The Review Criticism Of Sadra`s Viewpoint in The Refutation of Contradiction of Sohrawardi`s Speech in Mentally - Posited Matter

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Abstract

Sohrawardi has a significant contribution in the theory of reality, as some of the basic principles of this theory have been drowed from his viewpoint or have been the reflection of his thoughts.

Different contrasting interpretations have aroused extensive debates in the matter of mentally-posted and reliability for Sohrawardi and profound inattention to his explicates.

The matters such as if Sohravardi cognizes existence as something credential and reliable, how would he consider human sensuality and its transcendent possessing a simple and nonidentity existence, as Molla Sadra inevitably interprets his expressions to refute the contradictions.

The main purpose of this paper is to review and analyze attributed contradictions of Molla Sadra to Sohrawardi in reliability of existence matter. In this article it will be shown that:

1-The key to solve some of the ambiguities regarding those antecedent`s words is related to the terminology of expressions.
2-The authenticity and reliability matter are the progression of the matter of abundance of existence over substantiality.
3-Due to Sohrawardi`s explicit words, there is no contradiction in his speech, so it needs no interpretation.

Keyword: Principality, Mentally posited, Existence, Quiddity Sadra, Sohraward.
1-Introduction

In the present era philosophical and thinking trends require to be reread more than before in respect to their efficacy on societies, mostly because of various, their genuine identity has been threatened through the lack of philosophical comprehensibility and inattention to the course of history.

Sohrawardi’s philosophy is of this kind various contradictory comments about the subject of principality of existence and mental posited and profound inattention to his stipulations regarding existence and Quiddity has not confined its decent emergence although it has been accused of self-contradiction in many cases.

the reason to various and occasionally contradictory readings of Sohrawardi’s words is his equivocal and ambivalent expressions which one the specification of Sohrawardi in philosophical texts but in the words of transcendental philosophy’s founder and others, we can find numerous multi fact and equivocally interpreted expressions.(Zabihi,2007,p,40)

2-Elimination of Contradiction

2-1- Mentally Posited of Sohrawardi

To Sohrawardi mental posited is the truth in mind only (Sohrawardi,2009.V ol.2,P 71).he thinks of secondary intelligible as completely subjective and mental posited .in Sohrawardi’s view the proposition of” existence is existent” is true only in the mind.

Consequently , among external facts , there is nothing found as amounted to existence , therefore the proposition of” existence is existent” is false this is one of the main struggles between Molla Sadra and Sohrawardi.

2-2- Relation Between Mentally Posited of Existence and Principality of Quiddity

Sohrawardi has never talked about principality of Quiddity; however, he has talked a lot about the mental posited of existence. He expresses with absolute veracity that: existence is a mentally posited affair and its believers think that , whoever purports existence as mentally posited believes in the principality of Quiddity .(Ebrahimi Dinani,2014,p 93)

The existence which is the matter of discussion in the subject of the principality and mentally posited, is not the concept of general existence in its infinitival sense or as a participle , but its sense as it is a predicate existence or copula existence .now we must see whether we can achieve to the principality of Quiddity from his mental posited of existence or not , considering the fact that he is a believer of mentally posited of existence .

In Sohrawardi’s view, this is only possible when we know the proposition of” either existence or Quiddity is genuine “as a disjunctive axiom .In transcendental philosophy , this proposition is an assumed axiom , that is why Molla Sadra concludes mental posited of Quiddity directly from principality of existence and vice versa , however , this subject is slightly
complicated and ambiguous from sohrawardi point of view , we have to deal wit the analysis of the meaning of Quiddity in Sohrawardi’s thought and pursue the course of the principality of Quiddity . From that point as it was said Quiddity has both a general and a specific sense.

Undoubtedly Sohrawardi thinks of Quiddity as mentally posited in the first sense which is explicitly referred to by him (Sohrawardi, 2009, Vol.2, P.84)

2-3-Principality From Sohrawardi’s View

If it is necessary to comment on Sohravardi with quiddity spectacles and look at the current issues in Islamic philosophy through his perspective , we should say that Sohrawardi authenticates Quiddity as something genuine and considers outside world as diverse with objective truth , with this explanation not only the proposition of” existence is mentally posited “ makes sense , but the proposition of “ Quiddity is principality “ comes out of ambiguity, namely the Quiddity which is accounted as transcendental mentally posited philosophy is mentally posited here , as a result the proposition of “ either existence or Quiddity is principality “is mutually exclusive disjunction not axiomatic from Sohrawardi’s view .

That is to say , in this proposition , if quiddity is of the first sense which actually is, then another conflict will be found between Molla Sadra and Sohrawardi which says ,Molla Sadra accounts this proposition as axiomatic but Sohrawardi as mutually exclusive .(Zabihi,2014,P 490)

2-4- Different Between Sohrawardi and Sadra’s View

From Sohrawardi`s view it is impossible for both existence and Quiddity to be principality, but it is reasonable that neither one would be principality.( in the first sense ) . the existence which is principality in MollaSadra`s thought is firstly ideally joined and secondly inclusively unified, but the Quiddity in Sohrawardi`s thought is principality that is firstly textually idealistic and secondly diversely inclusive

In Molla Sadra`s perspective, the world is unified and in Sohrawardi it is diverse, Mollasdra comment on the world with unity spectacles and Sahravardi with diversity spectacles. Therefore Sohrawardi`s would is composed of diverse Quiddities in which each individual has his or her own specific personification.(Zabihi,2014,P 490)

Sohrawardi stipulates that in this universe something whose existence is exactly as its Quiddity can never be found.(Sohrawardi,2009,Vol.2,P 65) consequently essence in his words apart from existence (Sohrawardi,2009,Vol.1,P 187) through this explanation ,Sohrawardi frees himself from the contradiction that MollaSadr attributes to him ( Sadra Shirazi.2011,P141)

2-5-Interpretation and Explanation of Sadra for the Elimination of Contradiction

From Sadra`s view, it is not conceivable that although Sohrawardi assumes soul implications and its superior separate substances as sheer essences and mare existences,how he denies the reality and objectivity of existence because just a position of these two category is nothing except contradiction (SadraShirazi.2011.P 141)
Sohravardi considers transcendental necessity and reason and soul as illuminating essences and believes that their essences the exact existence and light. This causes Sadra to explain his word about the position of existence because he thinks of soul and its superiority as mere existences, and if existence were mentally posited, his speech will be contradicted (Sohrawardi, 2009, B, P 283 and Vol.1. P 116).

Sadra believes that elimination of contradiction from Sohrawardi’s speech involves deviation from his apparent expressions and their explanation and interpretation about mentally posited existence or its unifictitiousness. Sadra’s explanation regarding Sohrawardi’s speech is that: his intention about mentally posited of existence and his sayings about fictitiousness of the evident concept and the entire universe which are secondary intelligible of philosophy and specific existences in external context which according to Sohrawardi are levels of light are not to be considered.

3. Judgment

Sadra’s objection to Sohrawardi was that on one hand, soul and things above it are sheer existence and on the other hand, principality of quiddity is accepted (Sadra Shirazi, 2007. Vol.1. P71). to clarify this issue, these points are reminded:

First, Sohrawardi considers soul and simple illuminating truth in the book Hekmat-al-Eshragh and as sheer existence in the book Motarehat, and these two explanations, namely, illumination of soul and its mere existence possess one sense because of emergence in his words are the exact existence and action (Javadi Amoli, 2010, Vol.6.P 243)

Second, Sohrawardi’s word is that in external world nothing occurs on object and it only occurs in reasonable analysis which is matter of problem from accidental lights which can be solve through skepticism to light, because although primary level has no Quiddity, middle levels are merged with Quiddity and its learning levels in external world occurs to other objects which are of dark or bright essence (Javadi Amoli, 2010, Vol.1.P537)

Third, Sohrawardi’s opinion at the end of implications which regards soul’s essential abstraction and what is above it – unlike what Sadra implies and stipulates – is no contradiction in his words, shows a change a difference which is based on his philosophy. Sohrawardi himself refers to some changes in his principles in some cases, such as some of the subjects and issues which he considers as favoring the philosophy and wisdom of current peripatetics, Sadra also notifies his thought evolution of current philosophy in the subject of science and or in corporal occurrence and spiritual survival of spirit. (Javadi Amoli, 2010, Vol.3 .P 542)

Fourth, because Sohrawardi accepts the speech of those before him, in many cases, he gives his idea about fictitiousness of quiddity and the like which are all directed to debated with recent peripatetics who believed in fictitiousness of becoming. (Javadi Amoli, 2010, Vol.1. P 537)

Fifth, the logics mentioned by Sohrawardi about the lack of endowment of Quiddity to existence is meant as on explanation that outside existence is no occurrence and doesn’t occur on Quiddity External self-existent is the same as transcendental necessity.
4-Elimination of contradiction with reference to Sohrawardi’s words

Equivocal expressions and statements in philosophical texts which have ambivalent interpretations are not specified to Sohrawardi and is abundant in the words of great people like Aveccina, Molla Sadra and others which are interpreted in many different ways (Zabihi, 2007, P 40)

Lack of reference to analogies of Sadra’s speech to his firm speech has caused the anagram of the sense of expressions from many of the most recent scholars (Javadi Amoli, 2010, Vol. 1. P 327)

Sohrawardi’s words and expressions are some firm and some analogous and in many cases his firm and explicit expression can be used in the explanation of his analogous words. as a result if we Juxtapose Sohrawardi’s words in implications Talvihat (Sohrawardi, 2009, Vol.1, P 116) with his expressions in oppositions Moghavemat (Sohrawardi, 2009 Vol.1, P 190), aforementioned contradiction would be eliminated. Of course in propositions of Motarehat and Hekmat-al- eshragh, the same concepts have been expressed, but Sohrawardi’s stipulation is found in his propositions Which is a suspension on his stipulation, and apparently his propositions were not available to Sadra.

The conclusion is that, if among Sohrawardi’s texts, there didn’t exist a stipulation on the lack of contradiction and interpretation of two contradictory –like affairs, his intention of “Existence” is obtainable from the same writings, with the explanation that Sohrawardi’s purpose about “Existence” (sheer essence) in this regard, is his expression about perceptual nature and “ life”, not the existence in its infinitive sense realization which is in his thought system, is a mentally posited and subjective affair (Yazdan Panah, 2012, Vol. 2. P11)

Regarding this sense, all Sohrawardi’s sayings in Motarehat, Talvihat, and Moghavemat and also Hekmat-al- Eshragh are integrated and if in this respect we pay attention to issues like secondary intelligibles, principality of Quiddity and skepticism from Sohrawardi, such contradiction would never take place.

5-Conclusion

1. None of the scholars before Sadra including Sohrawardi can be considered as philosophers of the principality of existence or essential principality to its today’s sense and the discussion about the abstraction and mentally posited of existence for Sohrawardi has been accounted for without considering principality of existence and the mentally posited of Quiddity.

2. “Mentally posited existence” means mentally posited of the concept of existence for Sohrawardi, not truth of existence and not only doesn’t it lead to the principality of Quiddity, but also it doesn’t contradict with principality of existence.

3. Sohrawardi’s words and expression, some firm and some analogous can in most cases be used as his explicit and firm expressions in the explanation of his analogous speech.
4. Sohrawardi`s intention of “existence” in the discussion of sheer essence and things above it is perceptual nature and “life” not existence as its infinitival sense and realization which is mentally posited and subjective in his thought system.
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