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Implications of the Divine Ethics of Copulative Existence in Transcendent Wisdom

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ARTICLE INFO		ABSTRACT	
Article History: <i>Received: 28 May 2023</i> <i>Revised: 19 July 2023</i> <i>Accepted: 06 August 2023</i>		SUBJECT AND OBJECTIVES: The division of existence into Independent and Copulative beings is one of the initiatives of Mulla Sadra, and according to him, Independent Existence is the existence that does not depend on any substantiality. Conversely, Copulative Existence is the existence that is nothing but a dependent being with a sheer relationship to an Independent Existence. The discussion of the reality of existence in transcendent wisdom is not only a conceptual discussion; But its main discussion is concrete, which looks at the quality of the relationship between effect and the cause of its existence. Analysis of the reality of an effect, like other philosophical concepts, plays an essential role in explaining some theological, philosophical, mystical and ethical issues. METHOD AND FINDING: This research, using analytical-descriptive method, has been done with the aim of investigating and analysing the outcomes of believing in the reality of copulative existence in divine ethics. In order to achieve the mentioned goal, the investigation of the reality, foundations of the Copulative Existence of an effect and the teleology of ethics as the basic subject were stated. CONCLUSION: The influence of the Copulative Existence on the issues of divine ethics, such as perseverance in the state of submissiveness, drowning in true love, learning the highest stage of gratitude, reaching the peak of fear and hope, the state of supplication, were among other achievements of this research. Therefore, believe in the copulative existence of an effect is an important precursor to explain divine ethics.	
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Introduction

The division of existence into copulative and independent beings from the primary divisions of existence in the first philosophy is a discussion considered as one of the basic topics in Islamic philosophy, especially transcendent wisdom.

The reality of copulative existence is an undeniable fact such that the system and coherence of mental world in the relationship of propositions and its components, and the relationship of cause and effect in the external world, and the type of relationship between God and creation are realised through it.

The existence of the reality of an effect is nothing but a dependent existence with a sheer relationship to an independent existence. The proposal of such issue has not only created a deep

transformation in various philosophical discussions; But also paves way in the analysis and proof of many religious issues as well as in the explanation and study of ethical issues; However, considering the position of ethics in Islam and in human life, this article has caused the influence of the belief in the copulative existence of effect in the field of ethics to be discussed.

Ethical issues are of three types which includes; divine or devotional ethics, individual ethics and social ethics; *(Misbah Yazdi, 2008)* neglecting the relationship of divine ethics, causes the destruction and annihilation of man.

The Holy Quran says:

*“... Those who forgot Allah, and He made them forget their souls...”.
(Quran, 59: 19)*

Lastly, the present article aims to investigate the impact and implications of believing in the copulative existence of effect in the explanation and study of divine ethical issues.

Therefore, we can ask the main question of the research thus: What are the implications of the copulative existence in divine ethics according to the transcendent wisdom of Sadra?

Theoretical Foundations and Research Background

1. Copulative Existence

The concept of existence is exempted from definition since its reality is the same as objective reality and externality that can only be understood and known through mystical discovery and intuition; Of course, the human mind abstracts the concept of existence from that reality which is divided into independent and copulative.

Philosophers before Mir Damad referred to the copulative existence in the form of a homonym with two meanings; one means literal existence and the other means predicate existence and the distinction between these two terms is achieved according to the cases of usage.

Existence is divided into Existence in-itself and Existence-for something else, and Existence in-itself is divided into Existence for-itself and Existence-for something else; However, Mir Damad in his book "*Afaq al-Mubin*", to avoid the fallacy of homonym, has distinguished between these two terms, and for the first time, he used the term copulative for existence in-itself for something else and forged the term relational for existence in-something else. (*Mir Damad, 2006*)

Mulla Sadra, following his master, has separated and formulated the term between relational existence and copulative existence. (*Sadr ad-Din Shirazi, 1981*)

Therefore, from Mir Damad's time onwards, the term copulative existence has been monopolized in the meaning of predicate existence; Of course, copulative existence is not only limited to accidents; But in addition, in the relation of the existence of forms to the soul and also in the relation of effect to cause. This is because according to other philosophers, the effect has an independent existence that is related to the cause.

Copulative existence (existence in-something else) has two meanings:

- The first meaning of copulative existence is the opposite of predicative

existence, which is the existence of a thing in-itself, and this (existence) is used in the discussions of the three fundamental aspect of existence (Necessary Existence, Contingent Existence and Impossible Existence), and it is that which establishes the relationship in the positive predications towards the relationship of the unified judgement that exists in all contracts. In this sense, copulative existence is a conceptual relation that cannot be rationalized independently. That is one of its literal meanings, and it is impossible to separate that state from it. By paying attention to it, it takes a nominal meaning and becomes a predicative existence. (*Ibid*)

- The second meaning of copulative existence is a technical term used in transcendent wisdom for other than the Almighty Exalted be He; And the meaning of this is that the effect is connected to its superfluous cause, the connector. Rather, it is a sheer relationship that has no independent status. Therefore, the existence of an effect, in itself, is the sheer relationship of its complete efficient cause, and its relation to its superfluous cause is an illuminative relation which is towards the Self-subsisting One, and that is the existence of its cause. (*Sadr ad-Din Shirazi, 1981; Hasanzadeh Amoli, 1999*) This interpretation and meaning of the reality of effect is one of the

initiatives of Mulla Sadra which is the opposite of true independent existence or the essence of the Almighty. The meaning of copulative existence in this research is of this second meaning.

2. Divine Ethics

Divine ethics which is the most basic and important relationship of man, is the type of ethical issue that expresses the relationship between man and God; The fact that the realization of the reality of man is nothing but poverty and sheer dependency, and it is necessary that man needs the emanations of divine independent existence from moment to moment.

On the other hand, the divine ethics that is discussed in Mulla Sadra's philosophy, is the same divine ethics.

Divine ethics can interact and cooperate to achieve individual and social goals, the happiness of individuals and society, and worldly and hereafter perfections; Because the single goal, the common strategy, the comprehensiveness of laws and regulations are in accordance with the natural and Transcendent desires of man. (*Sadr ad-Din Shirazi, 2021*)

3. Transcendent Wisdom

Transcendent wisdom is the term for the philosophical school of Mulla Sadra. In this school, Sadr ad-Din Shirazi has built his philosophical foundations using rational and intuitive methods, and what is meant by transcendent wisdom is a philosophy that employ the use of intuitive and mystical experience alongside rational discussion. (*Tusi, 1996*)

4. Research Background

With regards to the studies carried out on this issue, it can be said that an article with the subject of this research has not been found directly; However, there is an existing article written by *Varmziar and Hosseini Ghale Bahman (2018)*.

The article addressed some of the achievements of believing in the truth of the existence of the relationship in the foundations of ethics, value theory, ethical issues, and performance guarantee which are considered to be one of the strengths of the article; However, the applicability and effect of this issue especially in the ethical issues is beyond the article, while the analysis and explanation of some ethical issues in this article are not accurate.

For this reason, in addition to adding some of its implications in the field of divine ethics, and explaining the problem in a precise way, this article is written.

Basis of the Reality of Copulative Existence

In order to explain and prove the copulative existence of effect, Mulla Sadra has used the basic and foundational issues of the thought of transcendent wisdom, such as the primacy of existence and gradeability of existence. This is because without accepting the absolute external realization of existence, which comprises independent and relational existence, it is impossible to talk about the relational existence of effect.

Moreover, it is not possible to explain and analyze the sheer poverty of the identity

of effect with the primacy of quiddity. This is because no matter how the quiddity is explained and analyzed, the thingness of independence cannot be taken away from it.

Therefore, the primacy of existence and the fact that the objective reality is a referent of the concept of existence is considered to be one of the underlying issues of the ontology of existence of copulative existence of effect.

Also, there is a specified special gradation- gradation in epiphany- which is a kind of explanation and justification of external pluralities and its return to unity.

In Islamic thought, there are three major theories: Unity of existence, heterogenous multiplicity of existence, and gradational unity of existence, that according to the gradation of epiphany's theory, the

reality of existence is not more than one and its equivalents are manifestations and epiphanies. According to this, the divine independent being is the only true agent of all beings in the universe.

Every actualised being in the world is a level of its effectiveness that only in proportion to its existential capacity shows a state out of states and a sign out of God's signs in the level of actuality.

Therefore, entire universe is a mirror and manifestation of divine independent being, and it is not possible to imagine and believe in the relational existence of effect without accepting a specified special gradation. This is because by accepting the general and specific gradation in a way has the smell of independence for the reality of effect; Because the true

multiplicity is observed in it, while the dominant multiplicity in the specified special gradation is the multiplicity of appearance.

In transcendent wisdom, there are two types of interpretation and expression of the existence of an effect whose roots go back to the words of Mulla Sadra, because in addition to the description of the relational existence of an effect, it can be seen in his works. (*Sadr ad-Din Shirazi, 1981*)

The explanation of the copulative existence of an effect and the sheer relation has also explained it, and this caused the Philosophers of transcendent wisdom to be divided into two categories in this regard:

Some of them believe that, from the perspective of Mulla Sadra, the existence of an

effect is the same as the copulative existence, while others believe that the existence of an effect is nothing but the substantial relation and the sheer relationship.

In other words, the existence of an effect is like the copulative existence. This interpretation is based on specified special gradation and the return of pluralistic world to affairs and manifestations.

On this basis, the identity of an effect is nothing but a sheer relation; therefore, after stating the issue of making (ja'l) and the made (maj'ul) Mulla Sadra immediately went on to express the existence of an effect based on this point of view and says:

So it appeared that the existence of the effect in

itself is deficient in identity, the Essence is linked to its cause as the universe is attached to it.

So, every existence except the One, the True, the most high, is a flash of His Essence, and one of His faces; And that all beings have one origin, which is the Realizer of facts, the Willer of things, and the Annihilator of beings. He is the truth, and the rest is His affairs. He is the light, and the rest is His radiance. He is the origin, and other than Him are His appearances and manifestations. (Sadr ad-Din Shirazi, 1999)

According to this expression, the existence of an effect has no substantiality, both from the analytical and existential point of view, except for the sheer relation

to the cause. This analysis of the reality of an effect, like some philosophical issues, plays a fundamental role in explaining and proving some ethical issues.

Teleology of Ethics and God's Proximity

The phenomenon of nature (khulq) is the same as a psychical habit through which easy actions come out of the self without a forethought. (*Ibn Miskawayh, 2007; Tabataba'i, 1974; Saliba, 2002*)

This habit, from the perspective of transcendent wisdom, is an existential and perfect attribute (*Sadr ad-Din Shirazi, 1981*) that plays a role in the creation, development, and structure of human reality. That is, whatever a person does, he is indeed creating his own truth, (*Javadi Amoli, 2008*) the

ultimate goal of which is nearness to God.

The ultimate goal of morality in the ethical system of Islam is to get closer to the source of existence and perfection, and to be connected to divine morality. The primary and secondary goals that are mentioned in it are subordinate to the main and ultimate goal.

Proximity means nearness and it is divided into physical proximity, which is spatial and temporal proximity, and spiritual proximity, which itself is of two types: Quidditive proximity and existential proximity. A being that has no quiddity and limit cannot be attributed to spatial, temporal and material proximity.

In addition, spatial and temporal proximity is realized when two physical beings exist, while the necessary

being is free from physicality.
(*Farabi, 1984*)

Existential proximity, in turn, is divided into valuable and philosophical proximity. That is, this meaning of proximity is related to the way creatures are created, and has nothing to do with knowledge and human will.

The existence of all contingent beings, whether they want it or not, whether they know it or not, depend on Almighty's will. For this reason, all contingent beings do not differ in this sense of nearness (illuminative relation); All are needy, all are connected, all are weak.
(*Misbah Yazdi, 2001*)

From this statement, it is clear that this meaning from the meanings of proximity cannot mean nearness in the discussion of ethical value.

Proximity of Value

Philosophers have applied another term to proximity, and that is proximity of value which is discussed in value and moral discussions. This meaning of proximity is:

To reach a position and level of which one of the most important features of it is a deep and immediate understanding of one's existential relationship with God; A position that is achieved by the will of man and as a result of the true evolution of the soul which is the final and main desirable goal of man, and has an inherent value for him. (Misbah, 2002)

The accuracy of this definition indicates to us that proximity in value discussions means observing the existential relationship between the supreme

being and His creatures, and analyzing and understanding this relationship in a way that is proportional to the infinite nature of the supreme being which becomes possible in the shade and reception of relational existence of an effect.

Of course, perceptual proximity is not the ultimate goal of ethics in transcendent wisdom, rather, its ultimate goal is the annihilation of conscious person from human attributes and egocentrism, and manifestation of the will to become like God through the proximity of obligatory and supererogatory acts.

Implications of Divine Ethics of Copulative Existence

1. Perseverance in the State of Submissiveness

On one hand, man's attention to the fact that all contingent

beings, including man himself, are related to God's independent existence, and on the other hand, the amazing observation of his own creation, that such creation is neither made by himself nor by other contingent being, leads to the understanding of the greatness of true and independent creator, which, as a result, causes constant submission and humility in His domain. This is because submissiveness is realised as a result of awareness and knowledge of the greatness of independent being.
(Misbah Yazdi, 2001)

2. Drowning in True Love

Sadra also mentions love as one of the factors of human spiritual perfection; because every worship and voluntary movement that has a cause other than love and affection

for God is imperfect and will not have any result. (*Sadr ad-Din Shirazi, 2002: 139*)

Love and affection for God Almighty is the result of knowledge of God. As a result, more knowledge cause increasing in love and affection, and consequently, the journey to God will be faster and more, and this causes more knowledge from God to flow to the wayfarer. (*According to Mulla Sadra, Ref: Islaminasab et al, 2022, 58*)

Accordingly, whenever a man recognizes that the divine independent being is the source and sum of all the attributes of perfection and beauty, the state of love towards that source of all beauty is acquired in his heart and opens the heart to the absolute perfection and beauty of God; (*Misbah Yazdi, 2001*) Because the beauty of all

contingent beings is a sheer and pure relation to the beauty of God's independent existence.

Therefore, the understanding of any possible beauty depends on the understanding of God's absolute beauty.

3. Education, the Highest Stage of Gratitude

Gratitude of blessings has different stages in which man recognises God's blessings in the first stage (asceticism), and uses these blessings rightly; However, at this stage, the person may not know the owner of the blessing correctly.

In the second stage (mysticism), man goes from paying attention to the blessing to paying attention to the owner of the blessing; However, the highest and best stage is for man to admit his

weakness, because all his limbs and organs, as well as their usage which are God's blessings, are in gratitude to divine independent being. (*Jawad Amoli, 2000*)

Such a stage becomes possible when a person pays attention to the poverty and weakness nature of the essence of creatures, including humans, and whatever is given to him being a divine blessing. This makes him feel the need to be grateful to divine independent being in all aspects of his life.

4. Reaching the Peak of Fear and Hope

Believe in the sheer poverty and incapacity of other than Allah, and that nothing can harm or benefit a being without the command of the Almighty; such a belief leads a person to the peak of fear

and hope whereby at every moment of his life, he experiences the fear of shortcoming and hope for the mercy and forgiveness of the Almighty.

A person who realizes the sheer poverty of his own nature will never boasts of his good deeds and obedience, and will not also despair in seeking the Almighty's forgiveness and mercy for his sins. This is because the nature of his reality is nothing but poverty and neediness, and he does not see himself as worthy of all God's grace and love. (*Misbah Yazdi, 2001*)

5. State of Supplication

State of supplication is considered to be the cause of human happiness in this world and the hereafter; However, as long as a person has an independent view of

himself, he cannot create a state of humbleness and humility when calamities and difficulties descend, and will refuse to supplicate in front of the divine independent being.

In contrast, if a person recognises his own poverty and needy nature in front of the independent and omnipotent divine being who has dominion over entire universe, and pays due attention to this knowledge as well, a state of supplication and humbleness arises in his heart and will bow down before Him. (*Misbah Yazdi, 2008*)

6. Persistence Remembrance of the Divine Independent Being

The reality of remembrance is not limited to verbal remembrance; rather, it has stages, the highest of which is existential remembrance, and

this state and status is the ultimate desire of the people of God. (*Tabataba'i, 1974; Imam Khomeini, 2003*)

This trait shows the reality of man; That is, the idea that human being always rely on his mind and soul shows the very poverty and neediness of his nature, and this makes him realize the reason for his existence.

If it comes to his imagination that life, power, knowledge, and other perfections that he finds in himself are from himself, and also considers other natural resources of the world to be independent in their influence, and he imagines that they are the ones who either influence or are influenced; then, this is where he trusts in his self, even though he should trust in his Lord. (*Tabataba'i, 1974*)

7. Exclusive Trust in Divine Independent Being

Sheer trust is one of the goals of Islamic education and the logic of the Quran:

“... And in Allah (Alone) let those who trust, put their trust”. (Quran, 14: 12)

Paying attention to the sheer ignorance and inability of the reality of other than God helps man to reach this stage of the journey towards God Almighty.

The fact that the root of the reality of trust in God goes back to God's Unity of actions; that is, no force and power apart from the essential nature of the supreme being has an effect on the universe and man, and all causes are the shadow of the power and will of God; (*Jawad Amoli, 2000*) This is because trust, like faith and knowledge, is a

phenomenon that has degrees, the highest of which is the degree of righteousness.

In this degree, the believer sees all his actions and inactions in the hands of the most high.

8. State of Satisfaction

Contentment and satisfaction with God's decrees, and abandoning objections are the essentials of love.

Therefore, paying attention to the fact that perfection and beauty are similar to God's Will helps man to realise that true and desired perfection is unique to the divine independent being, and the love that is cultivated from Him is a manifestation of divine love and affection.

Every existential perfection that is observed in other than the true reality, glory be to

Him, has its root in divine perfection.

On the other hand, when man is aware of his own nature of poverty and ignorance, and that of other contingent beings, he realizes the divine independent existence as the source of knowledge and wisdom.

Meanwhile, every existent who is pure knowledge and wise does all his work based on justice, wisdom and mercy. The Almighty is pure wise, any work that devoid wisdom does not emanate from Him, and no means can alter His wisdom. (*Javadi Amoli, 2000*)

9. State of Submission and Delegation

When man is deficient of desire, and submits to the will of the real Owner, he develops an independent view of his own reality which is the

source of poverty, ignorance and incompetence, who is dependent on a being that is the source of power, richness, and knowledge. (*Ref: Jawadi Amoli, 2000*)

10. Complete Disconnection towards an Independent Being

Disconnection towards God, means man's disconnection from other than God and paying full attention to the supreme being. Man does not pay any attention to his own discontinuity in complete disconnection. (*Jawad Amoli, 2000*)

In the stage of submission, man surrenders himself to the most high, and to His command. At this stage, man considers himself as a being and feels that he owns something.

In a nutshell, there is a duality between the creature (man) and the creator at this stage; whereas, at the stage of complete disconnection, man does not consider himself as the owner of something; (*Qomi, 2011*) Rather, the real Owner is the divine independent being, even the sensational parts of his body are owned by Him.

He is not only the owner of that, rather, He is the owner of the heavens and the earth, He is the One, the Irresistible. The best way to study this stage is the way of servitude and to understand the concrete relation to the most high. (*Jawad Amoli, 2000*)

In general, the Implications of the divine ethics of copulative existence are drawn in the following diagram:

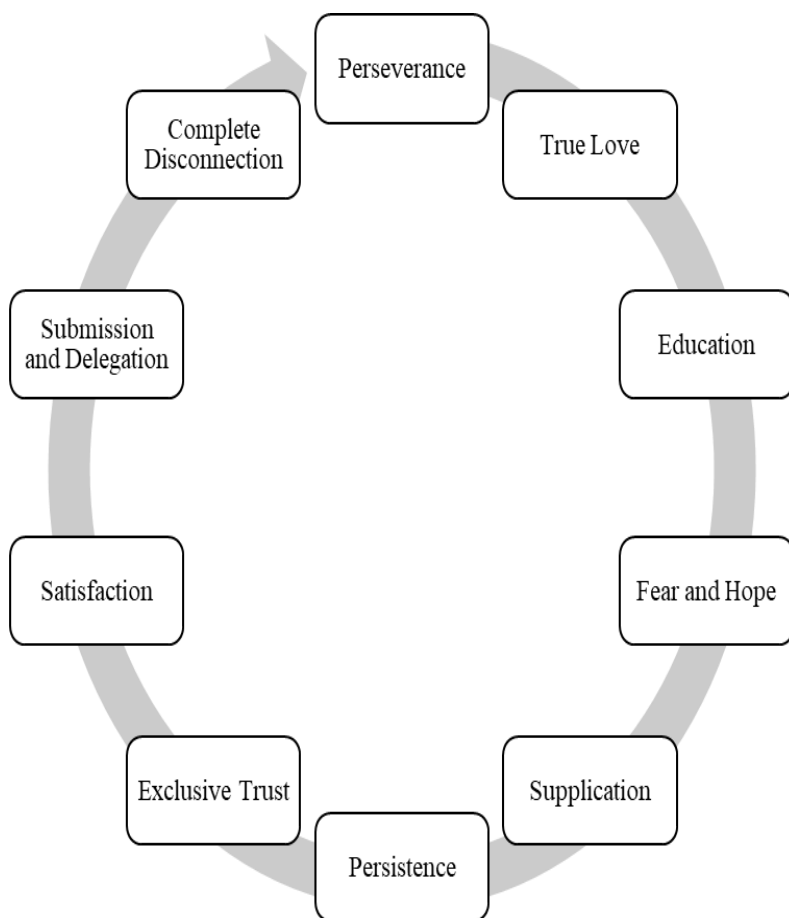


Diagram 1. Implications of the Divine Ethics of Copulative Existence

Conclusion

Existence, according to the view of the transcendent wisdom, is divided into independent and copulative,

and an independent existence is the existence that is self-subsisting who does not need a cause, and He is the origin and source of everything.

On the contrary, copulative existence in technical term applied to other than the divine independent being, and it expresses the pure relationship of an effect to the cause of its beneficence and existence.

Therefore, according to the opinion of Mulla Sadra, the reality of an effect is nothing but the sheer relationship, and the explanation and proof of such a theory depends on accepting the primacy of existence, and the Personal Identity of existence.

The reality of ethics, from the perspective of transcendent wisdom is an existential attribute and its goal is closeness to God which includes three types of human relationships (divine or devotional ethics, individual ethics and social ethics) of which the most profound is the divine ethics.

The divine ethics entails the believe in the copulative existence of man which leads to perseverance in the state of submissiveness, drowning in true love, learning the highest stage of gratitude, reaching the peak of fear and hope, the state of supplication, the continuous mention of the divine independent being, the exclusive reliance on the divine independent being, the state of satisfaction, the state of submission and delegating to the divine independent being.

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