



## Investigating Mulla Sadra's Citation to the Hadith of Imam Reza (AS) about the Necessity of Being Satisfied with Divine Predestination

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### **Abstract**

One of the main claims of Mulla Sadra in the transcendent wisdom is the argumentative explanation of Quranic verses and hadiths of the Infallibles (AS), which is apparently one of the pioneers of Shia and Islamic thought in this regard. According to this view, Mulla Sadra in many cases of his books explains and argues about some hadiths, one of which is the hadith "Whoever is not satisfied with my decree and is not patient with my affliction, let him leave my land and heaven and worship a god besides me."<sup>1</sup> Mulla Sadra's narration has serious differences with the narration narrated in hadith books and the original hadith is also faced with ambiguities in the narrative sources due to some of its unknown narrators. In the present study, it was proved that although Mulla Sadra's arguments to this hadith are correct, but his reliable narration is distorted and also faces argumentative problems.

**Keywords:** *Mulla Sadra; Hadith; He Who Is Not Satisfied; Qadā; Qadar*

### **Introduction**

Quranic verses and hadiths of the Infallibles (AS) have always inspired Muslim thinkers, especially Shia thinkers, on various theological issues. In such a way that each of them argued or cited a hadith or verse to prove their theory, or at least tried to prove that their theories do not conflict with authentic verses and hadiths. Among the hadiths narrated from the Infallibles (AS), the narrations narrated from Imam Reza (AS) have a special place and importance. Because due to the prevalence of theological schools in his time, translating the works of Greek philosophy into Arabic and encouraging contemporary theologians to debate with that Imam (AS) by the Abbasid Caliph and holding frequent debate sessions, Imam Reza (AS) has stated and proved the ideological principles of Shia that have been considered by Shia thinkers in later times. Mulla Sadra is one of the greatest Shia thinkers during different ages and

<sup>1</sup> من لم يرض بقضائي و لم يؤمن بقدرى، فليتمس لها غيرى

centuries whose thoughts have greatly influenced his later thinkers. In such a way that after Mulla Sadra no great thinker can be found in the Shia world unless he has denied or proved a view of Mulla Sadra and his theories. One of the most important aspects of Sadra's intellectual system is explaining, interpreting and citing hadiths. To the extent that a detailed description of the principles of Kafi has been written. Nevertheless, Mulla Sadra in many cases of his philosophical and interpretive works always relies on hadiths as confirmations or documents of his theories.

One of the most important hadiths cited by Mulla Sadra is the hadith "Whoever is not satisfied with my decree and is not patient with my affliction, let him leave my land and heaven and worship a God besides me.<sup>2</sup> " It is narrated from Imam Reza (AS) which has been repeated in many works of Sadr al-Muti'allihīn. This shows the high importance of this hadith for Mulla Sadra. In addition, numerous citations to it show Mulla Sadra's trust in this hadith.

Apparently, for the first time, Abu Ibrahim Ismail Mustamli Bukhari quoted this hadith in his book *Sharh Ta'arruf li Madhhab Taṣawwuf* and after him (1984, vol. 1, p. 426) Nouredine Abdul Rahman Esfarayeni One of the elders of the Kabrouyeh sect and the founder of the Nouriyeh Esfarayeniyeh branch cited and argued this hadith [Of course with the same quality mentioned by Mulla Sadra] (Esfarayeni, 1979, vol. 1, p. 133). Adham Khalkhali has also narrated this hadith differently: Al-Ghazali has also cited and argued with this hadith: "He who is not satisfied with My decree, and is not patient with my affliction, and is not thankful for My bounties, let him seek another God and leave my earth and heaven.<sup>3</sup> " (2002, p. 620)

Al-Ghazali has also cited and argued this hadith: "He who is not satisfied with My decree and is not thankful for My giving, let him seek a God besides Me.<sup>4</sup> " (Ghazali, 1422, p. 21)

Ghazali's works are probably one of Mulla Sadra's sources in this regard. Before Mulla Sadra, Mirdamad also cited the hadith in question with the same quality and words (Mirdamad, 1988, p. 469). Adapted from Mulla Sadra, some commentators following his school also refer to this hadith with the same words (Sabziwārī, 2004, p. 206). Except for these cases, and especially the works of Mulla Sadra (in almost all of which, except for al-Mashā'ir wa al-'Arshiyah, this hadith is quoted from Imam Reza (AS)), no hadith with these words was found in the books of Muslim thinkers. A search revealed that so far no research has been done on this hadith or from Mulla Sadra's point of view.

### **Hadith of Imam Reza (As) about Being Satisfied with Divine Destiny**

In many cases of his works, Mulla Sadra cites and quotes a hadith narrated from Imam Reza (AS) about being satisfied with the fate and destiny of God and patience over the calamities of the times, the content of which is as follows: "Whoever is not satisfied with my judgment and does not wait for my [divine afflictions], let her leave my earth and sky and worship another God." The hadith of Imam Reza (AS) has been quoted in Mulla Sadra's works as follows:

«من لم يرض بقضائي و لم يصبر على بلائي فليخرج من أرضي و سمائي، و ليعبد ر با سوائي»

(Mulla Sadra, 1422, p. 403; 1981, p. 225) In some parts of the book "Al-Hikmah al- Muta'aliyah fi al-Asfār al-Aqliyah al-Arba'ah", this hadith has been argued like the abovementioned phrase (Mulla Sadra, 1981, vol. 9, p. 376). But it is interesting that Mulla Sadra in other cases of the same book, has quoted the hadith in question with a slight difference as follows:

<sup>2</sup> من لم يرض بقضائي و لم يصبر على بلائي فليخرج من أرضي و سمائي و ليعبد ر با سوائي.

<sup>3</sup> من لم يرض بقضائي و لم يصبر على بلائي و لم يشكر على نعماني فليطلب ر با سوائي و ليخرج من بين أرضي و سمائي.

<sup>4</sup> من لم يرض بقضائي و لم يشكر لعطائي فليطلب ر با سوائي

“He who is not satisfied with My decree and is not patient with my affliction and is not thankful for My bounties, let him leave my earth and heaven and seek usury besides me.”<sup>5</sup>”

(Mulla Sadra, 1981, vol. 6, p. 380). As it is clear in this narration, Mulla Sadra has added the phrase "And is not thankful for My bounties". Mulla Sadra considers this hadith to be divine: "As it is narrated in the divine hadith ...” (Mulla Sadra, 1984, p. 674) that is quoted by Imam Reza (AS) quoted by his fathers quoted by the Prophet (PBUH) from God. He probably means the equivalent of the holy hadith, which means that it was directly inspired by God to the Prophet (PBUH). This is also confirmed by the interpretation of the Prophet's narration from God by the narrator Karājākī in quoting this hadith (Karājākī, 1410, vol. 1, pp. 360 and 362). In addition, according to some other narrators, this hadith is narrated by the Prophet (PBUH) from God (Fatāl Nayshābūrī, 1996, vol. 1, p. 30)<sup>6</sup>, which of course has been included in hadith books by Imam Reza (AS). The series of documents of monotheism of Sheikh Saduq also reach the Prophet (PBUH) through Imam Reza (AS) (Ibn Babawayh, 2019, p. 371).

### Hadith of Imam Reza (AS) As Being Satisfied with Divine Destiny in Narrative Sources

This hadith has been quoted in some Shia sources with relatively different words:

1) In some authoritative narrative sources of Shia such as Al-Tawhid (Ibn Babawayh, 2019, p. 371) and Uyūn Akhbār al-Reza (AS) (Ibn Babawayh, 1999, vol. 1, p. 141) the hadith in question has been quoted from Imam Reza (AS) as follows:

"من لم يرض بقضائي و لم يؤمن بقدري فليئتمس إليها غيري"

In these two hadith sources, in the continuation of the hadith, there is a narration connected to it that is noteworthy and seems to explain it:

في كل قضاء الله عز وجل خيرة للمؤمن

(2) "من لم يرض بقضائي ولم يصبر على بلائي فليتخذ ربا سوائي".

(Karājākī, 1410, vol. 1, p. 360). It is quite clear that this narration is different from the one cited by Mulla Sadra. Firstly, instead of the phrase "سوائي بار ليعبد i.e. to worship a God except me" in Mulla Sadra's narration, the phrase "سوائي و ارضي من فليخرج" i.e. so seek another God" has been mentioned, and secondly, "سوائي و ارضي من فليخرج" in Mulla Sadra's narration is not in this hadith reference. Another thing is that the difference between the quotations of Karājākī in the book "Kanz al-Fawā'id" and the quotations of Ibn Babawayh is quite obvious. In other words, the common aspect of these two narrations is only in the phrase "من لم يرض بقضائي" i.e. he who is not satisfied with the divine destiny" and the continuation of the hadith narrated by these two Shia narrators is different from each other.

(3) من لم يرض بقضائي و لم يشكر على نعماني ولم يصبر على بلائي فليتخذ ربا سوائي»

(Fatāl Nayshābūrī, 1996, vol. 1, p. 30) With a little difference, this second narration from Mulla Sadra is very similar to this one. Of course, with the difference that the phrase "سوائي و ارضي من فليخرج" in the second narration is not in this narration and instead of the phrase "سوائي و ليطلب ربا سوائي" in the second narration of Mulla Sadra, the phrase "سوائي و ليطلب ربا سوائي" has been included in this hadith reference.

Some other Shia narrators have quoted the same narration in their hadith books (see: Sha'īrī, nd, p. 113; Qutbuddin Rāwandī, 1407, 169; Ibn Shahr Āshūb Mazandarani, 1990, vol. 1, p. 196) with the

<sup>5</sup>من لم يرض بقضائي و لم يصبر على بلائي و لم يشكر على نعماني فليخرج من ارضي و سمائي و ليطلب ربا سوائي»

<sup>6</sup> Of course, Mulla Sadra himself states in some cases that this hadith is holy (Mulla Sadra, 2004, vol. 1, p. 425; 1417, p. 259). Considering this hadith divine shows the great importance that Mulla Sadra gives to this hadith and the great credibility that he attributes to it.

difference that this hadith has been quoted by the Prophet David (PBUH) in the book *Jāmi Al-Akhbār Sha'irī*. For this reason, it seems that the third narration is more popular among Shia narrators.

4) Daylamī has narrated this hadith in *Irshād al-Qulūb* as follows:

"أعظم عبادي ذنباً من لم يرض بقضائي و لم يشكر نعماتي و لم يصبر على بلاني "

(Daylamī, 1412, v. 1, p. 73) In this narration, contrary to the narration trusted by Mulla Sadra, there is no departure from God's heaven and earth and also seeking another God.

In general, the above quotations from this hadith have been included in Shia narrative books, which, as mentioned, are clearly different from Mulla Sadra's trusted narration in terms of wording and meaning<sup>7</sup>. In other words, Mulla Sadra argues in a phrase called hadith that there are many verbal and semantic differences with the original hadith narrated in narrative books<sup>8</sup>. Although the points made about the hadith cited by Mulla Sadra are noteworthy, but it is necessary to add that the content of this hadith is to emphasize the need for human satisfaction with divine judgment and predestination. Such a claim can be deduced from hadiths from Shiite narrative books:

" رأس طاعة الله الصبر و الرضا عن الله في ما أحب العبد أو كره "

(Kulaynī, 1407, v. 2, p. 60)

الصبر و الرضا عن الله رأس طاعة الله و من صبر و رضي عن الله في ما قضى عليه في ما أحب أو كره لم يقض الله عز وجل له فيما أحب أو كره إلا ما هو خير له»

(Kulaynī, 1407, v. 2, p. 60)

The importance of satisfaction with the divine destiny is so great that the divine saints in their prayers have always asked God to receive it (Ibn Babawayh, 1413, vol. 1, p. 328). Considering the points, it can be concluded that the contents of the hadith intended by Mulla Sadra in order to be satisfied with the divine destiny are common with some Shia hadiths. But there are some considerations about the words and meanings, which we will discuss below.

### Examining the Sanad of Hadith

The sanad of hadith is as follows:

"حدثنا الحسين بن إبراهيم بن أحمد المؤدب رضي الله عنه قال حدثنا علي بن إبراهيم بن هاشم عن أبيه عن علي بن معبد عن الحسين بن خالد عن علي بن موسى الرضا عن أبيه موسى بن جعفر عن أبي جعفر بن محمد عن أبي محمد بن علي عن أبيه علي بن الحسين عن أبي الحسين بن علي عن أبي علي بن أبي طالب ع قال سمعت رسول الله ص يقول قال الله جل جلاله من لم يرض بقضائي ولم يؤمن بقدري فليلتبس إليها غيري و قال رسول الله ص في كل قضاء الله خيرة للمؤمن."

In the sanad of this narration, Hussein ibn Khalid is hesitant between Hussein ibn Khalid al-Khafaf and Hussein ibn Khalid al-Şayrafī, the first narrator's authenticity is proven and the second narrator's authenticity is not proven, in this case the narration is not trusted (Khoei, 1413, vol. 5, pp. 229-230), but even assuming that the narrator is Hussein bin Khalid Al-Şayrafī, his numerous narrations from Imam Reza (AS), which include solving problems, will express the validity of the narrations and his great

<sup>7</sup> In some Sunni sources, a similar hadith has been mentioned:

«لا تحلفوا بأبائكم، من حلف بالله فليصدق و من حلف له بالله فليرض و من لم يرض بالله ، فليس من الله»

(Ibn Mājah, 1418, vol. 3, p. 483). Although the content, context and concept of this hadith is very different from the hadith in question, but it is similar in a point that the one who is not satisfied with God and His judgment is not from God.

<sup>8</sup> This hadith has not been included in any of the Sunni narrative sources. Therefore, this hadith, with the numerous quotations mentioned, has only one Shiite document, the most authoritative of which has been narrated from Imam Reza (AS) in the book *Al-Tawhid and Uyūn Akhbār al-Reza (AS)*.

status (Khorasani Karbasi, 1425, P. 208), the recent narration is also one of those narrations. However, given the narrator's hesitation between the two, there is a possibility that the narration is weak. Because his credibility cannot be proven.

Ali ibn Ma'bad al-Baghdadi is one of the companions of Imam Hadi (AS). Although he has not been modified in the book *Arba'ah*, his narrations indicate his perfection and belief (Namāzī Shahrudi, 1414, vol. 5, p. 480). However, due to the absence of this narrator in Rijālī books, this narrator is unknown. Ibrahim ibn Hashim has not been praised in the *Arba'ah* books, however, Ayatollah Khomeini does not allow doubt in his authenticity for several reasons (Al-Khomeini, 1413, vol. 1, p. 317).

Ali ibn Ibrahim is Imami and a trustee (Najjāshī, 1407, p. 260). Al-Hussain ibn Ibrahim ibn Ahmad ibn Hisham al-Mu'adib, and there is no praise or blame about him in the rijālī books. So this narrator seems to be unknown. A hadith based on rijālī criteria and the basis of authenticity of sanad is not correct and is weak, but it is acceptable on the basis of authenticity. Further explanation: According to the criteria of some early Imami scholars, Hadith-e-Ṣaḥīḥ is a hadith connected to the Infallible (AS) that has trustworthy narrators who believe in twelve Imams (Authentic sanad). While Hadith-e-Ṣaḥīḥ i.e. the authentic hadith is based on the criteria of the Imami predecessors of any hadith that is trustworthy due to the existence of some evidences to ensure its issuance from the Infallible (AS) (reliable authenticity) (Hosseini Sadr, 1430, p. 29).

As a result, two of the narrators of this hadith are unknown in the Rijālī books, and the text of the hadith is not such that, given its words and meanings, its authenticity was assured. Belief in divine destiny is a good and pleasing thing based on wisdom and Shari'ah, but in the hadith in question, it is possible only by trusting the sanad of this narration. However, assuming that this hadith is correct, the important point is that Mulla Sadra did not quote the same content and words of the hadith, and as stated, he quoted it in another way, which also makes a significant difference in meaning. Therefore, Mulla Sadra's argument and citation to this hadith is faced with serious criticism and problems in any case. In other words, Mulla Sadra has made an unforgivable mistake in quoting the hadith.

Another point is about Mulla Sadra's claim that this hadith is divine and sacred (Mulla Sadra, 2004, vol. 1, p. 425). The sanad of hadith was stated in this section, the sanad of which are known and specific and reach the Prophet of Islam (PBUH). Therefore, according to the book of Tawhid and Uyūn Akhbār al-Reza (AS), the claim that this hadith is sacred or divine is incorrect. It is interesting that Amir al-Mu'minin (AS) heard the hadith from the Prophet of Islam (PBUH) without any reference to its sanctity or divinity.

### **Mulla Sadra's View on Being Satisfied with Divine Destiny**

In general, Mulla Sadra makes two basic arguments for this hadith, which are significant according to his philosophical principles, which we will examine in the following.

#### **The Condition of Satisfaction, A Condition for Entering Paradise**

Among Muslim philosophers, Mulla Sadra has the most discussions about bodily resurrection and the proof of heaven and hell. Mulla Sadra believes that the main condition that a person enters Paradise is to reach the position of divine satisfaction, and for this reason, the guardian of Paradise is also called "Riḍwān". Because until man reaches the position of divine satisfaction, he will not reach the level of dignity and closeness to God, and the hadith "The one who is not satisfied ..." indicates this claim. In this position, all virtual belongings are removed from man and the person does not see independent power and will for himself before God (Mulla Sadra, 1981, p. 225).

The result is that this hadith expresses the status of divine satisfaction and such a position is the basic condition for entering heaven and closeness to God. Because someone attains the closeness to God

who sees all his existence and actions as mortal in God and is in the position of satisfaction (Mulla Sadra, 1981, vol. 9, p. 375). In other words, knowing the quality of the existence of beings and that the system and series of beings are in the best possible way. In such a case, the person reaches the position of satisfaction and is satisfied and assured with the divine destiny (Mulla Sadra, 1420, p. 259).

Of course, Mulla Sadra also adds an explanation about this hadith. As follows:

Predestination is divided into two types in essence and in breadth. What man is commanded to be satisfied with is predestination in essence (Mulla Sadra, 1923, p. 178). But about the means of predestination in essence, such as the evil, which are necessary for many charities, Mulla Sadra considers its satisfaction in breadth. Because predestination does not belong to them in essence, but is in breadth. Of course, Mulla Sadra adds that if man observes and analyzes the whole system of existence in general, there is no evil in the universe; therefore, all beings are predestination or divine in essence and it is necessary to be satisfied with them (Mulla Sadra, 1422, p. 403). As a result, Mulla Sadra makes two claims in this regard: one, assuming the existence of many charities in the world, few evils are necessary for them, so man, because of many charities must be satisfied with divine destiny regarding the means of many charities that are few evils. Because the few evils in this case are transversal. Another thing is that considering the wisdom of God and the goodness of the system of existence, there is no evil in the world, so man must be satisfied with all the affairs and actions of the world and therefore the divine destiny and predestination, which is indicated by the hadith in question.

Mulla Sadra also makes an argument in this regard: The claim of this argument is that whoever is satisfied with the predestination and divine destiny, will enter Paradise.

Explanation: God's mercy precedes His wrath, and all beings have come into existence in accordance with God's mercy. On the other hand, the order of the system of beings and their creation is on the best possible system in such a way that there is no evil in it [or that they are very few]. Now, if man finds a correct rational understanding of the affairs of the world and is freed from the nightmare of delusion and fallacy, he will see all beings in the best possible way and in the most goodness. In such a way that God is manifested in all levels and beings. At this time, man has a certain knowledge to the goodness of the levels of existence and therefore deserves to enter paradise (Mulla Sadra, 1984, p. 674). Because predestination means how the general divine knowledge belongs to beings. Satisfaction with predestination also means being satisfied with everything that is going on in the divine knowledge. On the other hand, the source of dissatisfaction, which is one of the worst attributes, is ignorance to things, but the source of satisfaction is complete and actual intellect (Mulla Sadra, 2004, vol. 1, p. 426). Reaching the level of actual intellect is the condition of reaching paradise and ignorance, is also the source of hell.

Criticism: It seems that Mulla Sadra's argument to this hadith that being satisfied with God's predestination is a condition for entering Paradise with its different levels. Because a person enters Paradise who first believes in divine destiny, including entering paradise. But the problem is that the quotation quoted by Mulla Sadra has fundamental differences with the hadith narrated in the narrative books [even assuming the authenticity of the sanad], which cannot be ignored. According to these hadiths, anyone who is not satisfied with God's judgment and predestination does not consider God to be one, and in fact is a polytheist, and we know that a polytheist does not enter paradise. It seems that Mulla Sadra has quoted this hadith from the books of some of his previous authors without conducting independent research in this field.

### **Belonging of the Divine Will and Power to All Actions**

There is a much disagreement among Islamic thinkers as to whether the will and power of God are given to all actions and affairs, including the voluntary actions of man, with the description of being voluntary. In such a way that the Ash'arites believe that the divine will belongs to all matters, including human voluntary actions, and in contrast, the Mu'tazilite consider human voluntary actions to be outside

the scope of the divine and independent will. Great Shia thinkers such as Mulla Sadra, by criticizing both previous theories, believe that the divine will belongs to human actions while they are voluntary, which Sadr al-Muti'allihīn also considers the hadith in question as a confirmation of his view (Mulla Sadra, 1981, vol. 6, p. 380). It is clear that the rationale of the hadith in question has nothing to do with this issue, but the implication of its meaning is that all actions and matters are under the divine will. The argument for this claim is also in the hadith that if one does not believe in this claim, that all matters are under the divine providence and will, leave the kingdom of God, that is, his heaven and earth, and demand another god for their guardianship. But it is quite clear that because of the arguments of inherent and actual monotheism, the realization of another God and the possession of property, i.e. heaven and earth, are inherently forbidden to him. Thus, the concept of the hadith states that not belonging to the divine will and not being satisfied with it leads to an inherent impossibility, that is, the realization of a partner and lordship for Him. Knowledge to the cause also requires knowledge to the effect. God knows all beings, which means divine predestination. At the level of material and physical worlds, God excludes beings from power and talent to actuality and perfection, which means the predestination of God. As a result, the divine will belongs to all beings in the position of Qaḍā and Qadar, and being satisfied with it is a condition of believe in God (Mulla Sadra, 1987, vol. 1, p. 336).

**Criticism:** It seems that Mulla Sadra's argument to this hadith about the attribution of divine power to all beings and the view of "Al-Amr Bayn Al-Amrayn<sup>9</sup> i.e. a matter between two matters" is correct, which is derived from Shia hadiths and the great Shia thinkers and at the head of them Mulla Sadra have explained its argument and reasoning.

Because according to these hadiths, apart from the heavens and the earth of God, there is no other heaven and earth that is the product or creation of another God, and its realization is forbidden. On the other hand, we know that monotheism in the position of lordship and activity requires intrinsic monotheism. Because just one God is the creator and the cause of all beings. Because if there are two causes, the effects will be different too. According to this reason, the causality and influence of God includes all beings and their actions, including the voluntary deeds of human beings.

### **Critique of the Content of the Hadith Intended by Mulla Sadra**

As mentioned, Mulla Sadra quotes a phrase called the Holy Hadith and makes citations to it. In view of the above reasons, it was determined that a hadith with this quality of words is not found in Shia hadiths, and apparently this phrase is an incomplete and distorted adaptation of a Raḍawī narration that Mulla Sadra's arguments have obvious and fundamental differences from the original hadith of Imam Reza (AS). In addition, it seems that this phrase has semantic flaws and shortcomings, which we will address below:

[1] According to Mulla Sadra, if someone is not pleased with the divine destiny and is not patient in the face of divine afflictions, he should leave God's earth and heaven and worship another God. Mulla Sadra, in his works, also proves an argument in detail that God is one and the possibility of his multiplicity is excluded due to the proofs of unity. By proving the inherent monotheism, monotheism in the position of Lordship is also proved. Because the one God is the agent of all beings, and because of the denial of the existence of another God, the realization of the effects and creations of another God is also inherently denied. In view of these points, according to Mulla Sadra's testimony, this is a holy hadith that God addresses human beings and says: if someone is not pleased with the divine destiny and is not patient with the divine afflictions, he should leave the heavens and the earth of God and worship the same God; but this cannot be realized and it is inherently impossible. Since there is no other God, it is not correct to worship Him. In addition, it is not possible to leave the heavens and the earth of God because of the proofs of the oneness of God.

<sup>9</sup> الأمر بين الأمرين

[2] In several verses of the Holy Qur'an, God explicitly states that God is one in essence and action, and places great emphasis on these two ideological principles. The phrase in question is certainly in conflict with these verses and is not consistent. Because according to this alleged holy hadith, God commands [words that explicitly mean command, even though they necessarily mean threatening or reprimanding] to leave His heaven and earth and it is in conflict with such verses.

[3] In a hadith narrated from Imam Reza (AS), it is stated that if someone is not pleased with God's predestination, he should ask for another God. It is noteworthy that in the narration, the term "Falyaltamis<sup>10</sup>" is used, which means to ask. On the other hand, we know that according to valid arguments and authentic verses and hadiths; the realization of another God is impossible. In this view, the person dissatisfied with the divine destiny demands something impossible. However, the fact that in the phrase cited by Mulla Sadra, it is stated that a dissatisfied person comes out of the heavens and the earth of God, somehow brings to mind the possibility of the occurrence of another heaven and earth, which was stated to be inherently forbidden.

It can be seen that regardless of the inaccuracy of Mulla Sadra's trusted narration, in the case of some parts of this hadith, his phrase has rational criticisms. It is interesting that Mulla Sadra also considers this hadith as holy and divine, which means its revelation from God to the heart of the perfect guardian. However, it was stated that the basis of the claim has serious problems.

### **Conclusion**

In his philosophical and interpretive books, Mulla Sadra cites and argues for various hadiths in various cases, but apparently no serious research has been done in this field.

One of these cases was the hadith "The one who is not satisfied..." which was studied and criticized in the transcendent wisdom in the present study. The authenticity of this hadith is ambiguous in Shia narrative sources. Because some of its narrators are unknown. But the main issue of Mulla Sadra's trusted narration is that there are serious and unforgivable differences with the narration narrated in narrative books. Mulla Sadra's trusted narration, in addition to the flaws in the narration, also suffers from argumentative criticisms and is rationally unacceptable.

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