

Explanation of the degree of Divine Knowledge in the degree of Decrees of fate in Molla Sadra and Allama Tabatabai's views

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Abstract:

The Sadraee's transcendental philosophy in theology affected by the authentic Divinity texts and discussions and has inspired in resolving many of the theological and philosophical problems of this school. Therefore, this school can be considered as the most prominent school. Although, Molla Sadra does not know enough the argument and arguing without conscience and purification of self, but, the most based on imported sources of revelation and interpretations of Imams (AS) and believes that truths of faith are not possible except by purifying heart from the whims, thinking of the Divine verses, hadith of the Prophet (The Prophet's message) and his tribe, and following the way of the pious men. Proposing the problem of Divine Decrees of fate in transcendental philosophy and explaining its principles that brought up in both the philosophical texts and exegesis of the followers of transcendental philosophy are of the most important instances that this school takes impression from religious texts.

Decrees of fate has various levels, such as essential and actual, scientific and objective, divine creation and divine legislation, fixed and variable, that is every level take into consideration the discussion of Divine Decrees of fate from a particular direction. Divine Decrees of fate in one dimension is related to the degrees of Divine knowledge and the quality of Divine knowledge on what is apart from God, on the other dimension, is related to the question of the necessity of The existence system and the quality of causal connection between the elements of the universe and the origin of necessity of The existence system that has been expressed in these schools with a certain thoughtfulness in both theology and cosmology. Divine Decrees of fate in comparing with universal realms of existence is considered the same as degree of intellectual forms beyond the spiritual and natural forms that emanated from the god, suddenly and timelessly and called one of the degrees of Divine knowledge that is Divine Decrees of fate, and in the higher phase it ends to Divine intrinsic

knowledge. On the other hand, the causal system of the universe and attributing that to its complete cause which is the origin of necessity and creation of the universe is also called objective Decrees of fate. Therefore, the Divine Decrees of fate is the indicative of attributing the whole universe to God in two degrees of scientific and objective. So, detailed analysis and explanation of Divine Decrees of fate should be based on both, Divine knowledge in one side, and necessity of the universe on the other side, because Divine Decrees of fate explains both of them, and paying attention to one of them and neglecting the other, does not reveal to us the fact of Divine Decrees of fate.

Molla Sadra thinks the essential Decrees of fate is out of the universe, in the degree of the essence of god, but the actual Decrees of fate is in the universe and since, these scientific forms do not have no existential respect and real-possible dimensions, are not the components of the universe. Therefore, they are eternal old and immortal by divine survival and since, do not have any nature, also do not have any possibility including essential or potential or natural. In the analysis of this view of Molla Sadra, Allama Tabatabai believes that the definition of the Decrees of fate in Molla sara's view, should be attributed to that necessary knowledge of god which is not apart from it, because otherwise, if these forms are needed for essence and out of it, therefore, they will be a part of the univers, and no more they are eternal Old as he has stated. So, in Allama's view, Sadr al-Mote'allehin has considered Decrees of fate restricted to essential Decrees of fate and neglected the actual Decrees of fate. While in the view of Allama, the Truth of the concept of Decrees of fate which is necessitating and fixing on one of the two degrees of knowledge that is essential and actual knowledge, does not have incompatibility with its Truth in the other degree of knowledge. Therefore, it is right to consider the Decrees of fate as two kinds of essential and actual.

In the analysis of Allama's critique on Sadra, should be said Mulla Sadra, has raised five degrees on the Divine Knowledge, including essential detailed science, pencil (ghalam), preserved tablet, tabula rasa and the material beings. This division of the degrees can be understood as the degree of Decrees of fate is out of the essence of god and jurisprudence is other than creative foreknowledge. In addition, the detailed knowledge above mentioned which is called Decrees of fate in other expressions of Mulla Sadra, is not out of Divinity and if it is sometimes referred to as the attribute of oldness that will not be the consistent essential oldness, but oldness by the necessary essence is oldness. From Mulla Sadra's words can be understood, which decrees of fate is sometimes applied to essential creative foreknowledge, as sometimes creative foreknowledge is also referred to decrees of fate. Applying decrees of fate to essential creative foreknowledge does not involve exclusion of decrees of fate in essential knowledge and also does not cause the Absolute and essential oldness of decrees of fate, because jurisprudence which is needed for the essence of god, certainly is necessary by oldness of essence.

Also, Mulla Sadra in his interpretation, referred to that Decrees of fate is synonym and coincided with Destiny which is the signs of withdrawal of both from the text of the eternal essence. The Decrees of fate is not limited in the essential knowledge that is the same as eternal dispensation and not limited to the actual knowledge that is outside of essence, but according to the philosopher, it is Compatible for both. So, what Allama in the criticism of Sadra's view has expressed, first, About the Decrees of fate does not consider the unity of Decree and dispensation, second, is not About on essentiality of Decrees of fate, third, does not return to exclusion of Decrees of fate in the eternal and essential knowledge.

In the analysis of the meaning of Decrees of fate, other religious concepts such as the divine throne and the divine pedestal also are considered. In Molla sadra's view, the divine throne because of its extensiveness is the form of universal Intellect and Great Spirit which is the place of Decrees of fate, and the divine pedestal is the form of universal self, which is the place of Destiny and the preserved tablet. In Tabatabaei's view, also the meaning of divine pedestal is detailed Divine knowledge that surrounding on objects and everything exist in God's divine pedestal; exist in divine throne as well. But they are in divine pedestal as compendium and in divine throne as detailed. So divine pedestal is the place of being detailed and separated various kinds from extensive existence, but the divine throne is a cryptic and hidden place in which detailed kinds are gathered and the relationship between them are disclosed. So, the divine pedestal and the divine throne are one thing that has appearance and inner truth, its appearance is the divine pedestal and its inner truth is the divine throne. From these two views altogether, we can conclude the divine pedestal and the divine throne in each of views are a degree of Divine knowledge associated with the degree of Divine Decrees of fate.

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