

God's attributes of beauty in Transcendent Wisdom

Sedighe Abtahi

Phd student at the Institute of Islamic Sciences and Cultural Studies

Corresponding author: Sedighe Abtahi

ABSTRACT: One of the issues that extremely affected by Mulla Sadra's existence theory and find a new way in his philosophical system is his Intellectual journey in Proving the existence and Discussion of the names and attributes of God. God is the main focus of religious teachings. The basis of religion constitute of belief in God and His attributes. The main question of the truth seekers of that have to be answered first of all is "Is there a God or not?" Positive or negative response to this question not only alter human's view point to the outside world, but also change the demonstration of man's ego. Mulla Sadra proved attributes of perfection by rules such as: reality and comprehensive truth and God fairness to all. He said the intensity of God attributes such as essence extensiveness are as extensive as GOD's essence. Mystics believe in Objectivity essence and attributes and denies Names in excess of the Divine. On the other hand they believe that The advent of God's names and attributes at different levels of determination is Disparaging God. In their point of view God's essence is Unknowable and without any title or attributes. At first sight it seems impossible gathering this two types of attribute together. The main objective of this paper is to review the names and attributes of God from Mulla Sadra's view point and ponder the relationship between essence and attributes of God.

Keywords: Mulla sadra, theosophy, Names and Attributes of God, Mysticism, God Conception.

INTRODUCTION

Allocation of a major part of dialectical, philosophical, and particularly theosophical texts to divine attributes represents the specific importance of this subject in theological topics. Importance of this issue will be revealed further if we know that the depth of Almighty God's essence is unlimited and it is not restricted to human being and the only way for recognition of God is possible through His names, attributes, and consequents and it can be typically implied that God's names and attributes are deemed as the instrument for relationship among His essence and creatures. Holy Quran expresses in this regard: "And Allah's are the best names, therefore call on Him thereby..."¹ (Sura Aaraf 7: 180). Subject of God is basically a philosophical issue. When we discuss about God and His attributes; in fact, we describe regarding soul and reality of universe, root, basis, source, and origin of it. We do not discuss about an organism at time or place and concerning one factor out of agents, type of our research and inquiry about God is not similar to kind of investigation that is done about a specific phenomenon. We intend in the following to examine divine names and attributes and their relationship with His creatures as well as God's attributes from perspective of *transcendental wisdom* and what the attitude of Mulla Sadra took about divine attributes and the relationship between these attributes and divine substance.

¹ - وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا... (سورة الاعراف 7: 180)

Transcendent wisdom point of view about the essence and attributes of God

Transcendental subsistent is the origin for creation of all existence perfections and illuminative relations and there is no possible faculty and direction in Him therefore His essence is entirely existent and also all of it is existent without nothingness and at the same time His essence is entirely perfect with no defect and it is entirely actual with no faculty and He is purely necessity with no possibility. Similarly, where as He is indefinite being in terms of existent intensity and there is no external passivity and defect in Him thus all of His beauty attributes are entirely deemed as His mere essence; In other words, existence of attributes are the same as existence of the subsistent. Likewise, all of attributes of perfection are embedded in *Necessary Existent* with no need to multiplicity in subsistent because all attributes together as well as with essence of transcendental subsistent are exemplarily assumed as an indivisible reality although they are plural conceptually (Shayanfar, 1385, 73).

If the real and perfective attributes of *Necessary Existent* have not been realized in His reality at actual level and reputed of His essential existence is not the same as repute of existence of those attributes therefore some critiques will arise including:

- 1- It necessitates for transcendental subsistent to be free of existent perfection and attributes of beauty in His essence while lack of perfective attributes in essence requires defect and defect is against totality and concomitant with restriction and possibility.
- 2- Hence, it is required for the given essence to be composed both of absence and presence at the same time and this composition is opposed to subsistence of existent.
- 3- Lack of existential perfections requires for defect in existent and defect is assumed as constraint and constraint requires essence. Therefore it is required for the *Necessary Existent* to possess nature essentially.
- 4- This requires God's essence to be both agent and receptive at the same time.

Thus it can be mentioned that real attributes and perfective attributes should be the same as essence of *Necessary Existent* based on existence and identity. What we proposed as critiques for this subject about lack of objectivity of essence with attributes may form the argument of the sameness of essence with attributes if they are expressed through exceptional analogy (Shayanfar, 1385, 74).

In implication of sameness of essence and attributes, Mulla Sadra has been explicitly benefitted from subject of existentialism and he assumes essence similar as existence and attribute like nature and whereas he supposes existence as original and its essences as conditional consequents and deemed plurality caused by concept and nature as subject to them he does not consider ascribing God's essence to various concepts and attributes as contradictory to His unity and indivisibility. Therefore, before emancipation of any effect, all of names and attributes are proved and realized in Him and such demonstration and their existence are accidental and consequent of His essence similar to natures versus the existence (Kamali, 1391, 115)

Divine names and attributes in the transcendent wisdom

In other words, theosophical approach of Mulla Sadra originates from the relationship among Almighty God and creatures. According to this perspective, real theosophy is not this point that human integrates the relationship among actions and causes with Author of Causes and does not observe any incoherence but Mulla Sadra argues that when theosophist achieves position of immortality and is connected to God, s/he can see any power is emerged in God's power and any science is submerged into divine knowledge. Such a person may see intuitively that no creature is excluded from knowledge of Almighty God; any will is emerged into His will; any existence and perfection is emancipated from Him and it is emitted from Him. The perfect and pure unity of divine acts is followed by such an approach toward the world.

In this attitude, all other than God is not assumed independent from Him at all so that two have longitudinal relationship with God, but they are deemed as objects of God because they are positions and examples of God and at the same time constraints and defects belong to their existential level (Sheikh shoaaei, 1379, 78).

Divine essence may not be ever described as similar to any creature from any aspect: *Nothing is similar to Him*. On the other hand, if we also ascribe that attribute to God, then we have considered creatures as partner and similar to Him in those attributes. Pursuance to Holy Quran, one should select a way among negation and exclusion on the one hand and assuming similarity on the other hand. Some sentences are seen in statements of Pure Imams and especially Imam of God-believers Ali (PBUH) where it seems initially he supported from abandonment and mandatory obedience regarding divine teachings and as if he supposed it as inappropriate to intervene in the field of divine teachings by wisdom.

However, it is not the case. What it inferred from guidelines of religious leaders is the limitation of human's rational power in this trend not incapability and total prohibition of human's wisdom as they claimed it as abandoned.

“The wisdoms may not know how to restrict His attributes and they cannot hide the necessity for his identification”². Therefore it is revealed that given the wisdoms are not capable to achieve depth of identification of Almighty God, there is a necessity task in this trend in which there is not only any prohibition, but it is requisite for research regarding this task (Akbarian, 1375, 26).

It is also inferred some Quranic verses such as “And Allah's are the best names, therefore call on Him thereby, and leave alone those who violate the sanctity of His names; they shall be recompensed for what they did”³ (Sura Aaraf 7: 180) that one can describe God by any attribute which suggests His beauty and perfection and there is no defect and absence in His description.

Regarding recognition of divine attributes, Sadrolmotaalehin moves through the same path that is assumed as basis for righteous argument in demonstration of subsistent and His unity. If it is proved in transcendental wisdom that the existent is the original and essence of God is the mere existent and it lacks any determination and restriction, then all positions of existence and existential perfections are found in Him at the highest and most perfect level. Whereas all of these attributes and moods are visible in elements of world of existence and they signify restriction and at the same time restriction is subject to negation and lack of perfection thus they do not apply at all to Almighty God whose identity is subject of existence and assumed as reality without negation and since all these attributes and concept refer to non-existence and negation therefore exclusion of attributes of God's holy essence is deemed as proving constraint and infinity of His sacred essence and whereas God's existence is free from any condition and constraint and there is no limit in it thus restriction is also rejected from there and for this reason, God's existence is higher than any conceptual limitation and no concept may involve Him and signify His essence perfectly (sheikh shoaie, 1379, 83).

The aforesaid blessed oration from Imam is intended to imply that any type of place quality and attribute that signifies a kind of restriction will be excluded from the majesty field of glorified God and at the same time all of the existential perfections are found in Him. According to attitude of Mulla Sadra, divine existence is absolutely perfect and for this reason it is beyond or conceptual faculty of humans therefore limited perception may not be capable for conception of that unlimited perfection. How can someone who is limited and defective perceive something that possesses indefinite perfection? Therefore, Mulla Sadra does not assume God within limit of perception by Human's wisdom because God is a perfect existent and beyond time and place (shaynfar, 1385, 79).

Despite of doubt in cognitive nature of God's essence, Mulla Sadra emphasizes that recognition of God is the objective for any philosophy and Human shall identify God to the level his/her capability and tolerance and try to be similar to Him. He neither ascribes attributes and acts of material creatures to God similar to assimilator nor negates he human power absolutely to recognize essence and attributes of Almighty God similar to ones who believe in abandonment of human's wisdom in this regard.

Concerning *Best Names* and excellent attributes of God, he believes that we can address Him by any name if it often denotes His various relations with the creatures and signifies His grandeur and majesty and attribution of these names will not represent composition in His essence and or attributes out of His essence. According to perspective of Mulla Sadra, intuitive knowledge is the only way to achieve reality of God's existence; of course, to the level of our existent capacity and this is something rather than rational knowledge of God through names and attributes. Here, mystic and theosophical insight is mixed with philosophy and rational knowledge coincides with mystic attraction and inspiration (Nasiri, 1384, 172).

Mulla Sadra has not assumed divine attributes as subjects out of essence and at the same time uncreated either similar to Asharites or like Mutazelites who believed in negation of attributes but he has supposed attribution of them to Almighty God as a type of metaphor. He ascribes some attributes to God; of course, not as additional attributes to His essence.

Mulla Sadra's book “Asfar” discuss the names and attributes of Lord in detail and proves attributes of God. He says as God is absolute, self-existence and devoid of any imitations so He is Absolute good and pure life. Therefore inesse who is like this will be absolute and the only pure truth. In Mulla sadra's idea GOD is aware of all creatures. He knows essences and creatures like selfsame thing. Mulla sadra oppose to Aristotle who believe that ‘God do not have knowledge upon other being’, believe God is acquainted with whole being and creatures. God's awareness to details has nothing in common with ours; this means his knowledge is not of phenomenon and limited by time because it could be disconnect and it affected God that is impossible. So God's essence do not affected by changes in the world and if this changes impress God and it does not occur on his nature, it is inconsistent with his perfect nature.

² - لم يطلع العقول على تحديد صفته و لم يحجبها عن واجب معرفته

³ - وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ (سوره الاعراف 7: 180)

It had to be considered that theosophist does not deny the effect of causer and his viewpoint does not entail necess and in his idea cause and effect manifest in a united being that each one has its own terms, depend on its status. It look like Mulla sadras's opinion about cause and effect related to exalted God is more compatible with latest the sophistic viewpoint(Nasrini,1384,178).

God's relationship with His creatures in transcendental philosophy

Mulla Sadra's viewpoint are derived from theoretical mysticism. In this field there is just a soul exist that is numen. The Almighty according to their attributes and names has manifestations. The first stage of his manifestations is Manifestations of the essence of the essence that cause emerging of Names and Attributes. Then through the manifestation in the world of names and attributes appear in the celestial kingdom and Intellectual lights were obtained from his appearance. After all the highest and the lowest, then the kingdom of nature appeared behind the veil.

Mulla Sadra says such unity is the kind of that has accumulated a multiplicity (Hashemi.1391.44)

The other point is that the further descending cause the lower unity and more veil and Failures, defects and evil.

As a result Create, imparted actuality, completion, survival, grace and mercy comes from Allah and His power and Ability of failure and weakness and fatigue and annihilation and destruction and violence belongs to created beings. Another important point is the difference in the facts as possible and essences derive from their nature and their eternity. Eternity consist of the knowledge of God to fixing things as superior system, for they fellow God' essences and attributes so they have the same attributes. On the other hand, imparting God 'side to the outer natures in terms of their time and talent is called "holy grace"that is the exact outer fate; because the fate is under God' command and both of which are not separate from His Essence (Seyed mazhari, 1390, 6)

Mulla Sadra, from another perspective provided Philosophical explanation for the relationship as possible with the obligatory. For this he explain the relationship of cause and effect. Each effect naturally is depend on its cause. That's the reason why the effect is the totally belong to its cause and being dependent is opposite of its nature. So as the cause and effect End to exact same truth, it shows all creatures have common roots that is graceful nature per se and causing all the facts .He is beyond the aspects of his or as the mystics say.He is genuine and the rest of his branches (seyedmazhari, 1390, 8).

So, accompaniment of God is eternal. There is no appraiser but God, for anything else has a root.

God's conversance with world is as like as perfection to the imperfection and known to unknown and and surrounded by the same power that is capable of and the difference between them except to perfection to incompetency.

Mulla sadra also noted that: do not suppose that possibilities the relation between the possibilities and God, is the same as the relation of reincarnation or solidarity; because reincarnation means that there is a dichotomy in the nature of God. It means that God is supposed to be reincarnated in place that means firstly imagining a place that is independent of God's nature and secondly a dichotomy in the God's nature; a nature exist and does not exist in a place. But all this assumption are vain. The idea of God's solidarity by his creature is also concluded from ignoring the multiplicity or divinity of all creature that both are futile. Increate grace and will toward all creatures is general, but some have priority to others in the sense of essence; natural priority, like rational mediums that are prior to their subordinates, and phenomenon priority that distinguished the capabilities; like the willing of walking to go the pilgrimage of the Hajj that the realization of each is relied on the previous on. So that effect of the later cause is due to the formers. According to this expression, the existence and all the actions and attributes of each creature, is a symbol of existence, names and attributes of God. Hence. Mulla sadra again refuges to theosophical thoughts in expressing the relation between cause and effect and considers the creatures, the expression of God (Seyed mazhari, 1390, 11).

Mulla sadra's point of view toward God's attributes in general

Mulla sadra's in speaking of God's attributes is inspired by the verse of "blessed in the name of your God that has glory and compaction"⁴ and divided the attributes to attributes of glory and attributes of beauty and also divided the attributes of beauty to real and relative and relate the real attributes to necessity of existence and additional attributes to additional resistance in his point of view, real attributes however have variable concepts, but are examples of one united truth and the exact essence of God in the way that he says: "his attributions are all true, a united truth that do not exceed his perfect essence , although they have variables concepts ⁵". In other chapter in

⁴تبارک اسم ربک ذی الجلالوالاکرام

⁵ان صفاته الحقیقیه کلها حقیقه واحده لاتزید علی ذاتہ تعالیٰ؛ وانتغیر تمفهوماتها

the emphasizing the same point, he says: the right words in the meaning of exactness of God's essence and attributions is that these attributes of perfectness that are numerous in the sense of concept, all are in accordance with the unique essence of God, that means in reality of existence, his perfect v is not separated from his attributes, in the way that, each has an existence separated from another or each attribute is separated from others, but he is able to his self-essence and knows to his exact essence(Hshemi.1391,80).

MullaSadra has several reasons for not exceeding the God's attributes to his nature. In the former he said: if these perfect attributes like power and knowledge and so on, exceed his essence and essence-in the rank of nature's existence – is not the example of these perfect attributes, it is necessary that his essence itself is empty lacks these attributes. So his perspective about God' attributescan be summarized like this:

- All the true attributes of God are united truth
- The God's attributes do not exceed the nature but are the exact essence and are the same.
- Exactness of attributes with the nature and with each other, are sample of exactness not conceptive.

REFERENCES

1. Akbarian, R., 1375, "God in Mulla sadra's philosophy" first publish: Tehran, AhleGhalampublication.
2. Seyed Mazhari, M., autumn, 1390" Investigate the relationship between wisdom and purification in transcendental philosophy"Sadra'sKheradnameh, No.65.
3. Shayan far, Sh., autumn and winter 1385,"Ontological status in the transcendent divine attributes", Philosophy and the Word,third year.No.10.
4. SheykhShoaaei,A., autumn1379," God's names and attributes and their"Kalame asasi,No.34.
5. Kamali, M., autumn1391," Compare the viewpoint of transcendental philosophy and theoricmysticism on the quality of the relationship between nature and attributes of God"MaarefAghli,seventh year,No.3.
6. Nasiri,A., Autumn and winter 1384, "Matching Sadrolmotalehyn opinions and Judge Saeed Qomi execution divine names and attributes,ElahiatvaHoghugh Eslami,No.2.
7. Hashemi, A., 1391," Unity of Divine Acts of Mulla Sadra"21st, No.175.