

The Place of Possibility in the sense of need in the Causality and its Compatibility or Incompatibility with the principle of grades or Personal Unity of Existence

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Abstract:

In the view of Islamic philosophers, famous definition for causality is "giving existence". The Molla Sadra believes that the Principle of causality with its branches constitutes a single body, and its acceptance is considered as postulate. Discussion about the criteria of neediness of effect to cause is considered branch of the general law of causality which is necessary in discussion of causal necessity. It is obvious that Molla Sadra's view in determining the criteria for the neediness is the Possibility in the sense of need. as regards, this principle is itself a branch of the general principle of causality, and the Islamic philosophers think if someone refuses to accept a branch of causality, cannot believe in a causal system in the world. and as regards, the principle of cognation Is assumed to be identical with the intellectual rule of Al-vaheed(from The one will not be issued except the one) and the principle of The impossibility of infinite regress are other important branches of the principle of causality; acceptance of this branches Required in duality in the outside world from mind and dividing existence to the cause and effect and grades in the reality of existence. But on the other hand, Molla Sadra talks about personal unity of existence and also considers it as the conclusion of his intellectual analysis, not as something merely mystical and has explicit expressions such as:

«ليس لما سوى الواحد الحق وجود لا استقلالي ولا تعلقي بل وجوداتها ليس الا تطورات الحق باطواره و شئوناته بشئونه الذاتيه»

In views of Professor Motahari and Professor Javadi Amoli which both are raised in Sadraism system, and the originality of existence and Possibility in the sense of need are assumed in it; these are the result of dual discussions of Molla Sadra . In the first standpoint(Professor Motahari) is proposed a kind of existence That is completely dependent; But In the latter standpoint(Professor Javadi Amoli) pure neediness is proposed, and interpretation to existence is a kind of metaphor. In the first interpretation, the place of

science and philosophy has reserved, and the mystic quote introduced as anti-science and philosophy. But the second interpretation, speaking in completion of philosophy, Does not contradict with pure mysticism and unity; namely in the first interpretation is proposed the systemic nature of the world and causal relationships and their different existential levels; But In the second interpretation, there is no relationship between causes and effects, and all effects, immediately connect to an independent unity. So, as these interpretations indicate, from Molla Sadra 's philosophical basis, personal unity of existence and also its unity of grades of existence are Extractive. However, according to some intellectual analysis, and considering some explicit statements of Molla Sadra in the discussions of emanation which criticize The first intellect to be the first emanation and introduces it according to the view's of philosophers (Molla Sadra, 1990, vol 2, p 332), And says about the expanded emanation and does not know the relationship between expanded emanation and God as the causal relationship in the meaning of giving existence. He also considers the result of causality discussion that is leaded to emanation and personal unity, as the completion of causality. It can be concluded that Molla Sadra presents the final result as personal unity and causality in the sense of emanation. This is the point that is also finally accepted by Professor Motahari to some extent that in terms of Motahari's view, Molla Sadra 's theory of grades of existence is according to the formal philosopher's disposition.

But this conclusion is not incompatible with accepting the principle of the grades of existence in a single mind and these two principles are gatherable. This remark can be found in the some of Molla Sadra 's statements. As an example, Molla Sadra , in *Msh'ar* book, pp. 68 - 69, while knows the final result as emanation, introduces the theory of the grades of existence as a result of the glorious and accurate mind. When he was conveying a meaning to dependent and independent existence which are of the principles of these discussions, uses two explications, once says:

«على ان الحق ان الاتفاق بينهما في مجرد اللفظ»

And once again says:

«والاتفاق النوعي في طبيعته الوجود مطلقا عندنا لا ينافي التخالف النوعي في معانيها الذاتية ومفهوماتها الانتزاعية».

It can be said that the cause of difference between Molla Sadra 's expressions which has led to many interpretations, lies in the kind of mind's view to the existence. Sometimes the mind transcend so much that knows every object, including self, immediately very related to an independent unity and if it declined, it would have associated beings with it intermediately and systematically. So domains and perspectives are different.

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