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Study and Comparison on the Subject of the First Philosophy in Farabi's Philosophy and Mullasadra's Transcendent Philosophy

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Abstract

"Existent" is a central issue in Aristotle philosophy and it is followed by Farabi's philosophy and it changed to "existence" in Mullasadra's transcendent philosophy. The investigation in this research concluded that the reason and way of this change is seen in this fact that although Farabi could take some distance from the diversity of Aristotle's commentators (about Aristotle's quadruple position) but he by adopting being qua being as the subject matter of philosophy, didn't find a way to reality of existence through interconnectedness meaning of existence and quiddity. Then mullasadra presented different explanation regarding the subject of philosophy by appealing to his basic doctrine, principality of existence, and

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gradation in existence the unity of the very nature of existence, and ultimately by adopting the identification of existence and quiddity, and rejecting Avicennian theory on the distinction between existence and quiddity and making distinction between the reality of existence and its concept has refreshed up the subject of philosophy, thus change the subject of philosophy from existent to existence. Although in Sadra's philosophy, through principality of existence and abstraction of quiddity, often being and existence (about the subject of philosophy) are used in one meaning and both indicate to the reality of existence.

Keywords: Subject of Philosophy, Mullasadra, Farabi, Being, Reality of Existence.

Problem statement

Thought about existence returns to Greece thinkers. Metaphysical question on the primary element (*Prote Arkhe*), found philosophical answer for the first time in Parmenides philosophy, then Aristotle paid attention for explaining ontological issues. He initially didn't have a single position regarding the subject of philosophy and have considered four things as the subject for philosophy: first causes and first principles, divine command, substance and it's causes and being qua being. He finally introduced (in *Gama*) being qua being as the subject for philosophy.

Although Aristotle's commentators disagreed with his view on the subject of philosophy, al-Farabi no doubt declared the subject of philosophy to be "being qua being." After Farabi, the subject, issues and topics of Islamic philosophy, until Mulla Sadra, a significant change and development took place.

After proposing the theory of the principality Of existence, Sadr al-Mutallah established his philosophy with the focus on "existence." This study focuses on the ontology of Farabi and Mulla Sadra, after explaining the subject of philosophy in Farabi and Mulla Sadra's works, it deals with how to the subject of philosophy changed from "existent" to "existence", and the factors influencing this development and its implications, such as the relationship of existence and examine the nature, and purpose of the philosophy and method of Farabi and Mulla Sadra in presenting the meanings of "existent."

Method

Working method in current research is analysis and survey of Mullasadra's and Farabi's theories by using of library tolls (taking notes) and electronics pages.

Findings and results

Although farabi could take some distance from the diversity of Aristotle's commentator (about Aristotle's quadruple position) but study about interpretation of being qua being in Farabi's philosophy shows in this case, he has been the subject of intellectual evolving. Farabi in the first type of his works, hold that being qua being include all beings even it includes the subjects of all sciences (even particular sciences). In the next step he holds the inclusion of everything (all creatures) and divine beings- since they are the cause of other creature's existence- including being qua being and excludes particular sciences from being within the limit of being qua being. Farabi, finally in *Alaghras mabaad Al-tabiee* treatise, introduces absolute being (being qua being) and something that equals to that in universality (such as unity) as the first subject of this branch of knowledge (metaphysic). What is important is that Farabi has not been able to reach the truth of existence at all these stages, and "existent " has become the subject of Farabi's philosophy without implying the truth of existence. This is rooted in the relationship between existence and quiddity. While expressing the meanings of "existing", Farabi discusses the relationship between existence and quiddity. From his words, it can be inferred that quiddities are nothing but realized objects and beings, and that "existence" is the equivalent of the essence and inner causes of an object and its components. Another issue that can affect our understanding of the meaning of quiddity and its relation to existence, in Farabi's philosophy, is Farabi's different interpretation of necessity and possibility, on the basis of both potentiality and actuality, as well as eternity. Thus, the distinction between existence and quiddity and, consequently, quiddity in its specific meaning (what is said in response to what it is), has no place in Farabi's philosophy, but is an existential thing that corresponds to its general meaning. Therefore, Farabi did not find the truth of existence due to the entanglement of the meaning of existence and quiddity. Mulla Sadra sometimes introduces existence as the subject of philosophy and sometimes as existent, and does not distinguish between them as the subject of philosophy, because this distinction is rooted in the distinction between "existence" and "quiddity", which is based on the principality and unity of existence. The distinction between existence and

quiddity is replaced by their identification. Therefore, both "being" and "existent" can be interpreted as the truth of existence, and this dichotomy is related to the word, but they are united in meaning, and this unity is rooted in the objectivity of existence and quiddity and the difference between the meaning of existence and quiddity. According to the principality of existence, what exists in the real world objective world is existence, and quiddity is a subordinate thing that is abstracted from the existential limits of objects. Also, Mulla Sadra's different interpretation of the definition and purpose of philosophy, the influence of Suhrawardi's theory on multiple and gradation truths of light and the originality that Ibn Arabi gives to the existence of God, has been influential for Mulla Sadra's attention to the gradation of existence - which includes all beings - and ultimately transferring the subject of philosophy from existence to existent.

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