

Explaining the various interpretations of the rule "Miscellaneous in the time, complexes in the duration"

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Abstract: The rule of "Miscellaneous in the time, complexes in the duration" (*al-Motefareghat fi Ve'a al-Zaman, Mojameaat fi Ve'a al-Dahr* [In Arabic]) is one of the most widely used rules in the discussions of Islamic philosophy, which plays an essential role in the intellectual system of thinkers such as Mirdamad. This rule has various interpretations that have not yet been comprehensively expressed together and have provided the basis for some fallacies. In order to avoid the mentioned fallacies, this research with the analytical-descriptive method, for the first time, explains the various interpretations of the rule, commonalities and privileges, and some of their applications together. The scope of application of these interpretations extends from the field of theology in a special sense to the issues of philosophy of time. The variety of the above-mentioned interpretations is the result of differences in three important components: 1. The word "duration" has three meanings with only verbal commonalities with each other. 2. What is present in the "duration" can be the person existing at the time, one of his virtues or his superior existence. 3. The stability of the world of time is realized only from the point of view of fixed beings (non-materials) or this stability does not depend on the cognizant agent. Based on the above-mentioned components, in total, four interpretations of the rule are organized, which are: 1. The superior existence of temporal beings in the universe 'dahr' is in community with each other. 2. Scattered beings are all realized in the container of 'dahri' beings. 3. Time-dispersible beings have a stable direction and are, therefore, related to fixed beings. 4. A moving object is in motion with respect to the world of time, yet constant with respect to immaterial beings.

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Introduction: The rule of "Miscellaneous in the time, complexes in the duration" directly or indirectly affects the fate of various topics in Islamic philosophy including discussions such as the relationship between the variable and the fixed (Mulla Sadra, 1354, p. 76), the occurrence of the world (Mirdamad, 1367, pp. 3-7), divine knowledge (Feyz Kashani, 1406, p. 354), divine judgment and predestination (Mirdamad, 1367, p. 421), divine action (Feyz Kashani, 1375, p. 27), coexistence of God with the world of time (Tabatabai, 1386, pp.3: 846-845), adaptation of the worlds (Mulla Sadra, 1981, 5, p. 259), the transformation of sequence, and realization of Infinite infinity (Mesbah Yazdi, 1393, p.190 "Comment 168") to name few.. The scope of the application of this rule is not limited to Islamic philosophy. Accordingly, in important topics of philosophy of time and

philosophy of contemporary religion, this rule can solve such important challenges as the realization or non-realization of past and future events in the present (Dyke, 2002, pp. 137-151) and the quality of creation of the world of time (Craig, 2001, pp. 284).

Methodology: Because so far the different interpretations of this rule have not been comprehensively explained together, this study, applying an analytical-descriptive method, for the first time explains the various interpretations of the rule, commonalities and advantages, and some of their applications together.

Findings: The rule of "Miscellaneous in the time, complexes in the duration" has different interpretations which can be the basis of some fallacies. This article examines the sayings of Muslim philosophers and provides four interpretations of the rule.

The four interpretations of this rule are:

- Interpretation 1: The superior existence of temporal beings in the universe, “dahr”, is in community with each other.
- Interpretation 2: Time-dispersed beings are all realized within the “dahri” beings because “dahri” creatures surround them.
- Interpretation 3: Time-dispersible beings have two directions of stability and change, which are related to time-dispersing beings in terms of variability and fixed beings in terms of stability.
- Interpretation 4: A moving object is in motion with respect to the world of time, yet constant with respect to immaterial beings . It is because God created all the creatures of time at once and in a special container.

Discussion and Conclusion:

According to interpretation 1:

1. The conformity of the existential worlds is well explained.
2. Belief in certain religious truths (such as the simultaneous presence of the perfect man (*Imam*) next to various dying human beings) finds a worthy philosophical explanation.

However, the first interpretation, the relationship of the variable to the constant, is not properly explained.

According to interpretation 2:

1. The coexistence of the divine essence is clarified with the beings of the world of time.
2. One of the preliminaries of the fourth interpretation is explained. But this interpretation alone cannot explain the relationship between a variable and a constant.

According to interpretation 3:

1. The relationship between a variable and a constant is explained.
2. The occurrence of the universe becomes clear.

According to interpretation 4:

1. The relationship between the variable and the constant becomes clear in the discussions of Islamic philosophy.
2. How to create temporal events is explained in the discussions of the philosophy of religion.
3. In the discussions of the philosophy of time, the realization of past and future events in the present and the related evidences in modern physics are explained philosophically (Wheeler. Zurek.,1983).
4. The relationship between the created in time and the eternity is explained in the discussions of Islamic philosophy.

5. The presence knowledge of God to past and future events is clearly explained.
6. The impossibility of the realization of infinite objects is violated

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