



An Investigation into the Essence of Islamic Philosophy

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Abstract

Every civilization needs the basic sciences to develop in all aspects, including science and culture, industry and technology, etc. Philosophy is one of the core elements of the basic sciences. It focuses on epistemology and ontology. In the process of forming Islamic civilization, the nature and the essence of Islamic philosophy, its necessity, possibility, and impossibility are some of the main challenges of the 21st-century Islamic world. The main purpose of this study was to show the essence of Islamic philosophy based on the specific definitions presented for the philosophy today. The content of Islamic philosophy has been taken from the revelatory sources of Islam. Being affected by the schools of Peripatetic and Illuminationist and Transcendent philosophies, Islamic philosophy has reached such an eminence that is forming a great Islamic civilization. The data were collected through library research and were analyzed using a descriptive-analytical approach. The most important result of the study was the establishment of the position of Islamic philosophy, i.e., its superiority to other philosophical schools of the world.

Keywords: *Philosophy; Islamic Philosophy; Revelatory Sources; Peripatetic School and Illuminationist School; Transcendent School*

Problem Statement

Philosophy is the result of man's intellectual perception of the origin, essence and, destiny of existence. Using the light of intellect which is one array of the Light of the Almighty God, human steps into the unknown realm of the existence, looking at the lives of the beings to understand their truth. Philosophy and intellect were interwoven since the time when man noticed the universe and started to ask questions about it. At first, philosophy was simple and intrinsic and relied only on the five senses and the appearances of the objects. However, by the evolution of his consciousness and conscience, man used his intellect and logic. Instead of imagining, he started to research and criticized about the universe.

Al-Kindī (2008), the pioneer of philosophical thought in the Muslim world, prioritizes philosophy over other sciences and views the First philosophy as superior to other components of the philosophy since the eminence of science depends on the eminence of the subject. Because the subject of the First philosophy, in Al-Kindī's view, is the First right and the First cause, then the First philosophy itself is also higher than all the other sciences as well as other components of the philosophy. A perfect philosopher is one who

masters the superior science, and considers the philosophy as the knowledge of the truth of the beings: "indeed, the best human activity in terms of status and the most eminent one in terms of rank is studying philosophy which is defined as 'to gain the knowledge about the truth of the objects as much as one can', since the philosopher intends to know the truth and act based on the truth." (Al-Kindī, 2008, p. 7).

In defining philosophy in transcendent wisdom, Mullā Ṣadrā writes, "know that the philosophy aims to develop the human soul through understanding the facts of the existing world as they are and providing evidence for their existence to avoid any suspicion and imitation ..." (1989, p. 20).

In fact, the first part of the definition (i.e., the perfection of the human soul) is not a component of philosophy rather is its ultimate cause. That is because philosophy is a kind of science, while the perfection of the human soul is the ultimate goal of science. Nevertheless, philosophy can be defined as definitive ontology because ontology consists of imaginational (*Tasawuri*) understanding and argumentative judgment (*Tasdiq*) of the existence of the objects. The argumentative nature of philosophy also confirms that its judgments are not suspicious and based on imitation. Of course, since the essence of the object is known only by God, philosophers are not able to understand the essence of the truth of the beings and their understanding, in fact, is limited to the man's capacity.

The definitions which have been presented by Islamic philosophers focus on different aspects of the philosophy. Each of these philosophers has defined philosophy based on his own view. Of course, the philosophers' differing views on the scope of philosophy does not mean they disagree on the truth of the beings. The reason why these philosophers have differing views is that they look at philosophy from different perspectives. Therefore, the definition presented by Allameh Tabataba'i's for philosophy included the common aspects as well as the ruling spirit of the past definitions. Philosophy is a science whose research tool is the intellect. In fact, philosophers study the truth of the existence by the intellectual method (Afzali, 2004, p. 21).

Today, the definition offered for philosophy is broader than the meaning of metaphysics. Philosophy incorporates all the sciences which explore the fundamental and ultimate questions about everything intellectually, critically, and more or less systematically. In other words, philosophy focuses on fundamental subjects and studies the whys. For example, philosophy of religion, philosophy of ethics, and philosophy of politics investigate the fundamental questions and the whys of their respective sciences (Fanaei and Ashkuri, 2014, p. 16). Accordingly, the present study aims to overview the long history of Islamic philosophy, starting with the peripatetic school, through illuminationist school, to Allameh Tabataba'i and his students, to show the status of Islamic philosophy based on a specific definition which is broader than metaphysics.

The Concept of Islamic Philosophy

The attributes assigned for the objects are based on either their inherent features or their relationships with other objects. For example, in the compound word 'rational animal', the word rational is an adjective describing the animal. This word presents a fact about the human being. Sometimes, the description is based on the object's relationship with another object. In the case of the Islamic philosophy, we compared philosophy with Islam and established a relationship between them. According to this relationship, we have assigned an attribute to philosophy. Experts argue that the slightest relationship between two objects is sufficient to consider them related. There are a number of possibilities about the relationship between philosophy and Islam in Islamic philosophy.

Regarding Islamic philosophy, it can be said that philosophy is related more to Islam than to other religions in terms of content, is derived from Islam and its teachings, serves to prove Islamic issues, or is used to realize Islamic Goals. According to these relationships, we can assign the adjective "Islamic" to the philosophy. Therefore, characteristics of Islamic philosophy include, among others: 1) the content of

Islamic philosophy is based on the belief in Islam; 2) it is a philosophy which can effectively prove the Islamic beliefs, even though it is not essentially based on Islam. Hence, the discussion on Islamic philosophy and the Islamic nature of the philosophy is too broad to be limited to the sufficiency of the slightest relationship.

The basic principle of Islam is the Ruling of the Almighty God. The source of the Ruling of God is His Eternal Will which stems from His innate knowledge. The ruling in Islam can be revealed in two key ways: 1. A conclusive rational argument and 2) a valid narrative reason. A rational argument can be used in all the religious issues and to reveal God's Ruling since it is considered authoritative, is not used in analogy or fallacy, and is in conflict with the valid narrative reason. Any ruling issued by the intellect that explains the existence of God using conclusive arguments, analyzes the Most Beautiful Names of God (*Asma'ul-husna*), and writes about the exact similarity of the inherent attributes with one another and also with the essence of God is considered Islamic. If the ruling is in philosophy and theology, they will be called Islamic philosophy and Islamic theology. Similarly, if the ruling is in jurisprudence, it is called Islamic jurisprudence.

One of the hall marks of Islamic philosophy is the search for truth, which was in danger in ancient Greek philosophy. In medieval Christian philosophy, philosophers and theologians have always been doubted if the philosophy of Augustine and others were truly Christian. When it comes to Islamic philosophy, there is no doubt that searching for truth is one of the typical features of Islamic philosophy.

The Authenticity of the Islamic Philosophy

Islamic philosophy is not the middle ground of Greek and European philosophy, rather it is authentic and has its own initiative and innovation. Some historians argued that Muslim philosophers imitated the Greek philosopher, lacked ingenuity, and merely, at best, described Greek philosophy. Bertrand Russell writes,

Arabic philosophy as a genuine and novel thought is not significant. Men like Ibn Sinā (Avicenna) and Ibn Rushd (Averroes) are principally commentators ... in its heyday, Islamic civilization was admirable in terms of art and technology. However, it had nothing to say in terms of thought. The importance of this civilization is that it has been a means of transmission. Although lacking the intellectual power needed for innovation, the Muslims and the Byzantines protected the system creating civilization" (V. 1, p. 573).

If Muslims were merely narrators of Greek philosophy and were not innovative, then why did medieval philosophers turn to Islamic philosophy? And why the works of Muslim scholars were translated into Latin? If the Muslim scholars were merely guardians of Greek science, then why did the Europeans who had direct access to the works of the Greek philosophers need to refer to Arabic or Persian versions of them? Why did Albert the Great and Thomas who were able to learn Aristotle's *metaphysics* preferred to refer to Ibn Sinā's *Shifā'* (the Book of Healing)? The fact is that the works of the Muslims and researchers of the Islamic period contained something which was not found in the works of the Greek thinkers (Dawari Ardakani, 2000, p. 6). During the last twelve centuries, Muslim philosophers have created genuine philosophical systems which led to many innovations in philosophy. These philosophers didn't limit themselves to explaining and criticizing Greek philosophy. In fact, they were not passive in dealing with Greek philosophy. In studying, modifying, and completing this philosophy, they went through several stages, including:

First stage: learning. Muslim philosophers translated Greek works, which was a great scientific movement. In so doing, they used a novel method of translation. First, they translated the text word by word. Second, they rewrote the text in an innovative form which contained and characterized the author's thoughts. In fact, they recreated the author's thoughts.

Second stage: explaining the philosophical works. Explaining a work meant paraphrasing and interpreting the original work or thought in a way that was comprehensible for Muslim readers. In explaining the works, they attempted not to express their own views. Fārābī's description of Aristotle's *Metaphysics* is considered such an explanation.

Third stage: summarizing the work. In addition to explanation and interpretation, Muslim philosophers sometimes summarized the works for teaching purposes.

Fourth stage: criticizing the works. They criticized the Greek thoughts and then started to theorize, systematize and create independent works. As an example, we can refer to the *Ilāhiyat bil-ma'nī al-akhaṣ* (Theological discussions in the specific sense) which stems from the Islamic thinking, and its structure is based on Islamic principles, concepts, words, and terms. In this stage, the effect of the Qur'an, Hadiths, Islamic theology, and Islamic mysticism is undeniable. Theological subjects of Islamic philosophy differ from the subjects of the other pre-Islam philosophies such as Christian philosophy and Greek philosophy. It can be boldly said that the spirit of these subjects has been taken from the spirit of Islam (A group of authors, 2011).

A brief comparison between Greek philosophy and Islamic philosophy can show that Islamic philosophers, after translating the Greek philosophical works, treated the content of the Greek philosophical works in four different ways.

First: The Islamic philosophers retained the Greek forms of some issues without any change, including most parts of the Logic, the Intelligibles, and the theory of Four Causes.

Second: The Islamic philosophers revised and modified some issues. They replaced their arguments with some more valid arguments to make them more convincing. The impossibility of infinite regression, the immateriality of the human soul and proving the existence of the Necessary Being are some of these issues.

Third: they kept the titles of some issues but changed their contents, e.g., the relationship between the motion and the cause, and Pure Existence.

Fourth: they presented some completely novel issues, both in content and title. There are a large number of such issues, including mental existence, the originality of existence, and Secondary intelligibles (Al-Kindī, 2008, V. 3, p. 21).

Incorporating Greek philosophy into the Islamic world through four stages, the philosopher now needed to offer a specific method and style of the new version of the philosophy. Islamic philosophers did not intend to be mere commentators of Greek philosophy. They took the basic materials from Greek philosophy, transformed them based on Islamic views, and turned them into authentic Islamic philosophy. Infallible Imams (AS) played key roles in the intellectual development and philosophical beliefs of the Islamic philosophers. In addition to Qur'an and the Holy Prophet's (PBUH) Hadiths, the Shiite Imams' (AS) narratives and teachings which have been compiled in the valid Shiite books such as *Nahj al-Balāghah*, *Sahīfa al-Sajjādiyya*, and *Uṣūl al-kāfi* have always been the source of inspiration and the basis of the revelation-based philosophy. Mullā Ṣadrā and Mīr Dāmād owe much of their thoughts to the teachings of these religious leaders. Moreover, Fārābī and Ibn Sinā's political philosophies also originated from these sources to some extent. Therefore, Islamic sources, particularly the Shiite ones, have played significant roles in the emergence and development of Islamic philosophy (Akbarian, 2007).

Accordingly, regarding Islamic philosophy, the principle of the slightest relationship has not been considered enough. Rather, the Islamic nature of philosophy means that it was developed in the Islamic context and that its principles and subjects, and the way it views the phenomena and facts were all revised based on Islamic insights. In case, it was not possible to correct them, the Islamic philosophers tried to

refine the philosophy from those issues. To make the philosophy perfect, they made use of the teachings of the Holy Qur'an and *Sunnah* (traditions and practices) of the Holy Prophet. In this Journey, philosophy had to get the essence of Islam to be truly viewed as Islamic philosophy. In other words, for the philosophy to be considered Islamic, having the slightest relationship is not sufficient since it means Islam is not an inherent feature of the philosophy. Therefore, we cannot assign the philosophy an attribute which is not in accordance with its true essence and nature. Accordingly, Islamic philosophy is the true name of a philosophy which has been revised, refined, completed, and justified in the Islamic context, from which no voice is heard but that of Islam (Mirsepah, 2013, p. 10).

The Relationship between Religion and Philosophy

According to the recorded history, there has always been some kinds of conflict between religion and philosophy throughout human history, and as long as man lives, there will be such a conflict. Human needs will lead to thinking and religiousness. Since religion and philosophy cannot be omitted from man's life, their consistency is a basic need of society.

Many scholars have attempted to keep religion and philosophy in line. Over time, philosophy has reached a desirable consistency. As far as the recorded history shows, Philo, a Jewish philosopher, was the first to attempt to harmonize religion and philosophy. He wanted to make Judaism and Platonic philosophy concordant (Sharif, 1983). He even argued that philosophers' teachings were based on the prophets' teachings. Later, St. Augustine did the same for Christianity and Platonic and Neo-Platonism philosophies (Gilson, 1999). In the Muslim world, since the beginning of the compilation of philosophy, Al-Kindī sought to unite them. Fārābī, Ibn Sinā, Suhrawardī, Mīr Dāmād, and his student Mullā Ṣadrā also followed this trend. Therefore, intellect, revelation, and intuition were collected in transcendent wisdom. Since then, the proponents of this school, such as Allameh Tabataba'i, Shaheed Mutahhari, Misbah Yazdi, Hassanzadeh Amoli, Jawadi Amoli followed Mullā Ṣadrā's way (Jawadi Amoli, 2003). Islamic intellectualism, or Islamic philosophy, has gone through five periods since the emergence of Islam and is currently in the sixth period, which are as follows:

The first period: with the emergence of Islam, the light of intellectualization was fueled by the Divine verses. The first verses revealed to man removed the veil of negligence from his intellect and thought and granted him "reading and writing" and "knowledge and wisdom" (Qur'an, Al-'Alaq: 1-5).

The second period: while the wisdom and knowledge began to set in the west, the sun of the wisdom and knowledge rose in the Islamic World. The intellect and contemplation flourished in the Muslim world, and different theological, philosophical and intellectual schools were founded. The scholars paid their attention to the Qur'anic verses, the Prophet's (PBUH) Hadiths, and narratives of the Imams (AS) who explained the Islamic propositions and teachings. In this period, the intellectual sciences were compiled and organized in the Muslim world.

The third period: the second century was the beginning of the glory and prosperity of the Islamic civilization. In the third century wisdom and knowledge developed in the Muslim world. Muslim scholars started to collect human knowledge from all over the world and studied and acquired them. The translation movement started in the middle of the second century, reached its peak in the third century, and declined in the fourth century. The intellectuality was mostly based on theology. Little were ontological issues focused. This period was dominated by the Mu'tazila group. The introduction of Greek philosophy into the Muslim world and the translation of Greek philosophical works paved the way for the emergence of an Islamic philosophy independent of theology.

The fourth period: this period started in the second half of the fourth century. In this period, famous philosophers such as Fārābī and Ibn Sinā emerged. These philosophers brought Islamic intellectualism to its climax. They integrated Greek and Alexandrian philosophies into Islamic teachings.

Relying on their extraordinary thinking power and genius, they firmly established Islamic philosophy. Shaheed Mutahhari states that these philosophers treated the philosophy in four ways: 1. saving parts of it without any alteration; 2. completing parts of it through consolidating the basis of the claims, providing arguments, or presenting new interpretation; 3. revising and reexamining parts of it; 4. Adding a large number of new issues and rules to it. The movement which had been started by Fārābī was continued by Ibn Sinā and then by Khawaja Nasir in the sixth century. Some schools such as peripatetic and illuminationist were founded during those centuries in an attempt to elicit the Islamic philosophy from authentic Islamic sources. Moreover, the mystical schools which were based on intuition and inner insight evolved along with the theological schools. This period lasted until the eleventh century when Mīr Dāmād lived. It was the time for the schools to integrate and create a great school which was the essence of all the schools.

Fifth period: in this period, Mullā Ṣadrā founded transcendent wisdom. His great work *al-Asfār al-Arba'a* (The four journeys) is one of the most comprehensive Encyclopedia of Philosophy in the Muslim world. What Mullā Ṣadrā did in Islamic knowledge and wisdom is unique in the history of Islam. In arguing about and proving the philosophical claims, he attempted to put an end to the long-run conflict between peripatetic wisdom and Illuminationist wisdom. Therefore, he aptly and innovatively integrated peripatetic wisdom and illuminationist wisdom, creating a single philosophical and epistemological system.

The sixth period: Neo-Ṣadrā school. Although intellectuality and Islamic wisdom are the most stable and fruitful intellectual currents of human society, they need to be seriously revised, re-examined, and reorganized. In so doing, Islamic theorists and thinkers must consider the needs of the era, the new achievements in the world's scientific wisdom, and the emerging questions challenging Islamic thinking, as well as the challenges which Islamic philosophy and wisdom faced in the past.

Science and scientific values and learning are rooted in religion and intertwined with religious teachings. This is confirmed by Qur'an, the eternal miracle of Islam, in which worship comes along with the knowledge and certainty, which together ensure the man's happiness. During the first century of Islamic ruling, the Umayyads engaged in military expansionism. Muslims conquered Iran, Egypt, India, etc., and usurped a great scientific heritage of various sciences. In the second century, the translation movement started. According to society's needs, different books on medicine, astronomy, logic, literature, and history were translated. The influence and spread of the Mu'tazilite Islamic ideas and the Mu'tazila's need for presenting arguments and proving their ideas let them focus on philosophy and Logic. By the late fourth century, many books were translated into Arabic (Safa, 1977).

The Role of the Translation Movement in Islamic Philosophy

The translation movement started in the middle of the second century, and reach its climax during the third century. However, this movement was political because it aimed to found a rival school for the infallible Imams (AS) and to prevent people from referring to them in Islamic issues. The question raised here is what the religious leaders' stance on the translation movement was; did they accepted translation? Did they encourage their companions to translate? Or were they mostly against translating Greek books and did they prohibit their companions from doing so?

The narratives quoted from the *Ahl al-Bayt* (AS), particularly from the Holy Prophet (PBUH), along with the Holy verses encouraged people to search for knowledge. Almost every Muslim had heard the Prophetic Hadith, saying "Seek Knowledge even if you have to go as far as China". In response to this revelatory call, Muslims started to acquire knowledge. The Holy Prophet (PBUH) or Imams (AS) did not instruct people to gain specific knowledge since it is obvious that it is not possible to gain knowledge without referring to the previous pieces of knowledge. It is irrational to think that one can gain knowledge by ignoring other people's knowledge and avoiding using the knowledge and experiences of the antecedents. Moreover, the infallible Imams (AS) taught their companions how to acquire knowledge in different ways,

for the majority, through lecturing, for some through debate, and for a few, through intellect and argument. Most of the teachings presented in *Nahj al-Balāghah* and other narratives are intellectual, argumentative, and philosophical issues. Therefore, if Imams (AS) instructed people to acquire knowledge even in the infidels' lands, one way, or the first way, to do so is translation. The only way to understand the knowledge in other languages is to translate it into one's own language. According to the above Hadith, the religious leaders ordered people to translate books from other languages to acquire their knowledge.

Sunni scholars were the first to oppose philosophy and it has continued to the present day. Shahrūzi (n.d.) argues that "philosophy is the cause of irrationality, misguidance, and astray. It is the cause of laps and atheism. Thus, rulers must repel this evil from the Muslims, inviting whoever believes in philosophy to convert to Islam or killing him by sword". Arguing that Imams (AS) were not against philosophy and its propagation, Shaheed Mutahhari (1979) writes,

We know well that Imams (AS) always criticized some acts of the caliphs. Our books are full of such criticisms. If Islam had denied and had opposed to the knowledge, and knowledge destroyed the religion, then why didn't Imams (AS) criticize the caliphs who had a wide range of translators and narrators who had translated different astronomical, logical, philosophical books. If it were to criticize anything, it was this belief among the people that 'the Holy Book of God is sufficient for us'. During the one hundred and sixty-year history of this issue, there is no evidence of such a criticism (p. 219).

The infallible Imams (AS) were not against the philosophy. There are no valid narratives to show they denied philosophy. Rather, there are some narratives in the praise of philosophers. In some narratives, great scholars such as Plato and Aristotle have been praised. Some of them even were considered as the Divine prophets. It is narrated that whenever a Muslim reach an accomplishment in knowledge, the Holy Prophet (PBUH) would address him " o Aristotle of the nation of the Messenger of God" (Shahrūzi, 1956, p. 30). This implies that Aristotle was considered as an important figure in science and scientific accomplishment. Aristotle was a scholar in philosophy; therefore, working in the field of philosophy was considered as an accomplishment for Aristotle such that the Holy Prophet (PBUH) called his companion the Aristotle of the nation. In addition, the Holy Prophet (PBUH) states that "For God, One hour's reflection is preferable to seventy years of pious worship". It is apparent that by reflection, it is meant to study and understand the Intelligibles and to know the truth of the beings. It is also narrated from Imam Ṣādiq (AS) that, "... Aristotle is the teacher of the physicians and Plato is the head of the sages ..." (Majlisi, 1982, V. 10, p. 172). Furthermore, Imam Ṣādiq (AS) states, "May those who claim about philosophy face loss, deprivation, and despair! How can their hearts not see this amazing creation, and how do they deny the tact and intention, and will behind the Creation? ..." (Majlisi, 1982, V. 3, P. 75).

If Socrates had been viewed as a prophet by those who were against the prophets, it would have misled people, or if the Divine prophets and religions were against philosophy and philosophizing, they shouldn't have called Socrates a prophet. It is followed from the above narratives that the infallibles (AS) were not against philosophy. There is not even a single valid Hadith available, which shows they were against philosophy. In addition, the recorded history does not contain the slightest evidence indicating their opposition to the philosophy.

The Authentic Islamic Philosophy

The philosophy which was founded by Islam is based on the Divine philosophy which is rooted in the religions. The most ancient philosophical thoughts have been found in Eastern religions. Philosophizing is one of the manifestations of thinking, which has always been with man. In this philosophy, the Divine prophets have been the first teachers and philosophers. Mullā Ṣadrā also holds the same view. He assigns sages a rank lower than the prophets and Imams. Based on this view, philosophical thinking in Islam precedes the introduction of Greek philosophy into the Muslim world and is rooted in Qur'an and Imam

'Ali's (AS) *Nahj al-Balāghah*. Moreover, its topics and scope are not necessarily in line with those of Greek philosophy.

However, if by philosophy we mean the conscious and systematic philosophical thinking with some common terms and a certain method of logical reasoning, if we only consider the teaching and compiling of the philosophy, if we seek to collect the works remained and call one group of people as the founder of the philosophy and others as the follower and adapters of the philosophy, then it can be said that Greek philosophy is older than Islamic philosophy. The strength of Islamic philosophy is in its method of understanding and judgment which is based on intellectual thinking and pure argumentation and does not rely on the sufficiency of the slightest relationship. Muslims revised the axioms of the philosophy based on Islamic insights and their own Qur'anic and narrative findings. In case, the revision of the axioms was not possible, they tried to refine them so that Islamic philosophy was purified from those axioms. After revision and purification, it was time to develop the philosophical issues to complete the imperfect Greek philosophy. Accordingly, the number of philosophical issues increased from two hundred to seven hundred, and this scientific journey in the rich Islamic knowledge- Qur'anic verses, narratives as well as *Nahj al-Balāghah*, *Sahīfa al-Sajjādiyya* and other valid books- gained the essence of Islam. Therefore, although the raw materials and method of compilation and the logical course of the discussion have been taken from the Greek philosophy, they have gone through four stages of revision, refinement, completion, and justification and changed into authentic Islamic philosophy.

One effective factor in the emergence of intellectual philosophical thinking among the Shiites- and others by Shiites- was the scientific resources which were inherited from the Shiite leaders. These resources also played key roles in the survival of intellectual philosophical thinking among the Shiites who have always respected the infallibles (AS). To clarify this, it suffices to compare the scientific resources of *Ahl al-Bayt* (AS) with the philosophical books which have been written over time. It will be revealed that the philosophy was increasingly getting similar to the mentioned scientific resources until the eleventh century AH when Mullā Ṣadrā, the philosopher of the century, conform them such that there was no difference between them but a slight disagreement on their interpretation (Allameh Tabataba'i, 2000). Although Islamic philosophers started to compile philosophy in the second century and, in so doing, interpreted the Greek philosophy, Ibn Sinā founded peripatetic philosophy in the fifth century. Afterward, Suhrawardī established the illuminationist school. Mullā Ṣadrā's transcendent philosophy is considered the third main wisdom of Islamic philosophy. Mullā Ṣadrā derived some principles of his own philosophy from peripatetic philosophy and illuminationist philosophy. He also adapted some views from Ibn 'Arabī, including perpetual creating substance and unity of existence, which have never been used in the previous philosophical schools. That is why Allameh Tabataba'i states the philosophy which was mentioned in Qur'an and Hadiths was different from the inefficient philosophy which had been compiled by Muslim philosophers before the eleventh century when Mullā Ṣadrā in his transcendent wisdom integrated peripatetic school and illuminationist school, and mysticism, elicited philosophical and metaphysical themes of the Imams' Hadiths, particularly the deep meanings of *Nahj al-Balāghah*, creating a new school of wisdom. Accordingly, the basis of Islamic philosophy was established. This philosophy was similar to the scientific resources of *Ahl al-Bayt* (AS), the only difference being their interpretation (ibid., p. 105).

Conclusion

Islamic philosophy has gone through a great scientific process lasting for some centuries to become what is known today. It can be claimed that in this evolutionary scientific movement of philosophy, there were two separate and parallel currents. The first one started by adopting Greek philosophy and the translation movement in the second century and reached its perfection during the third century and stated to revolutionize from the fourth century. The second current started before the translation movement with the advent of Islam. In addition to Qur'an, the Holy Prophet's (PBUH) Hadiths, the infallible Imams' (AS) narratives and teachings were the sources of Islamic philosophy. Islamic philosophers tried hard in both currents, interpreting, revising, and modifying Greek philosophy, on the one hand, and inferring and

eliciting philosophical rules from the words of the infallibles (AS), on the other hand, to bring them together. Over time, several philosophical schools were founded which paved the way for the development of the philosophy. Ibn Sinā organized the Aristotelian peripatetic school, revised Greek philosophy which believed in the precedence of the material world and the precedence of the soul, facilitating their consistency of the two currents. In the eleventh century, philosophy became increasingly similar to the scientific resources of the *Ahl al-Bayt* (AS), leaving no disputable gap between them. This philosophy has evolved in the context of Islam and includes Qur'an, Mysticism, and argumentation. Mullā Ṣadrā's philosophical system revived the Islamic philosophy through integrating peripatetic school, illuminationist school, and mystical intuition. Without Islamic philosophy, there would be a lot of unsolvable and incomprehensible issues about the religion. Accordingly, we would have no choice but to give up, keep silent, and imitate. Those issues included, among others, " Nothing is like Him"(Qur'an, al-Shūrā: 9), " to Him belong the Best Names" (Qur'an, Ṭāḥā: 8), "the Sovereign, the All-holy, the All-benign, the Securer, the All-conserver, the All-mighty, the All-compeller, and the All-magnanimous" (Qur'an, al-Ḥaṣhr: 59), "so whichever way you turn, there is the face of Allah!" (Qur'an, al-Baqarah:115), " It is He who is God in the sky, and God on the earth" (Qur'an, al-Zukhruf: 84), "He is the First and the Last, the Manifest and the Hidden" (Qur'an, al-Ḥadīd: 3), "the Living One, the All-sustainer" (Qur'an, al-Baqarah:255), Allah is the All-embracing (Qur'an, al-Ikhlāṣ: 2), " He neither begat, nor was begotten" (Qur'an, al-Ikhlāṣ: 3), " nor has He any equal" (Qur'an, al-Ikhlāṣ: 4). These cannot be solved unless one relies heavily on Qur'an, argumentation, and mysticism, which can only collect in Islamic philosophy, the one called transcendent wisdom.

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