposition (Mulla Sadra', 1381, p. 315).

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among his school, he followed a way which synthesized *al-Qur'an*, *al-burhan* and *al'irfan*, which correspond to the terms above.

2. The sacred Hadith, "I was a hidden treasure; I wanted to be known, so I created the world," summarizes the Sufi conception of creation and its purpose. By sacred saying (Hadith qudsi) in Islam is meant that body of utterances of the Prophet which are of direct Divine inspiration and in which God speaks in the first person through the mouth of the Prophet. This kind of tradition, or Hadith, is thus somewhat similar to the Quran although not a part of the Sacred Book.
3. The symbol of mirrors combined with that of the Universal Man is synthesized by Mahmud Shabistari in his *Gulshan-i raz*, that inspired poem which summarizes in the following verses these doctrines in the most explicit and clear formulation of them that can be found in Sufi writings: Non-being is the mirror, the world the image of the Universal Man, and man As the eye of the image in which the Person is hidden. Thou art the eye of the image and He the light of the eye, Who has ever been able to see with the eye that by which things are seen namely, the eye itself. The world has become man and man a world. There is no clearer explanation than this. A somewhat different translation is given by E. H. Whinfield in his translation called the *Gulshan-i Raz, the Mystic Rose Garden* (London, 1880), verses 140-142.
4. Suhrawardi divides the angelic world into the longitudinal and the latitudinal orders, a division the influence of which upon Mir Damad is easy to discern. On the question of angelology the Safawid sages remained faithful to the ishraqi scheme combined with that of ibn Sina. (See M. M. Sharif, 1966, chapter 19. p. 435).
5. In discussing tawhid, Mulla Sadra draws not only on ibn Sina, and Suhrawardi but even on the *Nahj al-Balaghah* of the first Shi'ah Imam, the *Sahifah-i Sajjdiyyah* of the fourth Imam, and other Shi'ah sources. He regards Pythagoras as the Imam of the Semitic sages (Hukama'-Islami) and one who received his wisdom through revelation. This view going back to Philo is held among the great majority of the Muslim sages and historians of philosophy.
6. See especially pp. 164-70, which contains the text of Mulla Sadra from his *kitab al-hikmat al-'arshiyah* dealing directly with this subject.
7. That is why he considers the actions performed by the body and the soul jointly as a proof for their union, for they are, as Descartes thinks, two different things; the same action cannot be assigned to two joined agents.
8. That is why all those who enjoy bodily growth will not attain the spiritual perfection of the soul, and live at the boundary between man and animal. That is why all those who enjoy bodily growth will not attain the spiritual perfection of the soul, and live at the boundary between man and animal.
9. In the science of logic, man is called rational animal, whose genus is corporeal; its differentiae is, however, spiritual and rational. This synthesis is

Being is not only one but it also participates in a gradation or hierarchy from the Being of God to the realities that are manifested below it. At the introduction of the Asfar, Mulla Sadra describes the categories of those who know and the special qualities of the hakim or Arif who is the traveler in the visionary journeys. The sole aim of him is to know and to become identified with the Truth. His life begins with affirmed will, then asceticism and piety, occasional tastes of union (*ittisal*) and finally habitual union with the Divine. His journey corresponds to his journey through the cosmos. He leaves the world of illusions for the world of Reality, and when his journey is complete he becomes himself as the universal man the mirror in which Truth and its cosmic manifestation are reflected. The whole being of the hakim is transformed by the Truth he has realized in the center of his being.

By virtue of this same inner illumination he is able to gain knowledge from superior worlds, including knowledge of future events which ordinary men cannot achieve. He is also able to see things not in their usual opacity but in their essence as intelligible and transparent symbols of the spiritual world. He describe the unicity of the vast domain of Nature so that by its study and contemplation the disciple can come to integrate and unify himself, and thereby to serve his final purpose on earth, which is the preparation for the journey to Heaven and even beyond all formal worlds to the Divine Presence.

### Endnotes

1. Sadr al-Din Shirazi, known as Mulla Sadra, appeared nearly a thousand years after the rise of Islam and his works represent a synthesis of the millennium of Islamic thought which preceded him. To all his knowledge must be added his own intellectual powers as a philosopher and visionary and intuitive capabilities as a Gnostic (*arif*) who was able to have direct experience of Ultimate Reality or what in the later school of Islamic philosophy and theosophy is called "Gnostic experience" (*tajruba-yi 'irfani*). Mulla Sadra synthesized not only various schools of Islamic thought but also the paths of human knowledge. His own life, based upon great piety, deep philosophical introspection and reasoning and purification of his inner being until his "eye of the heart" opened and he was able to have a direct vision of the spiritual world, attests to the unity of the three major paths of knowledge in his own person. These three paths are according to him revelation (*al-wahy*), demonstration or intellection (*alburhan*, *al-ta'qqul*) and spiritual or "mystical" vision (*al-mukashafah* *al-mushabadah*). Or, to use another terminology prevalent

knowledge. He divided knowledge into perception and apperception. He held that perception and knowledge have certain prerequisites, and that perception is itself the prerequisite of apperception. That is to say that without perception there would be no knowledge and understanding. Husserl did not discuss such matters but stated that each perception is due to the intentionality of the mind. This philosopher took the term from medieval philosophy and, as a consequence, indirectly from the Islamic philosophy. By first and second intention, Islamic philosophers meant that beings may be considered in terms of two intentions. In the first intention, the first intelligible is perceived and in the second intention, the second intelligible that embraces every philosophic problem. In philosophy, the philosopher ignores the first intelligible in order to reach the second intelligible. This is what Mulla Sadra expressed in different ways on several occasions.

In his book *The Origin and the End*,<sup>10</sup> Mulla Sadra says that everybody who is in search of wisdom should journey from the first disposition to the second disposition since it is in the second disposition that one can perceive the secondary intelligibles. Moreover, at the heart of the whole philosophical exposition of Mulla Sadra stands the gnostic experience of Being as Reality. For him, however, there occurred a vision in which he saw the whole of existence as a single reality (*wujud*) whose delimitations by various quiddities gives the appearance of a multiplicity which "exists" with various existents being independent of each other. As far as Islamic philosophy is concerned, such a distinction was made at the first time by Mulla Sadra who according to himself received through inspiration a vision of reality in which everything was seen as acts of existence (*wujud*) and not objects that exist (*manjud*). The vast development of Sadrian metaphysics is based upon this basic experience of Reality and subsequent conceptual distinctions made on the basis of this experience of *wujud* as being at once one, graded and principal. Mulla Sadra distinguishes clearly between the concept of being (*mafhum al-wujud*) and the reality of being (*haqiqat al-wujud*). The first is the secondary intelligibles while the second requires extensive mental preparation as well as the purification of one's being so as to allow the intellect within to function fully without the veils of passion to discern *wujud* as Reality by presence.

A consequence of this gnostic experience of being is the realization of its unity, which is called *wahdat al-wujud*. In any case, *wahdat al-wujud* is a cornerstone of Sadrian metaphysics without which his whole world view would collapse (Nasr, 1981, p.169ff, Mulla Sadra, 1981a, Vol.1, p.23ff).

*attributes that caused the superiority of him to the others. The soul is a part and parcel of him that accompanies him from the highest station to the lowest level of being. Man cannot know all that is in the Universe by going around and studying because life is too short and the world too large; only by studying himself can he come to the knowledge of all things which already exist within him. This article also treats various dimensions of the knowledge of the soul and its role in the knowledge of God and the divine act (macrocosm).*

**Keywords:** *man, Universe, microcosm, macrocosm, Universal man, Mulla Sadra*

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The Universe is found in a complete but miniature model, in man considered as the microcosm, in accordance with the Arabic saying: "Man is the symbol of Universal Existence (*al-insan ramz al-wujud*)" (Nasr, 1978, p.96). To present this analogy completely would require going into man's social, linguistic, cultural, and-above all-religious organizations, all of which find their counterparts in the Universe. Since, however, our purpose is to delineate the conception of man in related to the Universe, we limit our consideration of the microcosm first of all to that aspect which relates man to other kingdoms on earth and to the heavens, and secondly to man's role as the termination of the cosmic process and as the point of return of multiplicity to Unity so that he is, in a way, the purpose of the whole Universe. In fact, the human creative soul, acquires its full significance as the *microcosm*, "the in between the cosmic forces and the infinity of the sacred," when seen within its entire ontopoietic framework. The basis of Mulla Sadra's attitude towards man depends on his Philosophy which is a synthesis of religion, philosophy and gnosis.<sup>1</sup> He has written much about man as a spiritual, intellectual, psychical, and physical entity.

### 1. Who is Man?

For Mulla Sadra the study of the body of man is intricately related to that of the human soul because, in his words, "The body and soul form one complete whole-one single being," (Mulla Sadra, 1981a, Vol.8, p.221) and "the soul in its unity *is* all of its faculties" (p.11). It means that the various faculties of the soul are not like accidents added to the substance of the soul. Rather, the soul *is* each of its faculties when it identifies itself

## Man as Microcosm and the Universe as Macrocosm in Mulla Sadra's Transcendent Philosophy

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### Abstract

*The foundation and corner stone of Mulla Sadra's attitude towards man depends on his whole philosophical system of Transcendent Philosophy which is plunged deeply into his metaphysical view of man as a microcosm in whom creation returns to its source and multiplicity to its unity. The principles of his study provide, therefore, the last link in the cycle of his cosmology and a key for the understanding of the macrocosm in a way that it stands between all things, and all things have apparitions and signs within it and in a way that the elements are best mixed and all the faculties of the Soul assembled and potentially it can adopt every attribute and quality in existence. It is in the same spirit that Mulla Sadra tells us that God has placed everything that is in the Universe in man and he is considered to be Divine vicegerent, epiphany of divine name, and macrocosm that extends its relevancy toward its source, the Divine, on the one hand, and toward the immeasurable cosmos, on the other. Also he insists that potentially every man is Universal Man but in actuality only the prophets and the saints can be called by such a title and can be followed as prototypes of the spiritual life and guides on the path of realization.*

*This article intend to represent a few of Mulla Sadra's teachings on man as one small example with Knowledge and wisdom as the highest*

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