

## Ultimacy of Divine acts in view of Avicenna (Ebne-Sina)

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**Abstract:** Ebne-Sina, among other Islamic philosophers, is the person who works more about problem of ultimacy and aim of Divine acts. He, according to satiety of existence and self existent, has been denied of extra aim over essence from his holy essence, there, aim is the same of essence. He loves himself per se, and consequently is lover of his creatures and effects. Extra aim over essence is for things that are incomplete, things which are complete in possible perfections, are superemperical of having extra aim over the essence.

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### Introduction:

Ultimacy includes all top genesis, either their perfection is per se, like self existence or be per other, like wisdoms. although act of a wise is not without ultimacy or aimless and it is not worthy for wise to have act without aim, but it is clear and postulated for Islamic philosophy that for some subjects having extra aim over essence is not perfection and even has some immoral and top existence essentially do not do his act for lower existence, but he do it for upper existence than himself or for becoming similar to him or if there not be upper existence than him, then he do it for himself and his essence is the same as his subjectivity and at the same time is as the ultimacy.

Upper existence, are the immaterial wisdoms. One proof way for immaterial wisdoms is that by similarity of top existence to upper existence, we prove existence of upper ones.

Ebne Sina, after proving of ultimacy for every acts and actors and that there is no act without aim or ultimacy, (even natural actors do their things for ultimacy or aim and are going to destination), discusses about aim and ultimacy in Divine acts and presents some reasons that says there is no aim or ultimacy for divine acts- but aim and ultimacy extra over essence-and then he proves that aim and ultimacy of God acts is himself.

### Reasons of Ebne Sina for denying of extra aim and ultimacy over essence

#### First reason

Denying aim and ultimacy by being satiety of God

Complete satiet is the person who does not depends in three things which is out of him; in essence, (non additional) adjectives of essence and perfection adjectives (1)

Ebne Sina, in the 1<sup>st</sup> chapter of 'Esharat va Tanbihat' discusses about definition of wealthy and

says that complete wealthy is the God, so having aim in his acts is inconsistent with this adjective, therefore the only antitype of satiety is self existence, then there is no extra aim of acts over his essence. So, Real wealthy in essence and adjectives, such as, alive, blacky or white, etc and extra over essence, such as: knowledge, power and additional adjectiv, such as: being oracle, being powerful, depends just to his essence not others, if so he is poor, incomplete and will need to gain.

Sheikh ol Raees (a byname for Ebne Sina), continues definition of wealth (satiety) and says:

Therefore, person who need something out of himself to complete his essence, or so that non additional adjective of his essence becomes real, e.g form or beauty, or addition adjective, e.g knowledge or being oracle or powerful, he is poor and need to gain.

Definition of poor will be known by comparison with definition of wealth.

Khaje Tusi says in explanation of EbneSina that being wealthy for first origin is behoved that for act of first origin, there is no aim which is different with his essence. (1)

In fact, Ebne Sina wanted to say that since God is complete wealthy so there is no extra aim over his essence, because extra aim over essence is suitable for person who is poor and has needs and wants to satisfy his needs by getting the ultimacy.

This adjective, being wealth, has been mentioned in Quran where God says:

Hey, people, you all are poor and need the God, and God is the only person who is wealth and per se complete and holy.

So, Ebne Sina has obtained reason of wealth of God, from Quran and Mola Sadra has obtained poor possible or poor existence theory from Quran.

Therefore, God has no extra aim over essence.

**Second reason:**

Denying aim and ultimacy by saying that, top existent does not act for lower existent.

Top existence, is not wishful for lower existent. There is no aim and ultimacy for lower existent. (1)

It is so objectionable to say: "Top existents do acts for lower existent. (1)

Being complete wealthy, make subject be needless from every thing even from his act, either he do it for himself or for other.

In philosophy contexts, this matter has been presented by various states e.g:

According to this rule, top existent do not any act for his lower existent, but he do it for upper one or do it for himself.

Since, every aim and ultimacy which is extra over essence of self existent, is lower than him, because there is nothing upper than holy self existent and according to above mentioned rule, God, as a top existent or even as highest existent does not any act for lower than himself, so there is no extra aim over essence for God. Because ever subject does act aimly so that become complete by his act, then if top does act for lower aim will be complete lowerly and this is not possible, especially for high self existent that becoming complete is impossible and becoming complete lowerly is impossible, too.

Principally, subject who has aim for his acts is incomplete by two considerations: first, reaching to that aim is perfection for him and second, nature of ultimacy gives him subjectivity so imperfection and need will emerged in him.

**4<sup>th</sup> reason:**

Denying the aim by mercy and being merciful for God

At first, Bu Ali (Ebne Sina) explains mercy and being merciful of God in this way;

Do you know what is mercy? Mercy is giving something which is worthy not for trade. (1)

So, merciful is who creates profits not for gaining something which goes back to him. In definition of mercy three things are considered:

- Giving profit
- Profit for who takes it, and being worthy for him and it is clear every profits is not worthy for everyone.
- Profit is not for trade.

Ebne Sina, by presenting mercy and merciful, wants to show that real merciful is the God, since one who do something for trade is not merciful, but his is a tradesfolk or chapman. So, God do not something for aim, since aim is inconsistent with being merciful.

Subject who is imperfect and wants to gain a material or spiritual profit, his act or himself can not be antitype of mercy or merciful. But, Subject who

does not gain any profits from his act and is perfect in his essence, is merciful. He does not gain any profit, but profit is for the others. He has no imperfection to become complete, and therefore holy self existence is complete and perfect antitype of merciful. Although other existents can be antitype of merciful and their acts can be antitypes of mercy.

**5<sup>th</sup> reason**

Denying aim, since holy self existence is complete or extra complete. Bu Ali says in Nejat about complete in this way:

Complete existent is who has worthy to have everything which is suitable for him. (6)

And incomplete is inconsistent with complete (i.e, this means that incomplete may have not some perfections or adjectives which could have)

In fact, it is clear that complete self existent is extra complete. So it is not true that his act be for any aim and something be for becoming complete and makes him to get it. (4)

So, self existent that is complete subject and case which is for aim or over essence, therefore it is not complete subject and it is inconsistent with the purpose.

**Seventh reason**

Holy self existent is pure welfare and there is no aim over essence. Every per se self essence is pure perfection and welfare and welfare is something which makes all get it to become complete. (2)

Existence is welfare and its perfection is welfare, the existence has no nullity, existence always is defacto and such existence is pure welfare and all thing who has some needs, is incomplete and his existence is potential, so holy self existence is completely pure perfection and self existent is merciful per se and gives all perfections of existents.

But, denying the aim and ultimacy over essence is not limited to mentioned ones, but when some one thinks more about texts of Ebne Sina, will understand that all perfection for him is per se and no imperfection has no way to his essence.

Proving the aim and ultimacy for acts of self existence:

Ebne Sina after presenting some reasons for denying aim and ultimacy over essence for self existence, says that act without aim and ultimacy is useless and it is not suitable for wisdom to have useless act, in the other hand having aim and ultimacy, even for some one else, requires imperfections. There for it should be explained how God creates existent and there should be an answer for reason of creation. Ebne Sina answers this question by kindness of God. Idea of General system in previous knowledge, by the time which is worthy for it, creates

that system which has its detailed orders. And this is for the time which its Grace is wise. (5)

So, in the view of Ebne Sina, God's grace is his knowledge about upper system and in the other hand God has no aim or ultimacy for his act, since holy self existence and complete wealth or other perfect adjectives of the Gods does not belong to outside of his essence, then ultimacy of self existence is his essence. In the view of Masha-philosopher, knowledge of god about existent is active gaining knowledge, not reactive. Because his knowledge is cause of the system not caused by it. In fact, there are two systems after God's essence: one system which is cause and other one which is objective system which is a posterior. Then he says clearly: he believes to kindness for God and for every existent which has no aim for lower existents.

Bu Ali says in 'Taliqat':

All existents are caused by holy self existent, and this is appropriate for his essence and this is not inconsistent with self existence.

Ebne Sina says in book of 'Elahiat' about kindness:

Kindness which is done by top origins, is not for us and it is not possible that something for top origin has importance or there be any aim for their acts or they do things for effects of devotions, and there is not possible to deny wisdom for the world which its creation or parts of sky or plants or animals have wonder effects and we can not say that all of these are accidental, but it proves wisdom and knowledge behind that.

He continues and says:

'So you should know that kindness is, essence knowledge of first origin about welfare of existence system and that cause is essentially welfare and perfect and that mentioned system is satisfied by this welfare, therefore he thinks welfare system in the best way, as a result one welfare system, is exuberated in the best way of thought and this exuberation will result in most complete view, and this is the meaning of kindness. (2)

In the kind subjectivity, God knowledge about upper system has major role, since God is origin of creatures per se and is source of all welfares.

Sheikh says in Taliqat:

Therefore creating things is appropriate for essence of God who loves them and things are created happily and this is because of his essence and ultimacy of God is his essence. (4)

Bu Ali reaches to this result that, creating creatures by the God is not inconsistent with his essence, but is completely appropriate for his essence.

Sheikh presents an example of loves of humans about mankind when he/she loves other just for himself/herself, not for his/her money or power and so

on. This is just like about love of essence of God about his essence, because it is possible to say that God is lover and loved. There is only one difference, human's zealotry is always with gaining aim and reach to ultimacy over the essence. So when this zealotry is emphasized, is called will. But about God, this is not true. Because zealotry is always accompanied with imperfection and need. But God is per se wealthy. Sheikh says in Elahiat e Shafa:

God loves his essence, since He is origin of whole of the world (existence system) and he is also loves welfare system therefore welfare system is his love consequently. (3)

Ebne Sina believes that God loves his essence and his essence is origin of whole welfare system, therefore welfare system is his love for second aim. God at first loves himself, and understand himself and as a result this understanding leads to create creatures, then he loves his creatures consequently, so creating creatures by him is a consequent aim.

Therefore it is shown that knowledge of self existence and his thought about all events is their cause and this thought, is essentially origin of his act and creation of all things has origin in this thought. So, meaning of life, is not about something which needs two different power, or become complete by those powers. Then, life of self existence is not things other than his knowledge and all these adjectives for him are per se.

For us, as human, though is not exact as power. That thought form in our mind cause formation of an extraneous thing. Just that thought form is not enough for its formation, i.e. if image of our mind, was exactly origin of external form, our knowledge was the same as our power. But, if we want to build a house, we need a zeal power and new will, which make us move and move our moving power and move required materials to be arranged and so, just the image in our mind is not as our power and will, and our power is formed after movement origin is formed and this mind image is origin of power.

But, about self existence, his will, considering except than knowledge and his knowledge is his will, therefore God power is the same as his knowledge about all thoughts, the knowledge which is source of all thoughts not result of them and this knowledge is origin of all the events, i.e. his knowledge is active knowledge not reactive which needs to will power. So, his knowledge does not depend on any other thing and his will can not belong to creation of something which has any aim except than just his creation. And will is exact as mercy and first adjective is being real and fact. Therefore his other adjectives are:

This existence with one respect or by considering one privative, so there is no adjective which may cause polarity in his essence.

Therefore we reach to this result that, aim and ultimacy over essence, either leads to the essence or for others, is impossible anyway. Because becoming complete is directly or indirectly considered.

Therefore we reach to this result that, aim or ultimacy of God is just his acts and it is not possible to imagine any ultimacy, since he is subject per se and ultimate per se, he is complete, perfect per se and all other wisdoms which are not complete by themselves are complete by other and self existence has no polarity, he is origin and he is the ultimate.

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