

Overview of the Sadra Philosophy

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ABSTRACT: Mulla Sadra is one of the greatest Muslim scholars; He revived the Islamic Philosophy in the seventeenth century. After two major philosophical systems that Suhrawardi and ibn sina were founders, he was innovator the greatest islamic philosophical system as transcendental Wisdom. He was the true representatives of Shi Wisdom, that his thought system was established based on three pillars: Quran, Mysticism and argument. He was the inventor of more than 32 new philosophical issues, 12 quite new comments and 4 fundamental problem of Islamic philosophy.

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INTRODUCTION

Before Sadra's philosophy, four ways of thinking about the ontology existed in the Islamic world, these methods were:

- 1- Philosophical method of argument
- 2- eshraghy philosophical approach
- 3- Mystical method
- 4- Theological method

The first method relies on demonstration and purely rational arguments. This approach has many followers, as far as we can say that the majority of Iranian philosophers have followed this philosophy. Kennedy, Faraby and Ibn Sina were the followers of peripatetic method, Ibn Sina was the representative of this Output in the Islamic culture.

The second method is based on two elements: reasoning, rational arguments and self-purification. Under this method only by relying on the reasoning and rational arguments could not be removed the Screens from the realities of the world, for this purpose self-purification is necessary. This method had fewer followers than the first method. Suhrawardi, Qutb al-Din Shirazi, Shahrooze, considered the followers of this path.

The third method is a method of mystics that relied on self-purification and closeness to God to achieve the truth.

On this basis, the aim is not only to uncover the truth but also to achieve the Truth. The Sufi way had many followers that including the following persons:

Bayazid bastamy, Mohye al den-arabi and molavi.

Bayazid bastamy was the representative of Islamic Sufism that took the theoretical Sufism as a science and all of the mystics were under his influence.

The fourth method is based on rational arguments. Theologian's reasoning methods had two

differences from philosophical method. First, Principles of rational theology is different from the principles of philosophy, second, philosophical argument is an open discussion, on contrary of theologian, the first goal of Philosopher hadn't been to defend a set of certain idea but the obligations of the theologian were to defense of religion Privacy. Pure thinking and reasoning was the feature of the first period of Mulla sadra life. In the second phase of his life he tasted the third way, self-purification and worship, tendency towards God and in a simple word, mysticism. Then he entered the third stage of his life, he built a new philosophical Structure, his system is based on the merits of the Past methods. He chose the argument from the first path but he broke it monopoly by his initiatives, mysticism was added to the resources of divine wisdom (Morteza Motahari, 1979). He looked to the Fourth way, Speakers way, but he refused their methods. He used three different sources in his way, Quran, Nahjolbalaghe and Infallible sayings. In first he was focused on wisdom, discovery and revelation and then he put together the argument, Sufism and the Qur'an. Three pillars of His innovative Wisdom were: revelation, reason and the heart (Morteza Motahari, 1979).

Philosophical significance of Mulla Sadra Shirazi: He called his creative wisdom as the transcendental Wisdom (Avecenna, et al, 1996). The amplitude of Mulla Sadra Wisdom had a grate developing, and refers to the way that in which achieves knowledge through demonstration; discovery and revelation become possible (Mulla Sadra, 1982).

There is no doubt that he had consideration a special place for reasoning. He believed that whatever that reasoning know as it impossible, will not be accepted, there will be the cases that mind is incapable of understanding them. he believed that

anyone who did not accept the religion of the prophets, would not be wise so their words couldn't have properly known about the facts. He believed that one who follows the prophet did not refute the wisdom (Mulla Sadra, 1987). He likened the reason to the eye and likened the Quran to the sun without eyes.

We will not have any interest from light and without the Sun there is not a light to see things. He hoped to destroy the philosophy that hadn't rules and principles according to Scripture and tradition (Mulla Sadra and Asfar, 1981).

He believed discoveries that obtained without a doubt was the findings of the prophets so by law and religion as a scale could be measured other revelation, as a result discovery that hadn't compatible with the religion will not have any value and price. In his view, for those who believed that wisdom is incompatible with religion, it wouldn't be a reasonable says because they hadn't the ability to establish harmony between religious sermons and philosophical arguments and only those who are able to make the matches that had these conditions: 1- Approved by God

2- Excellence in Philosophical Sciences

3- Knowledge about the divine mysteries

In the other words, a person had the ability to establish harmony that possesses sufficient proficiency in the area like: mysticism, argument and the Quran. Philosophy of Mulla Sadra, not a simple combination but it is an innovative and independent system that there has not been previously Exist, and couldn't be produced by aggregating and integrating from different systems. Mulla Sadra not an ordinary philosopher, he was the greatest wise in the field of Islamic Philosophy. He was trying to create more harmony between religion and Philosophy. He believed that revelation and philosophy are complementary to each other (Shayegan, 1992).

In the Islamic world, only Shia has been able to achieve the prophetic philosophy because finds agreement between reason and revelation. According to Allameh Tabatabai views, full review of religious facts, content discovery and adapt them to the inductive argument, made most of new preparations for Mulla Sadra and made a new facility for developing a philosophical debate, create a new discussion and discovered new ideas and content in a new authoring system which was founded by Mulla Sadra, we have identified six key elements, which are as follows:

1- Philosophy of Aristotle and his followers

2- The teachings of Plato

3- The teachings of Ibn Sina

4- Philosophy of Sheikh Ashraghy

5- Mystical theories of the sheikh Arabia

6- Principles of Revelation, especially the teachings of the Prophet and Amam that had more esoteric aspects.

He extracted philosophical and metaphysical themes from imam's expressions and sentences and founded a new school of wisdom and he was the true founder of Islamic Philosophy.

In the Islamic World, Mulla Sadra was founder of a new wisdom that it is well known as the Transcendent wisdom. Mulla Sadra united together, revelation, mysticism and philosophy. He considered the self-purification as a necessary and integral condition for wisdom Study. He adorns the Philosophy with human virtues (Sharif, 1986).

Mulla Sadra separate theology from Ptolemaic astronomy and Aristotelian physics, And was able to release the divine philosophy from medieval natural philosophy.

New thought of Mullah Sadra:

Mullah Sadra was owner a new way in Islamic Philosophy, he initiating a new system considered as the Wisdom of God, he adding new resources to the resource of Philosophy and had a new views and thoughts in philosophical thought (Mulla Sadra and Mafatih ghayb, 1984).

There are four categories of philosophical history:

1- Issues that remain with no change Just as they were translated from Greek and Syriac and no further changes has been made in them.

2- Issues that have been raised before Islam, although completed in Islamic philosophy, they seized strong foundations, changes their argument or added a new argument to them.

3- Issues that have retained their previous title, but their contents have been changed and transformed into something else.

4- Issues that weren't raised at the pre-Islamic and were introduced for the first time in the Islamic world.

New Issues in Islamic philosophy have three forms: the new argument, new content or new in all aspects.

In some cases sometimes take an initiative in the form and order of issues, may change the order, recency or priority of issues. The issues might already exist in mysticism or theology but it isn't designed as a philosophical problem.

New and innovative philosophical issues are divided into two categories:

Issues that constitute the pillar and foundation of the philosophy and the minor issues that doesn't the greatness of the previous issues.

Now we're going to introduce Mulla Sadra's views and new ideas:

He had two new issues and innovative, the problem that he claimed the new issues and the problem that research cleared that they were new and initiatives issues, although he attributes the problem to the last philosophers of Greece and Persia. New ideas Mulla Sadra is divided into several distinct sections:

1- Issues that through his work had been received stronger pillars and more arguments. For example can be named, confirmed the obligatory, compulsory unity, unity of sane and sensible.

2- The issues that had been raised before Mulla Sadra and had a title but faced overall content changes by him. For example Log in Plato's Sadraee philosophy in

3- Problems of logic, physics, theology and mysticism that he had designed as a philosophical problem. For example moving topic by Mulla Sadra was introduced from physics to philosophy.

4- New issues that have arisen all through his innovation and creativity. For this case the following examples can be considered:

1- Originality of existence as a philosophical problem

2- Inky movement

3- virginity of purgatorial existence

4- Physical and spiritual aspects of nature

5- Solving the mental Problem

6- Check inherent aspect of God

7- Establish a relationship between cause and effect by eshraghy addition

8- Proof of bodily resurrection

9- Time as fourth dimension

Comments of Allama Mirza Abul Hossein Qazwini about new and initiatives issues of Mulla Sadra's:

Reality of existence, monotheism, inky move, alliance of sane and sensible, Proof of bodily resurrection, physical and spiritual aspects of nature,

research on purgatorial statements Allama Tabatabai believe that Mulla Sadra's philosophy began with originality of existence and doubts about existence, then in each case takes advantage from this two approach.

Allameh Morteza Motahari believes that Pillars of Sadra's Transcendent Philosophy are: Originality of existence, Solving the mental Problem, Unity of existence, Research on aspects of God, Investigate the need for a Cause, Research on causation truth and how related causes to the effects, proof the Inky movement, Research on the relationship between fixed and variable, Proof alliance between sane and sensible, Proof the Theorem of World 'engender over time, Proof the theorem about body composition of matter, Proof of bodily resurrection, Time as fourth dimension, research on purgatorial statements (Morteza Motahari, 1990).

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