



Mulla Sadra

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O N E W O R L D

MULLA SADRA

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and which has been translated into both French and English. It is a clear exposition of his ontological doctrines and contains all the arguments for the most fundamental theses of Mulla Sadra's philosophy. Two other works, namely, *The Wisdom of the Throne* (*al-Hikmat al-'arshiyah*), which has been translated into English, and *The Beginning and End* (*al-Mabda' wa'l-ma'ad*), summarize the whole of Sadra's metaphysical cosmology. In India, where Sadra has had followers for a long time, the most widely read book is his commentary on Athir al-Din Abhari's *Book of Guidance* (*al-Kitab al-hidayah*). The significance of Abhari's book for the readership of the time was due to the fact that it was a formulation of Ibn Sina's thought, which was dominant in the medieval period. Sadra also wrote a number of shorter treatises on subjects such as the unity of the knower and the known, the origination of the world, resurrection, etc. On the whole, his philosophical works form a huge and consistent system in which we hear echoes of his past philosophic masters side by side with his own philosophical, mystical, and religious ideas.

Under the heading of religious sciences we may mention the commentary on *al-Usul al-kafi* by Kulayni (d. 328/939). Kulayni's work is the first Shi'i collection of Hadith focusing on theology and jurisprudence. It has served as a textbook at religious seminaries around the Shi'i world for centuries, and Sadra's commentary on this work has secured him a place among the experts in Hadith scholarship and Islamic jurisprudence. In addition, Sadra's Imami theology is expressed in *al-Asfar*, *al-Mabda' wa'l-ma'ad*, and several other works are mainly based on the first systematic book on the subject, *al-Tajrid fi'l-i'tiqad* by Nasir al-Din Tusi. Sadra's Shi'i theology was also influenced by the theological philosophy of Isma'ili authors such as Hamid al-Din Kirmani (d. 412/1021) and the Brethren of Purity. But