

**Ontological Researches
semi-annual scientific
journal**

Vol.8, No. 15
spring & summer 2019
pages 1- 4

**Ontological foundations of Mystifying in Mulla Sadra's Transcendental
Wisdom**

Ahmad Reza Honari¹
Tahereh Kamalizadeh²
Iraj dadashi³

Abstract

Mystifying is a method used in various cultures and civilizations to convey various meanings such as metaphysical meanings and has a history in the field of Islamic culture and civilization. In the wisdom of Ishraqi, Suhrawardi, (Illuminative Wisdom) as well as in mystic teachings, it is possible to observe the widespread codifying. Given that the method of codifying is based on a kind of ontology, this research seeks to answer the question of whether the ontological foundations of the Transcendental philosophy of Sadra, which is one of the most prominent schools of Islamic philosophy, are consistent with the codification and can be considered as the theoretical support. If so, then what are these basics? It seems that the ontological foundations of Transcendental wisdom can be codified as a theoretical basis due to in-depth and accurate analyzes of existence. It seems ontological foundations of transcendental philosophy such as Principality and gradation of existence, reality and intangible reality, relational existence can be considered as a firm and rich basis for mystifying(codifying) because of Mulla Sadra's deep and exact investigations about existence. These bases provide a framework in which the codifying will have a strong and rational basis, as well as an existential criterion for evaluating and recognizing the correct and rational coding.

Keywords: Transcendental Wisdom, Ontological Foundations, Allegory, Codifying.

¹- Ph.D of transcendental wisdom, Institute of humanities and cultural studies, corresponding author
honari.ar@gmail.com

²- associate professor of Institute of humanities and cultural studies

³- assistant professor of university of art (Tehran)

Date of received: 26/06/2019

t.kamalizadeh@ihcs.ir

dadashi@art.ac.ir

Date of acceptance: 08/11/2018

Problem Statement

Man has always used various methods such as unambiguous expressions to communicate and transfer their intentions and to convey the concepts, which the mystifying is one of its examples. Occasionally, symbols are conventionally used for purposes and concepts that relate to the material life, needs and the requirements of the human community, such as language, signs, forms, etc, which are used in different areas. Sometimes symbols have a wider and deeper function too, and they have been used in the worldview and global outlook. Such symbols have a metaphysical origin and have always been used in religions, mystical and esoteric thought, and have ritualistic functions. This method can be seen in the Islamic worldview and the Quran language and has been regarded by mystics and wise men, such as Suhrawardi. This approach should be based on the foundations and frameworks in order to have a reasonable use. Therefore, the aim of this research is to answer the question of whether the ontological foundations of Transcendental wisdom, as one of the most influential schools in Islamic philosophy, fit with symbolism and can provide the theoretical foundations? What are these foundations? This research looks for the ontological foundations of symbolism in transcendental wisdom.

Method

Descriptive-analytic method has been used to achieve desirable results.

Findings and Results

Metaphysical Symbolism is fully compatible and in harmony with the ontological foundations of transcendental wisdom. Because this kind of symbolism is based on a hierarchical look to the universe, both verbal and objective symbols, whether natural or artificial, are all manifestations of metaphysical reality. Since the ontological foundations of Mulla Sadra, are all based on the gradation of existence, the hierarchical view of existence, in fact, expresses a kind of symbolic look to the universe. The followings are the main basic principles:

1. Principality of existence

The relation between this principle and symbolism can be considered from two directions. The first is that the foundations of transcendental wisdom, some of which are referred to as the foundations of symbolism, such as the gradation of existence, reality and intangible reality, relational existence are based on this principle. The second direction is that the metaphysical codifying is essentially based on the hierarchical structure of existence and is not consistent with the principality of quiddity.

2. Gradation of existence

According to this principle, existence has a linear chain of causes and effects. According to the principle of causality, there is a similarity between cause and effect in such a way that the cause is perfection of effect. So it can be said that the effect is a symbol of the cause and it shows its cause in special aspect. According to this explanation, gradation of existence in its very nature discloses the codifying nature, and each level of existence is a symbol of a higher order than itself. In other words, the gradation of existence represents a symbolic look to the being. This theory also expands the scope of symbolism.

3. Personal Unity of Existence

Here, the dependence of the manifestation of appearance and unity between them is much stronger than the gradation of existence, and hence the manifestation of the appearance is also much stronger, hence the codifying here is more clearly and more strongly.

4. Reality and Intangible Reality

On the basis of this principle which itself is based on principle of gradation and the principality of existence, each truth at higher level enjoy without any limit in a more perfect way, the degree of whatever is present at lower level. This point provides us with a reason to believe that, the

reality in the low order is intangible form of the truth at higher level, and this is what we call it in this paper as the symbolism. On this basis, it can be said that symbol is an intangible of the reality that it represents, and therefore there is a certain proportionality between them.

5. Relational Existence of Effect

This principle is entailed by the principle of the personal unity of existence and it represents symbolism in best way, because relational existence of effect (inhering existence) is manifestation of the existence of cause. Therefore, in fact relational existence of effect is a symbol of cause and independent existence.

References

- Aa'vani, Gholam Reza, (2003) (*The ontological and epistemological foundations of the symbolic look of the world*), Khiyal, number 5, p: 42-53. [in Persian]
- Al-siraj Al-tusi, Abunaser, (1914), *Al-lamaa' Fi Al-tasawof*, Liden, Brill. [in Arabic]
- Amini, Mahdi, (2016) (*Philosophical Backgrounds of Symbol and Allegory in Mulla Sadra's Thought*), Kimiahonar, number 18, p: 79-93. [in Persian]
- Amoli, Seyed Heydar, (2001) *Tafsir al-Muhit al-A'zam*, Tehran, Printing and Publishing Organization of the Ministry of culture & Islamic Guidance. [in Arabic]
- , (2003) *Anwar al-Haqiqah va Atwar al-Tiraqah va Asrar al-Shria'h*, Qom, Nour Ala Nour publishing. [in Arabic]
- , (1989) *Jami al-Asrar va Manba' al-Anwar*, Tehran, Elmi Farhangi publishing. [in Persian]
- , (1973) *al-Moqaddamat Men Ketab al-Nosus*, Tehran, Department of studies of Iran Institute of Iran and France Scientific research in Iran. [in Arabic]
- Avicenna, *al-Shifa (al-Ilahiyat)*, (1984) Qom, Ayatollah Marashi publishing. [in Arabic]
- , (2003) *al-Azhawiyah fi al-Maa'd*, Tehran, Shamse Tabrizi publishing. [in Arabic]
- Baqli Shirazi, Ruzbahan, (1995), *Sharhe Shatahiyat*, Tehran, Tahuri publishing. [in Persian]
- , (2005) *Mshrab al-Arwah*, Beirut, Dar al-Elmiyah. [in Arabic]
- Corbin, Henry, (2012) *Islamic Philosophical and Spiritual Perspectives*, translated by Enshollah Rahmati, Tehran, Sofiya publishing. [in Persian]
- , (2008) *Avicenna and the Visionary Recital*, translated by Enshollah Rahmati, Tehran, Jami publishing. [in Persian]
- Ghazali, Abu Hamed Muhammad, (no date), *Ihya Olum-Addin*, Beirut, Dar al-Ketab al-Arabi. [in Arabic]
- Hamedani, Einolqozat, (2008) *Letters (Maktubat)*, Tehran, Asatir publishing. [in Persian]
- Ibn Arabi, (no date), *al-Fotohat al-Makkiyah* (four vol), Beirut, Dar al-Sader. [in Arabic]
- Ibn Torkeh, (1996) *Sharhe Golshane Raz*, Tehran, Afarinesh publishing. [in Persian]
- Ikhwan-Assafa, (1992) *Rasa'iel*, Beirut, Dar al-Islamiyah. [in Arabic]
- Kamalizadeh, Tahereh, (2013) *The Metaphysical Foundations of Art and Beauty According to Shahab-Addin Sohrawardi*, Tehran, Iranian Academy of The Art. [in Persian]
- Kashani, Abd al-Razzaq, (2001) *Collection of writings*, Tehran, Mirase Maktub. [in Arabic-Persian]
- Koleini, Muhamma Ibn Yaqub, (1987) *Al-kafi*, Tehran, Dar al- Kotob al- Islamiyah. [in Arabic]
- Makki, Abutaleb, (2003) *Ilmolqolub*, Beirut, Dar al- Kotob al- Ilmiyah. [in Arabic]
- Moein, Muhammad, (2005) *Persian Dictionary*, Tehran, Namen Dictionary. [in Persian]
- Monazzah, Mahdi, (2017) *Mulla Sadra; Graded Unity of Being or Individual Unity of Being*, Sadra's Wisdom, number 10, p: 169-186. [in Persian]
- Mowlavi, Galal-Addin Muhammad, (2006) *Masnavi maa'navi*, Tehran, Tolua' publishing. [in Persian]
- , (2005) *Divane Shamse Tabrizi*, Tehran, , Talaa'iyah publishing. [in Persian]

- Mozaffar, Mohammad Reza, (1997) *al-Mantiq*, Qom, Dar al-Ilm. [in Arabic]
- Mulla Sadra, (1984) *Mafatih al-Ghayb*, Tehran, Institute of humanities and cultural studies. [in Arabic]
- , (1981) *al-Hikmah al-Motaa'aliyah Fi al-Asfar al-Aqliyah al- Arbaa'ah*, Beirut, Dar Ihya al-Torath. [in Arabic]
- , (1982) *al-Arshiyah*, Tehran, Mulla publishing. [in Arabic]
- , (no date) *Taa'liqah Bar Hikmat al-Ishraq*, Lithography. [in Arabic]
- , (2007) *al-Shawahid al-Robubiyah*, Qom, Bustan Ketab. [in Arabic]
- , (1975) *al-Mabda' wa al-Maa'd*, Tehran, Iranian Institute of Philosophy publishing. [in Arabic]
- , (2008) *Se Rsaail Falsafi*, Qom, Daftare Tablighate Islami. [in Arabic]
- , (1923) *magmoua'ah al-Rasaa'il al-Tisa'ah*, Tehran, no publisher. [in Arabic]
- Obudiyat, Abd al-Rasul, (2014) *An Introduction to Mulla sadra's Theosophical System*, Tehran, Samt publishing. [in Persian]
- Qobadiyani, Naser Khosrow, (2015) *Wajhe Din*, Tehran, Asatir publishing. [in Persian]
- , (1985) *jami al-Hekmatayn*, Tehran, Tahuri. [in Persian]
- Sabzevari, Hadi, (2001) *Sharhe Manzumeh*, Tehran, Nab publishing. [in Arabic]
- Shabestari, Mahmud, (2004) *Golshane Raz*, Kerman, Khadamat farhangi publishing. [in Persian]
- Shah Nea'mat Allah Vali, (2002) *Divan*, Kerman, Khaneqah Nea'mat Allahi publishing. [in Persian]
- Suhrewardi, Shahab al-Din, (1997) *Collection of writings*, Tehran, Institute of humanities and cultural studies. [in Arabic-Persian]