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MULLAH SADRA'S IDEA ABOUT "EXISTENCE" AND "MOTION IN SUBSTANCE" AND ITS EDUCATIONAL IMPLICATIONS.

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In this article, my main questions are: what is Mulla Sadra view about "existence" and "motion in substance" and according to Mulla Sadra view about these, what educational implications are. I use deductive method as the mode of analysis my questions.

Summarily, Mullah Sadra is one of greatest philosophers of Moslem in sixteen and seventeen century. Sadra in his childhood was an intelligent, curious, serious, energetic, and studious boy. He was early learned more of knowledge (mathematics, astronomy and medicine) his era, but he was focused on philosophy and Gnosis.

Professor Henry Corbin believes that if we could put Jacob Boheme and Emanuel Swedenborg together, and add them to Thomas Aquinas, Mulla Sadra would be born.

Mulla Sadra was established his philosophical school in 27 old years. Name of his philosophical school is Hikmat Muta'aliyah (Transcendental philosophy). This philosophical school has been founded on principle of existence (being) and its distinction with quiddity (essence). Mullah Sadra had written about forty books that most important of them is: *Al- Hikmat al-muta'aliyah fi'l-asfar al-arba'ah*¹. This book is, in fact, a philosophical encyclopedia and a collection of important issues discussed in Islamic philosophy, enriched by the ideas of preceding philosophers, from Pythagoras to those living at the same time with Mulla Sadra, and containing the related responses on the basis of new and strong arguments.²

Shortly, about "existence" Mulla Sadra believed that we can understand "existence" via "present knowledge", so we don't need proof it. But "quiddity" is a thing that it creates all of differences and gives an especial shape to every existence. Also, he believed all phenomenons have common existence, and "existence" is unique, because it was derived from God existence.

Mulla Sadra drew upon the two theories of the 'principiality of existence' and 'gradation of existence' and proved that the essence of every material existent (whose essence or nature is a limited existence), is, firstly, gradable (since existential motion is a gradual one, and since every existence is gradable, i.e., capable of motion), and, secondly, in self-motion (motion by essence).

Also, concerning to subject of "motion in substance", Mulla Sadra provided a simple argument for demonstrating motion in objects' substance. He said if the objects' substance and essential nature – which are characterized by quantity, quality, position, and place – were void of motion, it would be impossible for their attributes, states, and status to be affected by motion, since, in relation to accidents, substance plays the role of the cause for the effect. It is impossible for the cause to be separated from the effect (otherwise, there could be no causal relationship), and it is absurd for the effect, which is, in fact, the manifestation of the existence of the cause, to be superior to it.

According to Mulla Sadra's reasoning, motion in substance never causes a change in its essence and, for example, everybody clearly understands and feels that, in spite of the changes that continually occur during his long life, he is the same person that he was before. When we see a person after a long time, we never say that we have seen a different man; rather, we agree that he is the same person he was years ago.

I will explain more these and their educational implications in conference.

