

Investigation and analysis of the concept and meaning of will from the perspective of Şadr al-Muta'allihīn and Allameh Mişbāh Yazdī

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Abstract

Knowing will is important and even necessary in many ways; Among other things, knowing will is a part of anthropology and can be effective in the direction of the transformation of existing humanities and the production of Islamic humanities. In this article, the views of Şadr al-Muta'allihīn and Allameh Mişbāh Yazdī are explained and compared along with some basics. The findings of this research show that these two views, although they are very similar to each other, are associated with different consequences in humanities.

Şadr al-Muta'allihīn considers will to be one of the attributes of existence, and attributes to it a concept that has "common graduation" and a reality that has "special graduated". Based on this, he attributes a will to all immaterial and material beings, considers all wills as one in terms of reality and multiple in terms of level and determination. he considers the will of each determined being as a manifestation and sign of the will of the God in terms of the level of that being. But Allameh Mişbāh Yazdī did not consider will in all beings and considered it as one of the attributes of immaterial beings. On the other hand, he does not even accept the unity of the concept of will in immaterial beings and proposes three general, special and more special concepts for will, only one of which is shared between God and creatures. Also, according to his perspective about graduated level of concepts and existence, he believes a kind of graduated relationship between God's will and the will of creatures and a kind of separated relationship between the wills of creatures that are in the same level.

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