



**Mystical Awakening (*Yaqzah*) and Being-Mindfulness:  
Towards a Comparative Understanding of the Mystical  
Relevance of the Ontological Philosophies of Heidegger and  
Sadra**

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**Beytollah Naderlew** (Corresponding Author)

*PhD Student of Transcendent Theosophy, Department of Islamic Philosophy and Theology, University of Isfahan, Iran*  
[b.naderlou\\_philosophy@yahoo.com](mailto:b.naderlou_philosophy@yahoo.com)

**Mohammad Bidhendi**

*Associate Professor of Islamic Philosophy, Department of Islamic Philosophy and Theology, University of Isfahan, Iran*  
[m.bid@ltr.ui.ac.ir](mailto:m.bid@ltr.ui.ac.ir)

**Mohammad Javad Safian Isfahani**

*Associate Professor of Contemporary Western Philosophy, Department of Philosophy, University of Isfahan, Iran*  
[safian@ltr.ui.ac.ir](mailto:safian@ltr.ui.ac.ir)

### Abstract

Sadra and Heidegger share a common fundamental concern, i.e. the retrieve of the question of Being. Their whole philosophical career in one sense has been devoted to the accomplishment of this single task. They belong to different philosophical traditions and have lived in different worlds and have had different spiritual and intellectual ideals. However, their ontological concerns have numerous points of similarity and can be comparatively assayed. The mystical dimension of the philosophical discourses of these two philosophers of the Truth of Being is one of the significant comparative issues that can be studied in view of a certain set of mystical concepts. One of the key mystical concepts is *Yaqzah* or mystical awakening that refers to the existential awareness that occurs in the mystic following a Divine enlightenment. The current essay seeks to comparatively study the mystical relevance of the notion of Being-Mindfulness of Sadra and Heidegger in view of the mystical concept of *Yaqzah*. It has been shown that despite undeniable differences we can discern significant similarities in both notions and take a constructive step for more integrative understanding of human condition as a whole.

**Keywords:** Mystical Awakening, Being-Mindfulness, Comparative Ontology, Sadra, Heidegger

Erst ganz das Schweigen er-messen, um zu erfahren, was gesagt werden darf und gesagt sein muß.

*Gesamtausgabe 94: Überlegungen II–VI* (Schwarze Hefte 1931–1938)

(First thoroughly fathom the silence, in order to learn what may be said and must be said)

## Introduction

Mysticism represents one of the longstanding human perspectives of life. Although the emergence of alternative modes of thought has resulted in its marginalization, mystical thinking has played a crucial role in the evolution of new intellectual perspectives and continued to be a source of inspiration for many philosophers and even scientists. This point is endorsed by great figures like Bertrand Russell (Cf. *Logic and Mysticism*). On the other hand, some mystics have been inspiring for certain philosophers and encouraged them to turn to issues and ideas that have opened new chapters in the history of philosophy.

Martin Heidegger (1889-1976) and Sadr al-Din Muhammad Shirazi (better known as Sadra) (ca. 1571–1636) are two philosophers from west and east who have been mindful of the importance of mystical vision, of course in their own particular ways. These two philosophers are better known as the revivers of the discourse of being. They have rehabilitated the ontological aspect of philosophy that had been sorely neglected under the dust of obliviousness.

Their philosophical systems are greatly inspired by the works of two mystics, i.e. Meister Eckhart and Ibn Arabi. Of course, there were other influences. Meister Eckhart has been continuously one of the key figures in the philosophical life of Martin Heidegger. He has referred to this fact in numerous places. In *The Principle of Reason* where Heidegger is struggling to retrieve the roots of western philosophical thought through a set of well arranged lectures on Leibnizian maxim "nihil est sine ratione", he reveals his deeply rooted interest in Eckhart by describing him as one the "genuine and great mystics" who own "the most extreme sharpness and depth of thought" (Heidegger, 1991: 36). Eckhart's Apophatic Theology is one of the key sources of inspiration of later Heidegger's Being-historic-thinking particularly his notion of *Gelassenheit* (Cf. Caputo, 1986).<sup>1</sup> As to Sadra's debt to Ibn Arabi one can write a voluminous work because he owes many of the fundamental themes of his philosophical thought to *Magister Magnus*. Sadra's *magnus opus Asfar* contains numerous quotations from Ibn Arabi's various works as to different issues ranging from ontology to mysticism. Many of key doctrines of Sadra, such as the primacy of being, analogical gradation of being, personal unity of being and etc, are inspired by Ibn Arabi's theoretical mysticism (cf. Bonabi, 2017).

Anyway, assaying the mystical relevance of these two philosophers in a comparative context can be rewarding in numerous respects. This enterprise can be undertaken in different ways and we have preferred to focus on one concept and comparatively investigate its relevance to the revolt of these two philosophers against traditional metaphysical discourse of reality.

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<sup>1</sup> John D. Caputo's *Mystical Dimension of Heidegger's Thought* is a seminal work on the mystical roots of Heidegger's philosophy. Caputo has offered thoughtful comparative discussions of the inspirations that Heidegger has received from Eckhart.

### Problem Statement

No doubt, Heidegger and Sadra have not seen themselves as mystics and would not be pleased if we describe them so. They did consider themselves philosophers in their own sense of the word. However, their philosophies are of a unique mystical aspect and numerous scholars have insisted on this issue (cf. Caputo, 1986; Mehta, 1967; Ashtyani, 2008).

There are streaks of mystical musings in the philosophical thoughts of both philosophers and this can be substantiated via numerous independent discussions. The current essay is concentrated on an inceptive mystical notion whose reverberations can be found in the criticisms of these philosophers of the metaphysical tradition that is forgetful of the essential reality of Being and is instead merely occupied with certain issues that are marginal to the fundamental question of philosophy, i.e. Seinsfrage.

Mystical awakening known as *Yaqzah* in Islamic tradition embodies the first step of mystical wayfaring. It refers to the mystic's spiritual enlightenment that puts him on the path of initiation via an informed perspective shift. The current essay seeks to assay the possibilities of comparative reflections on this notion and its relevance as regards the critical approaches of Heidegger and Sadra to the traditional metaphysical vision that is forgetful of the grounding reality of Being and their insistence on the vital significance of Being-Mindfulness.

### Mystical Awakening (Yaqzah): Commencing Enlightenment

Every mystical tradition is purportedly supposed to inform the humankind of the existential integrity that can be achieved via certain intellectual and physical initiations. Great mystical thinkers and figures have devoted major discourses and volumes to the explication of the coordinates and conditions of various stages of these initiations. *Manazel al-Saerin* (the Stations of the Wayfarers) of Khajeh Abdullah Ansari (1006- 1088) is one of the brilliant examples of these works that introduces the reader into the stations of spiritual initiation through which one can reach subjective and objective integrity and experience union with the highest paragon of perfection as represented by the Ultimate Telos of Existence. The first station of spiritual initiation, according Khajeh Ansari, is *Yaqzah* a mystical state of enlightenment and awakening that informs the wayfarer's heart and mind of his forlornness and distance from the source of all perfection and goodness. This perfection and goodness in revealed religions is construed as the source of all beings. Scholastically speaking, it is the springhead of the actus essendi. *Yaqzah* embodies the first and foremost of the stations of initiation that enlightens the mind engulfed in the darkness of *vergesenheit* (forgetfulness) and assists it to become conscious of the necessity of embarking upon an alternative path and adopting a new weltanschauung.

Khajeh Abdullah Ansari defines *Yaqzah* in the following words: "the first light that dawns on the servant's heart, and with which the servant's heart turns enlightened, is the light of *Yaqzah* (spiritual awakening). This light revives the servant and prepares him for understanding the Light of exhortation" (Ansari, 1975: 32). Thus conceived, *Yaqzah* represents the starting point of spiritual cultivation under the guidance and auspices of Divine Presence. The same definition can be found in Christian mystical tradition too (cf.

Louth, 2007: 22). Both traditions share certain Platonic roots that bring them together. Awakening in Plato's allegory of the Cave is the first step that orients us towards the true knowledge (episteme). Plato struggles to show that we are far from our true abode – the realm of ideas.

*Yaqzah* or awakening from the slumber of corporeal partiality sets the ground for an existentially crucial turn in human individuals. To put it otherwise, it is this awakening that reintroduces the alienated servants into their core reality – illuminative existence. In religious parlance, *Yaqzah* prepares human beings for purification of their life and refinement of its content. In his monumental *Spiritual Couplets* Rumi has pondered the significance of *Yaqzah* and interpreted it as an event upon the arrival of which the animal slumber disappears (Rumi, *Spiritual Couplets*, Book IV: 1524).

Islamic mystics are unanimous of the importance of *Yaqzah* but they are divided as regards its place in the hierarchy of mystical wayfaring stations. Some mystics believe that repentance precedes awakening and the foremost of these mystical scholars is Hojviri who gives the primacy to repentance over awakening (Hojviri, 2008: 429). Qosheyri endorses Hojviri's stance in this regard and argues, "repentance is the first station of the path upon which the wayfarers embark" (Qosheyri, 2006: 136).<sup>1</sup> Some of the mystics have not dealt with the notion of *Yaqzah* in an independent fashion and instead preferred to discuss it along with repentance. Mostamali Bokhari in his voluminous commentary on the work of Abu Bakr Ibn Abi Ishaq Kelabazi on Sufi trends and traditions focuses only on the concept of repentance and its Sufi implications (Mostamali Bokhari, 2008: 1215).

In his *Minahj al-Abedin* (Path of Worshippers), Imam Muhammad Ghazali before turning to the issue of repentance discusses the notion of knowledge (Ghazali, 1980: 11-20). Knowledge in this context represents the knowledge acquired through personal efforts and education. However, as Ghazali argues, this is a divine blessing without which the ground is not set for repentance as the second step of spiritual initiation. In other words, Ghazali construes *Yaqzah* as the knowledge that man earns under the kind auspices of the Lord. Here the enlightenment achieved by knowledge is described as the reward of a sincere desire. This desire "should be for discernment not for narration" (Ibid: 17).

The most systematic debate on *Yaqzah* has been propounded by Khajeh Abdullah Ansari. Ansari contends that mystical awakening helps the servant to leave the vortex of stagnation and expose himself to the light that descends from the heavens into his heart (Ansari, 1974: 33). This light guides the wayfarer through the whole course of his spiritual initiation. In other words, this awakening is the inception of numerous inceptions to come. In this inceptive initiation, the awakened wayfarer is informed of an infinite chain of inceptions every one of which signals a new spark of enlightenment (ibid.).

Davood Qeysari one of the key commentators of Magister Magnus Ibn Arabi in his introduction to the *Fusus al-Hikam* (*The Bezeles of Wisdom*) has construed *Yaqzah* as the first escape in the chain of infinite escapes that a wayfarer should undertake in order to reach the Divine Essence (Ashtyani, 1991: 606). "Escape to the Truth (Divine Presence) consists of

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<sup>1</sup> This issue can be elaborated in great details but such an elaboration is essentially beyond the scope of the current essay. For more details on the different views of the mystics as to the hierarchy of spiritual stations of mystics see, Avicenna, *Remarks and Admonitions*, Class Ninth.

one's separation from oneself and getting enlightened with the Absolute Light... that leads to annihilation in transcendent unity of existence and disappearance of the wayfarer's virtual existence" (ibid.). Here Qeysari rephrases the inceptive notion of the graded initiation of the wayfarer as conceived by Ansari. He also speaks of an infinite chain of escapes that are associated with certain level of nearness to the eternal sources of enlightenment and existence. In other words, in every escape the wayfarer is awakened to a new facet of the reality that had been unknown to him due to certain relations and occupations.

*Yaqzab* is not a subjective quality in that it is not brought about following a series of human interventions or struggles rather it is a divine bounty. Indeed, an inceptual bounty that helps the wayfarer to orient himself towards the original inception. To put it otherwise, the wayfarer's awakening occurs due to the special favor and attention of the Divine Presence not out of a personal quality or following a subjective intention. Khajeh Abdullah Ansari believes that true awakening is like the fire of a butterfly (devoted lover who sacrifices even his own life for the beloved) and is diametrically different from the fire on a candle that is superficial and dies after a while (Ansari, 33). This awakening comes from the heavens and enlightens the whole existence of the wayfarer and prepares him for a fundamental perspective shift.

### Philosophy as Discourse on Being

In *Metaphysics* (4.1003a) Aristotle speaks of a science which "studies Being qua Being, and the properties inherent in it in virtue of its own nature. This science is not the same as any of the so-called particular sciences, for none of the others contemplates Being generally qua Being; they divide off some portion of it and study the attribute of this portion, as do for example the mathematical sciences."<sup>1</sup> Then, the subject-matter proper of philosophy is "*on hoi on*" (Being qua Being). Avicenna endorses the same idea in his *Shifa* (Healing) where he discusses all possible alternative subject matters for philosophy in details and in a demonstrative fashion and finally concludes that "The primary subject matter of this science is, hence, the being inasmuch as it is a being; and the things sought after in [this science] are those that accompany [the being,] inasmuch as it is an being, unconditionally" (Ibn Sina, 2005: 10).<sup>2</sup>

Thus, philosophy as the towering and most comprehensive branch of human knowledge should be concerned with a subject which is always presupposed by all other subjects. The importance of this perennial notion of philosophy has also been highlighted by a number of distinguished contemporary scholars. One of these scholars is Etienne Gilson whose almost whole intellectual career is devoted to the revival of a Thomistic ontology and its vital significance in philosophical discourse as a whole. In his lecture course at Harvard, Gilson seeks to provide a pathological overview of history of philosophy in its totality and argues that "All the failures of metaphysics should be traced to the fact, that the first principle of human knowledge has been either overlooked or misused by the

**1** ἔστιν ἐπιστήμη τις ἢ θεωρεῖ τὸ ὄν ἢ ὄν καὶ τὰ τούτῳ ὑπάρχοντα καθ' αὐτό. αὕτη δ' ἐστὶν οὐδεμίᾳ τῶν ἐν μέρει λεγομένων ἢ αὐτῇ: οὐδεμία γὰρ τῶν ἄλλων ἐπισκοπεῖ καθόλου περὶ τοῦ ὄντος ἢ ὄν, ἀλλὰ μέρος αὐτοῦ τι ἀποτεμόμεναι

**2** We have replaced the term existent in the original translation with being to avoid more confusions though both represent the same notion in this context.

metaphysicians” (Gilson, 1950: 316). This scholarly comment shows how important is dwelling upon the issue of the subject-matter proper of philosophy as a whole and its specifications.

### **Transcendent Primacy of Being: Towards an Inceptual Ontology**

The issue of subject-matter proper of philosophy is one of the key issues of later Islamic philosophy. Undoubtedly, Mulla Sadra is an unrivalled Muslim figure in this respect. He has devoted his thought to the restoration of ontology as the groundwork of philosophy. He is the founder of a new school of philosophy in Islamic tradition of philosophy known as the full-flowering of prophetic wisdom (Cf. Nasr, 2006: 223-235). His transcendent theosophy (a mode of philosophy that is focused on the monotheistic implications of philosophical reflection) embodies a new paradigm in the history of Islamic philosophical thought. He has been preoccupied with a single problem in his whole philosophical career, i.e. the problem of the primacy of Being. Sadra’s reflections on this problem led him to marking a departure from the dominant tradition of philosophical thinking in Islamic world.

The problem of primacy of Being is the leitmotif of almost whole voluminous corpus of Sadra and even in his exegetical works the philosopher has sought to interpret the revealed verses of Holy Quran in view of this single problem. Sadra contends that Being is of fundamental reality and primacy in the overall makeup of the world. In other words, it is Being by which everything reaches its reality in the outside world. This point is stated by the philosopher in one of his key works on ontology as follows, “The reality of everything is its being, through which its effects on it and its existential conditions result. Being is, therefore, the most appropriate of all things, to possess reality because everything else becomes the possessor of it through it; it is the reality of all that possesses reality, and it does not need in its possessing reality, another reality. It is by itself in the external world, and other things – by which I mean the quiddities – exist in the external world through it, not by themselves” (Sadra, 2014: 11 also cf. idem, 1981, vol. 1: 37-38). Numerous other arguments are offered by Sadra in demonstration of the principle of primacy of Being (Cf. *ibid*, third penetration; Sadra, 1987: 7-14).

Mulla Sadra levels serious criticisms against the philosophers who have been purportedly neglectful of this key idea of the primacy of Being as well as of the vital significance of ontology in the total makeup of philosophical agenda throughout the metaphysical tradition dominated by the doctrine of primacy of essence (Cf. Sadra, 1981, vol. 1). Sadra’s fastidious critical stance in this regard has its root in the very fact that as a monotheist philosopher he seeks to demonstrate the core ideas revealed in the Holy Scripture of Islam as well as other sacred books through transcendent arguments and believes that the basic premise of all these discursive efforts is the doctrine of primacy of being.

In *Metaphysical Penetrations*, he clarifies the fundamental significance of the discourse on being as well as its religious eschatological relevance in the following words, “since the problem of being is the foundation of philosophical principles, the ground of metaphysical questions, and the pole around which rotates the milestone of the science of unity, the science of eschatology, the science of the resurrection of souls, and many other things that

we have been the only one to demonstrate and the sole person to bring out their meaning, whoever is ignorant of the knowledge of being, his ignorance runs through the most important of all subjects and the greatest among them; and he will become mindless of it and the secrets of divine knowledge; and its inner meanings will become lost to him, as well as the science of Divine Names and Qualities, prophecy, and the science of the soul and its connections with the whole cosmology, and its return to the Origin of its origins and its final end" (Sadra, 2014: 2-4).

This vital quotation clearly shows that the problem of Being is key to one's understanding of the whole reality, in Sadra's eyes, from its Origin to its End. This is to say that for Sadra every single reality, be it subjective or objective, in this universe is in some way either a mode or an aspect or a modality of Being (Sadra, 1981, vol. 1: 341). To put it otherwise, every entity is nothing but a mode and peculiarization of Being and its specification in mind is no more than mere mental abstraction and does not have any basis in reality (ibid: 59). Then the doctrine of primacy of Being is truly central to all human discourses and involves the human existence as a whole.

For Sadra, his discourse of the doctrine of primacy of Being is an inceptual discourse in the sense that it refers us to the very inception of philosophical thought that goes back to the ancient Persia and is itself a source of a new inception in the course of history of philosophical thought in Islamic world. Sadra is indeed heir to the perennial wisdom of Persia and has been always mindful of the rich intellectual heritage into which he had been born. In numerous places of his magnum opus entitled *Four Intellectual Journeys* Sadra refers to the name of *Khosrawanyin* (ancient Iranians) and construes countless illuminationist doctrines originally coined by Suhrewardi the founder of Illuminationism (Philosophy of Ishraq or Illumination) referring to their roots in ancient Persian perennial wisdom (Cf. Sadra, 1981, vol. 1: 109, 299; vol. 2: 53; vol. 6: 199). In fact, Mulla Sadra has confessedly been inspired by Suhrewardi and it was the latter whose ideas did lead him to the doctrine of primacy of Being. Needless to say, this is also the case with the inceptual reference of Sadra to the fundamental problem of Being, its gradational nature in terms of richness and weakness as well as its fundamental reality.

To provide the necessary ground for demonstration of the primacy of being, Sadra deconstructs the history of Islamic philosophical thought and his monumental work *Asfar* embodies this philosophical destruction in numerous aspects. It is indeed through distancing himself from this long history of obliviousness of this key idea that Sadra struggles to awaken himself resorting to his Lord. In other words, Sadra's inceptualism is of a colorful revealed aspect that cannot be neglected. Almost every work of Sadra regardless of its scope and extent is preceded by prologues the major part of which consists of the confessions of the philosopher's personal visions and divinely inspirations. Sadra's prologue to *Shawahid al-Rubuyah* (*Heavenly Evidences*) contains one of the most dramatic and moving examples of such statements where the author confesses: "I swear by my life that the themes that have been written in this work represent the revealed lights that were glowing in the heavens of divinity and sainthood and in the hands full of knowledge and sagacity the hands that will soon open the doors of prophecy through which one can find his way to the land of certainty and wisdom" (Sadra, 1987:5). Then this primordial enlightenment and Being-consciousness is only achieved under the aegis of divine attention.

### From Being to Beyng: In Search of *ursprünglicher Anfang*

Heidegger's philosophy like Sadra's transcendent theosophy is focused on the single question of Being. German philosopher feels uneasy as regards the obliviousness of Being in the whole course of history of philosophical thinking while it is this single question to which every other questions' answers is tied. As he states in his inaugural lecture at the University of Freiburg in 1929, "Every metaphysical question always covers the whole range of metaphysical problems. In every case it is itself the whole. Secondly, every metaphysical question can only be put in such a way that the questioner as such is by his very questioning involved in the question" (Heidegger, 1949: 355). Then, forgetting such an all-embracing and crucial question can be followed by mortal consequences.

Heidegger calls for the resuscitation of the fundamental question of philosophy which has been long buried under the dust of obliviousness due to our prevailing mode of relationship with the world that is focused on *what-is*. We prefer to stick to the foot of mountain and do not care of the mountain itself while "Someone who sticks fast to the foot of the mountain—how will he ever even see the mountain?" (Heidegger, 2016: 6). We need a perspective shift to see our true destination.

The question of Being needs to be re-trieved (*Wiederholung der Frage nach dem Sein*) of course not as "a matter of free-floating speculation about the most general generalities" rather as "the most basic and at the same time most concrete question" (Heidegger, 1996: 7). This retrieve should be handled in a destructive fashion. In other words, it has to be undertaken from the horizon of a metaphysical tradition through which the retrieved has come to be buried due to the fundamental disorientation. To put it otherwise, "we shall find an answer to our question if we converse with that which has been handed down to us as the Being of beings.... This path toward the answer to our question is not a passive acceptance of our philosophical heritage; nor is it a break with or a repudiation of that historical tradition. Rather, it is an adoption and a transformation of what has been handed down" (Kockelmans, 1984: 28).

This is why Heidegger suggests that arriving on the top of the mountain is possible via a leap from the top of another mountain. "But how to come upon the mountain? Only through a leap from another mountain; but how to come upon that one? Already to have been there; to be someone placed on the mountain and ordered to be there. Who was already so? And is it still because no others can drive him away? Beginning and re-beginning of philosophy!" (Heidegger, 2016: 6). This informing consideration quoted from the lately published *Schwartzze Hefte* summarizes Heidegger's ontological enterprise in one sense. The destructive appropriation of the beginning of metaphysical thought prepares us for a re-beginning.

The allegories used by Heidegger for the explication of the fundamental question of Being show as such how a serious and cumbersome task is philosophical thinking in its genuine sense. In the opening of *Sein und Zeit* Heidegger quotes Plato and speaks of *gigantomachia peri tes ousias* (a Battle of Giants concerning Being). Thus, we are informed that Heidegger has decided to enter this mortal battle and seeks to rekindle it. Taking part in this special battle for Heidegger means mindful appropriation of the first beginning of the thought of Being that could tile the path for our nearing to the new beginning. He dwells upon the inceptual ideas of ancient Greek philosophers on Being but by no means this



mode of thinking is the final one for him. He expects a *totally other* beginning. He asks of the meaning of Being and raises statements. However, this is merely the prolegomena to the future mode of thinking of Being. Even he changes Sein to Seyn to remind us of the shift the occurrence of which is vital. Then, “to enquire concerning the meaning of being does not mean to erect statements about being and to ponder and report these statements as doctrines rather to open in thinking our relation to Beyng itself. Time is the last foreword of the word of being. The meaning of being asks for the first time, in contrast to all metaphysics, concerning Beyng itself, and in a manner more inceptual than the first commencement” (Heidegger, 2015: 124).

The inceptual thinking of Being is an existential requirement for Da-sein’s authentic dwelling in this world. It is indeed by overcoming the domination of the ordinary understanding of Being that the path is paved for another commencement through which the primordial potentialities of humanity can be actualized. This is why Heidegger argues, “man must experience the full non-ordinariness of be-ing over against all beings and be enowned, by this in-ordinariness, into the truth of be-ing” (Heidegger, 1999: 338).<sup>1</sup> Of course, this experience is not an act of volition or based on a subjective consideration rather it is an endowment of Being. For Da-sein is identical with Seyn. This is why Heidegger believes that the key question of philosophy can be rephrased as follows: who are we? “As mindfulness of be-ing philosophy is necessarily self-mindfulness” (ibid: 34). The foregoing statement is of paramount importance for every mystically-grounded interpretation of Heidegger’s philosophy of Being as we will elaborate it in further details in final section of the current essay.

It is upon the call embedded in the essential sway of Seyn that Da-sein becomes mindful of the necessity of authentic existence and embarks upon the path of perfection and self-fulfillment. “Man’s ownmost being is thus grounded in belonging to the truth of being as such; and this in turn, because being’s essential sway as such – and not what is ownmost to man – contains in itself the call to man, the call which attunes man to history. From this it becomes clear that the who-question, as the enactment of self-mindfulness, has nothing in common with a curious ego-addicted lostness in the full-fledged brooding over one’s own lived experiences. Rather the who-question is the essential path for the enactment of the question concerning what is most question-worthy, i.e. the question that alone opens up the worthiness of the question-worthy: the question of the truth of being” (ibid: 36).

### Discussion and Conclusion

Mysticism is a mode of thought that aims at unification with the source of perfection and eternity through intellectual and physical refinement and purification. In other words, the mystic struggles to overcome the alienations caused by misconceptions and misconducts. Then, one can feasibly state that mysticism is in one sense a type of existential reorientation for the sake of eternal salvation. However, this fundamental reorientation is not achievable relying one’s subjective potentialities and volitional actions rather there should be a call from the Eternity.

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<sup>1</sup> Here Emad and his colleague have preferred to use being in hyphenated form instead of being to translate archaic Seyn.

Most of the mystics who have documented their experiences or written systematic works in order to explain their visions and intuitions endorse the vital role of this divine favor and attention. In Islamic mysticism, the inception of mystical initiation is denoted by *Yaqzah* that refers to the awakening that is caused by divine enlightenment. This awakening is the commencement of the mystic's spiritual and physical initiation for qualifying himself for reunification. In other words, this awakening reminds the mystic that he has been lost in occupations that are alien to his innermost nature that is indeed part of the Divine Presence.

This mindfulness of separation kindles the light of enthusiasm in mystic and he recalls the original unification time and struggles to join the beloved. The exordium of Rumi's *Spiritual Couplets* that is entitled *Story of Reed* has beautifully poeticized this separation and depicts how enthusiastic is the Perfect Man severed from the Eternal Beloved for joining his Lord. Through this enthusiasm, a human being goes through discipline, meditation, reflection, Divine love and tribulations until he reaches maturity and finds perfection. This initiation and wayfaring is thorough and thorough the result of the initial and inceptual spark of enlightenment that revolutionizes the whole existence of the mystic and convinces him that he needs a perspective shift, i.e. replacing transcendence unity with objective multiplicity.

Sadra and Heidegger belong to two different worlds and eras. One is a scholastic Muslim philosopher while the other is a contemporary agnostic ontological thinker. They have breathed in different atmospheres, i.e. one in the traditional land of prophecy and the other in a world haunted and torn by nihilism. Sadra as a monotheist philosopher seeks to secure the pillars and foundations of monotheism in general and Shia Islam in particular while Heidegger struggles to prepare the ground for the emergence of a new form of deity that can address the dire condition of humanity in the age of the domination of technology and nihilism. Although these two philosophers' guiding problems do not share anything in common, the approaches adopted by them for dealing with their problems are fundamentally interrelated. These two philosophers' ontologically grounded philosophical projects are focused on Being and the retrieve of its truth and fundamentality through destructive appropriation of the metaphysical tradition. The destiny of Being and Man is closely intertwined in both philosophers' ontological debates.

Our objective in this essay was to assay the mystical relevance of the ontological philosophies of Sadra and Heidegger via comparing two notions of mystical awakening (*Yaqzah*) and Being-mindfulness. As we have seen earlier, Sadra sought to bring about a paradigm shift in Islamic philosophy via his idea of the primacy of Being and discussed the monotheistic implications of this perspective shift. As previously mentioned, Sadra has confessed in his works that this Being-mindfulness is a divine bounty that is endowed upon those who refine their souls, minds, and expose their hearts to enlightening radiations of the Source of Revelation. His transcendent theosophy seeks to provide a synthesis of philosophy, mysticism and theology that can best address the fundamental and perennial questions and aid humanity to near itself to Perfect Man that could be united with the Divine Presence. To this end, he ponders the inceptions of philosophical thought in his homeland and thoroughly discusses the corpus of his predecessors in order to retrieve the originary and inceptual ideas that can better substantiate his transcendent philosophical stance. Then, mystical Being-mindfulness in Sadra is supposed to result in existential enlightenment and perfection of the *servant*.

On the other hand, Heidegger begins with the idea of obliviousness of Being in the history of philosophy and continues with the fundamental ontology and analysis of Dasein and ends up in the idea of Being-historic thinking and originary inception. Almost in every moment of Heidegger's thought Sein and Dasein go hand in hand. It is indeed Sein that informs Dasein of the necessity of ontologico-historical turn and awakening from the slumber of Seinsvergessenheit (obliviousness of Being). Being's call invites Dasein to prepare himself for Heimkunft (homecoming). The destination is of stations and no single station is the last one and every single station represents a new inception that nears Dasein to the *ursprünglicher Anfang* (Originary Inception). True self-knowledge and self-fulfillment are merely possible in light of Being's appropriating event "because only the greatest occurrence, the innermost enowning, can still save us from being lost in the bustle of mere events and machinations. What must take place is enopening being for us and putting us back into this being and thus bringing us to ourselves and before the work and sacrifice" (Heidegger, 1999: 40).

Accordingly, Being-mindfulness is the ultimate telos of the ontological efforts of Sadra and Heidegger. This notion is realized when the call of Being reaches man and is heard by soul and existence. It is Being-mindfulness that can truly mobilize humanity for an existential struggle for perfection and betterment of human condition as a whole. Mystical awakening has a similar content and intention. However, both Sadra and Heidegger avoid mere Gnostic speculation and the mystical trend in their overall philosophical system is supposed to promote the integrity of thought not to prevail it

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