



The Unity of Man Acts as a Supreme Parable of the Unity of Divine Acts in Transcendent Wisdom

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Abstract

In Transcendent Wisdom, the human soul is a supreme parable of God. Almighty God has created the human soul in its nature, attributes, and actions as a parable of Himself, so that contemplation on its three aspects is a ladder to the knowledge of the three divine aspects. The Theory of the Unity of Human Actions is one of the aspects of the supreme parable of God. In an innovative Theory of the Unity of Human Actions and by proposing the opinion that the unity of human acts is the highest parable of the unity of divine acts, Mulla Sadra doubles the effort to provide a precise explanation of the unity of divine acts. The meaning of the unity of man acts is that while a single act is really and essentially attributed to that faculty, it is also really and essentially attributed to the soul in the same sense. In the same way, an important point in explaining the unity of divine acts is that a singular act, while truly and essentially being related to a possible agent, is also truly and essentially related to the divine agent.

In this article, using a descriptive-analytical method, in order to analyze the aspects of the supreme parable of the unity of human acts for the unity of divine acts, we have analyzed the most important aspects of this theory with a comprehensive view of Transcendent Wisdom. We have concluded seven points from this theory while explaining the unity of acts both in the human and the divine spheres.

Keywords: unity of human actions; unity of divine actions; supreme parable; the union of the soul with its faculties; Transcendent Wisdom.

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Research Article



Introduction

The unity of divine acts and the relationship between God's acts and those of creation, especially freely human acts, have been emphasized in Islam as one of the most important levels of Unity. At the same time, it is one of the most difficult theological issues.

Transcendental Wisdom, by creating fundamental changes in philosophical thinking and related fields, in this important issue too, has presented new analyses and arguments while paying attention to its exact points. Mulla Sadra believes that the important point in explaining the unity of divine acts is that a singular act, while truly and essentially related to a possible agent, is also truly and essentially related to the divine agent, and at the same time, the divine agent is a close agent for the possible agent and for his action. And the possible agent is not an independent existence before the existence of the divine agent while the act is related to him.

Since the understanding and analysis of the unity of divine acts is difficult and exhausting, Mulla Sadra invented a theory and called it the Unity of Human Actions. He considered its understanding to be the best aid in understanding the unity of divine acts because the unity of human actions is like the supreme parable of the unity of divine actions.

The body

The idea of the unity of human actions is one of the aspects of the supreme parables of God. Mulla Sadra, in the general framework of this theory, tries to make easy the difficult way to the unity of divine actions. By initiating the Theory of the Unity of Human Actions and by proposing the opinion in which the unity of human acts is the highest parable of the unity of divine acts, he doubles the effort to provide a precise explanation of the unity of divine acts.

The meaning of the unity of human action is that the true agent of various actions and works that are performed by the human being is his soul, and the act that the soul performs through its faculties is both attributed to the specific faculty and attributed to the soul as well. In such a way, while it is an act of the specific faculty, it is also an act of the soul. In other words, a single act, while it is really and essentially attributed to that faculty, is also really and essentially attributed to the soul in the same sense.

In this article, we will explain that to achieve its purpose in explaining the unity of human actions, the views of Transcendental Wisdom should not be interpreted as the relationship between the soul and faculties according to any of the following models: a) The common relationship of two subjects for a single action; b) the relationship between a craftsman and the tools of the industry; c) the relationship between the employer and employee. Acceptance of the faculties along with the denial of the above relations, will not bring an analysis other than that a single action is attributed to soul and faculty from the same point of view.

Discussion

In this article, by using a descriptive-analytical method, in order to analyze the aspects of the supreme parable of the unity of human actions for the unity of divine acts, we have analyzed the most important aspects of this theory with a comprehensive view of Transcendental Wisdom.

Conclusion

We have concluded seven points from this theory while explaining the unity of acts both in the human and the divine spheres.

- a) The unity of human acts and divine acts have the same process in Transcendental

Wisdom.

b) In the second analysis, according to the same method that the soul is the faculties or the faculties are the soul, the Simple Truth is the objects, and the objects are the Simple Truth.

c) The third analysis of the supreme parable of divine acts is about the agency of the superior agent for the weaker agent and also for this agent itself.

d) The relationship between the faculties and the soul and their role in the realization of human actions is a supreme parable of the relation of possible agents with Almighty God and their role in the realization of divine actions.

e) The fifth analysis explains the real connection between the freely chosen acts of the objective human and the creator of existence by using the conception and creation of free human beings and the relationship of his actions with his imaginative creator.

f) The three levels of realization of the soul's action is a supreme parable for the three levels of realization of God's actions.

g) Obedience without violation in forces that have no identity other than the identity of the soul is a supreme parable for obedience without violation and without the legal command and prohibition in some creatures of the Almighty God.

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