An Annotated Translation of Mullā Ṣadrā’s
“All Return to God”

by Shigeru KAMADA


In his understanding not only rational souls but animal and vegetative ones, even natural bodies return to and congregate with, God. This idea contrasts sharply with that of the philosophers (falāsifah) and of the theologians (mutakallimūn) in Islam. He adopts neither the narrow doctrine of the spiritual resurrection of the former nor the dogma of the atomistic bodily resurrection of the latter. Based on his theory of the tripartite development of soul, he allows animals on a higher stage their individual (not specific) survival in the world of Soul (‘ālam al-nafs), or the intermediate world (barzakh) which is not purely spiritual yet. Quoting as proof several passages from the [pseudo-] Aristotelian Uthūlajīyā and Ibn ‘Arabi’s al-Futūḥat al-Makkiyyah, he demonstrates the existence of irrational beings in the hereafter and the permeation of the Divine life into lifeless bodies. His thesis that the higher form comprehends all the lower forms in itself enables him to claim the novel idea of the all-inclusive Congregation.