

## **The role of Transcendental Philosophy in framing Islamic political thought**

**Ahmad Vaezi**

*Baqir al-Olum University*

### **Abstract:**

Political philosophy, as a system of knowledge which is based on three main analytic, descriptive, and prescriptive aspects, can be framed according to Islamic anthropology, values, and foundations under the rubric of “Islamic political philosophy.” Transcendental philosophy that is the evolved form the Islamic philosophical tradition and continued from the time of Mulla Sadra to the present time does not contain the conceptual elements of a comprehensive political philosophy; however, it can help improve such a philosophy. The present paper, after elaborating on political philosophy and Islamic political philosophy, is to clarify the actual status of transcendental philosophy in framing Islamic political philosophy.

**Keywords:** transcendental philosophy, political philosophy, Islamic political philosophy, philosophical anthropology



## **Mulla Sadra and Martin Heidegger: An anthropological analysis in political philosophy**

**Seyed Khalil al-Rahman Toosi**  
*Islamic College, London*

### **Abstract:**

The paper is to compare a great Islamic philosopher, Mulla Sadra, to a great modern Western philosopher, Martin Heidegger, to find some probable common elements in their political philosophy. The similarity of Mulla Sadra's and Heidegger's approaches to the existence of man makes them peculiarly comparable. Both philosophers (each with his own ways) emphasize on the role of action in the realization of man's existence and believe that man is permanently in action (Heidegger) and interaction with multiplicity and moving towards unity (Mulla Sadra). Thus, Heidegger repeatedly asserts that our fate is determined through being in the society and Mulla Sadra, too, believes that man can achieve ultimate perfection through being in the society. After studying the anthropological foundations of Mulla Sadra and Heidegger and their similarities and differences, the paper comes to the conclusion that though the similar philosophies of existence of these two philosophers leads them to a new outlook towards man and to a deeper understanding of the universe, society, and the political conditions of their time, their political philosophy does not lead them to a similar destination.

**Keywords:** anthology, anthropology, Dazine, Transcendental Philosophy, Transcendental Politics, the sacred, unity, multiplicity.

## Transcendental politics and guiding government according to Mulla Sadra

Najaf Lakzaee  
*Political Science Dept*  
*Baqir al-Olum University*

### Abstract:

Transcendental political philosophy is a God-based school of thought in which He has an essential role in personal and social life. Its major elements are God, man, and nature. The theory of guiding government arises out of a purposeful, goal-oriented school in which all practical and intellectual elements are regulated in accordance with God, resurrection, and the happiness and perfection of man. "The good" is what leads man to God. Whoever is closer to Him can lead the society. Thus, according the above elements, the political philosophy based on this approach is a religious system governed by a philosopher, mystic mujtahid, whether it be in the era of the holy Prophet, the infallible Imams, or during the Occultation of the twelfth Imam. The paper also emphasizes on the fact that without the help of people, a divine leader cannot accomplish his duties. Thus, the model of political system proposed by this school of thought is based on the presence of religion in depth of the society where the leader, too, like all other people, is bound to act according to divine rules.

**Keywords:** transcendental political philosophy, Mulla Sadra, guiding government, leader.



## **The dynamism of Sadraian political system and thought**

**Mojtaba Attarzadeh**  
*Islamic Sciences Dept*  
*Isfahan University of Arts*

### **Abstract:**

In a Sadraian approach to society and politics, there is an emphasis on the freedom of thinking and security for scholars and thinkers because the thriving of the society depends on their innovations. In this approach, it is assumed that man's mind has the ability to join the two features of 'existence' and 'the nature of A'yan and that there is a general journey towards 'the absolute existence.' Through rethinking Sadraian philosophy, this paper is to show that the idea that Mulla Sadra was indifferent and unfamiliar to the sociopolitical issues of his time is not correct. To do so, first, we will study the rise or fall of the practical wisdom after the emergence of Sadraian thought. Then, to clarify the foundations of Sadraian philosophy on the basis of practical wisdom, we will refer to his endeavor to concentrate on rationality to explain Sharia. After showing that there is a political approach in his philosophy, we will elaborate on the incompatibility of the plausible [ma'qul] political system \_ as he depicted it \_ with domination and hegemonic attitude in holding power.

**Keywords:** rational knowledge, political sovereignty, utopian thought, plausible politics, essentialism.

## Anthropology in Transcendental Political Philosophy

Seyed Kazem Seyed-Baqeri  
*Academy of Islamic Thought and Culture*

### Abstract:

Knowing the self is the first step to know society and even Allah. Since Transcendental Philosophy is a precise and thoughtful system of thinking, Mulla Sadra's viewpoint towards man and his/her characteristics is also shaped by his philosophical foundations. In this paper, which deals with anthropology in the Transcendental Political Philosophy, after elaborating on some basic concepts, I try to answer the question that what characteristics man has according to Mulla Sadra's Transcendental Political Philosophy. In answer, it is believed that, on the basis of the theoretical foundation of anthropology in Transcendental Philosophy such as Originality of Existence, its being skeptical, and the existence being changing, man has a civil nature and free will, is acquisitive, rational, in need of law and always in conflict between power and virtues. According to this study, the more man is knowledgeable, the more capacity he will have; thus, the ground will be prepared for him to adopt divine features and moralities.

**Keywords:** anthropology, Transcendental Political Philosophy, Originality of Existence, dynamism, rationalism, free will, law, power, virtues.



## **Sadraian anthropology and its impact on the authentication of Willayat-e Faqih**

**Aziz Alizadeh Saletch**

*Islamic Azad University – Khoy Branch*

### **Abstract:**

Mulla Sadra is a philosopher having a strong faith in the principles of Shiism which in many occasions he tried to explain and prove. One such belief is accepting the existence of an imam or wali as God's Hojjat [proof] on the earth. According to him, Imamate and Willayat, unlike Nabovvat [prophethood] are always effective and politics is dependent on divine Sharia. To prove the existence of Imam as God's proof on earth and, as a result, his right to govern, Mulla Sadra benefits from a rule called "the possibility of the best [Emakan-e Ashraf]." He uses his specific philosophical approach and refers to the Quran and traditions about man to complete and reaffirm the idea, coming to the conclusion that imams and Walis are the best among human beings and are the goal of creation. He also claims that the relationship between Wali and other humans is like the relationship between human beings and animals. As man is the best of creatures and the goal of creation and if man disappeared from the earth no other creatures would remain, in the same way, if God's proof were not on the earth, other men would not have the possibility of living. As a result, if imam were not governing the society \_ though others still would benefit from him \_, social affairs would not be settled down. This paper is to depict the rate of Mulla Sadra's anthropology on the authentication of Willayat-e Faqih and, as a result, his right to govern.

**Keywords:** Mulla Sadra, the Possibility of the Best, men's being of different types, Willayat, Shiism, sovereignty.

## **The relationship between Sharia and politics from the perspective of transcendental philosophy**

**Mohammad Qasem Elyasi**  
*Al-Mostafa International University*

### **Abstract:**

The relationship between Sharia and politics has always been the concern of philosophers and religion researchers. Mulla Sadra, too, despite the assumption of Sufis and secularists who believe in the separation of the world and the hereafter, could soundly join them. In this way, he believes Sharia and politics are inseparable. Concerning the relationship between Sharia and politics, he substantially verifies such hypotheses as “objectivity-unity”, “objectivity-interaction”, and “teleological-instrumental.” To explain the subject the following questions are posed: Is there a unity between politics and Sharia? Is there an “objectivity-interaction” relationship between politics and Sharia? Is politics in the service of Sharia? Transcendental philosophy has answers to all the questions on the basis of its principles. The theoretical foundations of the relationship between Sharia and politics can help answer the questions. These foundations are as follows: the good of the existence, man’s position in the world, man’s soul being physical in existence and spiritual in survival, the essential motion of the soul, man’s free will, man’s civility, the necessity of sending prophets, and the relationship between the world and hereafter.

**Keywords:** Sharia, politics, transcendental philosophy.





## **Transcendental philosophy and evolutionism in mysticism and politics**

**Gholam-Reza Esm Hosseini**  
*Orumiyeh Medical Sciences University*

### **Abstract:**

Under the influence of transcendental philosophy, Imam Khomeini could establish a political system guaranteeing individual and social happiness in opposition with capitalistic and communist systems. He could also theorize on Islamic government and realize it with the help of the people. This great movement is dependent on his conception of perfect man in the arena of politics and government on the basis of transcendental philosophy of school of thought. The goal behind the present research is studying this subject. Thus, the following questions are raised: What is imam Khomein's conception of perfect man and its impacts on politics and government? How could he, through relying on this basis, establish a political system guaranteeing and maintaining man's and society's dignity? To answer the question, it is necessary to elaborate on the origin of this argument, that is, epistemology and ontology in transcendental philosophy. Afterwards, the position of anthropology in transcendental philosophy and the stages of the evolution of man in this school are studied.

**Keywords:** transcendental philosophy, perfect man, imam Khomeini, politics, mysticism



Vol. 11 / No. 43 / Autumn 2008

## **The role of Transcendental Philosophy in framing Islamic political thought**

**Ahmad Vaezi**

*Baqir al-Olum University*

### **Abstract:**

Political philosophy, as a system of knowledge which is based on three main analytic, descriptive, and prescriptive aspects, can be framed according to Islamic anthropology, values, and foundations under the rubric of “Islamic political philosophy.” Transcendental philosophy that is the evolved form the Islamic philosophical tradition and continued from the time of Mulla Sadra to the present time does not contain the conceptual elements of a comprehensive political philosophy; however, it can help improve such a philosophy. The present paper, after elaborating on political philosophy and Islamic political philosophy, is to clarify the actual status of transcendental philosophy in framing Islamic political philosophy.

**Keywords:** transcendental philosophy, political philosophy, Islamic political philosophy, philosophical anthropology



Vol. 11 / No. 43 / Autumn 2008