

## Particularity Unity of Existence from Mulāsadrā and Dawānī point of view

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### Abstract

The question of unity of existence is one of the most fundamental mystical and philosophical issues that is discussed in this article, based on Allāmah Dawānī and Mullah Sadrā's theoretical foundations. Allāmah Dawānī's explanation of the question of individual unity is based on principles such as unity of existence, the attribution of essence to existence, the principle of disposition and non-confusion of creatures to the origin of derivation in the sense that the truth of existence is unique in divine essence and the rest is ascribed to the existence. BY investigating Dawānī's basics, one should say that believing in individual unity of existence is in contrast with his basic principles. The issue is not acceptable in his thought system because by declaring both originality of existence and originality of essence to explain plurality of the universe, belief in redundancy and the relation of essences with existence and declaring disposition has basic inconsistency and internal conflict.

The issue is concluded in Mullah Sadrā's approach because he introduces existence as an objective identity with multiple orders, orders that are only the manifestation of existence and regarding the intensity of the actuality of the origin of existence which encompasses all achievements, there is no room for other affairs. Any creature is a status of statuses of that absolute existence and plurality is nothing but the manifestation of its attributes in the opportunity of names. The explanation is well acceptable with the Mullah Sadrā's theory of gradation.

From what has been stated, it follows that individual unity presented by the two philosophers only have one point in common which is that in the universe there is only one original truth; however their basic principles and manner of explanation are different. The philosophical foundations and principles that cause internal conflict of the discussion for Dawānī and transition from philosophy to mysticism for Mullah Sadrā. The summary of Mullah Sadrā's theory as an independent theory can be brought up in this sense that in Mullah Sadrā's views, where he considers the "essence status" of self-existence, individual unity of unconditional type is a divider that from mystical view is interpreted as "absolute identity" and "the essence of oneness". In this approach, there is nothing opposite or contrary to it and all are the emergence and manifestation of that. Existence of God is the individual one truth. But in some cases Mullah Sadrā speaks of unconditional divided existence by looking at God's "action" not His essence which is equal to the term "expanded grace" in mysticism. In this order, predication and generality are tried so that all determinations are present in that.

**Keywords:** Particularity unity of existence, relation, particular gradation, Mulāsadrā, Dawānī

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Received: 22.06.2017

Accepted: 16.12.2019



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