

PSYCHOLOGY, ESCHATOLOGY, AND IMAGINATION
IN MULLĀ ṢADRĀ SHĪRĀZĪ'S COMMENTARY
ON THE ḤADĪTH OF AWAKENING

Mohammed Rustom

This article examines the most salient aspects of the commentary upon the well-known 'ḥadīth of awakening' by the famous Safavid philosopher, Mullā Ṣadrā Shīrāzī. In the context of his commentary upon this tradition, Ṣadrā discusses the nature of imaginal forms and provides a general explanation of how death is a type of awakening. He then goes on to tackle a problem in the history of Islamic philosophy concerning the modality of rewards and punishments in the Afterlife. Here, Ṣadrā challenges some of the eschatological views of Shihāb al-Dīn Suhrawardī, while drawing upon both Ibn 'Arabī's teachings on imagination and his own philosophical genius to systematically demonstrate how, in the final analysis, our bodily deaths mark an awakening to the reality of our selves on the plane of imagination.

Keywords: Mullā Ṣadrā; Islamic philosophy; Islamic perspectives on death, sleep, and dreaming; imaginal forms; destiny of souls; perception; awakening.

"People are asleep; when they die, they awaken" (*al-nās niyām fa-idhā mātū intabahū*). This tradition, which will be referred to as the ḥadīth of awakening, suggests an affinity between this worldly life (*ḥayāt al-dunyā*) and the state of sleeping. Since death in the eyes of Muslims is indeed a type of awakening from the sleep of heedlessness which characterizes human existence, the ḥadīth of awakening could not but capture the imagina-

Mohammed Rustom is a doctoral candidate in Islamic thought at the University of Toronto. He wishes to thank Michael Marmura, Sebastian Guenther, Sajjad Rizvi, Bobby Bakhtiarynia, Gyongi Hegedus, and Harry Fox for their comments on previous drafts of this paper. Email: m.rustom@utoronto.ca

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