

## An Investigation into the Influence of Sadrian Philosophy's Foundations on the Interpretation of Cosmological Verses, with Emphasis on Mullā Ṣadrā's Exegesis

Hesam al-Din Khalatbari  
Limaki 

Associate Professor, Allameh Tabataba'i University, Tehran, Iran

Farzaneh Pourrasoul 

Master's Graduate, Level Four Student in the Field of Comparative Interpretation, Allameh Tabataba'i University, Tehran, Iran

### Abstract

Although the Holy Qur'an does not provide a detailed account of the creation of the universe, it contains verses that reveal various dimensions of cosmology. A precise understanding of these verses requires reliance on philosophical and rational foundations. Among such approaches, Sadrian philosophy (the Transcendent Philosophy), through principles such as the primacy of existence, gradation of being, substantial motion, and unity of existence, opens a new horizon for analyzing reality and, consequently, interpreting the Qur'anic verses on creation. The present study uses a descriptive-analytical method and is based on *Tafsir al-'u' a al-Karim* by Mullā Ṣadrā to explore how the foundations of Sadrian philosophy influence the interpretation of cosmological verses. The findings show that the interrelation of the concepts of creation, purpose, and glorification with the principle of existential poverty forms a coherent and dynamic system of Qur'anic cosmology. This system is grounded in the Transcendent Philosophy and allows for a philosophical and exegetical explanation of the continuity between the Creator and the created. The outcome of this research is that interpretation founded on Sadrian principles not only deepens the conceptual understanding of creation verses but also opens new horizons for integrating Islamic philosophy with Qur'anic exegesis.

**Keywords:** Cosmology, Mullā Ṣadrā, Qur'an, Philosophical Foundations.

– Corresponding Author: Email: khalat.hesam@gmail.com

**How to Cite:** Khalatbari Limaki, H., Pourrasoul, F. (2025). An Investigation into the Influence of Sadrian Philosophy's Foundations on the Interpretation of Cosmological Verses, with Emphasis on Mullā Ṣadrā's Exegesis, *A Research Journal on Qur'anic Knowledge*, 16(62), 55-75. DOI: 10.22054/rjqk.2025.85821.3118

## Introduction

In Qur'anic studies, the interpretation of cosmological verses is one of the most important and complex areas of research. The Qur'an, in addition to moral and devotional guidance, offers signs and teachings about the structure, origin, order, and purposefulness of the universe. A profound understanding of these teachings requires attention to the esoteric layers of meaning and the utilization of epistemological tools like intellect and philosophy (Ṭabāṭabā'ī, 1996 AD/1417 AH: 1, 26).

Sadrian philosophy, due to its emphasis on ontology, teleology, substantial motion, and the system of cause and effect, provides an effective tool for explaining many verses related to creation and the order of the universe. These efforts began in the eras of . *īlī* , Avicenna ( *nnrā*), and *wuwawāwī* , reaching their pinnacle in the Transcendent Philosophy and the philosophical foundations of *Mullā Ṣāḥāḥ* (Mutahhari, 2005 AD/1384 SH: 102–107; Ṣadr al-Dīn Shīrāzī, 1987 AD/1366 SH: 1, 45; Ṭabāṭabā'ī, 1996 AD/1417 AH: 8, 284).

The present study aims to present a coherent framework for the interpretation of the Qur'an's cosmological verses by utilizing these philosophical foundations. Within this framework, three main axes are considered for the influence of Sadrian philosophical foundations on verses related to:

1. The creation of the universe;
2. The reality and purposefulness of the universe;
3. The end of the universe.

These three axes serve as the main pillars of the research, allowing for an integrated and deep analysis of Qur'anic cosmology in light of the Transcendent Philosophy.

Furthermore, a precise understanding of certain concepts, especially from a linguistic and philosophical perspective, is essential for grasping the theoretical framework of the research:

- A) Cosmology: In Persian, *Jann* (world) is derived from *nannn* , meaning vastness and expanse (Dehkhoda, Dictionary, sub-word *nannn*). In Arabic, '*Ālam* (world/universe) means "Everything other than God" and is a sign of the existence of the knowing Creator (Rāghib Iṣfahānī, 1991 AD/1412 AH: 574). In the Transcendent Philosophy, cosmology includes the levels of existence, substantial motion, and the causal and teleological relationship of beings with the Origin and the Return (Ṣadr al-Dīn Shīrāzī, 1974 AD/1354 SH: 71).
- B) *Mullā Ṣadrā*: "*Mullā Ṣāḥāḥ*" is the title of *Ṣadr al-Muḥamma i m al-āḥāḥāḥ* (d. 1050 AH). The word *Ṣadr* literally means pioneer or initiator (Ibn Manẓūr, n.d.: 3, 25). He is the founder of the Transcendent Philosophy, which presented a philosophical system for interpreting existence and Qur'anic verses by combining intellect, tradition, and mystical intuition.
- C) Philosophical Foundations: *Maāāā* (foundation) literally means base or basis (Dehkhoda, sub-word *Maāāā*). In Sadrian philosophy, philosophical foundations include principles such as the primacy of existence, gradation of being, substantial motion, and unity of existence, each of which plays an essential role in interpreting verses on creation, purpose, and the return of the universe (Mutahhari, 2005 AD/1384 SH: 126).

## 1. Research Aim

The aim of this research is to explain and analyze the philosophical framework for interpreting the Qur'an's cosmological verses based on the foundations of *Mullā Ṣāʿādī*'s Transcendent Philosophy. It demonstrates how Sadrian philosophy can offer a more comprehensive and profound understanding of the cosmological verses.

## 2. Research Questions

Main Question:

- How do the foundations of Sadrian philosophy influence the interpretation of the Qur'an's cosmological verses?

Sub-Questions:

- What is the influence of Sadrian philosophical foundations on the interpretation of verses related to the creation of the universe?
- What is the influence of Sadrian philosophical foundations on the interpretation of verses related to the reality and purposefulness of the universe?
- What is the influence of Sadrian philosophical foundations on the interpretation of verses related to the end of the universe?

## 3. Research Methodology

This research employs a descriptive-analytical method. Data was collected from library resources, including philosophical and exegetical texts, scholarly articles, and relevant theses. Using the method of thematic content analysis, the foundations of Sadrian philosophy in the interpretation of the Qur'an's cosmological verses were analyzed and categorized.

## 4. Research Background

### A) Books

- Abudiyat, in the introduction to his book on the Sadrian system of wisdom, explained the structure of existence from *Mullā Ṣāʿādī*'s perspective but did not discuss it from a Qur'anic viewpoint (Abudiyat, 2010 AD/1389 SH: 37).
- Fallahpour, in his book "The Foundations, Principles, and Exegetical Method of *Mullā Ṣāʿādī*," explained *Mullā Ṣāʿādī*'s exegetical rules and philosophical foundations, but these discussions were presented only in general terms, and not all foundations were examined (Fallahpour, 2010 AD/1389 SH: Chapters 1 and 2).

### B) Theses

Two master's theses, one from the Faculty of Theology and Islamic Studies at Tabriz University entitled "Examining the Status and Role of the Qur'an in the Transcendent Philosophy" (Shahedini, 2013 AD/1392 SH) and one from the Faculty of Humanities at Shahid Rajaei Teacher Training University entitled "Examining the Existential Worlds of Man from the Perspective of the Holy Qur'an," (Taqipour, 2013 AD/1392 SH) dealt only with a part of the philosophical or Qur'anic concepts, and specifically did not examine verses related to cosmology.

### C) Articles

- The article "Cosmology of Mīr Dāmād and Mullā Ṣadrā" by Ali Allahbadashti, published in 1383 SH in *Philosophical-Theological Journal*, Issues 22 and 23, explained the difference between the two philosophers in explaining the motion and renewal of the world, but did not analyze the exegetical interpretation of the verses.
- Also, Rezaei, in the article "The Nature of Creation from Mullā Ṣadrā's Perspective," published in *Philosophical Knowledge* in 1391 SH, Issue 1 (Serial 37), examined the concept of creation but without a Qur'anic connection.
- Darabi and colleagues, in the article "The Evolutionary Process of Creation from Mullā Ṣadrā's Viewpoint," published in *Sadrian Wisdom* in 1402 SH, Vol. 12, Issue 1, explained the philosophical aspect of creation with an emphasis on substantial motion.
- Nasiri, in the article "Mullā Ṣadrā and the Philosophical Approach to Qur'an Exegesis," published by the *Imām Riḍā Islamic Education Institute* in 1390 SH, Issue 69, and also the article "A Reflection on the Imminence of the Day of Judgment with an Emphasis on the Comparative Study of Exegetical Views" by Ensiyeh Asgari, published in *Qur'anic Interpretation and Semantic Studies* in 1400 SH, referred to the connection between philosophy and exegesis, but these articles lack a cohesive comparative framework between the philosophical foundations of Sadrian wisdom.

### 5. Point of Distinction of the Present Research

This research takes a new step in the analysis of Qur'anic cosmology based on Mullā Ṣadrā's Transcendent Philosophy by integrating the philosophical and exegetical approaches and presenting a three-axis framework (creation, purposefulness, the end of the universe), with an explanation of various verses. Its innovation lies in presenting a systematic model to demonstrate the influence of the fundamental philosophical principles on the interpretation of cosmological verses; a model that has not been comprehensively presented in previous works.

#### 5.1. The Influence of Sadrian Philosophical Foundations on the Interpretation of Verses Concerning the Creation of the Universe

The first step in correctly understanding cosmological verses is to understand the quality of the world's creation. To this end, the foundations of Sadrian philosophy can be examined in categories that will help better understand the verses.

##### 1) Cause and Effect

The fundamental principle of "Cause and Effect" is the first explanatory axis and plays a pivotal role in understanding the manner of the world's emanation and genesis, paving the way for the philosophical analysis of verses related to creation.

In Mullā Ṣadrā's view, no effect comes into being without a cause, and a cause is that which has a creative influence on the existence of the effect, such that without it, the existence of the effect is impossible. The effect is always a manifestation ("a") of the cause and dependent on it (Ṣadr al-Dīn Shīrāzī, 2001 AD/1422 AH: 281; idem, 1981: 6, 28; idem, 1981 AD/1360 SH (b): 70).

*Ṣadr al-Muta'alli*'n elevates this relationship beyond the mechanical causality of the Peripatetic philosophy, considering it the existential manifestation of the cause in a lower rank (*Ṣadr al-Dīn Shīrāzī*, 1984 AD/1363 SH (b): 50). From this perspective, God is the "True Cause" of all beings, and the universe is nothing but His continuous manifestation.

This meaning is reflected in several verses of the Holy Qur'an, including the verse:

"Were they created by nothing, or are they themselves the creators?" (*Ṭāhā*: 35)

Here, God, by posing a rhetorical question, negates the possibility of beings arising without a creator and without a cause.

*Allamah Ṭaāāṭaī*, *Mull Ṣaāāds* distinguished student, writes in *al-Mzznn* concerning this verse: This verse, with a rational argument, reminds one of the inherent dependence of every contingent being on the Necessary Being (*Ṭabāṭabā'ī*, 1996 AD/1417 AH: 19, 526). *Ṭarriū* also confirms this meaning in *Majma' al-Baynn*, asserting that the verse indicates that every being at every moment needs the effusion of existence from God (*Ṭabrisī*, 1952 AD/1372 AH: 9, 133).

Based on this, from the perspective of the Transcendent Philosophy, the cause and effect relationship is a relationship of continuous existential need; meaning that if the Divine bounty were to be cut off for a moment, the world would cease to exist. This understanding is entirely consistent with the verse:

"Allāh—there is no deity except Him, the Ever-Living, the Sustainer (*al-Ḥayy al-yay yūm*)."  
(*al-Baqarah*: 255)

And also the verse:

"Every day He is in [some] affair."  
(*al-Raḥmān*: 29) (*Ṣadr al-Dīn Shīrāzī*, 1981 AD/1360 SH (b): 72)

According to *al-Mnnn al-yay yūm* means that God is self-subsistent and the maintainer of other beings; and the continuation of creation is a necessary implication of Divine Self-Subsistence (*Ṭabāṭabā'ī*, 1996 AD/1417 AH: 1, 288).

Thus, the principle of causality in Sadrian philosophy not only does not contradict the Qur'anic teachings but is a philosophical explanation of the same permanent and Lordly dependence that the Qur'an speaks of in dozens of verses. This foundation is the basis for a correct understanding of the continuity of the Divine bounty and the true meaning of "Creation" in the Qur'an; because creation, in *Mull Ṣaāāds* view, is not a completed act, but a continuous flow of the Divine existential bounty.

## 2) Contingency and Necessity

Cause and effect is itself a prelude to the discussion of necessity and contingency. In the terminology of philosophers, "Necessity" or "*Wujbb*" names that by which the existence or impossibility of a thing is determined (*Saliba & Sanei Darehbidi*, 1987 AD/1366 SH: 1, 435; *Ṭūsī*, 1941 AD/1361 AH: 130). "Contingency" is the negation of necessity from the opposite side, or the negation of intrinsic impossibility from the agreeing side (*Sajjadi*, 1994 AD/1373 SH: 1, 300; *Ṣadr al-Dīn Shīrāzī*, 1981 AD/1360 SH (b): 82-83).

*Mull ̤aāā* says about this: "...Contingency is the negation of the necessity of existence and non-existence from the quiddity" (̤adr al-Dīn Shīrāzī, 1981 AD/1360 SH (b): 82; idem, 1999 AD/1378 SH: 29). Therefore, a thing is "Contingent" if neither existence nor non-existence is necessary for it; like the world of creation.

In this context, the noble verse:

"O! Mankind, you are the poor [in need] of Allāh, while Allāh is the Free of need, the Praiseworthy." (Fāṭir: 15)

is an important basis for explaining this discussion: This verse, from *Mull ̤aāā's* viewpoint, clearly shows that the intrinsic contingency of contingent beings implies permanent need for the Divine existential bounty, and only God is the Necessary Being and inherently Free of need (̤adr al-Dīn Shīrāzī, 1981: 1, 150-152; idem, 1981 AD/1360 SH (b): 82 and 83).

In interpreting this verse, *Allamah Ṭaāāṭaāī*, like *Mull ̤aāā*, also considers intrinsic contingency and existential poverty as the basis for explaining the relationship between the servant and the Lord (Ṭabāṭabā'ī, 1992 AD/1371 SH: 17, 35). Thus, Sadrian philosophy, in conjunction with the Qur'an, reveals the ontological dependence of all beings on God; and this point shows that philosophical contingency has a clear meaning and instance within the text of the Qur'an.

### 3) Necessary Being and Contingent Being

If necessity and contingency analyze the conditions of existence, the Necessary Being and the Contingent Being specify the nature of the existential cause (̤adr al-Dīn Shīrāzī, 1974 AD/1354 SH: 26; idem, 1981: 1, 307). In *Mullā ̤aāā's* view, beings are either Necessary Being by essence or Contingent Being whose existence is dependent on another (ibid., 384).

The noble verse:

"So glory be to Him in Whose Hand is the dominion of everything," (Yāsīn: 83) express this truth. As *Mull ̤aāā* explains that the realization of beings is contingent upon the existential bounty of the Necessary Being by essence (̤adr al-Dīn Shīrāzī, 1981: 1, 35-37; idem, 1996 AD/1375 SH: 211-212; Ṭūsī, 1941 AD/1361 AH: 362), *Allamah Ṭaāāṭaāī* also believes that no being exists independently, and the existence of everything originates from the existence of the Necessary (1996 AD/1417 AH: 19, 396).

This Sadrian understanding ensures that Qur'anic verses such as:

"Allāh is the Creator of all things, and He is over all things a Trustee" (al-Zumar: 62) and: "He is the First and the Last, the Manifest and the Hidden" (al-Ḥadīd: 3) in the context of Creatorhood (*Kāāliqyyah*) and Lordship, are not reduced merely to a religious description or poetic language, but acquire a philosophical and ontological layer. God is not only the initial Creator, but the Necessary Being in Whose Hand is the dominion of everything, and every being is dependent on Him for its permanence and continuation. Consequently, the boundary between philosophy and exegesis is removed here. The Transcendent Philosophy, on the one hand, with the concept of the Necessary Being, and the Holy Qur'an, on the other, with the verses on dominion, point to one single meaning and truth.

#### 4) Preparatory Contingency

The analysis of the concept of "Necessity and Contingency" in *Mullā Ṣaāā's* philosophy, opens the way to a deeper understanding of "Preparatory Contingency." Preparatory contingency refers to the capacity and readiness of beings to receive the existential bounty (Ṣadr al-Dīn Shīrāzī, 1981 AD/1360 SH (b): 81). Unlike intrinsic contingency, this contingency is relative and variable and has degrees of intensity and weakness (Ṣadr al-Dīn Shīrāzī, 1981: 1, 155–156; idem, 1981 AD/1360 SH (b): 77).

In *Mullā Ṣaāā's* view, every intrinsically contingent thing is also capable of preparatory contingency; meaning that the realization of intrinsic contingency is a prelude to the actualization of preparatory contingency (Ṣadr al-Dīn Shīrāzī, 1981 AD/1360 SH (b): 82–84; Sabzevari, 2004 AD/1383 SH: 209). Furthermore, preparatory contingency is subject to annulment and gains meaning in connection with the Divine Will.

Based on this foundation, the quality of creation in the Transcendent Philosophy is explained as follows: "All beings, through their intrinsic and preparatory contingency, are continuously receiving bounty from God, and without this capacity and Divine permission, they cannot be actualized." (Ṣadr al-Dīn Shīrāzī, 1981: 2, 376)

The Holy Qur'an also reveals this existential dependence in the verse:

"His command, when He intends a thing, is only that He says to it, "Be," and it is." (Yāsīn: 82)

Also, the verse: "And He is the one Who created the heavens and the earth in truth. And the Day He says, "Be," and it is," (al-An'ām: 73) emphasizes the permanent Creatorhood and Guardianship of God, which is perfectly aligned with *Mullā Ṣaāā's* view on gradational Lordship and the continuation of the existential bounty (Ṣadr al-Dīn Shīrāzī, 2003 AD/1382 SH: 24; idem, 1981 AD/1360 SH (b): 134–135; idem, 1992 AD/1371 SH: 1, 183–184).

In light of these verses and foundations, creation in the Sadrian view is not a historical event, but a living, dynamic, and continuous process. Every being benefits from the existential bounty according to its capacity, and this truth is the Qur'anic expression of the principle of the "Gradation of Existence." Thus, "Preparatory Contingency" is a bridge between Sadrian philosophy and the Qur'anic interpretation of the world's permanent dependence on the Will and Lordship of the Exalted Truth.

#### 5) Primacy of Existence

In the next stage, *Mullā Ṣaāā* addresses the principle of the "Primacy of Existence." He considers existence in general, and the existence of the world in particular, to be an external reality, and quiddity to be an attributed, mental matter. For him, existence is the source of all effects and is therefore considered "Primary," while quiddity is merely a mental construct. This foundation paves the way for the acceptance of the unity of existence and the esoteric interpretation of the verse: "He is the First and the Last, the Manifest and the Hidden." (al-Ḥādīd: 3) (Ṣadr al-Dīn Shīrāzī, 1984 AD/1363 SH (b): 451)

The word existence comes from the root *Wajd*, meaning to take shape (Rāghib Iṣfahānī, 1991 AD/1412 AH: 1, 854). The issue of existence is the basis of *Mullā Ṣaāā's* Divine philosophy; he considers existence to be the "Most evident of things" and asserts that since it

cannot be defined, its proof also has no demonstration (Şadr al-Dīn Shīrāzī, 1984 AD/1363 SH (a): 6; idem, 2003 AD/1382 SH: 43).

In the next step, *Mull Şaāāā* distinguishes between quiddity and reality; reality is for external beings, but quiddity is more general than external and non-external beings (Ṭurayhī, 1955 AD/1375 AH: 6, 363). In his terms, "Quiddity is that by which the answer to the question about the reality of everything is given." (Şadr al-Dīn Shīrāzī, 1981 AD/1360 SH (b): 51 and 110)

God, as the Creator, lacks quiddity, because quiddity entails limitation and restriction, which has no place in the Divine Essence (Şadr al-Dīn Shīrāzī, 1981: 6, 289; Ṭabāṭabā'ī, 1992 AD/1371 SH: 8, 264).

Before *Mull Şaāāā*, no philosopher can be entirely considered a proponent of the "Primacy of Existence" or the "Primacy of Quiddity"; this classification began with him. The principle of the primacy of existence is a pillar of the Transcendent Philosophy and, in his belief, is from Divine inspirations (Misbah Yazdi, 2008 AD/1387 SH: 1, 79-80). In this view, true and essential existence belongs to existence (*wujdd*), and quiddity is an accidental and attributed matter (Şadr al-Dīn Shīrāzī, 1981 AD/1360 SH (b): 6; Ṭabāṭabā'ī, n.d., (b): 9-10).

To distinguish between existence and quiddity, *Mull Şaāāā* uses external reality as the criterion: What corresponds to external objectivity is primary. "Existence" denotes external realization, while quiddity concepts are merely mental constructs that lack objective realization (Şadr al-Dīn Shīrāzī, 1981: 1, 41-43 and 75-76; idem, 1981 AD/1360 SH (b): 12-13; Misbah Yazdi, 2008 AD/1387 SH: 1, 88).

Based on this foundation, *Mull Şaāāā*, citing the verse:

"And do not invoke with Allāh another deity. There is no deity except Him." (al-Qaṣaṣ: 88) arrives at the true unity of existence and the Creator of the universe (Şadr al-Dīn Shīrāzī, 1987 AD/1366 SH (a): 1, 48). His exegetical innovation is that, unlike *Zamakītaī* in *al-ī assff*, who considers the verse to be merely about the unity of worship (Zamakhsharī, 1986 AD/1407 AH: 2, 433), *Mull Şaāāā*, by relying on the primacy of existence, interprets the mentioned unity as the actual and ontological unity of God.

Generally, *Mull Şaāāā*'s view on the system of creation is an attempt to reconcile the views of the Peripatetics, Illuminationists, and Mystics based on principles like the primacy and unity of existence, relying on intellect and tradition. In his view, all contingent beings are various degrees of one reality, and the world is an expanse of existence from which the levels of being originate (Şadr al-Dīn Shīrāzī, 1984 AD/1363 SH (b): 451).

## 6) Gradation of Being

The acceptance of the "Primacy of Existence" in the Transcendent Philosophy is the prelude to the theory of the "Gradation of Existence"; a theory that plays a fundamental role in the philosophical understanding of the Qur'an's cosmological verses.

The word *Takkkkk* literally means doubt and difference (al-Ḥillī, n.d.: 1962 AD/1382 AH: 14), but in Sadrian philosophy, it means the single reality of existence having degrees (Şadr al-Dīn Shīrāzī, 2003 AD/1382 SH: 24; idem, 1981 AD/1360 SH (b): 134-135). Following *Mull Şaāāā*'s remarks, his student, *Allamah Ṭaāāṭaī*, explains that the observed

differences among beings are fundamentally differences in the intensity and weakness of their existential degree; because they all share the reality of existence but differ in the manner of realization and actuality (Ṭabāṭabā'ī, 2009 AD/1388 SH: 2, 17).

Ṣadr al-Muta'alli'n uses the analogy of light to explain this meaning, citing the verse: "Allāh is the Light of the heavens and the earth." (al-Nūr: 35)

He says that just as weak light receives light from a stronger source and they vary in intensity and weakness, the degrees of existence also share the reality of existence, but differ in intensity and weakness according to their relationship with the main source of existence (Ṣadr al-Dīn Shīrāzī, 1981 AD/1360 SH (b): 9; idem, 1981: 7, 259). From this perspective, the rank of the Necessary Being is the most perfect and actualized rank of existence, and the lower ranks are less perfect and more potential, in proportion to their weakness (ibid., 2003 AD/1382 SH: 242; idem, 1987 AD/1366 SH (b): 4, 98). *Allamah Ṭaāāṭaī*, continuing this school of thought, referred to it as "Absolute Monotheism" or "Personal Unity of Existence" (Ṭabāṭabā'ī, 1992 AD/1371 SH: 1, 183–184; idem, 2008 AD/1387 SH: 28–29).

Thus, the principle of the gradation of existence provides the basis for explaining multiplicity within unity in the system of being. In light of this foundation, *Mull Ṣaāā* analyzes the issue of the emanation of beings from the Necessary Being, citing the verses: "And Our command is but one, like a glance of the eye" (al-Qamar: 50) and: "And there is no creature on earth but that upon Allāh is its provision." (Hūd: 6)

He states that the first emanation from the Necessary Being must be the pure intellect, because a body, prime matter, or soul cannot be the first Divine bounty in terms of existential rank (Ṣadr al-Dīn Shīrāzī, 1981 AD/1360 SH (b): 139). Moreover, the unity of the first emanation does not prevent the multiplicity of the world, as this multiplicity arises from the lower ranks of intellects and the expansion of the existential bounty. This is demonstrated by the verse:

"And there is not a thing but that with Us are the stores thereof, and We do not send it down except in a known measure" (al-Hijr: 21) which indicates that everything benefits from the Divine bounty according to its rank (Ṣadr al-Dīn Shīrāzī, 1981: 1, 35–36). Therefore, the system of creation in Sadrian thought is a longitudinal and gradational system that combines the true unity of the Necessary with the apparent multiplicity of contingent beings.

In light of this view, the world is a creature in permanent need of the Exalted Truth; as the Holy Qur'an states:

"O! Mankind! You are the poor [in need] of Allāh" (al-Fāṭir: 15);

"Every day He is in [some] affair." (al-Raḥmān: 29)

These two verses confirm the continuous dependence and intrinsic poverty of contingent beings on the Divine bounty; meaning that existence, at every moment, requires a fresh reflection of the Truth's existence (Ṣadr al-Dīn Shīrāzī, 1981 AD/1360 SH (b): 137; idem, 1987 AD/1366 SH (a): 1, 66; idem: 4, 381).

One of the fundamental discussions in explaining the manner of creation is the topic of the "Days of Creation." Ṣadr al-Muta'allihīn (1987 AD/1366 SH (a): 6, 28, 29, 33) and his student *Allamah Ṭaāāṭaī* (1992 AD/1371 SH: 10, 149–151; idem: 15, 138) both believe

that the creation of the heavens and the earth was not instantaneous but realized in a gradual and staged process based on the rule of gradation. The Qur'anic expression "Six Days" (refers to the existential ranks and phases of creation, each realized within its own specific existential capacity (Şadr al-Dīn Shīrāzī, 1981 AD/1360 SH: (a): 86–87; idem, 1981: 8, 100–105; Ṭabāṭabā'ī, 1992 AD/1371 SH: 10, 149–151).

*Şadr al-Muta'alli''n*, in interpreting the verse:

"He is the one Who created the heavens and the earth in six days and then established Himself above the Throne" (al-Ḥadīd: 4) relies on foundations like substantial motion and the gradation of existence to consider these days not temporal days, but six descending ranks of existence that begin from pure unity and end in the multiplicities of the material world. In his belief, the continuation of the verse with the phrase "and then established Himself above the Throne" indicates a stage beyond these six ranks, which is referred to as the "Seventh Day"; a stage that denotes the Divine establishment of Lordship and the actuality of Divine governance in the system of being (Şadr al-Dīn Shīrāzī, 1987 AD/1366 SH (a): 6, 157).

By linking the metaphysical and historical layers of creation, *Şadr al-Muta'alli''n* also interprets the Seventh Day as the complete manifestation of Lordship in human history and connects it with the Prophet Muhammad's mission and the continuation of Divine guardianship until the appearance of the Promised Mahdi (AS) (idem, 1987 AD/1366 SH (b): 3, 120; idem, 1981 AD/1360 SH (b): 92–94). Therefore, the Sadrian interpretation has two complementary dimensions: one is the philosophical-creative dimension that explains the descending and ascending path of existence, and the other is the mystical-historical dimension that views the mission and Mahdavidism as the continuation of the Divine bounty in the realm of man. This perspective demonstrates the structural unity of philosophy, mysticism, and exegesis in the system of the Transcendent Philosophy.

## **5.2. The Influence of Sadrian Philosophical Foundations on the Interpretation of Verses Concerning the Reality and Purposefulness of the Universe**

After examining the quality of the world's creation in the Qur'anic verses, the fundamental issue of the "Reality and purposefulness of the universe" is raised; an issue in Sadrian philosophy based on the link between knowledge, existence, and purpose. Sadrian innovation here is that he connects his cosmology with gradual creation, the purposefulness of motion, and existential glorification based on existential poverty, thereby offering a systematic picture of Qur'anic cosmology.

### **1) The Union of the Knower and the Known**

*Mull Şaāāā* believes that the realization of the union of the knower and the known (or the union of the intellecter and the intelligible) is only possible in light of complete human abstraction and Divine favor, and is not achievable for the general populace, but is rather a profound matter of wisdom and intuition. He asserts: "This union is a necessary prerequisite for the discovery of the reality and purpose of the world." (Şadr al-Dīn Shīrāzī, 1974 AD/1354 SH: 8)

From *Şadr al-Muta'alli*'s perspective, Divine knowledge of the world is identical with His Essence; because God encompasses all things not through mental forms, but through existential presence. The verse:

"And everything with Him is by due measure" (al-Ra'd: 8) expresses this truth. This means that Divine knowledge is not limited to before or after creation, but encompasses all ranks of existence in a presential manner (Şadr al-Dīn Shīrāzī, 1981: 6, 176–180). God has also confirmed this scientific encompassment in other verses:

"And with Him are the keys of the unseen; none knows them except Him" (al-An'ām: 59) and: "Indeed, He knows the secret and what is even more hidden." (Ṭāhā: 7)

These verses clearly indicate that Divine knowledge is simple and unlimited, and no phenomenon, whether in the unseen or the manifest, is outside its encompassment. In *Mull Şaāāā's* view, this existential presence is the source of God's knowledge of the world, which is why no change occurs in His knowledge after the objective realization of creatures (Şadr al-Dīn Shīrāzī, 1981: 6, 176–180).

From this same perspective, since God's knowledge is identical with His Essence and existence is identical with goodness and purpose, the system of creation cannot be without purpose or lacking an existential reality; because every being is a manifestation of His knowledge and Will. The creation of the world is the manifestation of Divine knowledge, and its purpose is to return to that same single reality.

In contrast, human self-knowledge is an example of presential knowledge, which has an existential similarity to Divine knowledge on a limited scale. *Şadr al-Muta'alli*'s writes: "Whoever intellects their own essence, the result of this intellection becomes identical with their essence. Such knowledge is not of the category of conceptual awareness, but a kind of existential intuition that directly connects the person with their reality." From this perspective, human self-knowledge is the first rank of presence before the Absolute Truth and is considered a prerequisite for attaining the perception of the purpose of creation (Şadr al-Dīn Shīrāzī, 1981: 3, 337).

Another type of the union of the knower and the known is human knowledge of the world's beings. *Mull Şaāāā* explains it by saying: "When the soul gains knowledge of things, its state is exactly like a sperm that becomes a person; there is a difference between acquiring something and *becoming* that thing." (Şadr al-Dīn Shīrāzī, 1981 AD/1360 SH (b): 202–203) Consequently, the union of the knower and the known in Sadrian wisdom is not merely an epistemological theory, but a philosophical-exegetical explanation of the manner of knowledge's presence in the system of being. Since Divine knowledge is identical with existence, and existence is identical with goodness and purpose, the system of creation also has a purposeful reality. Thus, the creation of the world cannot be without a goal, because every rank of existence is a manifestation of the Truth's knowledge and Will.

This view is also consistent with the verses referring to Divine knowledge and encompassment, such as:

"Our Lord is He Who gave each thing its [distinctive] creation, and then guided [it]" (Ṭāhā: 50) and: "There is no creature but that He holds its forelock." (Hūd: 56) (Karaji, 2015 AD/1394 SH: 119)

Thus, the Transcendent Philosophy, by relying on its philosophical foundations, offers an existential-monotheistic interpretation of the knowledge, creation, and purpose of the world; an explanation in which all ranks of existence are various manifestations of the Truth's knowledge, and every being, commensurate with its existential capacity, is a mirror reflecting the reality and purpose of creation.

## 2) The Rule of Manifestation

According to the rule of existential manifestation in *Mull Şaāāā's* Transcendent Philosophy, Divine knowledge and Will towards the world are not merely static awareness, but an active agent in creation. From his perspective, creation is not an absurdity, but the manifestation and appearance of the absolute wisdom and perfection of the Exalted Truth in the universe. This philosophical approach helps in a deep understanding of the purposefulness of creation and is based on the belief that every being and event in the world is a sign of Divine purpose and wisdom (Şadr al-Dīn Shīrāzī, 1987 AD/1366 SH (a): 2, 274).

This philosophical understanding is reflected in several verses of the Holy Qur'an, such as:

"Did you then think that We had created you in vain?" (al-Mu'minūn:115) which expresses the negation of absurd creation and the emphasis on the purposefulness of creation. And the verse:

"And (He created) horses, mules, and donkeys for you to ride and as adornment" (al-Nahl: 8) indicates the purposefulness of creatures in service to man and expresses the philosophical truth that the world of creatures, in connection with man, is the manifestation of the Truth's perfection. Also, the verses:

"...whose Throne was upon the water, that He might test you—which of you is best in deed." (Hūd: 7)

"And I did not create the jinn and mankind except to worship Me" (al-Dhāriyāt: 56) explain the ultimate purpose of human creation as worship and proximity to God, which, in *Mull Şaāāā's* philosophy, is aligned with the ultimate purpose of existential motion. Therefore, *Mull Şaāāā* considers these verses, in light of the rule of existential manifestation, as a sign of the realization of the Divine Will in the form of purposeful creation (Şadr al-Dīn Shīrāzī, 1987 AD/1366 SH (a): 2, 274).

Furthermore, the Holy Qur'an presents the goals of creation at two broader levels which *Mull Şaāāā* analyzes from the perspective of the rule of existential manifestation:

"...He created for you all that is on earth..." (al-Baqarah: 29)

"And for you on the earth is a place of settlement and enjoyment for a time." (al-Baqarah: 36)

These emphasize that the world and its beings were created to serve man and realize Divine goals. And the verse:

"And He subjected for you the night and the day and the sun and the moon, and the stars..." (al-Nahl: 12) proves the manifestation of God's Will in subjecting the cosmic order for the benefit of man. *Mull Şaāāā* also considers the verse:

"...And provided for you therein means of livelihood" (al-Hijr: 20) as evidence for man's position as the natural perfection and purpose of creation in the system of being (Şadr al-Dīn Shīrāzī, 1987 AD/1366 SH (a): 1, 285-288).

Thus, the aforementioned verses not only express the purpose of creation but also, within the framework of *Mullā Şaāāā's* interpretation of the rule of existential manifestation, are clear evidence of the deep connection between philosophy and Qur'an exegesis. This analysis is the same profound philosophical horizon that *Mullā Şaāāā* imparts to the understanding of the Qur'an.

### 3) Substantial Motion

Substantial motion in *Mullā Şaāāā's* Transcendent Philosophy is not merely a quantitative change, but a qualitative change in the essence of beings. This type of motion involves movement from one existential rank to a higher rank and is accompanied by a substantive change in the being's essence. *Mullā Şaāāā* believes that the purpose of this motion is the return to God:

"Unquestionably, to Allāh belong all matters." (al-Shūrā: 53)

This return indicates that all realities are moving toward the Absolute Truth in their path of perfection. Qur'anic verses also confirm this philosophical view:

"And We did not create the heaven and the earth and what is between them in vain. That is the assumption of those who disbelieve." (Şād: 27)

"Our Lord, You did not create this in vain; exalted are You..." (Āli 'Imrān: 191)

These verses express that creation took place based on wisdom and purpose, and is not vain.

From *Mullā Şaāāā's* perspective, substantial motion is the path that beings traverse according to their intrinsic capacities to attain perfection. This motion is not only a change in existential rank but the path to the realization of ultimate perfection that encompasses man and the entire world (Şadr al-Dīn Shīrāzī, 1987 AD/1366 SH (a): 3, 184-188; Ṭabāṭabā'ī, 1992 AD/1371 SH: 3, 132-134).

*Mullā Şaāāā* considers substantial motion to be the path to the realization of the perfection of beings based on their intrinsic capacity, encompassing the entire world and man. He even counts evils as a part of the process of evolution and the realization of existential perfections (Şadr al-Dīn Shīrāzī, 1987 AD/1366 SH (a): 3, 184-188; Ṭabāṭabā'ī, 1992 AD/1371 SH: 3, 132-134; Şadr al-Dīn Shīrāzī, 1987 AD/1366 SH (b): 1, 462; Ṭabāṭabā'ī, 1992 AD/1371 SH: 3, 188-189). Unlike *Zamakhsharī*, who considers evil in Sura *al-ūm*, verse 41 to be merely the result of human actions: "Corruption has appeared on land and sea by [reason of] what the hands of people have earned," (Zamakhsharī, 1986 AD/1407 AH: 3, 431) *Mullā Şaāāā* considers it the "Privation of a perfection of the degrees of existence" that is necessary for the realization of the greater good in the wise system of creation.

This substantial motion is a continuous and purposeful process that organizes the entire universe in a harmonious system and shows that all characteristics of the world, even evils, have continuity and purpose within the framework of substantial motion. From this perspective, evils not only do not contradict the purpose of creation but are an essential part of

the path to the realization of the world's degrees of perfection and the course of substantial motion (Burhanifar and Igdar, 2023 AD/1402 SH: 37).

Based on the Transcendent Philosophy, the substantial motion of the world's beings is the foundation of their glorification; meaning that the qualitative change in the essence of beings and their progress toward perfection is itself a kind of praise and exaltation of God. Glorification, in this view, is not just a verbal expression, but the existential reality and intrinsic flow of the universe (Şadr al-Dīn Shīrāzī, 1987 AD/1366 SH (a): 7, 141-148; idem, 1987 AD/1366 SH (b): 3, 118).

Substantial motion shows that every change in the essence of beings is realized continuously in the direction of perfection and return to the First Cause, which is God. From this perspective, the glorification of beings is not merely a verbal act, but a continuous existential reality in the direction of perfection. The verse:

"...But you do not understand their glorification" (al-Isrā': 44) indicates that all beings, even without a verbal language, glorify God through their existence and substantial motion. Based on this, *Mull Şaāāā* and *Allamah Ṭāāāṭāūū* believe that glorification is an ontological system that includes all natural flows and substantial motions of the world (Şadr al-Dīn Shīrāzī, 1987 AD/1366 SH (a): 7, 144-146; Ṭabāṭabā'ī, 1992 AD/1371 SH: 19, 144).

From the perspective of the Qur'an and philosophy, glorification means the exaltation of God from every defect and material attachment (Qarashī, 1992 AD/1371 SH: 3, 212). The term *Subḥ hllhh* (Glory be to God) means the exaltation of God from having a partner or child (Ibn Manzūr, 1993 AD/1414 AH: 2, 470; Rāghib Işfahānī, 1991 AD/1412 AH: 392).

*Mull Şaāāā*, in explaining glorification, emphasizes that its meaning is the knowledge of the Divine Essence in such a way that one exalts Him from all worldly impurities, material effects, and flaws, because "True Glorification" arises from the correct knowledge of the Creator and the realization of the truth of the world of creation:

"...so that we may glorify You much." (Ṭāhā: 33)

This knowledge and exaltation are realized through substantial motion, because the qualitative changes and intrinsic transcendence of beings are a manifestation of God's Will and a way of expressing intrinsic glorification (Şadr al-Dīn . hīrāzī, 1987 AD/1366 . . (a): 7, 145).

In reality, *Mull Şaāāā* believes on the subject of glorification that since God is the real cause, the true existence, and the absolute perfection, every effect emanating from Him has a share of perfection and an intrinsic inclination to move toward its Origin. This inclination is a kind of existential pull that *Mull Şaāāā* calls "Existential Glorification," because beings are continuously praising God through this internal inclination and their substantial motion (Şadr al-Dīn Shīrāzī, 1987 AD/1366 SH (a): 7, 142-143). In other words, substantial motion, which includes the qualitative change and intrinsic transcendence of beings, is the philosophical foundation for the realization of their glorification, because every motion in the path of perfection and return to the First Cause is a manifestation of praise and exaltation of God.

In *Mull Şaāāā's* view, even phenomena at the lowest ranks of nature—such as the transformation of sperm or a seed into fruit—are instances of substantial motion and the manifestation of God's glorification:

"Do you not see that Allāh is glorified by whoever is in the heavens and the earth... His glorification." (al-Nūr: 41) (Şadr al-Dīn Shīrāzī, 1984 AD/1363 SH (b): 447-449)

This understanding shows that the glorification of beings is an intrinsic and existential matter that flows in all levels of the world's motion and change, and substantial motion is its continuous manifestation. Thus, every being, regardless of the ability to express verbal glorification, possesses the language of existence that continuously glorifies God through its substantial motion. This is confirmed by the verses:

"They said, Allāh, Who makes all things speak, has made us speak..." (al-Fuṣṣilat: 21)

"...But you do not understand their glorification." (al-Isrā': 44) (Şadr al-Dīn . hīrāzī, 1366 SH (a): 7, 144-146; Ṭabāṭabā'ī, 1992 AD/1371 SH: 19, 144; idem, 17, 381)

Consequently, substantial motion not only explains the qualitative change in the essence of beings but also signifies existential and continuous glorification in the system of creation, in which all beings—even without a language comprehensible to us—play a role in praising God.

### **5.3. The Influence of Sadrian Philosophical Foundations on the Interpretation of Verses Concerning Meaning at the End of the World**

The discussion about the end of the world in the Qur'an is one of the important axes of cosmology which requires an examination of the verses related to the ultimate destiny of existence. These verses reveal various dimensions of the order and purpose of the world and raise questions about the ultimate meaning and purpose of existence. In this regard, the analysis of philosophical foundations can provide an appropriate framework for entering these discussions.

#### **1) Homogeneity of Cause and Effect**

*Mull Şaāāā* emphasizes the principle of homogeneity between cause and effect; meaning that the effect must be homogenous with its cause, and since God is the true cause, pure existence, and absolute perfection, every effect emanating from Him has a share of perfection and an intrinsic inclination toward its Origin (Şadr al-Dīn Shīrāzī, 1987 AD/1366 SH (a): 7, 142-143). This intrinsic inclination is the source of the "Motion of Return" of all beings toward God, and thus, the homogeneity of cause and effect forms the foundation of the world's purposefulness and evolutionary path.

From *Mull Şaāāā*'s perspective, since existence originated from a single source, it must ultimately return to that same source; and this return is the "Existential Journey" that he considers to be one of the most fundamental principles of his philosophy (Şadr al-Dīn Shīrāzī, 1974 AD/1354 SH: 199).

Based on this, the verses related to the end of the world can be considered a manifestation of the realization of this homogeneity and return; because in the Sadrian system, the "End" is not annihilation, but the perfection and return of existence to its origin. As God says:

"And when the earth is filled with oppression and hostility." (al-Anbīyā': 41)

This stage is a point of the world's evolution and substantial motion that leads to a fundamental transformation and ultimate return. Subsequently, the verse:

"On the Day the earth will be changed to other than the earth, and the heavens [as well]" (Ibrāhīm: 48) shows the complete realization of this homogeneity; because the world in this stage is transformed to a rank more commensurate with its Cause—that is, the Essence of the Truth.

*Mull Ṣaāā* considers this transformation to be a part of the "Journey toward God," which is the same existential flow ongoing in all ranks of existence, and its purpose is the complete return to the Origin. From this perspective, the end of the world is the last and highest manifestation of the same law of homogeneity; because every being, according to its existential rank, tends toward its true Cause, and this inclination, on the general scale of the universe, is manifested as the return of the entire system of being toward the Truth. Therefore, the end of the world is not the point of destruction, but the final stage of perfection and the union of the effect with the cause (Ṣadr al-Dīn Shīrāzī, 1981 AD/1360 SH (a): 74).

Thus, *Mull Ṣaāā* considers the verses related to the end of the world to be not merely expressions of temporal events, but indicators of the realization of the principle of homogeneity and the intrinsic return of the world toward the Origin. This interpretation, based on his existential philosophy, shows that whatever originated from God must ultimately return to Him; and this return is the true purpose of the system of being and reveals the profound meaning of the Qur'an's cosmological verses.

## 2) The Ten Categories

*Mull Ṣaāā* categorizes all beings within the limit of ten categories, where beings are either "Substance" or "Accident" (Sajjādī, 1994 AD/1373 SH: 1, 83; Ṣadr al-Dīn Shīrāzī, 1981 AD/1360 SH (b): 22). Unlike some philosophers who consider the changes in beings to be merely due to natural factors (Aboudiyat, 2010 AD/1389 SH: 249-254; Ibn Sīnā, 1983 AD/1404 AH: Introduction, 21; Fārābī, 1992 AD/1413 AH: 51; Suhrawardī, 1996 AD/1375 SH: 3, 123), *Mull Ṣarrā* considers change to be a substantive transformation in all ranks of existence. In his view, substance and accident are continuously transforming throughout their life, and this continuous change expresses the motion of existence toward perfection and return to the Origin (Ṣadr al-Dīn Shīrāzī, 1981: 3, 69-74; idem, 1981: 1, 20-22).

This substantive transformation is observable in the interpretation of the verses on the end of the world. The verse:

"When the sky has split apart" (al-Infiṭār: 1) shows that this event is not merely an apparent incident, but a substantive change in the sky itself; in reality, the existential system of the sky enters a new stage of existence. Also, the verse:

"And when the earth has been extended" (al-Inshiqāq: 3) expresses a change in the category of extension; this transformation shows that the earth and its relation to the whole of existence are altered, and the substantive change is not merely superficial or physical, but existential (Ṣadr al-Dīn Shīrāzī, 1981 AD/1360 SH (b): 97 and 173). These verses indicate that the end of the world is not annihilation, but a stage of existential transformation and return to the Origin.

Furthermore, the verse:

"On the Day the earth will be changed to other than the earth, and the heavens [as well]" (Ibrāhīm: 48) shows that the change in the categories of substance and accident encompasses all of existence and realizes the return of all beings to their perfection and purpose (Ṭabāṭabā'ī, 1992 AD/1371 SH: 12, 87). In *Mull Ṣaāā's* philosophical system, the end of the world is a stage where all ten categories are transformed, and the substantive change in substance and accident displays the process of returning to the Origin. This philosophical view extends the verses on the end of the world from apparent and temporal events to substantive change and existential perfection, and shows that the Qur'an, with symbolic language, recounts the stages of the world's substantive transformation (cf. Ṣadr al-Dīn Shīrāzī, 1981 AD/1360 SH (b): 22; Sajjadi, 1994 AD/1373 SH: 1, 83).

### 3) Temporality and Eternity

*Mull Ṣaāā*, by combining philosophy, mysticism, and Qur'anic exegesis, presents the theory of the intrinsic temporality of the world; it means that the world is temporal in terms of its essence and needs an ultimate cause, even though it is continuous in terms of duration and time. In the theory of intrinsic temporality, he states that all beings and the world are temporal in terms of essence; meaning that their existence is dependent on the ultimate cause (God) and their essence is not intrinsically necessary and eternal. This intrinsic need of the essence for a cause is the basis for the interpretation of the verse:

"You are the poor [in need] of Allāh." (al-Fāṭir: 15) (Ṣadr al-Dīn Shīrāzī, 1981 AD/1360 SH (a): 73-74)

This philosophical perspective allows for a deeper understanding of the verses on the end of the world and the Resurrection. The Holy Qur'an states:

"Indeed, the Hour is coming—no doubt about it" (al-Ghāfir: 59) which shows that the world is temporal, and the end of the world is not a point of cessation, but a stage of realization and intrinsic perfection of existence. Also, the verse:

"They ask you about the Hour: when is its fixed time?" (al-Nāzi'āt: 42) and the Qur'an's emphasis on God's knowledge of the unseen:

"...none knows the unseen except Allāh, and they do not perceive when they will be resurrected" (al-Naml: 65) show that the precise time of the Resurrection is unknowable to humans, because it is related to a transformation that occurs in the essence of existence, not merely an external phenomenon (Karāji, 2013 AD/1394 SH: 211).

From the perspective of *Mull Ṣaāā* and, consequently, *Allamah Ṭabāṭabā'ī*, the end of the world is a point where the intrinsic temporality of existence reaches its ultimate purpose, and all beings attain a stage of realization and return to the Origin of existence. This view is consistent with the Qur'anic verses, including:

"Looking at its Lord," (al-Qiyāmah: 23)

"Everyone upon the earth will perish, and there will remain the Face of your Lord, Owner of Majesty and Honor," (al-Raḥmān: 26)

"And to Him will be returned the matter, all of it," (Hūd: 123)

"Indeed we belong to Allāh, and indeed to Him we will return," (al-Baqarah: 156) which all indicate the return of the world and beings to the Absolute Origin (cf. Ṣadr al-Dīn Shīrāzī,

1987 AD/1366 SH (a): 6, 99-110; Ṭabāṭabā'ī, 1992 AD/1371 SH: 16, 262-263). Based on this, the Resurrection is not merely an apparent end, but a stage of the world's intrinsic perfection and return to its ultimate cause. *Mull Ṣaāāḍ's* philosophy of temporality and eternity allows for the interpretation of the Qur'anic verses not merely as temporal events, but as a manifestation of the transformation and return of the world's existence and its beings to God, which also reveals the wisdom and ultimate order of the world.

### Conclusion

The present research demonstrated that the examination of the Qur'an's cosmological verses in light of *Mull Ṣaāāḍ's* philosophical foundations enables an interpretation beyond the verbal and conceptual level. By relying on principles such as the primacy of existence, gradation of existence, substantial motion, unity of existence, and other foundations, the verses related to creation, purposefulness, and the end of the world become understandable within an ontological and continuous framework. In this framework, the world is not a static phenomenon but a continuous flow of existence that is moving from the Origin toward perfection and return to the Truth.

Furthermore, the study of verses related to these three axes, relying on *Mull Ṣaāāḍ's* philosophical foundations shows that every being is a manifestation of Divine knowledge and Will, and creation is never absurd or aimless. This means that all beings, from the least to the most sublime, are intrinsically on the path of perfection and return to the Origin, and this path is the continuous flow of existence.

Thus, the main discovery of this research is that *Mull Ṣaāāḍ's* philosophy reinterprets the Qur'an's cosmological verses within a single system of "Creation –Motion–Resurrection" and establishes an internal connection between the beginning and end of existence. In other words, the world in the Transcendent Philosophy is the "Motion of God toward Himself"; a motion that the Qur'an has expressed in the language of revelation, and *Mull Ṣaāāḍ* has formulated in the language of philosophy.

This conclusion shows that the Transcendent Philosophy, and consequently *Taṭwī al-'u' ān al-Kaṭīm*, is not merely a philosophical explanation of Qur'anic concepts, but the "Second Language of the Qur'an" in interpreting existence; a language that has been able to establish an internal and dynamic link between philosophical knowledge and Divine revelation. In light of this approach, it can be said that the Qur'an's cosmological verses, within the framework of Sadrian foundations, not only refer to the external world but map the existential blueprint of all of existence; from the initial creation of the world and its beings to the ultimate return to the Truth.

### ORCID

Hesam al-Din Khalatbari



<https://orcid.org/0000-0002-7723-4775>

Limaki



<https://orcid.org/0000-0001-5378-3182>

Farzaneh Pourrasoul

## References

- Abudiyat, A. (2010 AD/1389 SH). *Introductory Philosophy*. 1st Ed. Qom: Educational and Research Institute of Imam Khomeini (RA).
- Ahmadi, M. (2016 AD/1395 SH). "The Influence of Mullā Ṣadrā's Philosophical Foundations on the Interpretation of Verses." *Philosophical Research Quarterly*. 12(3).
- Akhavan Nabavi, Q. (2012 AD/1391 SH). *Sadrian Wisd. m and Shi'ī Theology*. 1st Ed. Tehran: Islamic Thought and Cultur Institute.
- Al-Bustānī, F. (1996 AD/1375 SH). *al-Munjid*. Tehran: Heydari.
- Allahbadashti, A. (2004 AD/1383 SH). "Cosmology of Mir Damad and Mullā Ṣadrā." *Philosophical – Theological Research*. Nos 22 and 23.
- Asgari, A. (2021 AD/1400 SH). "A Reflection on the Imminence of the Day of Judgment with an Emphasis on the Comparative Study of Exegetical Views." [Master's thesis, Tabriz University, Faculty of Theology and Islamic Studies. 14 (93–115).
- Darabi, K; Husayni Shahroudi, M; Jawarishkiyan, A. (2023 AD/1402 SH). "The Evolutionary Process of Creation from Mullā Ṣadrā's Viewpoint." *Sadrian Wisdom*. 12, (1).
- Dehkhoda, A. (1998 AD/1377 SH). *Dehkhoda Dictionary*. Tehran: Tehran University.
- Dughaym, S. (n.d.). *Mawsū'at Muṭṭalahāt Ṣadr al-Dīn al-Shīrāzī*. Beirut-Lebanon: Maktabah Lebanon Nashirun.
- Fallahpour, Majid. (2010 AD/1389 SH). *The Foundations, Principles, and Exegetical Method of Mullā Ṣa. rā*. Tehran: Hikmat.
- Fārābī, A. (1992 AD/1413 AH). *al-A'māl al-Falsafīyah*. 1st Ed. Beirut: Dar al-Manahil.
- Ḥaqqī Burūsawī, I. (n.d.). *Tafsīr Rūḥ al-Bayān*. Beirut: Dār al-Fikr.
- Ḥillī, A. (1962 AD/1382 AH). *Kashf al-Murād fī Sharḥ Tajrīd al-I'tiqād: Qism al-Ilāhīyāt*. 2nd Ed. Qom: Imām Ṣādiq (AS) Institute.
- Holy Qur'an. (Ilahi Qumsha'ī, Trans).
- Ibn Manzūr, M. (1993 AD/1414 AH). *Lisān al-'Arab*. 3rd Ed. Beirut: Dar Sader.
- Ibn Sīnā, A. (1983 AD/1404 AH). *al-Shifā' (al-Ilāhīyāt)*. (Zā'id, S. Ed. and Introduction). Qom: Maktabat Ayat Allah al-Mar'ashi.
- Igdar, M; Burhanifar, M. (1981 AD/1402 SH). *The Influence of the Transcendent Philosophy on the Interpretation of the Holy Qur'an*. Tehran: University Masters.
- Karaji, A. (2015 AD/1394 SH). *Qur'anic Evidences for Some Contents of the Transcendent Philosophy*. (Jabari Muqaddam, A; Ansari, M. Eds). Qom: Islamic Science and Culture Research Institute.
- Misbah Yazdi, M. (2008 AD/1387 SH). *Nihāyat al-Ḥikmah Interpretation*. 1st Ed. Qom: Imam Khomeini Research Institute.
- Mutahhari, M. (2005 AD/1384 SH). *Transcendent Philosophy and the Foundations of Islamic Philosophy*. Tehran: Sadra.
- Nasiri, A. (2011 AD/1390 SH). "Mullā Ṣadrā and the Philosophical Approach to Qur'an Exegesis." *Bayyināt (Imām Riḍā Islamic Education Institute)*. 69 (149–177).
- Qarashi, A. (1992 AD/1371 SH). *Dictionary of t. e Qu. 'an*. 6th Ed. Tehran: Dar al-Kutub al-Islamiyyah.
- Rāghib Iṣfahānī, H. (1991 AD/1412 AH). *al-Mufradāt f. Gharīb al-Qur'ān*. Damascus: Al-Dār al-Shāmīyah.
- Razavi, A. (2018 AD/1397 SH). "Qur'anic Cosmology in Light of al-Mīzān." *Qur'an a. d Exegesis Studies Quarterly*. 20(2).

- Rezaei, M. (2011 AD/1391 SH). "The Nature of Creation from *Mullā Şadrā*'s Perspective." *Philosophical Knowledge*. 10 (1).
- Şadr al-Dīn Shīrāzī, M. (1922 AD/1302 SH). *Majmū'at al-Rasā'il al-Tis'ah*. Tehran: N.p.
- Şadr al-Dīn Shīrāzī, M. (1974 AD/1354 SH). *al-Mabda' wa al-Ma'ād*. Tehran: The Wisdom and Philosophy Association of Iran.
- Şadr al-Dīn . hīrā. ī, M. (1981 AD/1360 SH (a)). *Asrār al-Āyāt* (Khajavi, M. Introduction and Ed). Tehran: Wisdom and Philosophy Association.
- Şadr al-Dīn . hīrā. ī, M. (1981 AD/1360 . H (b)). *al-Shawāhid al-Rubūbīyah fī al-Manāhij al-Sulūkīyah*. 2nd Ed. Mashhad: Al-Markaz al-Jamī'i li Nashr.
- Şadr al-Dīn Shīrāzī, M. (1981). *al-Ĥikmah al-Muta'aliyah f. al-Asfār al-'Aqlīyah al-Arba'a*. (Allamah Ṭabāṭabā'ī, M. Com)..3rd Ed. Beirut: Dar Ihya' Turath al-Arabi.
- Şadr al-Dīn . hīrāzī, M. (1982 AD/1361 SH). *al-'Arshīyah*. (Ahani, Gh. Ed). Tehran: Mawla.
- Şadr al-Dīn Shīrāzī, M. (1984 AD/1363 SH (a)). *al-Mashā'ir*. 2nd Ed. Tehran: Tahuri Library.
- Şadr al-Dīn Shīrāzī, M. (1984 AD/1363 SH (b)). *Mafātī. al-Ghayb*. 1st Ed. Tehran: Cultural Research Institute.
- Şadr al-Dīn Shīrāzī, M. (1987 AD/1366 SH (a)). *al-Tafsīr al-Qur'ān al-Karīm*. 2nd Ed. Qom: Bidar.
- Şadr al-Dīn Shīrāzī, M. (1987 AD/1366 SH (b)). *Sharḥ Uşūl al-Kāfī*. Tehran: Ministry of Culture and Higher Education, Institute of Cultural Studies and Research (Research institute).
- Şadr al-Dīn Shīrāzī, M. (1995 AD/1375 SH). *A Collection of Philosophical Treatises by Şadr al-Muta'allihīn*. 1st Ed. Tehran: Hikmat Institute.
- Şadr al-Dīn Shīrāzī, M. (1999 AD/1378 SH). *Risālah fī al-Ĥudūth*. 1st Ed. Tehran: Sadra Islamic Wisdom Foundation.
- Şadr al-Dīn . hīrā. ī, M. (2003 AD/1382 SH). *al-Ĥāshiyā. 'alā Ilāhī. āt al-S. ifā'*. Tehran: Sadra Islamic Wisdom Foundation.
- Sajjadi, J. (2000 AD/1379 SH). *Dictionary of Mullā Şadrā's Philosophi. al Terms*. 1st Ed. Tehran: Ministry of Culture and Islamic Guidance.
- Saliba, J; Sane'i, M. (1987 AD/1366 SH). *Philosophical Dictionary*. 1st Ed. Tehran: Hikmat.
- Shahidini, W. (2012 AD/1392 SH). "Examining the Status and Role of the Qur'an in the Transcendent Philosophy." *M.A. Thesis, Tabriz University, Faculty of Theology and Islamic Studies*. Ministry of Science, Research and Technology.
- Suhrawardi, Sh. (1996 AD/1375 SH). *Collected Works of Shaykh al-Ishrāq*. 2nd Ed. Tehran: Institute of Cultural Studies and Research.
- Ṭabāṭabā'ī, M. (1992 AD/1371 SH). *al-Mīzān fī Tafsīr al-Qur'ān*. 2nd Ed. Qom: Ismā'īlīyān.
- Ṭabāṭabā'ī, M. (2008 AD/1387 SH). *The Beginning of Philosophy*. 1st Ed. Qom: Boustan Kitāb.
- Ṭabāṭabā'ī, M. (2009 AD/1388 SH). *Islamic Studies*. 2nd Ed. Qom: Boustan.
- Ṭabāṭabā'ī, M. (n.d. (a)). *Bidāyat al-Ĥikmah*. Qom: Mu'assasah al-Nashr al-Islāmī al-Tābi'ah li Jamā'at al-Mudarrisīn bi Qum.
- Ṭabāṭabā'ī, M. (n.d. (b)). *Nihāyat al-Ĥikmah*. 12th Ed. Qom: Mu'assasah al-Nashr al-Islāmī al-Tābi'ah li Jamā'at al-Mudarrisīn bi Qum.
- Ṭabrisī, F. (1952 AD/1372 AH). *Majma' al-Bayān fī Tafsīr al-Qur'ān*. 3rd Ed. Tehran: Naser Khosraw.
- Taftazānī, S. (1988 AD/1409 AH). *Sharḥ al-Maqāşid* ('Umayrah, A. Introduction, investigation, and commentary). Qom: Al-Sharif al-Rađi.

- Taqipour, I. (2012 AD/1392 SH). "Examining the Existential Worlds of Man from the Perspective of the Holy Qur'an." *M.A. Thesis, Shahid Rajaei Teacher Training University, Faculty of Humanities*. Ministry of Science, Research and Technology.
- Ṭurayhī, F. (1955 AD/1375 AH). *Majma' al-Baḥrayn*. 3rd Ed. Tehran: Murtazavi.
- Ṭūsī, N. (1941 AD/1361 SH). *Asās al-Iqtidās*. 3rd Ed. Tehran: Tehran University.
- Ṭūsī, N. (1984 AD/1405 AH). *Talkhīṣ al-Muḥaṣṣal al-Ma'rūf bi-Naqd al-Muḥaṣṣal*. 2nd Ed. Beirut: Dar al-Azwa'.
- Zamakhsharī, M. (1986 AD/1407 AH). *al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl*. Beirut: Dār al-Kitāb al-'Arabī.



**How to Cite:** Khalatbari Limaki, H., Pourrasoul, F. (2025). An Investigation into the Influence of Sadrian Philosophy's Foundations on the Interpretation of Cosmological Verses, with Emphasis on Mullā Ṣadrā's Exegesis, *A Research Journal on Qur'ani Knowledge*, 16(62), 55-75. DOI: 10.22054/rjqk.2025.85821.3118



Quranic Knowledge Research is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.