



Research Paper

A Contemplation on the truth of wisdom from Mulla Sadra's perspective

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Abstract

Wisdom in the Quran is introduced as the equivalent of abundant goodness and its allocation to individuals is a gift from God. There are many discussions among Muslim and non-Muslim thinkers about what true wisdom is and its characteristics and requirements. The effort of this article is focused on examining this issue to the best of its ability. Mulla Sadra pays attention to this characteristic in discussing the truth of wisdom, but he considers the acquisition of the conditions for enjoying it to be subject to certain requirements. According to Mulla Sadra, wisdom is not knowledge in common use. Having the conditions for its granting is very difficult and exhausting and is not imitation. Wisdom is not a factor in the transformation of man, but rather the determination and movement of the soul and the first perfection. Wisdom is the mechanism for becoming a man. Among the requirements for fulfilling the conditions for granting wisdom, Mulla Sadra considers adherence to religious ethics and association with the Quran to be more important than the other requirements. He considers true wisdom to be a given and specific knowledge of Allah Almighty and His attributes and actions in such a way that this knowledge results in the true faith of the individual. The possessor of jurisprudential knowledge and true faith, his knowledge of the oneness of God, the resurrection and its derivatives, and the truth of the Quran is very different from others. The great men of wisdom and great goodness other than God and the divine prophets, according to Mulla Sadra, are all people of God, people of witness, and people of the path of the divine prophets. The present study is descriptive and, by describing and analyzing the content fundamentally, attempts to present a systematic and appropriate explanation and analysis of the truth of wisdom.

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Extended Abstract

This research aims to investigate the nature, characteristics, requirements, and means of realizing true wisdom based on Mulla Sadra's ideas. Wisdom is introduced in the Holy Quran as "the greatest good," and its granting is a divine commandment reserved for specific individuals. From Mulla Sadra's perspective, wisdom is not merely acquired knowledge and theories (terminological science); rather, it is an existential truth and intellectual light that is interpreted as the first becoming and perfection of the soul (existential transformation). Wisdom is the process of the soul's essential movement toward perfection. He also believes that although efforts are necessary to acquire the conditions, ultimate wisdom is a divine gift that is revealed through divine inspiration and revelation. Acquiring true wisdom is subject to God's will and favor.

In Sadra's view, true wisdom is the specific knowledge of God Almighty, His attributes and actions, in such a way that this knowledge directly leads to the individual's true faith. This type of knowledge places the knowledge of monotheism, resurrection and the truth of the Quran in the wise person in a deeper way than others.

Sadra believes that acquiring the conditions for granting wisdom is a difficult, long, and non-tactical process. In his opinion, acquiring wisdom has several requirements. Mulla Sadra believes that laxity and instability in seeking wisdom are incompatible with acquiring it. To acquire wisdom, it is necessary to have a pure nature, a clear character, a sharp

understanding, and an open mind. Also, being in tune with religious morality and following religious teachings are among the most important conditions, because they both strengthen the soul's potential and train the soul's powers, cleansing it of cognitive rust.

Constant association and familiarity with the Quran is one of the most important conditions; because true wisdom is Quranic wisdom and distancing from the Quran is considered a scourge of Islamic thought.

According to Mulla Sadra, a true sage is someone whose knowledge has passed the stage of observation and has reached faith and action. These individuals are also distinguished in their understanding of the issue of resurrection; in Mulla Sadra's view, the resurrection is not a matter of time and place alone, but includes the lesser resurrection (the personal return of souls after death) and the greater resurrection (the emergence of the truth of divine unity), which true mystics also understand before death.

The great men of wisdom, other than the divine prophets, are limited to five people from the perspective of Sadr al-Mutalahin: Anbazzkul, Pythagoras, Socrates, Plato, and Aristotle. He believes that the lights of wisdom were spread in the world because of them, and the knowledge of God was spread in hearts through their efforts, and all of them were ascetic sages and devotees of the gods who had turned away from this world and turned to the hereafter. These five people are described as wise, and after them no one was called wise.