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## **The Concept of Existence is a Compound and Definable Concept.**

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### **Abstract**

In Islamic philosophy, two phrases about the concept/ meaning of existence are famous: concept of existence: 1) is the most general concept; 2) is simple, primary evident and undefinable. But the favorite theory about the Nafsol al – Amr (the truth in itself) draws us to conclusion that existence (special existence or opposed the inexistence) is set in the following of two general concepts: 1) reality in the general sense (general existence), 2) real existence (against credit existence). In other words, special existence firstly is subgroup of general existence; secondly is subgroup of real existence. We can define the two mixture as follows: (general existence+ reality= real existence) + property of opposing inexistence= special existence. Therefore, special existence is compound of three affairs (general existence, reality and property of opposing inexistence. Hence, 1. Existence is not the most general concept;

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2. Is not simple, primary evident rather it is secondary evident so is definable. But general existence which is not opposed to inexistence: 1. is the most general concept; 2. is simple, primary evident and undefinable.

Keywords: Existence in Special Meaning, Existence in General Meaning, Inexistence, Simple, Compound, Primary Evident, Secondary Evident.

### **Problem statement**

Muslim Philosophers have known the concept of existence the general, simple, the primary axiomatic and undefinable one and have not had any difference of opinion.

But, if the actuality (veritable reality) is understood correctly in which the position of existence is correctly described, it will not be difficult to justify that the concept of existence is definable, complex, the secondary axiomatic.

### **Method**

The method used in the study is demonstrative because it is clear that ontological issues are only studied by demonstrative method.

### **Findings and results**

Actuality (veritable reality) corresponds to existence in general; that is, existence consisting of any actualization.

Existence or reality in general sense are divided as follows:

- 1- Real existence or existence without any consideration in the real world, reality or truth and includes two instances:
  - a. Existence in particular, existence opposes non-existence or one considered as the subject of philosophy by philosophers like as God's existence or the existence of sky
  - b. Non-existence like as non-existence of monster
- 2- Conventional existence or one whose actualization is conventional and is not actualized in real world, this is divided into three parts:
  - a. Intellectual consideration or actuality one: although it doesn't have real actuality, it has real and external source of abstraction; however, it has not real actuality and is extracted from thing with real actuality like as ideality of quiddity, qua.
  - b. Intellectual consideration: like as ownership consideration
  - c. Imaginary (fantastic) and absolute: like as consideration of monster or roc (Nabavian, 2016, v.1, p.89-90, 454-460)

Distinction between the concept , meaning and instance

There are five ranks for each of them:

- 1- Term (utterance)
- 2- Concept : which indicates its special meaning , contrary to denotation of the terms on meaning which is derivative.
- 3- Meaning or proof : which is represented by the concept
- 4- Instance: which is the subject to predict the meaning and meaning apply to it.
- 5- Individual or reality : is the reality actualized in actuality which is desired meaning with that thing. Individual or object is not specific to meaning , but other meanings exist with that individual or object (same, p.30-31,30-56)

External and analytic combination

Combination:

- 1- It sometimes is actual ; that is , supposed case is externally complex and its components do not exist on unit existence like as composition by way of annexation of body from matter (substratum) and form (according to Aristotelian)
- 2- And analytic which is the actualization of more than one meaning to unit instance like as composition by way of unification of body from matter and form (transcendent philosophy)

It is necessary to note that the analytic composition is not conceptual ;that is, actualization of the components is not hypothetical or mind-made , but is real composition.

4. proof of composition of existence in particular

If special existence is simple , its prerequisite is that it is not part of general existence or real one because reality of division is that there is divider that the component is formed by combination of issue specific to divider and composition of them. Now, if special existence is part of general existence or real one , it has the divider (common object) and special object ;that is, a set of common and special object and it is the composition.

So, we can say about particular existence:

General existence + being real = real existence , real existence + the particularity of negation of non-existence = particular existence

It is necessary to say that existence's being composition is analytic composition

If existence meaning is composition , its concept and instance are composition because understanding each composed meaning is related

to several understanding and instance of each meaning is the actualization of instance of that meaning and instance of composed meaning is composition.

So studies' findings are:

1. the meaning of particular existence is composition
2. Additional to particular existence's being composition, its meaning and concept is composition
3. The concept of particular existence is definable due to its being composition
4. The concept of particular existence is definable and composed but is considered as secondary axiomatic

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