

The relationship of unity with plurality: causality and manifestation

Abstract

Philosophers consider the relationship of unity and plurality as a causal relationship, but there is a disagreement between the thinkers -philosophers and the mystics in the interpretation of the meaning of causation. Sadra and the Imam (PBUH) interpret the cause as the manifestation and the emergence of the cause and believe that the disabled are the birth, the manifestation, and the dignity of the cause. Therefore, this study was dedicated to discussions on calamity, manifestation, and the type of causal relationship between unity and plurality. He returned causality to manifestation. There is a kind of unity in manifestation, as opposed to causality, in which plurality plays a key role. In the theory of manifestation, the manifestation is the same as appearance; The truth is manifested in front of itself. The effect of the object is not its second object, but a level of the same truth. In this research, it became clear that the "relationship between unity and multiplicity of existence" can be examined in both the fields of philosophy and mysticism, and that unity and multiplicity are like existence without the need for definition and carrying between them and the type of truth and thinness and their opposition outside it. The four oppositions are well-known, and according to Sadra, their relationship is due to strength and weakness, not obstruction and hostility. The issue under discussion is also directly related to the rule of unity. A rule that implies the long meaning that from my single matter all funds are never issued except the single matter.

Keywords: *unity, plurality, causality, manifestation, Mullah Sadra, Imam Khomeini*

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Introduction

On the truth of the existence and structure of the system of existence, different ontological devices based on their foundations have been explored, the most important of which are the two epistemic devices of mysticism and philosophy, each with its perspective and tool, mysticism. With the intuition of the unity between the philosopher and the philosopher, with the intellect of the multitude of existence, they examine the system of existence. One of the most important issues in the interpretation of existence is the 'relationship between unity and plurality and the quality of the issuance of creatures from the unit.

According to all Islamic scholars, based on its own philosophical and mystical principles, the abstraction of unity and transcendence, the need for multiple rabbinic essences, and the need for all-possible being to be absolute. It follows specific accepted assumptions, such as gender. The absolute subject of the veracious Originality and existence, the principle of causality, and so on, require that the obligatory essence is the same as the one and the unity of all beings from the other side, according to reason and according to the teachings of revelation. In the universe, we see the multiplication of objective beings and many creatures, and we consider them all as the result of obligatory existence.

Therefore, this rule either leads the pluralities to some kind of unity or finds an intermediary to relate to unity or mystics, which consider the plurality of the unity not the true existence for them. Consequently, the so-called mystical, the plurality of the above rule remains its validity. Another way is to consider unity in the same plurality and plurality in the multitude and

plurality of the Messenger of Sadr al -Mutallahin and Imam Khomeini as the exponent of their word.

The cause and effect of the divisive issues of philosophy; Because this issue is discussed from the division of existence to cause and effect. The reason for philosophical reason for the issue is that the disability and the disability are of general effects, and the creature becomes a judgment without having a natural, mathematical, ethical, or logical role, and although the law of causation is all. Science is used in any natural, logical, and the like. The reason that this is not one of the first issues of philosophy, but one of its divisive issues, is that, although the prevailing existence is or causes or disabled, there is never a necessity to be both cause and effect, because it is obligatory. , A creature that will never be disabled, although it is a cause, although some creatures are both cause and disabled. However, the sum of these two attributes is not necessary for any creature, unlike the rulings that discuss the first issues of philosophy. It is considered to be: originality, authenticity, equality, and so on.

The issue of Al -Rabbi in the book 'Al -Shohada al -Rabbi' is such that from the beginning, the philosophical face of the discussion. The title of the chapter deals with the division of existence to the cause and the effect of saying that [the existence of the disabled and the disabled] but the title of the chapter in the book 'Al-Hikmah al -Mutaliyyah' [in the commentary of al -' Allah and divisions]. Imam Khomeini has raised the discussion of causality in two completely different places, in some works; It is a discussion of philosophical issues and tolerance with hostility, so they have been fundamentally and rooted in the discussion of causation.

Theoretical Basics of Research

The principle of causality

There is a different definitions of the cause, including the definition of Sadr al -Mutallah, which is a conceptual analysis of causality:

'That's what happens from the existence, and there's nothing else.'

In this definition, because the word 'obtaining' is used, which is the way 'issuance' itself, and the issuance itself is a synonym for the cause, it is a problem. The best definition for cause is a definition in which its conceptual accessories, 'the moving in existence,' is used, which eliminates the distant problem. The characteristic that has the definition of 'Wise Sabzevari' and 'Fakhr Razi':

Something that is missing Doing the job is an arrogant
The object that another need is the cause and the other object
that the party needs is the effect.

'The reason it does not need anything in your right and existence.'

Mulla Sadra, after the first question and question of what, has not addressed its existence and has not addressed the existence of the problem. The kind of induction or allegory requires initiative, and the interconnections and their results are essential and can never be attentive. Sadr al -Mutallahin in the third volume of the book 'Al-Hikmah al -Muttaliyyah', according to this basis, calls for the confiscation of the proof of the principle. In the thirty-fifth chapter of the discussions of the verb and the verb: If the cause of the cause and the effect is fixed, the discussion is correct, and if the causation is not fixed, there will be no discussion.

Imam (PBUH) has also stated in his historical name to Gorbachev (President of the Soviet Union) that: The law of causation and disability on which any knowledge is based is disabled, and in this context, he introduced him to Bou Ali Sina and Farabi book which referred to the wisdom

In the Imam's view, the need for the disabled is due to obvious issues with reason and is an innate affair. He believes that the 'possible' impression of the 'need for cause' is necessary; Because every Salimi believer realizes that something that is both possible and the possibility of failure does not exist in itself, this must lead to an obligatory existence that is no longer deprived of existence and is essential and essential. That something is unmatched and in itself is against the necessities of reason

In the first division, the cause is divided into two types of Tomma(full) and non -Tomma(half). Some have said in the definition of a complete cause: whatever the disabled needs in it so that the disabled will inevitably exist, and the lack of a

deficient cause of some of the causes that are necessary for the cause of the disabled, but it is not enough.

The complete cause is a set of assumed causes, which work together and create a disabled as if they are assumed to be the right of exaltation and transcendence within other causes, while Islamic philosophy claims that there is nothing but existence. And the truth of existence is the right of transcendence, and it is all either the essence or the one, the former being a mere validity, and the latter is pure, so whatever it is, belongs to him. It is necessary to provide a more precise definition here to resolve this problem, and this precise definition of the complete cause has stated and has been interpreted as independent cause and has said:

'The complete reason is not that others can achieve it because of its entry, and it is completely influenced by it and is not complete.'

Imam Khomeini (PBUH) makes the case of the complete cause in an eternal and eternal being, that is, the essence of the divine or the obligatory existence of the philosophers:

'Independent in creation must necessarily be independent in existence because it is a consequence of existence and it is not possible to create the order of existence.' They also say elsewhere: In the system of existence, causal independence and influence are unique to the essence of God. And otherwise, they do not qualify for this position.

The incomplete cause is divided into four types, the division that is organized by this plan: the cause is either disabled or out of the disabled. If it is a disabled component: or provides the current dignity of the disabled; That is to say, the disabled is operated by its intersection, which is called the formal cause, or provides the dignity of the disabled; That is, the disabled is only potential, lacking any actuality. This is called a material cause, and these two are also called internal causes and the causes of nature.

Sadra has attempted to clarify more with the effort to analyze and deepen the concept of grace and divine agency and explain the characteristics of grace, and discuss the poverty possibility and the extra-illumination problem. In his special view of the division of existence into independent and independent, he deprives the term act and agent to independently, and instead of selecting personal unity rather than the formation of existence and the appearance of the appearance instead of the existential agent, the cause to the existence of the formation. He comes to the conclusion that he claims to be completed and the whole of philosophy

Synergy between cause and effect

Sadr al -Mutallahin states the provisions of the principle of the genre in the book 'Al-Hikmah al -Muttaliyyah: "The fact that the cause is such that the effect emanates from it, then the cause must have a specificity according to which the specific effect emanates from it and not others." The meaning of the type is

that the cause is realized in a way that the effect is exported because it must be for the cause, the character, and the direction that causes the effect of the effect only. Sadr al -Mutallahin writes about the intrinsic synergy between cause and effect: And it is that the emitting cause must have a suitable and appropriate relationship between it and its effect - it does not have that appropriateness with others...

The above expression is based on the intrinsic type of cause and effect. In the causal cause, the type of cause and the effect is necessary. This type requires the issue of the unified cause from the single cause, and if the assumption is a multiplication of the disabled, it must inevitably exist in the essence of the cause rather than between the cause and each. The disabled can be established, and this is contrary to the first assumption that the cause is a very true unit, in which there is no external or rational composition. Also, Sadr al -Mutallah proves the unity of the first issued by the type of cause and the effect

Imam Khomeini (PBUH) explains in explaining the type of cause and the effect: 'The meaning of our promise between cause and the effect is necessary; it is not that the cause is the effect of the effect and the disability of the infiltration is in the essence of the cause. That should not be the cause and effect of the two facts with one another. The science and cause of light and the effect of light and the cause of perfection and the effect of perfection and the cause of power and the effect of power and the effect of power and the effect of power and the effect of the disabled are the perfection of perfection and a degree of perfection and a degree of science and power and existence and light.

The common order of the cause and the effect

The cause and the effect are in some matters, and here are some examples.

1. The cause and effect of the opposite

Mulla Sadra (PBUH) says about the cause between the cause and the effect: And know that the cause must be with the effect insofar as they are mutually exclusive...and know that the cause of a thing cannot exist unless and with it the effect I am not saying from the point of view that they are mutually exclusive...'

Imam Khomeini, in the commentary on the description of the poem between the cause and the effect, believes that the cause and the effect are like 'water' and 'Ibn' which are similar in actuality and dignity. For example, if 'water' is actual, it is necessary to be 'Ibn'; Because 'Ibn' can't be actual and 'water' is not actual, and if one of them is potential, the other is. The cause and the effect of the number are also the same.

This confirms the necessity of the cause and vice versa, and Sadr al -Mutallah also causes the reason for the necessity of the disabled in its container, which is intellectually acceptable. Imam Khomeini expresses one of the rulings between cause

and effect. And he says, 'And one of the common commandments between cause and the effect is the conflict, that is, any cause to be imagined, the effect will also be imagined, and the impression of the effect requires the idea of the cause.'

The result is that it is a contradiction between the cause and the effect from the perspective of the conventional philosophy between the existence of the right and the possible existence, and their contrast is only in perfection, defect, and principle. Imam Khomeini also realized this, and with their mystical view, who saw the realization of the right, they considered the disagreement between the truth and the effect of the cause and said: "Verily, influence and influence between truth and creation, cause and effect, is not a matter of complementarity, but rather it is an addition of radiance and an unfolding light and...". They distinguish between the concept and the truth of the cause and the effect of the cause and point out a precise philosophical point that can be answered by many questions that arise from the confusion between the concept and the truth of the cause and the effect. This expression of Mulla Sadra and Imam (PBUH) does not contradict their previous speech.

2. Disability abuse of the complete cause

Imam Khomeini (PBUH) says: One of the rulings in which the cause is in its handicapped is that when the cause of something existing and valid, it is obligatory: 'After completing the complete cause. The cause of obligatory and the effect is impossible for such to be disabled. Although he has not made a reasonable and has delegated this issue to full resolution. Nonetheless, the argument that can be made is: For everything that is in the corner of the absence of the dormant (sleeping) in terms of anything, a way of non-existence is open to it, and the meaning of the perfect cause is that despite that cause, the ways of the absence of that thing are blocked. So, if after the existence of the cause, the disabled person does not come out of the abyss of non-existence, it becomes clear that a way of non-existence has remained for him and the cause has not been able to block the ways of non-existence.

This is the opposite of what we assumed in the full cause. Therefore, if all the ways of non-existence -closed and the abduction of the disability are blocked on the disabled, the disabled must fall from the non-slip plate and to the full wall of the excitement. If it is not, it may be abstinence and the page of existence inherently refuses to nurture such an object, so there was no kind of kind between him and among some of the existence, so he has no complete cause; Because existence is all light, and the illumination of light is light, although the light of the noble and the opposite of Elnor is not conceivable; Because Jamal Jamil is Jamil, and now Jamil is not Jamil. '

3. The cause and the effect of the unity of the function of the other

Imam Khomeini has stated in his philosophical interpretations that: One of the common commandments between the cause and the effect is that the cause and the effect of the unity are subordinate to one another, that is, if the cause is a single cause, it will be single disabled, and if the effect of the disabled. Unit, the cause will be. Because the particular characteristic is a special effect and a particular cause is the subject matter of the particular cause.

4. The cause and effect are not far away

Imam Khomeini says: One of the other common commandments between the cause and the effect is that there is no 'far' between them; Because if something is caused by a cause, the rating of the cause is preceded, and if the disabled, which is finally the rating of the cause, wants to be the cause of its cause, the precedence of the object is necessary, and that requirement of the community of the existence and non - contradiction, it is a contradiction.

The proof of the manifestation and rejection of the meaning of the conventional causation

Sadra converts causality into the form and unity of existence into the personal unity of existence, and by referring to causation, he believes that there is nothing other than the obligatory, but all the objects and his point. If the disabled are the dignity of the cause, by proving the first cause that ends the dynasty, a simplicity of light, which is a disadvantage of plurality and deficiency, is a possibility, cruelty, cruelty, and hidden, and without any external matter. Or is internal, proven; The truth that is inherent and, in its truth and with its identity, is the part of the heavens and the earth, and despite its essence, it is the source of the universe and the commandment, and all this is the reason for this truth. To be that all beings are a single principle and, except for that single principle, whatever it is. is his Affair

The result of Mulla Sadra's interpretation of the cause is that by proving the inherent richness of the true cause and its lack of body, the assumption of another existence in the inherent existence of the real cause is eliminated and there is nothing but the appearance of the effect, and it is elsewhere. He has stated his purpose:

'Just as God Almighty has succeeded in knowing me to know eternal destruction and the abolition of possibly and virtual matters, he also guided this servant to the right path, which is a direct way of knowing this. That existence and existence were unique to the individual, and the partner is not for the existence of its true existence, and in the real context, it is not second, and in the existence of no one other than the same fact of existence, whatever it seems to be in the universe. It is obligatory for the emergence of his essence and the manifestations of his attributes, which are the same as the essence. '

The result of Mulla Sadra's interpretation of the cause is that by proving the inherent richness of the true cause and its lack of body, the assumption of another existence in the inherent existence of the real cause is eliminated and there is nothing but the appearance and appearance of the effect, and he is elsewhere. He has stated his purpose:

According to what has come to the relevance of the transcendent right to the creatures, it has become clear that from the perspective of mysticism and transcendent wisdom this relationship cannot be called a causal relationship, but that it should be called a manifestation. One of Mulla Sadra's most important works was to bring the concept of manifestation and causality. He returned the cause to a manifestation. There is a kind of unity in the manifestation and emergence, contrary to the cause in which plurality plays a key role. In the theory of manifestation, the embodiment of the same appearance; The truth is it's own. It is not the front of the second object, but the rank of the same truth.

Imam Khomeini also disagrees with a philosophical cause in mystical discussions and strongly opposes this because the cause of causation or must be a rational argument that is not such because it can never be denied and proof of knowledge. Or there should be a discussion of religion that in our religious texts there is no such thing raising and they are saying.

: 'The interpretation of the cause and the interpretation of the causality, I do not remember being a book and a tradition. This is a philosophical interpretation that is located in the language of philosophers, and in the book and tradition, I do not remember that causality and cause in this sense. It is the creation. It is emergence, the manifestation, and these interpretations. '

Imam Khomeini argues in the highest levels of existence and when they mean the cause, the essence of the Holy God, they do not accept causality in this philosophical way and many cases have raised the issue of manifestation and all realization from the end of the intentions of the intellects. From the monster world to the manifestation of absolute providence and says: All existential ranks, downward realities, and Saudi Arabia are the ones who determine his self-reflection.

Manifestation and emergence

Sadr al -Mutallahin, and consequently, Imam Khomeini, after expressing the issue of causation and its related decrees, ultimately interpreted it with his mystical view as a manifestation and emergence and rejects causality in the conventional sense. On the other hand, it is a manifestation of a process in which the essence of the right, which is unknown, manifests itself in the extent and the multiplicity, and thus the manifestation of the unity theory can be considered as the unity theory that justifies the visible plurality after belief. It is pure unity.

The multiplicity of unity and detail in the summary is the same abstract of proliferation, emergence, and detail, and it is the authority called the status of worship. All the many at this time are in the essence of the right, and the right in this position in this unity includes all the pluralities. All beings exist in absolute existence because the existence of everything is 'his being'. Therefore, existence is more than existence and higher, which is manifested in the whole existence.

Types of manifestation

1. Influencing by essence, attributes, verbs

An important division that is significant in the field of manifestation is the division of manifestation into intrinsic, attributes, and actions. The intrinsic manifestation is: the manifestation of the essence for the essence and intuition and the vision of the essence is briefly and without any names and attributes.

Manifestation of attributes: The emergence of divergence is a nominal multiplicity.

Manifestation of actions: The emergence of the manifestations of the names and the details of the lords is outside according to the requirements of the names and the permanent lords and their talent.

In the interpretation of Surah Hamad, Imam (PBUH) has mentioned the noble verses of the last Surah al -Hashar to express the above division and have suggested that they consider them to be inherent, a manifestation of attributes, and an academic manifestation, respectively. They say: 'It is likely that this is the three verses of the entry and the three kinds of mentioning the same authority, which is essentially suitable for the first name in the verse; Suitable for the names that are located in the second verse; and the present manifestation It is appropriate to him the creator of the universe of the possibility of the possibility of the world and the world, the author of the form of the people, which are three manifestations: the front of the essence for essence, the manifestation of the name, and the appearance of the appearance (action). '

Sadr al -Mutallahin says: The exploitation of the facts of the unseen Anwar is called a manifestation and it's included:

The intrinsic manifestation is the origin of the refusing of the unseen facts of the essence of the right, beyond the veil. In intrinsic manifestation, the only essence is manifested to its essence, and it is the Prophet who has neither custom nor prayer. From the point of view of some inherent manifestation, there are two ways: the manifestation of rhubarb and the manifestation of al -Wadhwa. (Manifestation of Lordship and Manifestation of Divinity.)

The manifestation of attributes, the origin of those attributes, names, and hijabs. In this manifestation of the possibilities, the possibilities appear to him.

The third manifestation is the manifestation of the existence that is the emergence of poisoned existence in the name of 'al

-Nour', which is the emergence of the right of transcendence in the form of their names in the Akwani, and this is the 'al -Nafs al -Rahman' that allows it to be. The existence of the emergence and the second manifestation of the creatures in the clergy and the emergence of the third manifestation, the beings in the physical Prophet, who are interpreted from the first to Jabrot and the second to the Malakout(kingdom), and the third to the Molk.

2. Substitution to the aspect of unity and plurality

Any manifestation, or so, is that unity and plurality (And purification and simile) has become moderate in which it is the kind of human being, or that such moderation and population are not achieved, in which case it is dominant or the manifestation of it. It is the aspect of unity and tanzani names that are intellectuals and the angels are the multitude of the simile noun, as it is in the realm of the property.

3. Division according to the name of appearance and interior

The two appearance and inner names in both arches and ascension have a manifestation of two aspects: The knowledge of intangible talents during creation, as well as the different manifestations of individuals, are of particular importance.

4. Dividing names and attributes into essential (zatti), aesthetic (Jamali), glorious (Jalali), and perfect (Kamali)

Attributes that are specific to the essence of God, such as Allah, Ahad, Unity, Fred, Chord, and Samad are inherent in the attributes that are not specific to the essence of the right are three groups themselves:

(A) The attributes of the glory in their sense are attributes that require the benefit of the other, such as mercy, grace, race, and...

(B) The attributes of glory in their sense are the features of the greatness and the dignity of the transcendence and the dignity of the transcendence of the righteousness and cause him to create his excellence, such as Cobra, dignity, Fraud and...

C) The perfection attributes that are common between the glory and the glory; That is, they have glory, and a jumper, such as a robbery, which is a sign of the glory of the truth, and in terms of nurturing the universe.

The manifestations of existence

In the mystical term, the embodiment of existence, the opportunity, the determinations, the presence, etc. are also called: the Prophet is equal to the embodiment, that is, what is the place where the presence and appearance of his right and perfection. Majali is also the manifestation in which these levels have emerged. Imam Khomeini (PBUH) says about this distinction: "Hazrat Khums is called" Hazrat "in the sense that they are present in the manifestations and the manifestations are present with them, because the worlds are the presence of God and the manifestation of Lordship, and for this reason. "By

the nature of truth, he is not called Hazrat, because he does not appear in the presence or manifestation." C) The perfection attributes that are common between the glory and the glory; That is, they have glory, and a jumper, such as a robbery, which is a sign of the glory of the truth, and in terms of nurturing the universe.

1. Divine or unseen identity

The divine essence is anonymous and anonymous is free from any determination. Because determination means accepting an existential limit, this essence of any existential limit is of any limit and absolute, and as the absolute forgiveness is, that is, beyond any such appointment, and thus, despite Absolutely and with bounds

The Imam (PBUH) states that the essence has nothing to do with the manifestations of the manifestation, and nothing comes from that supreme area, in his words: 'This is the unclear truth, the opinion of grace or the attention of mercy or anger to the realm of kingdoms and intuitions. No ... Without mediation, they do not have the names and attributes ... This is a non-creature, the truth of those is the same, and there is no cornerstone between them. '

2. First determination or oneness

Because there is no determination in essence, so the essence cannot establish a relation to objects and there must be a first and second deficiency. The first determination is the science of essence in essence in the context of true unity, that is, in a way that is absolute of every determination. The ratio and additions are organized as an essence; But in the science of essence, the look is only in essence, regardless of whether or not the plural is with it. In this position, that divorced truth, by presenting its inherent perfection in the way of the soul, accepts the first determination, which is referred to as the authority, the first order, the intrinsic manifestation, and so on.

The Imam (PBUH) interprets the status of the first, the unseen manifestation of Ahadi, the inner form of Aqdas, and the condition of the lesal, a position in which there is still no sign of names and attributes except for the way.

The existence of the uncle or by the non -conversion of all the names and attributes is depreciated, and this conversion ... is established on the condition ... and this conversion is a single unique conversion with the unseen. From Aqdas

, a position that, although all the nominal, attributes, and moods are in it, however, the right at this time observes its essence in all the virtues and attributes and the environment to all virtues. This is the principle and origin of all the definitions, the right in this Mashhad, the facts in the form of 'in the Majlis'.

3. Secondary determination or oneness

The second determination, from which it is interpreted as unity, is the same as the first determination of the ratio of the scholar. However, in the first determination, the scientific ratio was

brief, and in the second determination, the scientific ratio is detailed. That is to say, all those divine and people's definitions that were in essence existentially and in a scientific manner, in the unity, and their detailed. Therefore, the right of transcendence at this time has its knowledge of its attributes and the manifestations of these attributes. Therefore, it can be said that plurality is the origin of plurality, in which pluralities are first realized scientifically; That is, the accessories of the names, attributes, and essences of foreign objects appear scientifically, because, in scientific appearance, there is no plurality and multiplicity of benefits, the scientific appearance of objects is realized by the holy grace.

The rank of the unit has two types: Asma is higher and the order of the fixed lords, which is lower, and the embodiment of divine names. Imam Khomeini considers the name 'Allah' as the manifestation of the ruler, the dominant, and the sultan over other names. one another, and in detail, they belong to science.

The Divine Names were all manifestations of the Greatest Name that surrounded them, gathered all of them in a manner of unity and simplicity, ruling over them, and having dominance and authority over all of them. Since the head of the name in the second is the comprehensive name of 'Allah' and that name shows itself in all the names, the second is also called the Mortgage of divinity.

Sadr al -Mutallahin considers all The former objects in the science of righteousness to be the world of fixed lords and states: 'The constant lords are the forms of divine names or divine names, which these are the result of the grace of holy, which leads to the emergence of the Prophet. They have become united and, consequently, the manifestation and grace, names, and attributes appear. '

4. The first manifestation

The manifestation of the determination is the origin of the manifestation, and the first determination was the unity of the essence (with two faces of divine and unity), so the first manifestation is the emergence of the essence and unity of the essence of itself and from it. The one, which is an inherent nature of the essence and unity, precedes another aspect (because it is denying and closer to unity) so the first manifestation is related to the first definition, which is called the 'grace of Aqdas'. This leads to the emergence of nominal perfection in the home of the unit and the realization of fixed lords in divine science.

In the meantime, since the meaning of the manifestation; the emergence is an emergence, and we have seen that some have considered the ratio of the science as the first determination (because it is an intricate science of the essence of the right for self), so the first manifestation is the same as the scholar (and the first appointment).

And finally, this difference in interpretations can be attributed to the dispute in the origin of the definitions, those who have regarded the origin of determinations and manifestations as the essence of divine right and identity as the first manifestation of identity. It becomes a divine and the second manifestation of a manifestation that dismisses unity. However, those who have described the origin of the Prophet (PBUH) as the Prophet (peace be upon him) have declared the first manifestation of unity and the second manifestation of the dismantling of the unit.

5. Secondary manifestation

Secondary manifestation, according to Abdul Razaq Kashani, in terms of emergence that the fixed lords of the possible (the lords are the first knowledge of the right and the essence) and the right of transcendence of this manifestation of the Prophet (peace be upon him) to the unity. His name ratios are declared. In the sense of 'Mesbah Al-Alans', the second manifestation implies the distinction and detail of the facts and hierarchies that were the first in the Prophet.

6. The difference between the term manifestation in mysticism and grace in the opinion of scholars

'Faith' in the philosophical sense, a weak existential existence, which, according to a specific order and, according to the emergence of gradual and increased plurality in the first disabled, then the second disabled, and so on. This stream does not require a defect and reduction in the essence of the subject and does not require gradual timing, while the so-called 'manifestation' of mysticism is not the grant of existence to beings, but the emergence and formation of an existence that is based on the requirements of its essence and to Existing system

In the lords of the fixed and the order of the divinity of the very essence of one, and the fact that reflection is an emergence that provides the unity of the hierarchy.

7. The affliction of grace with the lords

Nafs Rahmani, has two aspects, in his way, through the holy grace, provides the meanings of the right of the Prophet's scientific Prophet, and in other words, with the inherent manifestation of the existence and talents of objects in the scientific Prophet, and from the point of view. It creates its own and through the sacred grace of the Foreign Affairs, that is, the sacred grace is the name of the right of the right that causes the talents of the foreign lords. So, in short, grace is the intermediary in the realization of the lords, and it must be said that the appearance of the fixed lords is evident of the right of transcendence, and this grace is more glorified than the benefit of the benefit; And the second grace is the intermediary in the realization of the foreign lords, and thus the relationship between the two is that the sacred grace of the holy grace is the grace of the divine name, and the names of the divine essence

are that every divine essence is. There are other reflections and emergence in a rank.

It should be borne in mind, however, that the lords do not appear in any of the two graces – holy and the sacred, but their works, accessories, and decrees, and the lords themselves are still hiding in divine scientific confirmation.

The connection of unity and the plurality of existence with the manifestation

In mysticism, because the essence of the Prophet is the right of the truth, and the true essence of the right is one of the mysticisms of theoretical mysticism, and the result is the presence of right in all many, this presence is not transverse, but the presence is the same. Is. Then, the right to his appointment in the homeland is also present, but the absolute existential presence of the subject matter does not lead to the invalidation of many. In other words, the theoretical mysticism for the analysis of many is the manifestation system. The many in this system are the manifestations and manifestations of the right, the manifestation of the absolute departure from the status of his own, and the transcendence of the transcendence. It is worth mentioning that when the absolute decreases from its position to the position of Taqid, it is still the absolute that is approved, not the absolute, and the opposite, and between them, to be illustrated. The essence, as its own, includes all the definitions, but they do not have a detailed image in essence.

That is, if the essence includes the name of the conductor, one cannot be removed by the name of the conductor by relying on its anti-state (or non -abnormalities). Rather, the essence is not illustrated by the point of view, the names and the many are present and present, not in detail or separate or in contrast. Now, when this communion has come to an end, the manifestation of the manifestation process is formed. The adjectives are placed. It goes without saying that the absolute, while in the multitude, in the essence, is supernatural. Because, as it has been, it is not portrayed as a crucial essence to speak of or not, but when the same absolute essence is divided into the manifestation of the above, its identity becomes actual that its identity becomes actual. It is a name from the names on the right, whose extensive description will be stated in the first issue.

Conclusion

The purpose of the present study is to investigate the relationship between unity and plurality: Cause and manifestation. One of Mulla Sadra's most important works was to bring the concept of manifestation and causality. He returned the cause to a manifestation. There is a kind of unity in the manifestation and emergence, contrary to the cause in which plurality plays a key role. In the theory of manifestation, the embodiment of the same appearance; The truth is its own. It is not the front of the second object, but the rank of the same

truth. The importance of Sadra's work is because it integrated this topic with rational arguments and arguments. He argues about his intellectual development and acceptance of the issue of manifestation: What we first accepted was that there was a cause in the world of cause and effect, which eventually led to what is called cause, the dignity of the dignity. And it is a species of his species and causality, impression, and the manifestation of the first origin to its various appearances.

Imam Khomeini does not consider the subject of transcendence to be the cause, cause, cause, and effect, and believes that the best and most expressive interpretation of this is the same that the Qur'an is sometimes appeared and sometimes a manifestation, and with this attitude of Imam Khomeini.

“He is the first and the last and the outward and inward” 4 and “his Lord has transfigured to the mountain”

They interpret and say: 'In this matter, it is except for the cause of cause and causality because it is a cause and a desire that this tendency is not in the essence of transcendence with the beings, and therefore we must say that it has a broader meaning. And it also includes manifestation and emergence, or to say that this relationship is not a cause and something beyond it. ' Sadr al -Mutallahin, and consequently, Imam Khomeini, after expressing the issue of causation and its related decrees, ultimately interpreted it with his mystical view as a manifestation and emergence and rejects causality in the conventional sense. On the other hand, it is a manifestation of a process in which the essence of the right, which is unknown and manifests itself in the extent and the multiplicity. Thus, the manifestation of the unity theory can be considered as the unity theory that justifies the visible plurality after belief. It is pure unity.

The key to understanding the theory of the unity of existence must be found in the issue of manifestation. As for the past, the issue of manifestation and emergence is one of the central issues of mysticism that is present in all the mystical issues and has a key role in which it can be understood properly and other mystical issues are the effects of the works and results. It is. According to the science of mysticism, the universe is unique to the transcendent essence of God, Masavi Allah is his appearance and manifestation. In the statement of God Almighty, who is pure existence, His intensity and perfection of existence lead to the love of emergence and manifestation. The essence of the Prophet is the same love and affection, and the most beloved thing in the Prophet is to see their essence by seeing their intrinsic divisions, which they interpreted as 'Stajala'; That is, the emergence of the essence of the truth from its essence in its definitions, and it is not obtained unless it appears in any dignity. So, in the manifestation and emergence, there is a kind of unity between the appearance and the manifestation of the judgment. The embodiment is the same appearance, and the front of truth is not a creature alongside its

truth and second, but a rank of the same truth. God's causation and the affair of God to the infrared is the kind of cause; That is, there is an existential and existential interference between God and the possibilities of the right and the essence of the right in their creation and influence. In the founder of transcendent wisdom, because the multiplicity of poverty is the possibility of poverty, they are the same as the divine nature so without this relationship, their existence will be dismantled. By proving unity and unity for the glorified God, the unified thing that is issued must also be unified so that it is only a composition of existence and nature. Among the possibilities (jewelry) is the only reason that only has one description of the ancient and can be the first to be issued by God in the philosophical system.

Sadr al -Mutallahin in transcendent wisdom and Imam Khomeini, in their primary view, identifies the first intellect as the first act of right. In the mystical system that enhances the unity of existence, the theory of manifestation, and the emergence, a different interpretation of existence, plurality, the relation of unity and plurality, the arrangement of the system of existence, and so on. In this interpretation, the true existence is summarized in the divine essence and other multiplicities are introduced as the front of the right in the divine essence. The divine essence is the source of the emergence of scientific and objective multiplicity because of the presence of infinite perfection in its essence as well as the attributes of these attributes. These multiplications are existing to the dignity of the dignity and are related to the essence of the right.

The order of the system of existence in mysticism is different from the philosophical system in such a way that instead of the world of intellect, the example and matter of emergent plurals are placed in the five Imams after the divine essence... is named. Since the first example of God is different in philosophy and mysticism, mystical philosophers such as Sadr al-Muta'allehin and Imam Khomeini (PBUH) try to expand their view from the scope of philosophy and look at the high horizon of mysticism. Provide a collective theory for this change.

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