



Research Paper

## The self-evidence of God's existence according to Transcendent Theosophy

Hojjat Asadi<sup>\*1</sup> , Seyed Morteza Hosseiny Shahrudi<sup>2</sup> , Abas Javareshkian<sup>3</sup> 

<sup>1</sup> Assistant Professor, Department of Philosophy and Islamic Wisdom, Faculty of Theology and Islamic Studies, Ferdowsi University of Mashhad, Mashhad, Iran

<sup>2</sup> Professor, Department of Philosophy and Islamic Wisdom, Faculty of Theology and Islamic Studies, Ferdowsi University of Mashhad, Mashhad, Iran

<sup>3</sup> Associate Professor, Department of Philosophy and Islamic Wisdom, Faculty of Theology and Islamic Studies, Ferdowsi University of Mashhad, Mashhad, Iran

**\*Corresponding Author:** Hojjat Asadi

**Address:** Ferdowsi University of Mashhad, Mashhad, Iran.

**Email:** [h.asadi@um.ac.ir](mailto:h.asadi@um.ac.ir)

**Tel:** Click or tap here to enter text.


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## Abstract

According to Mulla Sadra's philosophical principles, the individual and distinct existence in a single person is essentially a necessary existence. Therefore, in the process of human cognition, as the manifestation of the singular existence, the first epistemic proposition is "God exists," which serves as the foundational proposition of knowledge. This proposition is such that all other self-evident truths and essential propositions depend on its acceptance. The essence of the matter lies in the existential poverty and the intrinsic connection of humanity to the Source of all existence, which pervades all aspects of human life, including the epistemic dimension. This perspective is the result of an epistemological analysis of accepting the relational identity of the human being to the Divine in Transcendent Theosophy, which is demonstrated by transitioning from the hierarchical unity of existence to the personal unity, and its consequence is the proof that the knowledge of a contingent being, as an aspect of relation, is absolutely dependent on the knowledge of its related source. This qualitative research utilizes the method of content analysis through library resources, presenting five arguments inferred from the examination and analysis of Mulla Sadra's views, along with supporting evidence from his statements. Additionally, textual proofs are provided to demonstrate the necessity and priority of knowledge of God's existence, along with its implications, including the dependence of the cognition of anything on the cognition of the Divine.



## Extended Abstract

### 1. Introduction

This qualitative study, using a descriptive-analytical method, examines the self-evidence of God's existence as an epistemic foundation in Mullā Ṣadrā's Transcendent Theosophy. Emphasizing "the unity of existence", it argues that knowledge of God precedes all other knowledge (even the principle of causality), since He is the only true existence. However, if this knowledge is self-evident, why is it disputed? By analyzing Ṣadrā's principles and Quranic-ḥadīth evidence, the research aims to demonstrate the axiomatic nature of God's existence.

### 2. Method

This qualitative research has been conducted using a descriptive-analytical method, and its data have been collected through library sources.

### 3. Results

In Islamic philosophy, the Necessary Being (al-Wājib al-wujūd) is the only authentic and true existence, whose being is inherently necessary and eternally established. This existence requires no proof, as the Necessary Being is boundless and fundamentally beyond demonstration. Mullā Ṣadrā, as the first philosopher who systematically proved the self-evidence of perceiving the Necessary Being, presented seven fundamental arguments all rooted in the theory of "the unity of existence" (waḥdat al-wujūd):

1. Argument based on the relational ontology of beings to the Divine Essence
2. Demonstration through simple knowledge of God's existence
3. Argument based on composite knowledge of the Divine
4. Proof from the existential intensity and perfection of the Necessary Being
5. Demonstration of the eternal necessity of Divine existence
6. Argument of abstracting existence from the Divine Essence

7. Proof of the correlation between creative and cognitive identity

This study, drawing upon Ṣadrīan works and supported by Quranic and traditional evidence, demonstrates that "God exists" is not merely a self-evident proposition but the most fundamental epistemic axiom upon which all other knowledge rests. In Ṣadrīan philosophy, even the principle of causality - itself a meta-epistemological principle - depends on prior knowledge of God.

The crucial point is that this knowledge operates both in the realm of presentational knowledge (immediate cognition) and acquired knowledge (mediated cognition). According to Transcendent Theosophy, knowledge of anything is contingent upon the cognition of the Necessary Being, since all other beings are manifestations of that single existence.

### 4. Conclusion

The theory presented in this research, while confirming the innate nature of God-consciousness, proposes as a philosophical principle in Transcendent Theosophy that: 'The knowledge of beings whose essence is intrinsically connected to the Necessary Being can only be achieved through knowledge of God the Exalted.' Consequently, human knowledge of God's existence is self-evident, and the proposition 'God exists' serves as the foundational epistemic statement, a meta-epistemological proposition, and indeed the primary cognitive proposition for humans

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### Authors' Contribution

This article was written by Hojjat Asadi, faculty member of the Department of Islamic Philosophy and Theology at Ferdowsi University of Mashhad, as the corresponding author. Additionally, Dr. Seyed Morteza Hosseini Shahrudi, Full Professor at Ferdowsi University of Mashhad, contributed as the second co-author, and Dr. Abbas Javareshkian, Associate Professor at Ferdowsi University of Mashhad, participated as the third author in the preparation of this article

### Conflict of Interest

Authors declared no conflict of interest



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