

Divine Samadness as a Criterion for Assessing Human Ontology in the Qur'an, Philosophy, and Mysticism

Naeem Fatemikia

PhD student in the theoretical foundations of Islam, Islamic Education University, Qom, Iran
(Corresponding Author); Email: naeem.f72@gmail.com

Abuzar Rajabi

Associate Professor and Faculty Member, University of Education. Qom, Iran; Email:
abuzar_rajabi@yahoo.com

Received: 01/06/2025

Accepted: 10/10/2025

Introduction

The divine attribute of *Samadness* appears in the Qur'an as "Allāhuṣ-Ṣamad" (Al-Ikhlāṣ: 2) and plays a central role in explaining the reality of humanity across three domains: the Qur'an, rational philosophy, and theoretical mysticism. The main research question of this study is how divine Samadness can serve as a common criterion for an integrated understanding of human ontology in these three approaches. Previous studies have addressed parts of the topic, but none have analyzed Samadness as a comprehensive criterion for explicating human ontology. This research aims to fill that gap.

Samad in Linguistic Analysis

Linguistic analysis of *Samad* shows that it encompasses three fundamental meanings: "being the ultimate goal," "firmness and strength," and "fullness". These meanings entail a simple, complete, impenetrable, and self-sufficient existence. Divine Samadness, in light of these meanings, can serve as a foundational principle for a correct explication of human reality.

Findings

Qur'anic Ontology of Humans

In the Qur'an, humans are described as *poor*: "You are the poor toward Allah". Three interpretations of human existential dependency, referred to as *poverty*, are conceivable. However, in light of divine Samadness, only the interpretation of "essence of poverty" is acceptable. Accordingly, humans are not intrinsically poor beings; rather, they embody *the essence of need and dependence*, and any independent existence is denied.

In the narrations, humans are described as *hollow*: "Indeed, Allah created the son of Adam hollow". Hollowness signifies inner void and existential deficiency. In light of Samadness, hollowness and poverty converge: humans are empty, dependent, and lacking perfection, and they attain realization only through divine grace.

Rational-Philosophical Ontology of Humans

In classical pre-Mulla Ṣadrā philosophy, existence is divided into *existence in itself* (fi nafsihi) and *existence in another* (fi ghayrihi), and existence in itself is further

divided into *for itself* (li nafsihi) and *for another* (li ghayrihi). Divine Samadness, however, due to its reference to infinite existence and absolute richness, precludes the realization of any independent existence. Thus, all divisions assuming the independence of possible beings are challenged.

In Transcendent Theosophy, the effect is a “contingent existence” (‘ayn-i rabṭ) relative to its cause, fully consistent with divine Samadness. Humans, too, are *contingent existence* and relational; their reality is nothing but need, dependence, and relation to the cause. Ontological gradation, according to Samadness, is “gradation in manifestation,” and creatures are degrees of the manifestation of Samadness.

Mystical Ontology of Humans

Divine Samadness serves as a precise criterion for evaluating mystical interpretations of the *Unity of Being* (waḥdat al-wujūd). Views asserting the independent existence of contingent beings conflict with Samadness. In contrast, interpretations considering contingent beings as *manifestations* and *attributes* of the one existence align with Samadness.

In light of divine Samadness, true existence is unified, and humans, due to their higher degree of manifestation, are introduced as the “perfectest manifestation” and “greatest sign” of God. This mystical interpretation is fully compatible with the philosophical concept of *contingent existence*, showing that manifestation and contingency are two expressions of the same reality.

Conclusion

This study demonstrates that divine Samadness, as one of the most fundamental divine attributes, provides a coherent framework for understanding human ontology across the Qur’an, philosophy, and mysticism. In the Qur’anic and narrational domain, it underpins the explication of human *existential poverty* and *hollowness*. Existential poverty is the essence of human need and dependence in the face of God’s absolute richness, while hollowness indicates the inner void and intrinsic deficiency of humans compared to divine Samadness.

In rational ontology, Samadness redefines divisions of existence: only one independent and absolutely rich existence exists, and all possible beings, including humans, are instances of *contingent existence*.

In mystical ontology, Samadness underpins the explanation of the *personal unity of existence*. All multiplicities are mere manifestations of the one true existence, and humans are a complete mirror reflecting divine Samadness. Hence, in light of Samadness, Islamic mysticism not only confirms the Unity of Being but also reveals humans’ exalted status as the perfect manifestation of God.

The overarching conclusion is that divine Samadness serves as a unifying link among the three epistemological frameworks of the Qur’an, philosophy, and mysticism, resolving apparent conflicts among textual, rational, and intuitive knowledge, and indicating that all point to a single reality: the absolute dependence of humans on God’s absolute richness.

Keywords: Samadness, existential poverty, hollowness, contingent existence, manifestation, human ontology.