Interpretation of the Ending in View of Commentators of Sadra

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Abstract
Islamic philosophers and theologians have provided different opinions for the meaning of the ending; some say it is what we are moving toward it, some say it is what will happen, and some believe in both descriptions. The ending of the universe is one of the most important issues in dispute among scholars. Materialists believe that there is no beginning from an incorporeal creator or any ending for this universe. Theologians believe the universe has both a beginning and an ending, but their opinions are different about the ending for the creatures without the sense. Some Islamic Shia philosophers and theologians believe the entire creatures with or without sense have an ending. Moatazeleh and Ashaareh sectors consider the ending for only the creatures with sense. Also considering the actions of the God Almighty, the Adli sector theologians believe that the God’s actions have a meaningful ending while Ashaareh and philosophers do not. Moatazeleh believe the ending depends on the action and the agent is rich in essence and say the end of creation is mercy. Ashaareh believe the actions of God have no endings at all, but philosophers say this is against the essence of the God. While the philosophers reject the idea of the accident and by dividing the ending and its descriptions into different ways, they reach the conclusion that all parts of the universe have partial endings and the universe as a whole has a general ending and it is moving toward it.

Keywords: The Ending, Theologians, Philosophers, Moatazeleh, Ashaareh, Emamieh, Adlieh, Elahion.
Introduction

The subject of the ending is one of the most important subjects in philosophy which has been neglected as the professor Matahari mentions. This subject has not been discussed seriously by philosophers, however Ibn Sina said that it is the main part of the wisdom and had named part of his famous book of Esharat & Tanbihat by bases and endings, but it was very brief and not conclusive. The other philosophers have mentioned partially to this subject in their discussions of cause and effect and quad division of cause to agent, ending, materialistic, and formal as a title of the cause of the endings but it seems that it is not enough and it could be discussed much farther. Therefore, in this paper we try to describe the ending in view of semantics briefly and to mention some of its divisions so that other researchers can follow it for further studies.

The Lexical and Idiomatic Meaning

The meaning of its root is goal, destination, the ultimate desire, finish, and the end of anything like the end of desires, the end of everything (Lesan-al-Arab, Amid Dictionary). Also, it has been said that the ending is something that the event happens for it and it is the finish line and where the event reaches it (Majma-ol-Bahrein).

Philosophers and theologians have used different descriptions of the end. Some say that it is the cause of effects. In another words, there is nothing else for the end. The end is sometimes defined as the ultimate goal of the subject and is considered as the end of motion. Overall, the end is described in two ways: 1- what we move towards it 2- what will end to the motion.

In the first one, the end is the finish line and is the end of motion and everything moves toward it; what a moving object goes to is called the second goal for the moving object. Also the second goal is considered as the end of motion because when it is reached by the object it is reached the evolution.

In the second one, the end is what the motion is done for it. The end is the ultimate desire and causes the motion. Thus it can be said that the end is what the motivation has noticed it by moving toward it (Majma-ol-Bahrein).

But sometimes the cause is used as a general description. That is what an object needs in existence and life.

The Ending Is by the Essence or Others

If the first desired object is for another one, then that desired object is the mere end and if other matters happen in the way to reach the goal which in some way is the effect of that matter, it is the essence of the end (Motahari M., Collection of his works, 8 Ed., p.105 and 5 Ed., p.422). For example, when a person digs a hole to get to water but will find a treasure in his way, reaching the water is the mere end and reaching the treasure is the essence. Thus it has been mentioned that the goal which is reached without any obstacles is the mere end and if something happens in the way and other results are reached, it is the essence. Therefore, activities which are goals of the agent are the mere end and the ones that are not the goals are the essence (Javadi A., Rahigh Makhtoom, 2-4 Ed., p. 314, and 2-4 Ed., p. 338). Philosophers believe that all previous earned perfections are the essence and reaching the faith (Motahari M., Collection of his works, 6 Ed., p.707). The mere and ultimate effort of
the man. In this manner, the truth of the end is the more complete event of the act which is happened in the path of the evolution (Motahari M., Collection of his works, 5, p.433, p. 587; 6 Ed., p.707).

The Ending Belongs to the Act or to the Agent

The end is sometimes referred to the act and sometimes to the agent. If it is referred to the act, then act is the end. For example, when I say what is the end of this act? That means why this act is created and what is its goal.

The end of the act is used when the act itself is moving toward a goal like a tree that when comes out of the ground and grows, it is moving toward a goal and grows. In view of philosophers, there is a relation between the act and its end (Motahari M., Collection of his works, 5 Ed., p.433 and p.587; 6 Ed., p.707). Because the act is moving toward a direction and that direction is its supplement. That is the object is moving toward its end.

The end of the agent: sometimes the end is referred to the agent. Another word, what is the goal of the agent from his act? In fact, something is the motivator of the agent to do the act (Motahari M., Collection of his works, 4 Ed., p. 587; 5 Ed., p. 433; 6 Ed., p.707). The agent wants to reach what he does not have by performing that act and reach the perfection. Therefore, the end is a perfection which recovers the deficiencies of the agent. This resembles the meaning of the motion toward the end. Scientifically, since the mere end is predominant over the agent then is the cause of action by the agent. If the cause of action were not ultimate then the agent wouldn’t become an agent, and this is when the existence of the agent is beyond its scientific existence. But concerning the agents whom their physical and scientific existence are the same, then the agent and the goal are united just as it is the case in obligations to go (Javadi A., Rahigh Makhtoom, 2-2 Ed., p.352, p. 333). Therefore, the cause of the end is different than the cause of the agent except for the real truth which the cause of both is the same.

The Ending Is either Partial or Whole

Philosophers believe that any action has an end that it moves toward it and will not rest until it reaches it. Even though it will encounter other ends in its path but that ultimate end is unique and belongs only to that action, since the object and the action are particular then the end is particular as well; these kind of ends which are components and particular are called ends of components. Parts of nature have ends of components, but the nature as a whole has an end of whole. Therefore, there is a general ending for all creatures which are moving towards it systematically and all moves will end up in it and all perfections ends there and it is the ultimate goal which is called the ultimate ending. The divine philosophers believe that the God is the ultimate end and all beings are moving toward it. The end of actions is the whole ends and not the component end and the partial ends are related to the actions and not the creature.

That is any creature is moving toward an end as a result of its nature (partial end) and the last chain of all creatures in this evolution is God and all of its characteristics are unique and all beings are moving toward it (ultimate ending). When this is the case then, the God is the ultimate end of all beings; thus we can name the God as he is the final perfection and over all beings.
The Achievable or Earnable Ending

Achieving means necessity and earning means bringing out the brain out of the skin, like bringing out gold from the stone mine or separating wheat from the straw (Ragheb, Mofradat, 1 Ed., p.503). What is the relation of ending to the action and agent is the ending like the cause of action and the ending is a necessity of causes? Is the agent earning something in the action or is waiting for the achievement?

effect of action and it is an essential matter in the nature but not in the metaphysics and says: when the nature is concerned, and even the nature itself the ending is always earnable and nature tries to get what it doesn’t and thought is also a tool for the nature, but in the case of metaphysics, it is not the case because God is the beginning and the end and its ending is the type of achievable and not earnable (Motahari M., Collection of his works, 7 Ed., p.368).

Ayatollah Javadi doesn’t consider the division of achievable and earnable endings to be in philosophy area and says that the end is never achievable because of transmutation of earning and it is always earnable (Javadi A., Rahigh Makhtoom, 1-4 Ed., p. 84). Also, he states reasoning from Molla-Sadra about the proof of mentality which any being does perform his action in the way to the end. Thus the motivation of beings cannot be diminished, therefore the end should have some kind of existence and its existence cannot be seen, because in that case the being is trying to reach the end and we know that it is improper. Thus the end has some kind of existence and it is not external to be seen but it is mentally there and whatever it earns is in mind and not visible to be reached (Javadi A., Rahigh Makhtoom, 1-4 Ed., p. 84 & 85).

The Potential or the Actual Ending

In definition of motion, it is said that the motion is the gradual departure of something from potential to the actual (absolute motion), that means it is gradual phenomena, but there is another motion which is constantly occurring (Motahari M., Collection of his works, 11 Ed., p.5) (dependable motion).

It is obvious that the motion occurs in the object which moves. It happens that the object earns something in its motion which is its end or in its path; it reaches some other things and will go toward another ending. In this constant motion, what happens is actual ending and what is desirable is potential ending. Therefore, each step toward the end is for the previous step and ending to the next one. The reason for distinguishing between actual and potential endings is that the ending is sometimes actual like in direct motions and sometimes potential like thoughtful motions and each step is potential ending for the next one.

Philosophers believe that the motion of the universe is a circular one and it does not mean that it has no end but it means that any future situation is the end of previous one. Therefore, whether the motion is direct or circular, it has an end which can be actual or potential (Motahari M., Collection of his works, 11 Ed., p. 57).

Ayatollah Javadi besides dividing the causes into potential and actual, and also stating that activity of the object is visible and its power is objective which can be potential or actual, he concludes that the ending is the same as present because as the ending is agent for acting it is that object itself, the form of an object can be the agent and it can also be the ending of an moving phenomena. Thus if the form is divided into two categories of potential and actual
then the ending also has these divisions (Javadi A., Rahigh Makhtoom, 2-3 Ed., p. 319) (potential and actual).

**The Ending is either essential or casual**

One of the other divisions of ending is essential and casual ones. Essential means it must happen and it is not separable from the object. Logically, refusal of separating something from another is a need, like consideration of existence of animal behaviors in human; the essential factor in philosophy is in confrontation with possibility and denying the facts (Karaji A., Philosophy Terminologies, p. 153). Therefore, if something is needed for another thing then it is not separable from it, therefore the end of something is described by necessity, it means that it is not separable from it and is always with it. But if there is not such a bond between two things and their separation is possible and there is no need of necessity and their collision is accidental.

The deceased Motahari says that natural and necessary affairs are the ones which occur after a specific beginning and that is the path to that affair. The accidental affairs are the ones which occur without any specific beginning. Because based on the principle of ending rules, we cannot accept a work not to be the beginning of another and also we cannot suppose a work with having no beginning (Motahari M., Collection of his works, 5 Ed., p. 450).

The accidental ending is sometimes defined as above that is random and it is sometimes in such a way that when human creates something and use them and these creatures which are man maid are accidental ending.

But the ending of God’s activities is essential ending (Javadi A., Rahigh Makhtoom, 2-3 Ed., p. 319; Hasanzade, Abstract Beliefs of Correction, p.319). From what the deceased Motahari says, we can conclude that the ending of affairs made by human being are accidental because they are partial, but the ending of natural affairs based on creation are essential endings because they are related to the creator.

**The Ending Is either Simple or Composite**

The simple ending is the result of simple agent. The composite ending is a desired one which is composed of several affairs which are not desired alone (Motahari M., Collection of his works, 1 Ed., p. 195). Sometimes things that are needed for an object is a composite agent and it is also extended to its ending, because the ending is supplement to the agent and the ending will not occur without one of them; thus both are effective and since both are composite then the ending is composite as well (Motahari M., Collection of his works, 5 Ed.). However, at the end the composite will return to simple and all accomplished affairs of creatures are resemblance of God as Ayatollah Hassan Zadeh mentions. Since everything except God is the gift of God and manifestations of his light in this world and God is the ultimate fairness then his orders and reaching him at the end is everybody’s desire (Hassan Zadeh A., p. 109; Nosus-al-Hekam, p.349).
The Ending Is Either Perfection or Subordinate

To have a goal and end for an action means there is a necessary relation between that action and the ending. Thus, that is why the ending is called to be the second perfection, the motion is perfection itself and the end of motion is the second perfection.

The deceased Allameh says that the end of any action is sometimes the same as the action itself. It means that the nature of action as it happens is the end of it too. This is acceptable when there is unification between agent and its end as the end and action in substance. The reason that the agent does his action is because it is part of him that means the willingness of the agent actually belongs to his entity and actually he is after himself and the ending is subordinate to the action. Thus paying attention to selfness and his perfection is actually the main ending and self-perfection and paying attention to the consequences of the action is actually the subordinate ending, that means the action takes place as the result of self-perfection and the perfections based on the act is subordinate action. Therefore, the action and its ending are perfect but subordinate one and self and its perfection are the self (Motahari M., Collection of his works, 6 Ed., p. 617).

With considering that the universe has formed a unified entity by its components and has formed an ordered system and moving toward perfection then its ending is the perfect ending that effects all the components of this world and then the partial endings are all subordinate in relation to the whole but each part can be perfect ending for itself as well.

The Relation between the Ending and the Nature

There is a distinction about ending for the nature; some believe the ending is for beings with mind and there is no ending for other beings and also they have mentioned that the nature doesn’t have understanding and anything without sense, has no ending and therefore nature has no ending. Ayatollah Javadi Amoly believes that the necessary relation between action and its effect are needed for ending. Thinking and knowledge are useful when the agent can decide to choose the desired action (Javadi A., Rahigh Makhtoom, 2-4 Ed., p. 273).

Philosophers say the expected perfection from anything is its ending and this rule is true for nature as well because any motion has a motivator and motivator moves the object to reach what it doesn’t have and that is when it reaches its ending. The motivator is either the nature or an agent with sense. If the motivator is the nature then the nature will make the object to move and as a result of that, it will seek for some kind of perfection. If it was not for the desired perfection, then there would have not been any movement. Thus the necessary relation between action and the ending which is hidden in the nature drives it toward the goal and its ending and it will not rest until it reaches it. To have an ending for the nature is like that nature notices something that is considered to be its perfection and there is some kind of absorption toward it and since it lacks the perfection, then the perfection will absorb the nature toward itself, except that since nature lacks the sense, then it doesn’t know it while it is being absorbed.

The deceased Alameh Tabatabaee clarifies in his philosophy principles and realism method that in the nature where the general evolution rule is governed, all natural causes in activities have ultimate ending and goals and any form of being is the ending of its previous incomplete
form and is a connector between imperfect and perfection which leads the imperfect towards the perfection (Tabatabae M., Principles of Philosophy).

The deceased Motahari believes that the nature has a main path toward the perfection and the perfect nature is collected from within itself. The ending for a substantial nature is always visible, therefore even though the nature lacks the sense and its movement is not based on thoughts, but its movement is directional and has a specific discipline which makes the path toward the perfection and it is gradual and each step is the beginning for the next one.

The deceased Sadr-al-Moteahelin believes that based on the substantial movement of nature, it changes every second toward the perfection. The face of nature from the beginning till the end of perfection is experiencing changes every moment and this change is toward perfection. Therefore nature has an ending and every moment it demands a more perfect ending (Asfar-al-Arbaeh).

**The Relation between the Ending and the Beneficiaries**

Every ending has its beneficiary which considers the end and performs an action for it. The relation between those two is a natural one in such a way that the beneficiary goes toward its ending; in here we discuss the main difference between theologians and philosophers about the mentioned relation. Theologians seek this kind of relation only in the mind of the agent and say this relation exist only in the creatures made by human, for example a carpenter imagines the benefits of making a chair in his mind and then eventually starts making one. But philosophers consider a natural relation between the action and its ending and believe that the intellectual relation is only the knowledge about the action. The deceased Motahary says that in nature’s system this relation is such that every effect is set after its cause, every result is set after its start, and every ending is set after its beginning. In another word, the degree of any being is based on its self being (Motahari M., Collection of his works, 1 Ed., p.121).

**The Relation between the Ending and Voluntary Actions**

The agent who performs the action is either knows what he is doing or he just acts naturally without any thoughts. In the first case, the action is called voluntary; the agent feels the situation and has an imagination in his mind and then analyzes and thinks about the benefits of the action then he desires to do it and finally he performs the action. Therefore, earning the benefits which are actually the ending of the action causes the agent to act and that is why they say the presence of thoughts is the cause of action. Thus the voluntary actions belong only to those creatures that have this ability’ that is human being and animals. The natural and super natural phenomena are exceptional because nature lacks the sense and super natural affairs do not have voluntary endings. Philosophers believe that all human voluntary actions have an ending but they grade them based on the origin of act, sometimes the origin of act is imagination and sometimes a delusion and sometimes wisdom. Therefore, they consider those actions to have endings that originate from intellect and wisdom and consider the rest of actions to be useless and treat them as habits because the relation of ending to man is the same as relation of perfection to defect. When human performs an action, he wants to satisfy and meet his needs or fix a failure or reach perfection. Ayatollah Javadi Amoly specifies that wherever human is the agent, there is a choice and a goal, however the human acts as habit sometimes and some other times acts logically and thoughtfully (Javadi A., Rahigh
The deceased Motahari believes the voluntary action of man comes from three factors which are in line to each other and they are the powers of agent, enthusiasm, and perception. Some actions then are perceptional, some are reactionary, and some are action. He, with considering the origin of act, believes that the only needed voluntary action is will and intellect (Motahari M., Collection of his works, 6 Ed., p. 623). Imam Khomeini also believes that if an action is performed based on thoughts and power and will then it is called a voluntary action, and any action occurred by man, even when he is sleeping, is by will and therefore has an ending. But any action according to its origin has an appropriate ending and it is not possible that the ending has no relation to its origin (Imam Khomeini, Taghrirat of philosophy, 1 Ed., p.307-308).

The Relation between the Ending and Events

Event literally cancels the relation between agent causes and ending of actions (Tabatabaee M., Badaeh-al-Hekmah, ch. 9). Sometimes the event is described as good and bad fortunes. Event is used in different ways; sometimes it is described as denying agent cause, or denying necessary relation between cause and effect, or denying the cause of the end, and sometimes as a real affair which is the cause of parts of actions.

Event is invalid by all the above descriptions. What matches the subject of our discussion is denying the ending reason that means denying the relation between action and the result. In some cases the agent performs an act for a specific purpose but he will gain something else. Since the relation of ending of an action should be permanent with the action in such a way that anytime that action occurs the result would be the same. In cases where the relation between agent, action, and ending are sound then we cannot call it an event.

Philosophers describe the event as an unending action that means an action in which there is no relation between action and its ending (Motahari M., Collection of his works, 7 Ed., p.389). The deceased Sadr-al-Moteahel in quotes from Khajeh that what people consider event has hidden causes and rigs which are not visible to the eyes and all creatures are subordinate of end and specific purposes which we cannot understand (Sadr-al-Din S., p. 174; Asfar, 1 Ed., p.56 ). Islamic philosophers and theologians believe in the universe to have an ending and they deny any accidents or events because of the discipline and coordination of creatures in the world which show the available sense and helpful results of the universe (Islamic Culture, 1 Ed., p. 507). Event means denying the connection of result to the action and not denying the precedence of result over the action. If this precedence is reviewed on the action then we see that the event is in the ending and if the evaluation is reviewed on the agent then it is in the agent (Javadi A., Rahigh Makhtoom, 2-4 Ed., p.285).

Imam Khomeini says that any action occurring by human has a human ending and if occurring by animal, it has animal ending and if occurring by agent power , has natural ending, occurring by super natural then it has spiritual ending (Imam Khomeini, Taghrirat of philosophy, p. 308).
The Final Analysis of the Ending of Human and Universe

Whatever philosophers explain about the human ending is actually the achievement of human to perfection and the ultimate perfection is the God almighty therefore, the ending of human is the God. Philosophers specify the way to reach that ending is to worship God with complete understanding and knowledge of it. This knowledge will take human to happiness and mercy of God by noting and thinking about the creation and teachings of prophets in different religions. This happiness is the ending of human, thus no one has any ending but the happiness because he has both internal perfection and guidance, so no action will occur without benefit and ending. But some of the human activities are wise which will have logical ending. The actions which are based on intellect and are guided logically are wise and will end to happiness and its destiny is the heaven. If the origin of actions is not the logic, its ending would be in confrontation with happiness that is misery and its destiny would be hell. Therefore, that is why philosophers say that heaven and hell are two spiritual paths and destinations of human (Javadi A., Rahigh Makhtoom, 2-4 Ed., p.250). Human, among all other creatures of the universe, is ornamented by intellect which deserves to work with the origin. Although philosophers consider the perfection of human through governing his mind, but if the origin of the action is not logical then it is considered vain. The fact that some of the activities of human are vain is that those activities do not have mindful and logical origin and not because of lack of the ending.

And now we consider the subject that whether the creation in general is purposeful or not? And if it is, then what is its ending and its goal? Based on what spiritual philosophers emphasize, there is a specific principle governing the universe which all the creatures and their components are in movement without any fault and are following specific directions which have also perfection manner and is moving based on a predefined schedule. In this path, the perfection reached by subjects are not accidental but are programmed and scheduled and are based on thoughts and intellect. Therefore, such a system cannot be without an ending because an effective wisdom has had designed and created it. Even though some phenomena in the nature apparently show to be useless, damaging, discriminating, injustice, ignorance, accidents like flood and earthquake, diseases, deaths, and so on, and even seem to be vain, but the Islamic philosophers have proven that the whole universe is having a reason and these affairs do not affect the main purpose and its ending.

Conclusion

From what was stated, it can be seen that the ending is the destination and the ideal desire; that means the ideal which the agent intends to reach in his actions. If the ending is referred to the action, it is the ending of the action and if it referred to the agent, it is called the ending of the agent, and the agent will reach to the perfection by acting the action. Thus the ending is the complement of the agent. If we note the action as it is the effect of the agent, then in fact the essence is being noted and not the action; therefore, the ending is complementary, and the agent and the ending are sometimes united and are sometimes different, and the actions which are desired by the agent are the ending by the essence. The ending by the essence is the effort of human to reach the faith, the general ending which is the general destination of the nature and the ultimate path of the creatures is the ultimate ending.
Since the nature has the condition for the ending, that is the necessary relation between the action and the effect, it has an ending. The nature has an ending because it proceeds to what is considered to be its perfection; the perfection of nature is what it is moving toward it. Any action which has a logical ending and purpose is good and the necessity of the God wisdom is that the base of the universe is set on goodness and the evil is against the ending. The most important difference between theologians and philosophers concerning the ending is the fact that philosophers believe the relation between the ending and the beneficiary is natural, but the theologians seek the ending in the mind of the agent. Philosophers consider all of human voluntary activities to have an ending but they rate them according to their origin. An event is the denial of necessary relation between action and its result. Philosophers consider this relation to be an absolute one and recall it as the cause and effect, but they believe that some of these causes are unaware and they are referred as events. Philosophers believe that the present coordination in universe and its phenomena and the successful and beneficiary results of the actions are reasons of universe to have an ending and conclude that all parts of this universe whether they have sense or not have an partial ending and we cannot find an useless creature; and the whole universe is moving toward an ultimate ending which is the God almighty.
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