Mulla Sadra’s metaphysics of Resurrection and its hermeneutics by Henry Corbin

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In our research we will try to do paradigm analysis of Mulla Sadra’s (1571-1640) metaphysics of Resurrection through the perspective of Henry Corbin’s (1903-1978) hermeneutics. Mulla Sadra, or Sadr al-mutaallihin, is considered the most important and contributory Iranian theosopher (hakim ilahi) in the last four centuries. Without going into unnecessary historical details, we will concentrate our full attention on the philosophical and mystical dimensions of his metaphysics of Resurrection. On the other hand, we will expose the most essential interpretations of Henry Corbin – the great French scientist who dedicated more than thirty years of his life to the study and promotion in the West of the overwhelming Islamic spiritual heritage in Iran. Estimable place in the works of Corbin is spared on Mulla Sadra’s ideas. Today we are witnessing more and more publications about him in Iran, there is also more talk about him in the world. Obviously, this Iranian Shiite theosopher par excellence has left us works which need to be read and analyzed thoroughly. The theme of this study enables us to find a productive approach to the actual understanding of Mulla Sadra and application of his conceptual paradigm in the right place. Not without significance is the fact that till now there are no comprehensive studies on Mulla Sadra’s metaphysics of Resurrection. Therefore we believe it is necessary to look deeper into it. Actually the remarkable hermeneutic and phenomenological approach Corbin release and gives flight of many philosophical and mystical ideas which with Mulla Sadra are inextricably linked to the full spiritual self-realization of man. Even though Corbin as well as others does not make a comprehensive overview of Mulla Sadra’s metaphysics of Resurrection, though he compensated for its brevity with the finesse of a true connoisseur not only of Islamic spirituality in Iran, but of Western
philosophical and mystical tradition. Moreover, in the words of Corbin: “In the final analysis, one Mulla Sadra can be explained solely by himself, because we can continuously collect ‘sources', quotations or allusions, this will never give one Mulla Sadra, if above all there is no one Mulla Sadra to collect them in a structured manner which only he could give them".¹

At the outset we would like to emphasize that the strength of Corby is just to capture the most important feature of Iranian Islam, namely it is the place and the middle (barzah), in which meet and reconcile all oppositions. “The located between the opposition has the situation to be deprived of them.”²

This middle is at the heart of theosophy Mulla Sadra which according to Corbin is a distinctive late ishraki. As is known the illuminative theosophy (ishrak) combines the method of mystics based on purification of the heart, and the method of the philosophers who aims to achieve knowledge only in a speculative way. “As is known the iluminative theosophy (ishrak) combines the method of mystics based on purification of the heart, and the method of the philosophers who aims to achieve knowledge only in a speculative way. “We can best say that his spiritual method is a barzah (middle) that combines both methods, as this is the path followed by hukama mashrikiun, “eastern” theosophers (or the platonists of Persia)".³

Moreover, Corbin suggests that Mulla Sadra is also authentic Shiite thinker who in his time and difficult era revives the authentic teachings of the integral Shiizm. The way of Mulla Sadra is tough, he met with a big misunderstanding and he was subjected to ridicule and hostility. But he

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¹ Henry Corbin, En Islam iranien, t. IV, p. 64.
² Mulla Sadra, Al-Asfar, t. IX, p. 171. "المتوسط بين الاضداد بمنزلة الخالى عنها"
³ Henry Corbin, L’Archange empourpré, p. XVI.
remains unquestioningly loyal to his perfect inner spiritual teacher (*wali mutlaq*), Imam Ali ibn Abi Talib. “Following the example of the one who is my teacher and support, the first Imam, I was practicing *taquiya* (‘the discipline of arcanum’). Based on original phenomenological approach Corbin displayed typological and archetypal situation that is valid in every generation. According to French researcher, Mulla Sadra is not just a particular historical figure, but he became a kind of archetype of the true spiritual traveler (*salik*) who is looking for total spiritual and ontological self-realization, i.e. total identity of Oneness with Itself. “There is above all the eternal nature (*ayn thabita*) or individual archetype of Mulla Sadra, and it is this nature inherently called to combine 'materials' of his work and to carry with them unique coalescence.” Later we will see that the supreme effort of the great Iranian theosopher is to remove any illusion of duality between subject-object. “The rationalist preoccupation with epistemology does not constitute a reawakening of the question of Being because it presupposes a subject-object dichotomy. It depends on having turned away from Being to beings. Mulla Sadra’s epistemology is significant for eliminating the subject-object dichotomy and reawakening the question of Being.”

We think it is very difficult to give a definite answer how Mulla Sadra is a philosopher and how a mystic. Assuming the classification of Shaykh al-ishrak Suhravardi that he does in the preface to his book “Oriental Theosophy”, the perfect theosopher is one who is both fully realized mystic

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† Henry Corbin, *La place de Mulla Sadra Shirazi dans la philosophie iranienne*, p. 87.

‡ Henry Corbin, *En Islam iranien*, t. IV, p. 68.

and sage. Let us emphasize more the fact that Mulla Sadra himself acquired mystical experience through direct contemplation (shuhud) of the Divine secrets (asrar) - experience which he had not gotten before in the way of speculative evidence (burhan). On the other hand, he admits that he does not claim to have reached the end of the truth of Being (wujud). Each self-realized spiritual traveler, like Mulla Sadra, lives only in the moments of the eternal 'now' (an azali), in which in his eternal archetype manifests (tajjali) pre-eternal truth of the Most High. Each individual experience is unique and unforgettable. Anyway, Mulla Sadra reaches his insights through mystical revelation (kashf) and total conviction (yakin), without monopolizing and limiting the universal truth of Existence only to his personal experience. This is undoubtedly one of the characteristics in the personality of an authentic theosopher. “Aspects of understanding is not limited to what I understand, they are unnumbered; Divine knowledge is not limited to that I have pointed out, it can not be covered; because the total Truth (al-hakk) is more comprehensive than the range of intelligence and bound, It is greater than Its reducing of one or other link.”

Another extremely indispensable for the proper understanding of Mulla Sadra’s metaphysics of Resurrection is related to solving a complex and enigmatic question of associating partners (shirk) with God. In this regard, Imam Ali stresses that the most difficult to get rid of hidden shirk in the soul, which is invisible black ant on a black rock in the pitch night. This means that there is a huge psychological constant threat of a split single total

\[\text{v Mulla Sadra, Al-Asfar, t. I, p. 15} \]

"فإن وجوه الفهم لا تحصر فيما فهمت ولا تحصى و معارف الحق لا تتفيد بما رسمت ولا تحوى لأن الحق أوسع من أن يحصره عقل واحد وأعظم من أن يحصره عقد دون عقد"
Reality - something that not only in terms of higher gnosis of Islamic mystical theosophy (*irfan*), but according to many other mystical teachings is unacceptable. In other words, one Reality goes down (*nuzul*) and up (*suud*) in Itself, and Its creative act is the eternal imperative: *Esto!* (*kun*). Therefore, in an absolute sense can be no question of any associating partners with God. In support of this thesis is the famous tradition (hadith) of the prophet Muhammad (peace be upon him): “The Most High *is*, there is not any thing with Him and 'now* He is what He is”. We will not go into the difficult dilemma controversy about whether it is permissible Almighty be introduced in the concept of being or preeternally He is beyond being (*hyperousion*) as some Islamic theosophers consider, in agreement with the view of Plotinus and Proclus for example. In our opinion, when Mulla Sadra said that Being is beyond any category and definition, it seems he wants to emphasize that any mental conception for total Existence is necessarily finite and limited, while there is a mental illusion of duality between subject and object and while attempting Being existence as such *per se* to be introduced within a rational categories. But with Mulla Sadra can not talk about any *shirk* in ontological plan. Already we discovered that decisive in Mulla Sadra is the mystical experience through unveiling (*kashf*) in which knowledge is obtained without any obstacle through witness (*ilm huzuri*), as opposed to rational knowledge, which operates with ten categories of Aristotel. This fact helps us a lot to better understand Mulla Sadra’s metaphysics of Resurrection. “Keeping substance aloof from change and

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8. "كان الله ولا شيء معه وهو الآن كما كان"

from all accidental qualities under the sway of change, is for Mulla Sadra again based on the illusion of subject-object dualism, which he refutes. Since this dualism is a mental factor, the dynamic character of Being should be described as a substantial change (al-haraka al-jawharyyah), according to which everything is continuously transformed. Such transformation implies that change is not limited to the four accidental categories of quality, quantity, place and position. In addition, there is a more fundamental change, that of substance itself. Under the influence of change, Being transforms itself without losing its identity or unity.”

If we assume unbiased that view of Mulla Sadra, in a completely natural way we can find the perfect match between it and this of other major Islamic mystical theosophers (urafa) as Ibn Arabi, or in the world as Parmenides, Lao Tzu and Shankara who are prominent representatives of nonduality view of Reality. Moreover, Mulla Sadra is strongly influenced by Ibn Arabi, which is evident in his works. As mentioned above, the total transformation of Existence takes place in the eternal 'now', in which according to Plato and Ibn Arabi there is not any interval. According to Corbin, we can talk about a disquietude of Existence that a better way is best expressed through the idea of substantial movement. If, however, agree with the thesis of Plato and Ibn Arabi that in the total case there is no interval, it follows that the substantial movement and the full cycle of metamorphoses that occur at different levels of being are actually both simultaneous in the instantaneous total transformation of Reality as One. This is borne entirely by Mulla Sadra

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himself who clearly defines that the human soul just because of its existential comprehensiveness and plentiful luminous nature performs the complete cycle of descent (nuzul) and ascent (suud) in a single moment (an). “The soul descends to the level of the senses and natural resources and rises to the level of active intellect and over it in an instant.”12 If the soul descends to the level of matter and the body, it acts as a force, and if it returns to its essential nature, i. e. when it achieves its fullness, then the soul “is All in oneness.”13 Mulla Sadra emphasizes that in every breath and every moment occurs resurrection. “If you could comprehend, you would know that you are now in a way - in every breath you have resurrection in the form of state in which you are, but your accustomed view obscures this understanding. Although you feel that you switch in fortunes, which you go external and internal, you did not know that they are an image of your spirit, which includes every moment and resurrection you have in it. Gnostics (urafa) see them clearly as correct and stable forms.”14

The divine sage passes effortlessly through all the veils in the eternal “now” and he knows that his resurrection is precisely the image of his condition hic et nunc. Therefore, the main obstacle to become aware of this

12 Mulla Sadra, Al-Asfar, t. IX, p. 266.

13 Mulla Sadra, Al-Asfar, t. IX, p. 266.

14 Mulla Sadra, Al-Asfar, t. IX, p. 325.
resurrection is clinging to the usual perception of Reality, this habit creates in turn countless acts of overt or hidden polytheism. Mulla Sadra states that according to Ibn Arabi everyone speaks according to his condition and actually has a constantly upswing from a dream into another dream. What then is a must for the spiritual traveler or Homo viator not to remain permanently in this dreamlike state? The answer of Mulla Sadra, who as we saw, according to Henry Corbin except as a historical figure may be taken as the archetype of the perfect divine sage, is shown in his metaphysics of Resurrection. Actually it true interprets the Quranic verse about full return of all existence to the Almighty, Who is both the principle (mabda) and end (maad) of all creatures without exception. “By this evidences was established that the world of intellect, the Divine forms and the separated lights - they all return to Him constantly, they are obliterated by nature and abide by the eternity of the Almighty. The Most High is their end, as He is their principle.”

Of course, among other influences on the views of Mulla Sadra and especially on the Resurrection, we can clearly see also neoplatonic theory of emanations and the gradual ascent to the One. “Senses abide by the soul, the soul abides by intellect, and intellect abides by the Creator, the total true.” However, whether Mulla Sadra remains committed to neoplatonic view of

15 See Mulla Sadra, Al-Asfar, t. IX, p. 383.
16 See Koran…
17 Mulla Sadra, Al-Asfar, t. IX, p. 344.
emanations and degrees of Being, or eventually reaches the view of Parmenides to the identity of the Whole with Itself (All is All). Moreover, some contemporary Iranian researchers are of the opinion that we can distinguish different stages in the work and views of Mulla Sadra.\footnote{Ahad Faramarz Gharamaleki, \textit{Mulla Sadra’s Transcendent Philosophy: “New Paradigm”}} If young Mulla Sadra accepts the doctrine of Essence (mahiyya) as primary, and subsequently changed his view and accepts the view of Existence (wujud) as primary, which have different degrees (tashkik), the late Mulla Sadra exceeds this view by adopting finally the thesis of total unity of Being (wahda shahsiyya) beyond any duality between subject-object. This question has enough stop at our exposition. But let's add that anyone who has a personal spiritual experience similar to that of Mulla Sadra, is fully aware of the nature of these metamorphoses in the archetype of the great Iranian theosopher. In support of this are the words of an ancient maxim: “Like knows like.” So, as we stated at the beginning of our study, anyone who makes a hermeneutical analysis of Mulla Sadra’s metaphysics of Resurrection, must have the same degree of spiritual and ontological self-realization. In our opinion, in this case Henry Corbin fully meets these criteria and adequately summarizes beautifully everything said so far on the issue. “We could not formulate more authentic monadologic concept than that of Mulla Sadra, reminiscent both of Leibniz’s monadology and angelology of Swedenborg. We should not imagine that the spiritual totality is made by adding parts, as if any part would be incomplete without the others. Or rather, no part. \textit{All} is in \textit{each}. Therefore, the view of unity would
not be that of ecumenism, which summed units; each unit sums up in itself all; each unit is “ecumenic.””\(^{20}\)

Another important prerequisite for the multilayered understanding of Mulla’s metaphysics of Resurrection is revealing of human nature and what is the place of man in the simultaneous overall transformation of Being. In this connection, we should recall the tradition of the Prophet (peace be upon him), which says that: “God creates Adam in His own Image (Imago Dei).” As already mentioned, according to Islamic mystical gnosis creation is not a single act, but is continually manifestation of the preeternal One in Himself in the eternal 'now' (an azali).\(^{21}\) Therefore, when explaining the meaning of the Resurrection, Mulla Sadra as a divine person of the heart helps us by leading us to our personal spiritual and existential realization. Because, as we quoted before, Mulla Sadra confidently declares that returning inherently to its primordial nature (jawhar) soul (nafs) becomes again and again total Whole. In this connection let us point out that this is in full agreement with the view of some esoteric spiritual teachings, according to which all spiritual and ontological realization does not stop at the level of theosis but goes up. This totality is denoted by the term henosis (tawahhud) where as we mentioned All is All without any predicate. Moreover, Mulla Sadra himself gives the same definition of philosophy as that of Platon in the introduction of his magnum opus Al-Asfar ar-arbaa: “Know that philosophy is arrangement of the world in rational order as far as in the power of man to


\(^{21}\) See the famous tradition in which is pointed out that God is hidden treasure etc.
acquire the likeness of the Creator, the Most High, to be glorified His remembrance.”

Valuable in Mulla Sadra is that he views all Being as such *per se* in a constant dynamic. But let reiterated that in terms of mystical theosophers as Mulla Sadra, Ibn Arabi, Parmenides and others, this is not extention in time and space, but is the total effect of the Divine imperative *Esto!* (*kun*), which is one and simultaneous in all worlds. Here's interpretation of Henry Corbin - deep and insightful. “Mobility of the universe at Mulla Sadra and all our thinkers is not that of a world in evolution, but that of a world in *elevation*. The past is not behind us, but below us. The orientation of this world in a *vertical* sense, in the Gothic style would say, consistent with the idea of *mabda* and *maad*, Origin and Return, by which metaphistory invades our world.”

It opens a new, completely different perspective that does not come from linear development and extension of profane history, but from the simultaneity of descent and ascent in all Reality. Man, or rather his heavenly archetype, is the image of God (*Imago Dei*), he is the beloved of the preeternal One. At the same time he is the image of the world (*Imago mundi*). In our view, it is essential to define the nature of man as a soul that is in constant transformation, which is not arbitrary, but is always the image of One. No matter how paradoxical, whole existence is the total image of the Most High in the eternal “now”. Later in our study will return to this question.

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"أعلم أن الفلسفة... نظم العالم نظما عقليا على حسب الطاقة البشرية ليحصل النسبه بالبارى تعالى جلّ ذكره.

But let's look more closely one of the most fundamental contributions and views of Mulla Sadra, which is directly related to the subject of our study. As is well known, he uses many of the ideas of the ancient sages. Already we mentioned also that he is considered as a late ishraki. Undoubtedly, these considerations explain his view of the triad that forms the human being: body (jism), soul (nafs) and spirit (ruh). It coincides with the classical notion left over from ancient times. It coincides with the classical notion left over from ancient times. Following the principle of analogy, Mulla Sadra speaks of three basic types of human being: natural man (insan tabii), mental man (insan nafsani) person and spiritual person (insan akli or insan ruhani). To every type of person corresponds similarly ascending state and similar body. This principle of analogy is valid also in the ontological level. Corbin points out that such a Suhrawardi Mulla Sadra also structures universe in three worlds that can be perceived by the active imagination, which is a organ of true perception and cognition. These three worlds are traditionally marked in the Islamic spiritual tradition as a world of substantial matter (mulk), the world of the bodies in the spiritual state (malakut) and the world of pure cherubic intelligences (jabarut). “Worlds are similar and parallel.” In application of the principle of analogy and correspondence we see that Mulla Sadra clings to the universal thesis of interrelation of All with All. The ideal topos of this interdependence is the heavenly Adam, in whom all oppositions

meet and reconcile. "The more man abstracts himself and becomes essential and gets more powerful and perfect, he covers more things and collects more completely opposites. It goes through levels of sophistication in perfectness, till he realizes in his soul, i. e. in his essence the structure of all Existence. Then he becomes - as Sheikh (Ibn Sin) mentioned in “Ilahiyat” of Ash-Shifa - a reasonable world that is parallel to the entire sensory world, and observer of Him Who is the absolute Kindness, absolute Good and absolute Beauty. The soul is united with Him and it is sealed by His model."²⁷

In this quote we see how strong Mulla Sadra is also under the influence of Ibn Sina. For us, however, is more important to discover that in the act of full abstraction (tajarrud) soul integrates itself completely into all Being (wujud). Again, in the foreground is displayed the principle of analogy between worlds there that finds a perfect match between the rational and the senses, and the soul in its ascent reaches the state of pure contemplation of total Divine Beauty. Here's one of the main prerequisites for the study of Mulla Sadra’s metaphysics of Resurrection. In the last part of our study we will see that the key to understanding the theory of three resurrections and triple growth in all metamorphoses of existential rise (takamul) can be found in the state of Perfect Man (insan kamil), in whom closes the full cycle of Being (dairat al-wujud).

The writings that Mulla Sadra has left us, and especially the enormous book Al-Asfar, are so saturated that even its last volume IX, which is

²⁷ Mulla Sadra, Al-Asfar, t. IX, p. 265.

"وكلما زاد الإنسان تجردا وتجوهرا واشدد قوة وكمالاً، صار احاطته بالأشياء أكثر، وجمعته للمنتكفات أتم. فهو يتدرّج في الكمال حتّى يستوفي في نفسه- أي ذاته هيئته الوجود كله، فيقلب- كما ذكره الشيخ في الهيئات الشفاعة - عالماً معتقولاً موازياً للعالم المحسس كله مشاهداً لما هو الحسن المطلق والخير المطلق، والجمال المطلق، ومتحدة به ومنقشة بدمه."
dedicated to the Resurrection, must be read repeatedly to grasp in maximum the multidimensional conceptual paradigm of the remarkable Iranian sage. Foregoing and programming ideas of Mulla Sadra give us a sufficient basis to accept metaphysics of Presence as an integral part of the metaphysics of Resurrection. Here's how Henry Corbin summarizes this implicit commitment. “First, we can say that the metaphysics of Existence in Mulla Sadra, culminates in a metaphysics of Presence, which, rising in a metaphysics of 'testimony', marks the top of the 'prophetic philosophy'. Second, from that same peak we can discern the line, which, leading to metaphysics of active Imagination and imaginal, culminates in the metaphysics of Resurrection.”

In our presentation we already made allusion to the distinction between acquired knowledge (ilm husuli) and attended knowledge (ilm husuli). If the acquired knowledge is achieved through mediation by conceptual instruments of reason, the attended knowledge is directly the result of mystical revelation (kashf) and testimony (shuhud) of the Divine Reality per se. In Islamic mysticism, as elsewhere, there is a firm conviction that to reach this attended knowledge the spiritual traveler (salik) must pass through a mystical death as a sign of initiation into Resurrection. Exactly that move beyond the threshold of death allows Homo viator to enter new archetypal fields in the total Presence (huzur) of timeless Reality. On the other hand, Imam Ali gives an astonishing definition of knowledge: 'Knowledge is a point, the ignorance of unknowing men multiplies it'. If so, it should be

28 Henry Corbin, En Islam iranien, t. IV, p. 77.

٢٩"العلم نقطةٌ كثّرها جهل الجاهلین"
attended knowledge in the eternal 'now' is not more than a single point. In fact, the whole effort of the spiritual traveler should be directed to return to this point, in other words, to his polar dimension and, passing the threshold of mystical death, to enter new dimensions of the unspeakable preeternal Reality. According to Henry Corbin Mulla Sadra’s metaphysics is both of Resurrection and Presence. “But a Presence that is involved here and now (hic et nunc), above and beyond death (par de la mort et au-dela mort), with a posthumous becoming.”30 Return to the polar dimension, where is the point of universal knowledge, means rise in the sacred history of the soul. From now on all its sacred battle (jihad) is tirelessly to overcome the slightest delay from the eternal 'now'. Corbin points out: “This commitment can be absorbed only by the person to whom is revealed his ‘polar dimension’, which eo ipso henceforth transforms his act of existence into act of presence in the worlds beyond death.”31 Generally, the theme of death, especially for the mystical death is fundamental not only in Islam. Even in ancient times it has taken to be the key to uncovering and understanding of the most hidden secrets. Not surprisingly, the father of philosophy, Socrates defines philosophy as the art of dying. Let us remember what was the definition of Mulla Sadra for it and we will establish logical deep logical connection between the two definitions of both great men. That's why, Mulla Sadra, who knows very well the ancient wisdom, which is actually none other than the eternal wisdom, is also fully convinced of the need for knowingly and willingly step over the threshold of death even in this world.

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In a very convincing way he presents the issue of the second birth of the soul. “The perfect knowers acquire this second birth through voluntarily death and the others through natural death. While the spiritual traveler is beyond the veils of heavens and earth, for it does not occur Resurrection as it is within these veils. More precisely God is in these veils. When near the Most High is the unseen of the heavens and the earth, to Him belongs the knowledge of the Last hour.”

In the constant rise of Being or the so called inner inquietude of Existence designated by Mulla Sadr as substantial movement (haraka jawharyya), rebirth means instant transition from one state to another, and just this instantaneous transition is a sign of the Resurrection. Mulla Sadra is fully aware that his teaching is difficult to understand, because it puts Reality in a state of complete indefiniteness. According to the great theosopher each happening is complete and instantaneous manifestation of the pre-existent Divine Will (mashya) expressed by the imperative: Be! In this connection he writes about the understanding of the Resurrection as follows: “But he who is above these groups (the people of exoteric) in knowledge and certitude because of his deep-rooted state in knowledge and his tireless pursuit in wisdom, he thinks about the resurrection thing whose essence only know the Almighty and the men established in knowledge.”


32 Mulla Sadra, Al-Asfar, t. IX, p. 302

33 Mulla Sadra, Al-Asfar, t. IX, p. 252.
As we see, Mulla Sadra emphasizes the need for forceful conviction (yakin) and deep penetration of the Divine wisdom (hikma). This gives him the strong argument to interpret eschatology (maad) and resurrection (kiyama) in terms of face-knowledge of the Reality that in a moment is new moment. In this view of Mulla Sadra we definitely feel the influences of Ibn Arabi, who similarly spoke of total theophany of the Almighty, which actually is nothing else but the absolute imagination (hayal mutlak) of the One beyond time and space. This means that the Almighty, who is the Hidden Treasure, theophanies Himself instantly in all existence, but mystical understanding of this fact is beyond the scope of rational framework. So Mulla Sadra emphasizes that the complete gnostics have full confidence (hakk al-yakin) and have no doubt about the time of the Resurrection. “They know that this time is the truth and they don’t wait it’s occurrence as people of the veil and neglect ... But people of full conviction prepare for meeting with it and look at it as if it is above them, happens with them or is close to them.”

Accordingly, it is very interesting the ontology and anthropology of Mulla Sadra, who believes that in the Day of Judgment anything gets that form of resurrection that corresponds to his aspirations and intentions. This perspective allows us to understand even better the deeper meaning of the

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34 Mulla Sadra, Al-Asfar, t. IX, p. 379.

وأما من كان فوق هذه الطوائف في المعرفة واليقين لرسوخه في العلم وشدة ارتياضه بالحكمة، فهو يرى ويعتقد في أمر المعاد شيئاً لا يعرف كنهه الا الله والراسخون في العلم.

"يعلمون أنها الحق ولا ينتظرون قيامها كاظنن أهل الحجاب والغفالة... لكن أهل اليقين يستعدون لقاءها ويرهنها كأنها قائمة عليهم واقعة بهم أو قريبة منهم."
hadith in which the Prophet (peace be upon him) said: 'Now the works are by intentions'. Another hadith does complement beautifully: 'People receive resurrection according to their intentions'. The conclusion we can draw is that if the Divine Reality is the totality that theophanizes Itself in the eternal 'now', each 'creature' actually receives that form of resurrection, which is exact in its current archetypal state. Total existence is in constant Resurrection. Of course, as we already mentioned, in conformity with the teachings of Mulla Sadra everything happens in absolute harmony without any delay with the Divine creative imperative: Be! (Esto). Confirmation of what we find in the words of Mulla Sadra himself in his most important book 'Al-Asfar': “All is directed towards the desired goal. But the resurrection of each is according to what suits and corresponds him. Man according to his deeds, satans according to their share, the animals according to their share, plants and minerals according to their share.”

Deep analysis of Mulla Sadra continues as he develops the theme of Resurrection in connection with anthropology. According to him, if in the visible world is talking about humanity as a common type, on the contrary in the next world hic et nunc there are countless kinds of people, because as we found out in the act of resurrection everyone receives from the Highest the form, let’s say the after body (jism uhrawi), that corresponds to the specific intentions and acquired properties of each individual. In general, as we see, theosophers and mystics of the rank of Mulla Sadra help us and allow us also to understand largely the text of the holy Quran. “Already was said that

٣٥ Mulla Sadra, Al-Asfar, t. IX, p. 277.
in this world human being is a kind of coordinated individuals. In the after form, however, there are myriad species of man, because his soul is a matter that is capable to accommodate all after life images acquired by the complex and qualities. In Doomsday Almighty makes the soul to wear shapes that correspond to her. So everyone gets them and has a resurrection according to them. As the Most High says: 'Day, in which is blown into the images and they come in droves'.”

Let us repeat, it is essential, however we ourselves to sink deep theoretical and practical in Islamic mystical theosophy (irfan). This will surely give us the correct and true reading and hermeneutics of Mulla Sadra’s metaphysics of Resurrection.

If we go back to the idea of Mulla Sadra for the trinity of man, we can, on the base of the principle of universal analogy, which we have seen it is one of the cornerstones for achieving full spiritual and ontological realization, insight into his view of the three resurrections. Let us mention that in ancient times this principle has been applied by the wise men, we know that the inimitable Plato speaks in his dialogues about the three partition of human soul. On the other hand, this trinity can be reconciled with ontological division of three worlds - mulk, malakut and jabarut, we already mentioned them, and again to apply the principle of conformity and correspondance. In this case, we believe that Mulla Sadra offers an incredibly large-scale vision of the stages of the ascent of the soul of every person in the direction of the Great Resurrection, which in Perfect Man (insan kamil) is fully realized total

act of simultaneity with all Reality. In this context, the hermeneutical and phenomenological method of Henry Corbin once again impresses us and confirms to us the expertise and insight of the French scientist. “Because in fact the ratio of the forms that appear in barzah to the forms that exist in the Great Resurrection is not other than the ratio of shortage and inadequacy to perfection and completeness in the act of Being. This is the same relationship that exists between early childhood and the time of maturity.”

Without any exaggeration we can say that Mulla Sadra’s metaphysics of Resurrection returns 'creatures' to their primordial nature (fitra), in accordance with tradition (hadith): 'My Lord, show me things as they are'. It is in this, as is the great charm and importance that this metaphysics can have on us, people nowadays, because, as we found, it regains all 'works' without exception to their simultaneity in Being’s primordial Unity, where: All is All, from All to All by All. This is an authentic metaphysics in which gushes pre-existent life of the Most High, Who is totally Love, Beauty and Light. “If these things come back to their original seats when they leave the world of movements, changes and evils and pains of death and decomposition of the bodies, fear and shake of souls, God’s mercy envelops them again with immortal life and constant abiding.”

It is also important to establish that according to Iranian theosopher soul dwells essentially in the resurrection until all its forces also abide as they are

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37 Henry Corbin, En Islam iranien, t. IV, p. 110.
38 Mulla Sadra, Al-Asfar, t. IX, p. 370.
integrally linked in unity with it. “Imperishable by nature in the resurrection and in the eternal disposition excellent is soul that exists in itself.”

Going through countless metamorphoses and transformations, through various imaginary forms soul returns back to its primordial lightness or with the terminology of Mulla Sadra it again *hic et nunc* shines as Divine light body (*jism ilahi*). Either way, we believe, that in spite of his original interpretation of the theosophy of illumination of Suhrawardi, Mulla Sadra ultimately embodies the best understanding of the Divine wisdom (*hikma ilahiyya*) and talks at the same time as perfect Shiite sage (*hakim*), mystic (*arif*) and enlightened man (*ishraki*). The essence of his doctrine of eschatology (*maad*) and resurrection (*kiyama*) is that all metamorphoses that in fact are resurrections are nothing else than the release of the soul from any kind of veils that create the illusion of duality, we have already talked about this before. In this connection particularly important for comprehension is the famous sacred tradition (*hadith qudsi*) about 70,000 veils of light and darkness. “The resurrection is a departure of the soul from the dust of these forms, as the embryo emerges from a fixed place.”

During the Great Resurrection soul, into the words of the great Islamic mystic Alauddauleh Semnani, returns 'to the Imam of his being'⁴¹, which is in full agreement with the *hadith* 'Whoever dies without knowing his Imam dies with the death of ignorant people'. The Imam has been designated symbolic as the mythical bird simurg, an ancient Iranian symbol, which symbolizes in the Islamic mystical gnosis the state of the Perfect Man (*insan* ⁴²⁴³)

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kamil), who has full self-realization. In turn, Mulla Sadra fully shares this view, which strongly confirms that he belongs to the innermost irfan. This point explains once again why he was awarded the nickname Sadr al-mutaallihin (Chief of theosophers). “The bird anqa (synonym of simurg) is, according to the knowers (urafa), the person who has Being’s realization. They don’t not doubt in its existence, as they have no doubt in the existence of the white pearl. This bird is sacred and is located on Mount Qaf. Her scream wakes the sleeping people in the beds of darkness. Her voice startles the negligent ones to recall of signs.”

The eternal or hidden Imam is the topos, in which are brought together all the elements - earth and sky, beginning and end, life and death, because he is, in the words of Henry Corbin, the Witness, by him Deus absconditus becomes Deus revelatus – the Imam is the form and content of all human knowledge about the Most High.

Although concise, Henry Corbin’s hermeneutics of Mulla Sadra’s metaphysics of Resurrection, and in particular his finesse that represents the Imam as the apotheosis of the Resurrection is brilliant in its conclusions. Let us finish in the end of our brief survey with these words of the exceptional French researcher, which in a special way summarize the doctrine of Mulla Sadra and integral shiizm in which there are many unsolved universal mysteries. “No doubt, in the person of the hidden Imam Shi’a Islam has anticipated the deepest mystery of human history, as it was sensed in Zoroastrianism in the person of Saoshiant; in Buddhism in the personality of

†† Mulla Sadra, Al-Asfar, t. IX, p. 196.
†† See Henry Corbin, En Islam iranien, t. IV, p. 82.
the future Buddha, Buddha Maitreya; in Christianity of Spirituals, beginning with the Ioanians in the 13th century, in the expectation of the kingdom of the Holy Spirit.”