

Critical on Unity Has to Tangible and Fantasies to Mental thoughts the rule Wise and reasonable

Mohammad Reza Rezaei Rad¹, Mohammad Zabih²*

¹Graduate student of philosophy, University of Qom

²Professor at the University of Qom and Tehran

ARTICLE INFO

Article history:

Received 16 Dec 2014

Received in revised form 17 Jan 2015

Accepted 27 Jan 2015

Keywords:

Has potential,

Actual tangible,

Inherent reasonable,

Reasonable acquired

ABSTRACT

Objective: In discussing rational and reasonable Union Mulla Sadra has tried to Union sensible and understandable terms and with a reasonable concept of existence, there is much doubt that it would seem. Although Mulla accepted the professorship and the way the Union has elaborated, but he cannot have an explicit rule above Taken from the worlds of being rational or example In the philosophical interpretation. **Methodology:** He has to prove it There is also the fact that the world is And the tangible world of fantasy Of course, not the fantasy world of tangible and existential, which is attached to it, But also in the worlds that promise so great, especially Avicenna, which are formed due to the retreat, Because if this combination of concepts, and the concepts of abstraction based on the concept of meaning is not required, We cannot explain the meaning of the union of the soul with concepts. **Results:** There is a mix between the most basic concepts Despite the fact that most strange is true, The concept is great for the soul can unite with all human concepts, And so the site can be a clear expression of our self-Union, As the names and attributes of the right to have The bridge between the present and the nature of the work. Mulla is still breath taking, who knows no concept The starting point is the concept of tangible and dream, The starting point should be self-concept also considers reasonable, While any discussion because in unity there is no difference between the levels of perception, Their perceptions of the type being considered as Mulla Sadra, And in each of those perceptions to the point of passing out. **Conclusion:** Even in the actual sense because the mind body connection and the probability of error in a rational and reasonable Union exists, When in such a situation cannot be properly used to make the connection the union of the soul with sensible and imaginative ideas what to do.

1. Introduction

Try to have the comments Mulla Sadra's wise and reasonable Union and has dramatically expressed and the criticisms of those views to be entered, we hope that in a later article in the unity of the intellect and reasonable offer brief comments (Mulla Sadra, 1993). What will this article, Prove one of the most important problems of philosophy as a rational and reasonable Union Since the beginning of philosophy in the West and the Islamic world of the great peripatetic school Such as Aristotle and Ibn Sina and enlightenment philosophers, who have not been able to prove it. In this paper an attempt is wise and reasonable Union the right to vote Mulla expressed and then at the end of the Union will be criticized. One of the rules that wise and reasonable in philosophy, especially in the Union is applied, Reasonable Intellect rule and its allies is. The rule at the beginning of the famous philosopher Porphyry attributed. Mulla for the exposition of this argument relies on a few basic principles:

- Concepts that always actualized objects are of two basic kinds:

* Corresponding author: rad5000000@gmail.com

DOI: <https://doi.org/10.24200/jssshr.vol3iss01pp72-76>

One of the vertical concepts of matter and time and space Second concepts of matter and time, place and other parts of the single. Concepts that it is vertical to the material and parts, do not inherently reasonable. But that single concepts of matter and materials, it is essential always reasonable.

- **Philosopher in this issue agrees that the subject is always reasonable:**

There is nothing inherent in the concept of reasonable means of rational concepts not wise.

The concepts of matter and acting upon reasonable that the mind is always the actual reasonable, including the outside of his nature, to be sane or not. So that the actual sentence for reasonable plausibility, By no means is indivisible, Essence reputation for integrity and plausibility except as otherwise it does not apply reasonableness.

According to the principles, the quality of the argument argued, The rule sane and reasonable Union, to be clear ,Because thing as nature and regardless of any thing that is alien to the nature of reasonable is actual law will also be wise. Because there are two have. His method proved wise and reasonable Union, based on the alliance of humans with reasonable terms and concepts thinking that the world of reason and the world, for example, originated. He owes this kind of alliance is intuitive and the person knows that the world is high on his conclusions, after proving that according to witnesses and the soon to be married (Javadi Amoli, 1996).

- **Foundations of the theory of rational and reasonable Union:**

A) Originality there.

- B) In fact, there is doubt.
- C) Severe reality.
- D) The division of the interface, and intuitive interface.
- E) The union of a combination of material and concepts.
- F) The ink.
- G) The creation of physical self and spiritual survival.
- H) The union of the soul with its forces
- I) unity of the relationship between cause and effect
- J) Standards and criteria of the presence of celibacy.
- K) Rose exportable scientific concepts confidence.
- L) Permits multiple instances of abstract concepts.

- **Union proves wise to be reasonable:**

One way the unity of the intellect to be reasonable Elders say, every single substantive concepts, the intellect and rational and reasonable And the substantive provisions, With self-esteem abstraction abstract concepts that are abstract and vertical out that, The concepts of reason and rationale is not wise. But Mulla believes that the rational soul is inherently abstract concept of the origin of the material and with confidence, although the alliance will light, and an alliance with the soul finds Reason and rational and reasonable (Najaf-Abadi, 2011). As soon as "the abstraction of" self-concepts from the abstraction of the material, And abstraction breath taking natural concepts of matter, to the great And they do not know such concepts wise due to the successor to the soul Not substantive, and it is considered reasonable actual The concept is currently present in the breath of the soul that is wise. So those concepts with all philosophers, whether or abstraction to the source, the actual reasonable, Whether or not we believe in the union. This ensures that the concepts of reasonable actual words There is inherent in his existence he is wise. Although both the United wise or not. As well as tangible actuality, there is an inherent He Has he is the same there. Whether or not it is united with the essence has. As the Union is intelligible reason, to feel a sense of unity. Free concepts of reasonable actual after his degree at the same time and have actual wise is also available, because the sentence reasonable at the same time and the degree of his actual wise And if it is otherwise reasonably sane actually was at the time not active After actual concepts, is actually wise And if not actual wise, it is a reasonable potential to be destroyed. Because then the actual reasonable is actually reasonable The actual wise with him and he is in order, The perpetuation of the wise, that there is a rational concepts, And in actual fact constituting a reasonable level inherent in the actual wise it is Sly concepts. The actual implications are reasonable after being sober, but there is reasonable and wise, but there is no soul, so reasonable, in the same level of esteem and of the soul. This means that there is a reasonable concept, the essence of the intellect, the soul and other than that there is not a reasonable concept. What is the essence of rational intellect and the intelligible unity the rational soul with objects outside the self and the outside world Sq (Mishra, 2013). Rational faculty, Because Jumada and plants and animals and the land and the celestial one, Because these objects outside the self, self-esteem are not reasonable, But he was sensible and reasonable acquired its inherent ,Sq. fact that there is reasonable rational soul And in the context of the nature and degree of his rank he had achieved And his presence, That the intrinsic sense of self, Unless the external things, there is much wailing and self-conscious But this unity is supreme and Area of evidence to document Although the Union is absolutely diploma degree. The second is the unity of the intellect to be reasonable: Has proven to be felt in the second method uses the first argument. First tangible concepts to concepts out of breathe that felt natural and acquired potential as well as the concepts of self-made tangible potential for significant fact is inherent in the division is. Has potential to be in proportion to the actual sensible order and grade is being felt And if that is not necessary in order has not tangible. Has the rank and grade will be felt though, that dignity is .Have the tangible existence, so and the nature and degree of abstraction in order to be and concepts tangible existence to existence Has the same, but there has been the same. Since has, planting of breath and so on Aver aspects of his existence, So there are tangible, while planting of affairs would existential self. It is also about the perception and dream The illusory and illusory and together and together have two ink in rank and grade there should be As illusory nature of rank and grade are illusory, the result of rational concepts unite with the essence of mind, ink illusory concepts, and concepts, ink, and ink Has concepts tangible. Ink and has wise and illusory, a fact that the essence of the soul (Hassanzadeh Amoli, 2007). After all, the concept of reasonable and sensible all intuitive knowledge Lady Alms ready, But planting of wailing souls, and although it is not part of breath. Because all the evidence of self-esteem and self-esteem concepts, current and science and have the same breath ,And the soul of supernatural creatures, and above category, After great debate that if the concept of the vertical is single, logic and rational and reasonable ,But if the concept of the vertical single breath, this is not the case, This detail is not true, because all the concepts of the scientific concepts him, but he was breathing Although the essence

of the soul are all vertical And wisdom, wise and reasonable, and there is an inherent right of free light And out of the category of substance and width. The stage was a wise and reasonable Union: At the beginning of the process of self-knowledge is more passive to active. Matter of the soul to the cognitive concepts related to this stage So that the soul in its evolution through the alliance with cognitive concepts sense of order higher promotion and transferred finally, the path of unity with the active intellect. From this point on, often to the "diversity in unity" is interpreted. Secondly, the concept of unity in diversity is the revelation or authority the perfection of the soul, through which it has received, Creativity that goes into it when you review the document in detail, the concepts in the world he creates Path to the concepts of self-esteem than their plus Eshraqi and resurrection of exportable concepts of self, all of these steps. Summary wise and reasonable arguments Union: wise and reasonable, the two additional, and described as wise and not true to nature, unless it was reasonable for him and vice versa (Mulla Sadra, 2008). And the sentence if sane, rational is actual reasonable he should actually be with him and vice versa .And if the potential is wise, reasonable potential he has and vice versa. Be wise and reasonable and whether there exist subjective. The concept of wise and sensible, like other concepts of objects and fish together and variant And never one of those concepts and essences, the other was not, And the transmutation of one of them to another Union not to protest, As the transformation of both the "A" and "B" within each other Sheikh Ibn Sina's death in this kind of unity in healing and references discussed And it is impossible to know, however, that the words, not the sort of alliance And the refusal of transformation rather not deny it, But rather in the two is that over each other And the existence of a partial and one complete his degree . And incomplete, although the degree to Complete sets water and severe defects are perfect order (Ebrahimi Dynany, 2014).

2. Materials and methods

2.1 Partial and complete confidence in twice

This means that the proportion of the business is incomplete, because it is not science, it is he then it turns out, is total and complete and even though promotion is perfectly imperfect. However, because the rational soul, wise, sensible and wise he should rule, in order to be text Essence ,A reasonable time should be wise in time, and vice versa. The head of the Ibn Sina wise and reasonable and union alliance promises soul active intellect knows, the first phase of abstract notions that the soul knows and respect for the priesthood and celibacy as the creation and survival of the soul from its attachment to the body only knows physical. The actual concept of single United not prescribe the categories, because no actual concepts associated with other concepts will be Tommy, The actual reunification of the impossible. The main drawback is that such self-Sheikh, the actual single substance And its nature is the essence of all, Any concepts that enter, Width in excess of confidence will be there, because of the consistency of the soul is not united it will not .Unaware of the ego stage, the same materials and objects And changes to the reasoning goes Religious concepts have the severe nature of the soul, No width in excess of the existence of the soul, and the soul in a variety of perceptions, From potentiality to actuality and perfection of imperfection is removed, And the concept of self-actualization that developments income breath And so the next Lbs Ink concepts are not disarmed and Clothes for subsequent self-actualization. Including the inherent problems of understanding concepts, How could it not be eligible it? Substance to the concept of the soul, corresponding to a stage of perception and other agency related to the stage. Self initially devoid of any concept is Adak. Begin the process of understanding the inner and outward senses are activated. Thus the first stage of cognition, sensory perception, and then the imaginary and intellectual perceptions arise: The activation of the soul after these steps. After the concepts intuitive, imaginative and rational to the extent that is possible to compare them with each other emerged, Breath with activity categories of secondary and creates case. The other self is not without implications for the alliance with the concepts Complete sets water and it has been qualified And the effects of the substance and becoming self, mind emerged and expanded He Sadra and following the steps in the process of perception with explanations such as' the climb 'and' concept of revelation "," The diversity in unity "and" The unity in diversity ", distinguishes. According to Sheikh scientific coherence with the breath, the type of relationship between the width of the ink is not unit and from the perspective of, width, although apart from the presence of the substance. Union proved wise to more reasonable explanation: As discussed in the book, Mulla Sadra union in two stages, an alliance of the sensible and the other intelligible Union have done, evidence in two stages, But the sensible step as the introduction explains the unity of the intellect to be reasonable Although has a tangible unity and solidarity with including the main differences in the perception of him by other. Any issues with material cost because it is not reasonable, the reason is not understood (Hassani, 2014). But the sensible thing would be sensible to feel; the dignity of self-evident that in order to unite concepts has the concept of unity is felt. It actually felt that the implications of a potential foreign object, Sensitive ink unites, So that the donor concepts of self concludes After observing the concept of soul, and the unity of its potential implications for breath Has achieved. Concepts in mind also that donor confidence in order fantastical imagination concludes and put it on the Union and that the perception is imaginary (Kamaly, 2013). The reason is this: the reason is that the philosophers the object of the implications and complications of total abstraction it by a self-aware So that we achieve actual intellectual concepts, but also for the soul situations arise:

A) If the rational soul is not inherently intelligible concepts, the no rational. This case, the perception of the rational soul cannot light the lights, because what is essentially a document objects and no intellectual concepts are not sure how she could not understand foreign concepts.

B) Other conditions that have self-concepts of objects in nature and by understanding the concepts of objects, for it come in two modes:

- If the concepts of reasonable perception itself is not how can the perception of the other concepts. The concept of reasonableness in this case is neither wise nor reasonable actual potential .The soul cannot by concepts, the concepts of perception.

- If the concept of perception is the result of two things happens

A) The concept of the rational nature is both wise natures and external perception thus, the actual wise and reasonable in actuality, because its essence is reasonable. However as breath itself and not understanding foreign concepts and self-unemployed. And it is impossible because of the inherent implications cannot think while that is no reason.

B) If the concept of reasonable, rational soul itself and is and wise beyond itself, it is also impossible Why again asked that the concepts which have been concepts of reason and the debate still continues and there will be continuity. And all options will be void. Therefore, cognitive, sensory perception, and perception is both rational only way alliance between the document and the document, Thus the sense of self as a concept was which in its essence is the

source of creation and the United And Has the sensible one. Qlyh concepts as reason that the type of substance is his main United and three one reason and rational and reasonable And rational reasoning that all the objects themselves, but all "truth of things" Has the sensible critique of the Union The, based on rational and sensible rule: One of the initiatives established rule of Mulla Sadra and Rvhanh Albqa of breath. However, in his arguments wherever needed the spiritual soul before the body has used. Maybe not directly, but from his writings it is clearly extracted (Diba, 2009).

3. Discussion and results

The two concepts of self-Union is criticized, One of the union of the soul with concepts tangible and dream in this article, And another self in alliance with other concepts article In the first place, the Union Has a sensible discussion with, We are faced with three assumptions:

The first assumption is that the human soul according to all the peripatetic philosophers and Transcendent Philosophy Concepts sensible and reasonable dream is empty .The Union in the first phase, which sensible and imaginative concepts are concepts, Mulla starting point and source of the concepts of the soul knows no record of those concepts with any soul. It is clear that the object can do is the same thing. In the Union we should not talk because of the celibacy debate the expansive that a suspect is in order to take concepts, then concepts to concepts of general concepts build and concepts are part of the deal with details out The general concept concepts dropper funnel and infer, Use it to enable us to discuss the alliance. This conclusion can only be that God made us in His Word to Plato's theory of knowledge. According to Plato, the ancient and spiritual soul and the soul before the body know. According to Plato's theory of knowledge recall and remind the soul, because he believes that self-concepts in the universe as observed earlier, and then connect with the material world and caused his amnesia is evident, and each time dealing with material objects, it recalls the previous concepts (Mulla Sadra, 2003). The second assumption is that when the Union has the tangible and with is reviewed, although the concepts of the human soul can unite to make, because any union other than the union of being rejected on the basis of Mulla Sadra. A criticism that has been Mulla Sheikh Illumination that breath in unison with the concepts of dream, concepts in the universe For example, the United connected not with concepts in the universe detached example ,Because if the concepts unite detached Any error does not occur, because the example does not dismiss the concept of evil and lies .Mulla Sadra believed in this theory, despite the fact they are somewhat contradictory; unlike the case dismissed because the world is connected, for example, both concepts are true, And evil concepts. Imagination that in it can be naughty sometimes talented acts that is intrinsically false the effects and self-doubt in the interpretation, because all human imaginary concepts connected in the example cannot be true .How does a man have to recognize that his contact with concepts of true, or is a Third premise: Mulla Union concepts tangible and dream of the kind of existential soul knows its concepts suspect that much, not in the climb. His alliance with the abstraction of concepts or concepts dream Qlyh and concepts, as well as great as they give does not accept Aristotle and Ibn Sina, While the occasional alliance own concepts and the concepts of abstraction sometimes needs in min Because man cannot always feed in the world of sense, Is forced to take in the world of imagination, and imagination is joined to the foot of the soil and the series is in the heavens Cannot occur without abstraction or error free. If the first assumption we have to accept cuts the spiritual body of the soul before the of the words Masha and especially Avicenna, According to Plato's spiritual self or divine being accepted. Second, if we accept that the soul is connected with Mealy concepts, which could have been accumulated, on the credit union is not, as previously described. Has had to accept the fact that in alliance with tangible, Or with the aspect of being able to agree on the words of Mulla Sadra, and promised abstraction concepts According to the elders, especially Ibn Sina.

4. Conclusion

The Union in the first phase, which sensible and imaginative concepts are concepts, Mulla soul knows the starting point and the source of the concepts No record of those concepts with no soul. It is clear that the object can do is the same thing. The Union should not talk because of the celibacy issue there we can expand that a suspect is in order concepts to learn, then it concepts to concepts of general concepts build And concepts are part of the deal with details out the general concept concepts dropper funnel and infer, Use it to enable us to discuss alliance this conclusion can only be that the word of God not ascribe to Plato's theory of knowledge. According to Plato, the ancient and spiritual soul and the soul before the body know .Mulla Union concepts tangible and dream of the kind of existential soul knows the concept is that much doubt, not in the climb. His alliance with the abstraction of concepts or ideas or concepts Qlyh dream, as great as they give does not accept Aristotle and Ibn Sina, While the occasional alliance own concepts and the concepts of abstraction sometimes needs in mind. Because man cannot always in the course of the third world, is forced to take on the world of the imagination, and thought that the lower bound in the soil and in some spheres cannot occur without abstraction or error-free. Mulla is still breathtaking, with no concepts The starting point and source undertake concrete concepts dream knows, the starting point should be self-concept also considers reasonable, While any discussion because in unity there is no difference between the levels of perception, their perceptions of the type being considered as Mulla Sadra, And in each of those perceptions to the point of passing out. What is the essence of rational intellect and the intelligible unity of the rational soul with things outside the realm of the soul and out of the rational faculty Sq., because Jumada and plants and animals and Earth and the celestial one, Because these objects outside the self, self-esteem are not reasonable, But he was sensible and reasonable acquired its inherent, Sq. fact that there is reasonable in the context of the rational soul and the nature and degree of his rank he had achieved and in his presence, That the intrinsic sense of self, Unless the external things, there is much wailing and self-conscious but this unity is supreme and evidence to document although the Union is absolutely diploma degree.

REFERENCES

- Ebrahimi Dynany, G. H. 2014. Philosophical principles in Islamic philosophy. Tehran: Pazhuheshgah Humanities and Cultural Studies.
- Hassani, A. 2014. Censorship of poetry in post-revolutionary Iran (1979 to 2014), growing up with censorship (a memoir), and the kindly interrogator (a collection of poetry) (Doctoral dissertation, Newcastle University).
- Hassanzadeh Amoli, H. 2007. Unity of the intellect to be reasonable. Qom: Garden Book Institute.
- Javadi Amoli, A. 1996. Transcendental philosophy, Qom: Asra publication. vol. 4.
- Kamaly, H. 2013. God and Man in Tehran: Contending Visions of the Divine from the Qajars to the Islamic Republic. Columbia University Press.
- Mulla Sadra. 1993. Introduction, correction and suspension, Hassanzadeh Amelie. Tehran: Ministry of Culture and Islamic Guidance, 6, 542-544.
- Mulla Sadra. 2003. Evidence, introduction, correction and suspension, Seyed Jalaleddin Ashtiani. Qom: Garden Book Institute.
- Mulla Sadra. 2008. Paper and Reasonable in Alliance minded, correct, research and introduction. Tehran: Sadra Islamic Philosophy.
- Mishra, D. R. 2013. GLOBALISATION AND HIGHER EDUCATION THREAT OR OPPORTUNITY. Humanities & Social Sciences Reviews, 1(1), 39-47. Retrieved from <https://giapjournals.com/index.php/hssr/article/view/hssr116>.
- Najaf-Abadi, R. 2011. Wisdom Brain, translation and adaptation of al-Hikma. Qom: Garden Book Institute.

How to Cite this Article:

Rezaei Rad M. R., Zabihi M., Critical on Unity Has to Tangible and Fantasies to Mental thoughts The rule Wise and reasonable, Uct Journal of Social Sciences and Humanities Research 01 (2015) 72–76.