

The Role of Fixed (Eternal) Entities on Human Freewill from Mulla Sadra's Perspective

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Abstract: In mystical ontology, fixed eternal entities are the key to understanding various topics of destiny, predestination, God's foreknowledge, etc. Mulla Sadra has used the notion of fixed entities in solving some of his philosophical problems. Acceptance of the theory of fixed entities as predetermined unalterable models of creatures in the divine world evokes a deep inconsistency with the theory of autonomy knowing the true subject of human in Sadra's system. In the present study, after examining and analyzing the characteristics of the fixed entities, especially the prevailing relations between these general and particular truths and their objective and external persons, it is concluded that in Mulla Sadra's mystical attitude, although all the actions and deeds of individuals in a given situation are under the nominal guidance and lordship and subject to the requirements of his fixed entity, according to the rule of the formula of "thought to action" over human actions, it is never a denial of acting voluntarily movement.

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Introduction: Fixed entities overlap with the human predestination and free will in Ibn Arabi's mystical thought and have an inextricable link with it. Mulla Sadra, under the influence of Ibn Arabi's mysticism, has accepted fixed entities as the facts of predetermined beings and patterns and the rational forms of the divine existence (see Mulla Sadra, 1981: 262/2; Mulla Sadra, 1360: 39; Mulla Sadra, 1363b:88). Acceptance of the theory of fixed entities as predetermined immutable patterns of beings in the world of divine science evokes predetermination in the field of human behavior. This raises questions such as: "What does man's free will mean if the objective and external existence of every being is a function of their fixed entities?", "Are man's voluntary actions also subject to a predetermined and predestined plan in the world of divine knowledge?", "Given the immutability of the fixed

entity, does the objective and external being have the ability to change?". Negative response, non-conformity, and subordination of external entities to fixed entities require the impairment of the transcendence model in the creation and expression; a positive response necessitates the acceptance of predestination and his inability to change or transform the course of life. By analyzing these relations, the present study seeks to find compatibility or incompatibility of accepting the theory of mystics' fixed entities with voluntary actions in Mulla Sadra's judicial-mystical system.

Methodology: The problem-solving process in this study is based on analyzing the "characteristics" of fixed entities and reviewing the prevailing "relationships" between fixed entities and objective and external individuals, which has been done with the approach of

developing the position of fixed entities in human's free will. Explaining the compatibility or incompatibility of the acceptance of the fixed entities theory with the voluntary actions of human beings has been done by the method of understanding and analyzing the content of Mulla Sadra's works.

Findings: Analysis of the characteristics of fixed entities, especially, the prevailing relationship of these general and partial facts with their objective and external individuals, shows that due to their manifestation human beings are inherently endowed with the attributes of knowledge, power, will, and authority; the difference in the function and occurrence of these attributes in individual is due to the details of these general names and comes from

the characteristics of the partial determination of the names and their lordship (Jami, 1370, 93). For Mulla Sadra, this issue is a function of the formula of "thought to action". This formula can be explained in a way that by considering the principles of ontology and anthropology of his philosophical system,¹ especially the movement of substance, the spirit and essence of man are considered a non-fixed matter which is in change and transition from one position to another, and man in the process of perfection can reach the highest or fall to the bottom of inferno, or move in the middle of both excesses with his choices. In effect, human actions at the animal level are voluntary and the existence of the power of discretion, from the existence of the sperm to the end of the sensory maturity, cannot play any role,

1 Principles: Originality of Existence, Unity of the Truth of Existence, Fakeness of Existence, Absolute Presence in a Restricted Order, Theory of Existential

Poverty and the Exact Relationship of the Disabled, The Physicality of Existence and the Spirituality of Survival, the Unity of Wise and Reasonable.

and after passing the sensual or animal stage and entering the human-intellectual stage, he acts voluntarily (Mulla Sadra, 1370: 263/2; Mulla Sadra, 1366: 180/7), and to achieve his goals, he goes through the stages of imagining the action, acknowledging the usefulness, the will, the determination, and finally the muscle stimulation. Therefore, although due to the predominance of an adjective or noun from the names and adjectives of glory or beauty over everyone, we see the appearance of their effects, since in every glory there is beauty, and in every beauty, there is glory, the ability, talent for change, which is the product of conscious choice, is inherent in man.

By observing the domineering actions of a person, we find that he is under the lordship of the rebellious name, and for this reason, he resists any task, whether religious, moral, social, etc.; however, because of his innate human-selective nature, he can choose one of the parties of command and prohibition. In

other words, although the actions of the rebellious person are subject to his fixed entity and the requirement of the name of the rebellious – because he is inherently capable of choosing one of the parties to perform the act or leave it – the definition of power in the sense of “if you want to act and if you do not want to do” is true for him, and undoubtedly, the results and consequences of any choice are necessary and definite and its continuation according to the rules and principles of substantial motion and union of the wise and reasonable constitutes his “existential structure” (see Akhlaghi, 2020, 37-53).

Discussion and Conclusion: In the view of Mulla Sadra and Ibn Arabi, man is an existential being who acts voluntarily by nature. Yet the fundamental aspect of Mulla Sadra’s attitude is that, first, he considers man the true actor of his actions. Second, by drawing the process of how a human being acts abbreviated as “thought to action”, he considers the result and responsibility of the action directly to the human being, and the same

fixed talent in the unseen world, due to the potential series of glorious and aesthetic attributes of truth in human nature and essence, does not require the acceptance of human destiny and inability to choose and change different stages of life. However, in every action, movement, and immobility, it is definitely under nominal lordship, and it cannot act and shows the effects of mercy, grace, rebellion, misguidance, and the like outside the range of attributes and characteristics of the ruling name.

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