



History of Islamic Philosophy

Home Page: hpi.aletaha

Ale-Taha Institute of Higher Education

Online ISSN: 2981-2097

Allameh Tabataba'i: The Absoluteness Monotheism And Its Relationship With Free Will

Reza Akbarian¹  | Nayere Kazemi² 
Ramezanali Fallah Rafie³ 

1. Professor at "the Philosophy Department" of Tarbiat Modares University.

E-mail: akbarian@modares.ac.ir

2. Ph.D. Student of Islamic philosophy and theology of Tarbiat Modares University.

E-mail: nayere.kazemi@modares.ac.ir

3. Assistance Professor at "the Philosophy & Logic Department" of Tarbiat Modares University.

E-mail: a.fallahrafie@modares.ac.ir

Article Info

Article type:

Research Article

Article history:

Received 05 March 2024

Received in revised form

14 March 2024

Accepted 13 April 2024

Published online 19 May 2024

Keywords:

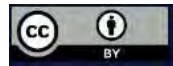
The Absoluteness Monotheism, Happiness, Freedom, The Poverty Existence, Existential Relationship

ABSTRACT

The Absoluteness Monotheism based on absolute unity is a point of view that Allameh Tabataba'i explains based on verses and traditions. He criticized the previous philosophers's theory of formational unity of and the mystics's theory of personal unity of Being and established a point of view that has an impact on his entire intellectual and philosophical system. He admits that with this point of view, even discussions of predestination and free will are dismissed and irrelevant. Therefore, the problem of predestination and free will must be solved in another way. Because what is thought to be the action of man and caused by his free will is actually from God and man is not the owner of any act.

In this research, we aim to first express the view of The Absoluteness Monotheism according to Allameh. Secondly, the ratio of discretion with The Absoluteness Monotheism should be checked. finally, it will become clear that with this monotheistic view, issues and problems arise in a different way, and some questions and contradictions are basically not raised in the intellectual framework of this monotheistic view and will be irrelevant; It will be clear that according to monotheism, there is only one absolute existence in universe, and the other entities are conditioned and related to God. A person who accepts monotheism has actually surrendered himself to God and freed himself from servitude to others, and such a person has the highest level of freedom, because servitude to others is slavery and coercion, and in the shadow of God's servitude, man will achieve full freedom and true happiness.

Cite this article: Akbarian, R & Kazemi, N & Fallah Rafie, RA (2024). Allameh Tabataba'i: The Absoluteness Monotheism And Its Relationship With Free Will, *History of Islamic Philosophy*,3 (1), 5-28.



<https://doi.org/10.22034/hpi.2024.447089.1068>

© The Author(s). **Publisher:** Ale-Taha Institute of Higher Education Institute.

DOI: <https://doi.org/10.22034/hpi.2024.447089.1068>

Introduction

Allameh Tabataba'i has presented different foundations and explanations of philosophical issues in his intellectual system. One of those topics is predestination and free will; In *Risalah al-Afaal*, with the design of the two world of Divine Command (Amr) world of creation (Khalq) and the characteristics of these two worlds, he considers man as an incomplete cause and one of the causes of optional actions in the world of creation, and this is the fact that the divine order is ongoing and continuous in both worlds of order (Amr) and creation (Khalq). And God's activity is complete in both worlds; However, the characteristics of the world of creation require that, in addition to the divine order, material talents and powers complete the chain of causes, and man, as one of the causes, intervenes his agency and causes the completion of the cause and the realization of the action. (Tabatabaei, 2011A, p. 140)

In *Risalah al-Afaal*, after stating these issues, Allameh Tabataba'i has stated a detailed matter, the detailed explanation of which can be obtained from his earlier and later discussions in this collection of letters and his other works. He states that with his special view of monotheism - which is The Absoluteness Monotheism - all these debates will be rejected. And basically, the issue of predestination and discretion will become irrelevant. Because all human actions are from God.

In this article, while explaining the view of The Absoluteness Monotheism according to Allameh Tabataba'i, it has been tried to examine the relationship of this view of monotheism with human free will. And this question should be answered, can it still be said that man is independent from the perspective of The Absoluteness Monotheism? Does man have a role in determining his own destiny? And how is this option optional?

For this purpose, a brief definition of The Absoluteness Monotheism and what it is has been stated. Also, in the following, the relationship between The Absoluteness Monotheism and discretion, taking into account the meaning and truth of human perfection and happiness, the

concepts of validity and the definition of discretion according to Allameh, are examined and expressed. Also, in the continuation of the relationship between appositive monotheism and discretion, taking into account the meaning and truth of human perfection and happiness, the concepts of validity and the definition of discretion according to Allameh are examined and expressed. Finally, by presenting a different explanation of free will, it is expressed in the view of monotheism, looking at man and his destiny and happiness in such a way that his free will can be justified and interpreted in order to reach his desired perfection in the framework of monotheism. Man can reach happiness; The happiness that is the servant of God and has this amount of authority to determine his destiny in this world and the world after death. Also, he can determine the limit of his existence, which is related to the nearness and distance to the Lord.

Before this, articles have been written about God or monotheism from Allameh's point of view. For example, the article " Allameh Tabataba'i's view on the objectivity of values and freedom in moral motivation based on The Absoluteness Monotheism" was written by Hasan Moradi, which deals with the relationship between moral motivation and the absoluteness monotheism. (Moradi, 2014, Ahlaq Vahiani)

Although there are few works about monotheism which includes a certain aspect of the monotheistic view, but in those few works, the connection and ratio of this view with human free will was not specifically investigated. Therefore, the present article, in addition to expressing the monotheistic view, has investigated and related it to human free will and has shown that despite the control and application that is considered for God in this monotheistic view, it is still possible to defend human free will.

1. The meaning of The Absoluteness Monotheism

Every divine philosopher expresses opinions about theology that are in harmony with other principles and foundations of his system. About God and his relationship with creations , Mullah Sadra went from the theory of

the creational unity of existence to the personal unity of existence. Allameh Tabataba'i goes beyond this with his special principles and expresses the absolute unity.

From Allameh Tabataba'i's point of view, there is only one being in being, which is absolute Being; And creations are versed and connections, which connection constitute their whole dignity, and this matter does not exist in the past philosophies, even in Mulla Sadra. This monotheism consists of The Absoluteness Monotheism and God has an absolute unity and they are the opposite of all the verses of the God. In the system of formation, we are faced with the creation verses of the God, in the system of legislation, with the legislative verses of the God, and in the system of compilation, with the compiled verses of the God, and in all these systems, The Absoluteness Monotheism is current. (Akbarian, 2023a, p. 244)

Allameh Tabataba'i in '*Tawheed Elmi va Eyni*', in response to the question about the characteristics of God's Essence, says: " God's Esence has a definition that is not limited and is above any definition and limitation. The high-flying bird of reason should not fly to that lofty position and should not be caught by the snare of any description, name, expression, expression, gesture, or allusion." (Tabataba'i, 2007, pp. 170-171)

He says about the effectiveness of God: God is the active agent and the independent source of all things, and he is inherent in its creation and causality, and he is effective in the true meaning of the word. There is nothing effective in existence other than him, and other than him they have no independence - which is the criterion of causality and creation - except relative independence. creations, in fact, means the word conjunction, relation and addition. (Tabataba'i, 2010b, vol. 2, p. 131)

In his treatise *Lab al-Bab*, he writes about the personal unity of existence:

"The meaning of the unity of existence completely negates the meaning of multiplicity and variation, and in front of the holy existence of

Hazrat Ahadit, he considers all imaginary beings as illusions and considers everything as shadow, and the seeker loses his entire existence by being elevated to this position. He gives and loses himself and becomes mortal and does not perceive and taste anything other than his holy essence in the world of existence. (Tabataba'i, 2010A, p. 116)

This truth has a higher meaning than absoluteness and mutual limitation. (Tabataba'i, 2007, p. 170-171) The requirement of this absoluteness is the presence of surrounding on all objects and the opposition of surrounding with them. (Yazdan Panah, 2011, p. 230) and everything is limited and confined to God. (Tabatabaei, 1996, vol. 12, p. 143)

In other words, it can be said: The Absoluteness Monotheism is the negation of any kind of adverb in a very broad way (Salbe Tahseli) from the divine nature: "(Tawheed Etlaiqi) removing any conceptual determination, limitation, including examples and any distinction, even this ruling. It is exactly from God's essence (Tabataba'i, 2016, vol. 5, p. 1046).

In the same way, it is stated that "the existence that is observed in beings is actually the existence of the right... not their own existence; These do not exist... and there is no plurality " (Tabataba'i, 2010 A, p. 195) so being non-existent and illusory and valid is the essence of the object. But on the other hand, appearing, showing, and being a mirror are also the essence of objects. (Tabataba'i, 2009 A, Vol. 5, p. 976) In other words, what we observe from the nature of the being, is actually the true existence of the obligatory, to the extent that this nature is present and has an existential relationship with it. Therefore, possible is a manifestation of the obligatory appearance in him. (Tabataba'i, 2011, p. 43) and Manifestation (Mazhar) shows only the appearance, not the self, because there is no identity, independence and originality. (Tabataba'i, 2009b, p. 35-36)

According to Tawheed Etlaiqi, God is the absolute existence and is free from any adverb - even the adverbial adverb - but they (creations) are

opposite to the aspects of the verses whose existence is the same as the connection and belonging to God. (Akbarian, 2023a, p. 245)

All beings are from the same principle of existence, the verses that show their origin. (Tabataba'i, 2008b, p. 51) And if they are independent in their own existence or in some aspects of their existence, they are no longer a signifier and a sign for the divine nature, and this is against the assumption. (Tabataba'i, 1996, vol. 13, p. 195)

At *Nehayat al-Hikma*, we also read: "Every possible being, whether material or abstract, above and below, is nothing but a verse for God in all aspects, which speaks of God's perfections with the perfection of its existence." (Tabataba'i, 2010b, Vol. 2, p. 110)

Everything is a sign of God's essence and a sign of His beauty and glory. These objects are mirrors that show the beauty of the beyond with their beauty, and show the absolute richness of God with their poverty, and show the superiority of their superiors with their humility and humiliation (Tabataba'i, 1996, vol. 11, p. 159).

In addition, all objects are like shadows of God's essence and his perfect attributes. The shadow associated with objects indicates the characteristics and existential effects of objects, and at the same time, it is both identical to them and different from them. Objects also only indicate the characteristics and works of their creator and maker and are inseparable from him. Because they show him, they are the same as him, and because they are nonexistent, they are other than him. (Tabataba'i, 1996, vol. 10, pp. 105-106)

Therefore, imperfect creatures are the same as the divine essence in terms of communication, representation and being a mirror for the divine essence, and the divine essence (Moheet) is also their same. However, incomplete beings are not the same divine nature (In the native land) due to their limitations. Because if they were of the same essence as God, they would not be bound anymore.

And in general, what the Holy Quran teaches is that: everything that exists in the world, whether it is the nature or the actions and effects,

belongs to God; And it is for God to do whatever He wants in these kingdoms. And there is no authority or power for anyone other than God, except to the extent that God has given him power over it. And God is the absolute owner of all creatures, and of man and of man's possessions. And in many positions of the Qur'an, God attributes actions to the Prophet and the people, but at the same time, he negates independence in relation to humans and considers being exempt from God's permission and will to be invalid. (Tabataba'i, 1995a, pp. 388, 393)

Also, the formation rule is specific to God and the legislative rule, like other matters, is supremely and independently attributed to God Almighty. (Tabataba'i, 1995, vol. 7, p. 165) with this statement, it becomes clear that The Absoluteness Monotheism is current both in the formation system and in the legislation system. In this way, monotheism, which is one of the principles of the Muslim religion and one of the common principles of all divine religions, can have different interpretations despite sharing the original meaning. Proving the oneness of God and denying polytheists on him is one issue, and how God affects the world and how divine power works is another issue that needs more explanation in relation to human actions.

After clarifying the meaning of The Absoluteness Monotheism and Allameh's view of God and His effectiveness, his theoretical foundations are explained in the following.

2. Basics of The Absoluteness Monotheism according to Allameh Tabataba'i

After expressing Allameh's opinion about The Absoluteness Monotheism and Allameh's attitude towards obligatory existence, we can raise the question why Allameh proposed applicative monotheism. What were his intellectual bases in expressing this opinion?

It is necessary to note that in every philosophical rule there are a series of fundamentals and basic principles, which are based on the rational principle. The difference of opinions of thinkers is usually rooted in the

difference of their foundations. Therefore, due to the importance of this topic, we will examine the important principles that underlie Allama's view of monotheism.

The Absoluteness Monotheism in Allameh's philosophy is based on two important principles. The first principle is that Allameh considers nature to be the emergence of bound existence in the mind and believes that we do not have nature outside; But outside, only existence is accompanied by deprivations and executions. This existence, which is accompanied by deprivations and executions, appears in the human mind in the form of nature, and figuratively, nature can be referred to as bound to this existence. The second principle in proving The Absoluteness Monotheism is his theory of causality. From Allameh's point of view, the cause is real and the effect is pure. Ma'alul is a bound existence with deprivations and executions, and since it is the same as belonging to the real thing, and the connection and belonging is all of his dignity, then he is a *Raqiqa*. (Akbarian, 2023a, p. 247)

In the following, these two principles will be explained briefly, and finally, the relationship between free will and The Absoluteness Monotheism will be clarified.

2.1 Limited existence and absolute existence

One of the important bases in the proof of The Absoluteness Monotheism and other philosophical issues is the issue of existence and nature. By analyzing existence, one can understand the difference between obligatory and creations and how creations is related to God Almighty. Since Allameh Tabataba'i starts his philosophy from proving reality and existence, it is necessary to explain his point of view, we also start from existence and its place in his intellectual system. His interpretation of existence is different from previous philosophers, so different results are obtained in different topics.

Mulla Sadra, while accepting the two dignity of existence and essence for possible objects and beings, considers existence as authentic and

essence as valid, secondary and temporary. (Sadr al-Din Shirazi, 2004, p. 10) Allameh Tabataba'i proposes the originality of existence in a different way. He does not consider the nature of dignity except in the mind. And it defines the whole existence with existence and their difference with deprivation and execution.

He states that reality is existence and nothing but existence is realized in the context of reality. In fact, according to Allameh Tabataba'i, what is realized in the context of reality other than absolute existence, are executions and denials that have caused the determination and identification of specific existences; That is, the execution and deprivations themselves benefit from reality, and if a certain existence is distinct and distinct from another existence, it is because its association with absence and the way it is limited by the deprivations related to itself is different from other specific existences: ... and it is not like this except in terms of the limits of existence according to the container of existence." (Tabatabaei, 2008 A, p. 171)

Also, in this view, the degree of closeness of bound entities to the absolute existence determines the extent of their limits and execution:

"Since the proximity of every creature to the right is equal to its inherent limits and execution." (Tabataba'i, 2008A, p. 221)

Regarding existence, it has been stated that "existence is the original truth, and there is no other for him outside, because whatever is other than him, it will be empty and void; Existence is a pure truth. Therefore, the truth of existence is intrinsically and in every way necessary for existence and has all the attributes of perfection and free from all defects and non-existence. (Tabataba'i, 2011 A, p. 16)

He says about the essence: "Essences, rulings, and effects of essences are not current in the reality of existence." (Tabataba'i, 2011b, p. 63)

When the mind is faced with denials and existential execution, and the inherent execution is imposed on the mind and emerges in it, the essence is formed in the mind. In fact, the nature of the same is the emergence of limits and limitations of certain existences in the mind. In other words,

according to Allameh, nature has only an epistemological position. It means that it is only the mind that manifests the essence, and in the absence of the mind, the essence does not exist in reality.

"The original principle in everything is its existence and its essence is imagination; It means that the reality of existence is real by itself (in essence and soul), that is, it is the same reality, and all essences are real and unimaginable with it. Rather, these essences are only the manifestations and manifestations that external realities create in our mind and perception, and otherwise they cannot be separated from existence and become independent in some way outside of perception. (Tabataba'i, 2011b, Vol. 3, p. 46-48) "The existence of anything is the reality and that thing itself" (Tabataba'i, 2011b, p. 64).

Due to the difference in the attitude towards existence, which is the basis of other discussions and views, the explanation of the relationship between God and man differs from the point of view of different philosophers. In Allameh Tabataba'i's philosophy, nature does not play an ontological role, and the relationship between the creations and the obligatory, as well as their difference, is explained only by existence, not by nature.

According to Allameh Tabataba'i, creations, all of them are related to existence and all their dignity is related to absolute existence. (Tabataba'i, 2010b, Vol. 2, p. 131) Allameh considers creations to be the existence of a verse and considers the existence of a verse to be related to the existence of God. The existence of a verse is an existence, the same as connection and belonging, whose whole dignity is connection and belonging.

In this way, he succeeded in proving the *Vahdat Haghe* of existence. Of course, it is necessary to note that Allameh proves the *Vahdat Haghe* for absolute existence, not for bound existence. Of course, this does not mean that bound entities do not exist. In general, Allameh does not accept the nature outside as true and considers it as the appearance of the bound existence in the mind. (Dehghani, 2009, vol. 2, p. 41)

In this way, the distinction between God and creations is that creations

is a combination of existence, deprivations and executions, but God is an absolute existence in which deprivations and executions do not exist. Deprivations and executions create limitations for the existence of the bound and make the existence of the bound plural. Pluralism in Allameh's philosophy is corrected by deprivations and executions, not by nature. (Akbarian,2023a, p. 93)

According to Allameh, the relationship between objective existences and essences that exist in the researcher's mind is explained by the emergence of existential limits in the mind. Allameh Tabataba'i also considers the intensity and weakness of certain entities, but he links this intensity and weakness with the amount of execution and deprivations that each of these entities have. In other words, according to Allameh, existence is divided into two general categories, absolute and bound. Absolute existence does not have any existential limitations and is exempt from any condition:

"If (the existence of *Wajib al-Wujud*) is limited to a limit, naturally it will not exist beyond the assumed limit, and the mentioned assumption is one of the conditions by which God does not exist, and the necessity of His existence in this case is dependent on the container before the assumed limit. which requires the *Kholf*, because it is assumed that the existence of his holiness is not subject to any condition and not humble in any capacity. (Tabataba'i ,2008b, p. 22) Of course, Allameh mentions that this removal of the limits of the *wajib al-wujud* is *Salbe Tahsili*, not the requirement of deviation. (Tabataba'i, 2017, p. 23)

On this basis, according to the above argument, it can be said that according to Allameh, the only existence that fills the text of reality is the obligatory existence; Because if an existence other than that is realized in reality, it limits the necessary existence to its existential boundaries. Therefore, it can be said that according to Allameh:

"...outside, there is nothing but the one truth" (Tabataba'i, 2004, vol. 1, 67)

It should not be thought that the bounded existences of verses are

secondary to absolute existence. This is because bounded existences are synonymous with belonging and connection to absolute existence. All the dignity of these versed and relative existences stems from their belonging and connection to absolute existence. In this context, relational existences cannot be considered secondary to absolute existence; rather, absolute existence should be seen as one entity together with all its verse existences. Verse existences are insignificant compared to absolute existence, but all are encompassed within absolute existence. This is why we read in the honorable verse, 'whatever you look at is the face of God' (Baqarah: 115). This does not imply that what is presented in front of God is considered secondary to Him. Bounded existences, whose entire dignity is derived from relatedness and belonging, cannot be considered secondary by necessity.

In this view, the existence of the external interface is the same as the connection, and it is no longer considered intrinsic to it that it has a connection in itself. Because nature is false and destructive in itself, and even the proof of its nature and essence is through existence. (Tabataba'i, 2010b, p. 12) The nature of the limit of existence is the absence of dignity and is associated with deprivations. (Tabataba'i, 2010b, pp. 14, 54, p. 295, Tabataba'i, 2011b, vol. 5, p. 1045) In more precise terms, nature is the only manifestation that the limited external reality creates in our mind and perception. (Tabataba'i, 2009A, Vol. 3, pp. 498, 510) It is a fictitious, imaginary and absurd nature. (Tabatabaei, 2009A, pp. 496, 498) Its container is the container of reason and has a mirage realization. (Tabataba'i, 2007, p. 167) Proof of the permitted nature will be permitted. (Tabataba'i, 2007, pp. 166, 174)

What has been said shows that although the originality of being is accepted by some philosophers and they share it with each other, the way of expressing and interpreting existence can cause many differences in the continuation of rational thinking. Therefore, since being is the beginning of all philosophical explanations, it became clear that Allameh's special view can cause subsequent differences in philosophical and intellectual

analysis.

2.2 The position and meaning of causality in The Absoluteness Monotheism

In the ninth article of the third volume of the '*Osole Falsafeh va Raveshe Realism*', he wrote that causality is an existential relationship between cause and effect, cause is divided into incomplete and complete, possible is necessary for equality with existence and non-existence, the existence of a complete cause is prior to the existence of an effect and from the sum of these statements, we conclude that "the independence and existential integrity of the effect is the same as the independence and existential integrity of the cause" that is, "cause and effect are two independent entities with one independence" (Tabataba'i, 2011b, Vol. 3, pp. 671-655)

Creations, in their relational existence, are entities that do not contradict the cause and do not exist independently of it. So the cause and effect relationship does not cause the multiplicity of things and beings, but the existences are the link of multiple affairs and moods for the cause. (Tabatabaei, 2010b, p. 226/ Obudiat.2006. vol. 1. p. 220-221) but this connection is dissolved in one of the components of the world and unity, in the sense that it has transformed its obligatory identity into the identity of one of the possibilities and the same one. It is not to become one of his own creations. (Tabataba'i, 2011b, vol. 5. p. 983)

Appearances tell about existing truth and independent existence because they show truth and independence, and because they show dependence and connection, they tell about limitations and non-existent things (that is, it is the same as the existing truth and it is not the same). (Tabataba'i, 1996, vol. 10, p. 105. Obudiat,2006, vol. 1. p. 223)

But the appearances are figuratively and metaphorically attributed to the truth. (Tabataba'i, 2007, p. 169)

There is nothing but the single truth and its attributes (according to Shani's restrictive dignity). that the single truth (the cause) includes those affairs (the effect depends on the cause) and between the cause and the

effect, the truth and the truth are carried. (Tabataba'i, 2010b, p. 242) In addition, there is doubt in these appearances. (Tabataba'i, 2007, p. 175)

Because the principle of reality does not accept non-existence and nullity by nature (pleasures). Therefore, the principle of reality is the same as *Wajib al-Wujud*. So, here the reality is essentially obligatory... and from this it becomes clear to the thinker that the principle of existence of obligatory is essentially necessary for man, and the proofs that prove it are in fact punishment. (Tabataba'i, 1981, vol. 6, p. 14, appendix 3)

According to Allameh effect, it is nothing but a bound and related existence, and all the dignity of that relationship is due to its cause. (Akbarian, 2023c, p. 412)

But the appearances are figuratively and metaphorically attributed to the truth, indicating both truth and independence, as well as dependence and connection, thereby revealing limitations and non-existent things (i.e., they represent both existing truth and non-existence).

The perfection of every effect and the end of its existence is the existence of its cause. (Akbarian, 2023b, p. 227)

Therefore, the interpretation of causality can show the relationship between the creator and the created. Divine agency is in the light of understanding divine causality. With these statements, it is possible to examine the meaning of human free will and its relationship with efficacy and effectiveness and The Absoluteness Monotheism.

3. Free will and its relationship with The Absoluteness Monotheism

Now that the meaning of The Absoluteness Monotheism and the relationship between monotheism and obligatory in this meaning of monotheism have been clarified, it is necessary to examine the meaning of free will in this monotheistic view. The question that is raised is that if everything is absolutely related to God and there is no effect except his action in existence, then what is the meaning of human free will? Can it be said that man is free to achieve happiness and perfection?

Allameh believes that The Absoluteness Monotheism has the highest

relationship with authority. Because when we accept a specific monotheism, the will of man flourishes in its highest sense. Man is freed from many restrictions. He gets rid of the bondage of material things and servitude to anyone other than God and walks in a higher horizon. In a field that suits his existence, soul, prosperity and evolution. Servant of God and turning away from anyone other than God realizes free will in the original and broad sense for man. In the following, while examining the meaning and truth of happiness and perfection for humans, it will be examined whether in the case of belief and commitment to monotheism, it is possible to defend the free will of man to achieve this perfection and happiness or not.

Before we talk about what hours are for humans, it is necessary to know the truth of humans. In the religious view, man is made up of soul and body. Material body and single soul.

"The soul is one of the entities of the order world *Alame Amr*" (Tabataba'i, 2011, p. 28). The soul shares its existence with other beings of the world. The soul is different from the body and it has become a divine breath and has descended from its exalted status. (Tabataba'i, 2012, p. 29)

The descent of souls to the earth and the world of physicality causes the path to branch into two branches: the path of happiness and the path of misery, and then people are divided into two groups: a group in heaven and a group in hell. The path of misery is actually a kind of nothingness and destruction, and therefore this nothingness will be the end of their journey from the holy world. (Tabataba'i, 2012, p. 32)

From Allameh's point of view, the purpose of divine legislation is not only to give order to human societies; Rather, the truth of the matter is that the divine law wants to bring every type of creature to the perfection of its essence and purpose. One of the perfections of human existence is to have a righteous system in the life of this world and another is to have a happy life in the hereafter. Man has closeness and distance to God Almighty, and the criterion for his permanent happiness and misery, and

the criterion for the competence and corruption of his society, is this closeness and distance, and religion is the only factor in creating this proximity and distance. (Tabataba'i, 1996, vol. 3, p. 299)

The way to achieve happiness is faith in God and righteous actions that are issued by the will and free will of man, happiness and misery are not inherent in man; Rather, it is an acquired matter, that is, a person either becomes prosperous or miserable. (Tabataba'i, 2013, vol. 12; p. 18)

According to what was stated in al-Mizan, "Complete happiness is when a person rises to righteous action with knowledge and awareness, in other words, he acknowledges the truth and his action is in accordance with the truth. Therefore, in order to know the truth and act according to the truth, it is necessary that knowledge and have the necessary belief." (Tabataba'i, 2013, vol. 6, p. 84)

With the clarification of the meaning of happiness and before dealing with the relationship between free will and monotheism, it is necessary to note that humans are faced with two types of things in their existence. In other words, creatures are divided into two types from one point of view; Because every meaning that we perceive, or for that perception, there is an external reality and example, whether it is a perceiver or not; Like foreign jewels, such as inanimate objects, plants, animals, and the like; Or for that perception, there is no real, corresponding and external perception; That is, if there is no human perception, it will not exist either, like "property"; Ownership is a meaning whose existence is based on perception, and if there is no perception and validity, there is no property, no owner, and no ownership; The first part of these perceptions is called "truth" and the second part is called "credibility". (Tabataba'i, 2008 A, p. 9)

It has a formative root. When a person examines and reflects well, he realizes that all the meanings related to humans and the relationships that exist between these meanings are fictitious and illusory; Such as ownership and its assignments, leadership, associations, issues related to it, and things like this. (Tabataba'i, 2008A, p. 10) According to the

appearance, man lives with a contractual and credit system, but according to the inner and the truth of the matter, he lives in a natural and formative system. (Tabataba'i ,2008A, p. 11)

In the legal system, Sharia law is the validity that relies on exemplary facts. The legal system is realized in the world of example (Alame Mesal). According to Allameh, the world of example (Alame Mesal) is the cause of the world of nature and the effect of the world of intellect. They are also available in the system of names and attributes. (Akbarian, 2023a, 247)

In most of his works, Allameh has put forward opinions about human agency that are in accordance with the common view. But in fact, they have another point of view which is based on their monotheistic point of view. What has been stated about free will from a general point of view is that by accepting free will for humans, they have tried to explain it, and in fact, they have presented reasons based on human free will against those who defend predestination.

He states that the voluntary act of man, like other effects, requires the obligation of another to be fulfilled. And the obligation of others also ends with the inherent obligation. The inherent obligation is only God's. In this way, God's power includes all voluntary actions of man. (Tabataba'i, 1997, p. 66)

In other words, it can be said that the optional actions of a person are disabled. And the existence of the effect in relation to the existence of its cause is a relational existence, and the existence of the relation is not realized except by relying on an independent existence that gives consistency to it. The independent existence in essence is God. that the disabled depend on him for their existence. (Tabataba'i ,1997, vol. 4, p. 146)

This is how he explained the ratio of man's optional actions to God in *Bedayah al-Hikmah* and finally says that this attribution of man's optional actions to God is during God's activity, not within it. In other words: the reference of the verb to the human agent is on one level, and the reference

of its existence to the Almighty is on a higher level, at that level, the existence of man himself and the existence of the material on which he performs his work, and the existence of tools that He does the work through them, everything is documented to him.

And from this, it follows that the effect of human will as "the last part of the cause of totality" in its work, does not contradict the existence of all the components of the cause of totality, to God. In fact, this duality that human voluntary actions must either be documented by God or documented by humans, is not a correct assumption; Because man's existence is not independent from God, and all his existence is under God's power, and he is not independent from God under any circumstances and at any time. (Tabataba'i, 1997, vol. 4, p. 147)

On the other hand, in his *Resale Al-Afaal*, after describing the two worlds of matter and creation, and the characteristics of these two worlds and the application of judgment and destiny to these two worlds, he considered divine judgment, which is the same divine order, as current and permanent in both worlds, but in the world of creation. which has power, talent and matter, although divine judgment is going on, but in order for the present to take place, it is necessary for a talent to join the realization, and in this world, human free will is presented as one of the causes of all actions. (Tabataba'i, 2011A, p. 140)

In *Tafsir Sharif al-Mizan*, he says: Verbs have two aspects, one is proof and existence, and the second is to attribute them to the subject of the verbs. , which are described between the two titles, so the voluntary and optional actions that are attributed to humans are attributed to the subject, but these actions are based on the proof and existence of God's actions. (Tabataba'i, 1995, vol. 1, p. 157)

Therefore, Allameh Tabataba'i, while he accepts and expresses the highest level of God's effectiveness and influence in the whole world, at the same time, he can also defend the free will of man with precision in different aspects of an action and by considering the degrees and levels for the world. and show that not only these two principles do not

contradict each other, but both are necessary and defensible in the design and arrangement of the world.

4. The perfection of man's free will in the shade of the view of The Absoluteness Monotheism

But what is very different from the opinions expressed about free will is based on Allameh's monotheistic view. In *Risalah al-Afaal*, at the end of the seventh chapter, after explaining and detailing these issues, Allamah stated that with the current monotheistic view, it is nothing but God's action and these issues become irrelevant. From a monotheistic point of view, it is not the case that man is powerless and forced, but basically the issue of predestination and free will is not raised. Because man is not the real owner of the present, and if he places his existence in the shadow of monotheism and Almighty God, his actions are in line with God's commands.

At the beginning of *Risalah al-Afaal*, it is stated that there is no action in the outside world, except the action of God Almighty; And this is the truth that both proof and taste indicate. (Tabataba'i, 2011A, p. 83)

And at the end of the seventh chapter of *Risalah al-Afaal*, it is stated: "It should be known that there is another point of view here, with which the topic of these discussions is destroyed, and that is the view of monotheism that was expressed during these letters. In this view, all actions are for him, just as the names and essence are for him, there is no action for anyone other than God so that the question of predestination or delegation is raised. " (Tabataba'i, 2013, p. 140)

The question that may come to mind is how to justify human happiness and misery in this case. According to the system of truths and values and the definition of happiness from a monotheistic point of view, it must be said that a person who accepts true monotheism and as a result distanced himself from credit matters and acts in the system of truths and in the shadow of serving God, his happiness is secured; Because human happiness and perfection is nothing but God's servitude.

It can be concluded from the previous discussions that, in Allameh's view, discussions such as predestination and free will are basically not relevant from a monotheistic point of view; Because man is absolutely related to God. The perfection of man is servitude, and his happiness is to reach the perfection of servitude, and at this stage, the servant is obedient and he does not see authority for himself in front of the command of the master.

Since human existence is a versed existence and human action is attributed to both God and man, and since human existence is a relational existence, there is a connection between knowledge of God and self-knowledge. Right is associated with duty, and the worship of God Almighty by man is associated with human freedom. (Akbarian, 2023c, p. 416)

It can also be said that humans have two types of guidance. The first guidance comes back to man himself and man himself wants to be guided by God. In this case, the second guidance includes him. (Akbarian, 2023b, p. 464)

A person who reaches absolute monotheism is freed from himself and attains the status of trust and satisfaction and knows that all actions are for God. And there is no room left for other verbs to be the subject of determinism and discretion. It is in this way that Allameh says that every action is the action of God from the point of view of proof and existence, and it is the action of man only from the point of attribution to the subject. (Akbarian, 2023b, p. 467)

Conclusion

According to what has been said, it is known that the world and its systems are all credit, and the choices and options of man are within the realm of credit, and those choices that bring us happiness, truly determine the path of our life. In principle, a person is free when they do accept the servitude of other anyone anyone other than God, liberating themselves from the circle of the Circle of credit system and does not walk in the

credit system.

Man is free when he does not accept the servitude of anyone other than God; In the shadow of absolute monotheism, free himself from everything anyone other than God. Such a person who is freed from all restrictions and bonds and has come out of the trap of credit, and accepts the absolute authority of God, is free and such a person can truly choose and his choice will be nothing but the will of God because he is in principle and truth. The system of existence is ripe, freed from the traps, it chooses; He is free and free from material and credit constraints, but his choice and will is nothing but the will of his Lord, because he is in the circle of the system of truths and is freed from credit matters. By focusing on monotheism, he doesn't want anything but God and he doesn't go beyond his will, whatever he wants and whatever he does is on the way to reach the Almighty. And finally, it is on the path of happiness, servitude and perfection.

It can be said:

- 1- The Absoluteness Monotheism refers to the existence of God surrounding all things and the opposite of being surrounded by them. All things are limited and surrounded by God. In other words, The Absoluteness Monotheism is the removal of any conceptual definition, delimitation of examples, and any purity, even this ruling, is a reflection from the divine essence.
- 2- The meaning of free will is negated only in the meaning from which the existential independence of man is taken, and where the existence of free will for man is defended, the meaning of free will should be expanded and its true and original meaning received.
- 3- Man has authority in a circle and area that is completely under God's control and existence and is not outside the domain of God's causality and dominion; It can be said that man does not have authority that is independent from God.
- 4- In the monotheistic view, the happiness and perfection of man is in servitude, and man is purely related to God, and in this view,

the extent of God's existence does not leave any possibility for others, and the present does not basically have validity and real existence except for his action.

- 5- In the shadow of God's servitude, man walks in the true circuit of his happiness and perfection in line with the system of truths, a man who accepts appositive monotheism goes beyond the system of credit and his true free will is realized because he is freed from the slavery and captivity of others.



References

books

- 1- Akbarian, Reza, (2023a), *translation and explanation of Risalah fi al-Tawheed*, first edition, Tehran, Cultural and Artistic Institute of History of Wisdom and Philosophy in Islam. In Persin.
- 2- -----,(2023b), *translation and description of Risalah al-Afal*,Tehran, Boostan ketab. In Persin.
- 3- -----,(2023c), *predestination and discretion, translation and description of al-Mizan's commentary on predestination and discretion*,Tehran, Institute of Cultural and Artistic History of Philosophy in Islam. In Persin.
- 4- Dehghani, Mohsen, (2009), *Forough Hekmat*, Qom, Book Garden. In Persin.
- 5- Tabatabae, Mohammad Hossein. (2007), *scientific and objective. monotheism in religious and mystical schools (Tazbilat Allameh Tabataba'i)*, 7th edition, Mashhad, Allameh Tabataba'i. In Persin.
- 6- -----, (2010), *Risalah Lab-Bab*, authored and translated by Mohammad Hossein Hosseini Tehrani, second edition, Qom, Bostan Kitab. In Persin.
- 7- -----, (1996), *Al-Mizan Fi Tafsir al-Qur'an*, fifth edition, Qom, Islamic Publications Office. In Arabic.
- 8- -----, (2009A), *principles of philosophy and the method of realism*, 13th edition, Qom, Sadra. In Persin.
- 9- -----, (2009B), *in the presence of Allameh Tabataba'i (a collection of face-to-face questions and answers with Allameh Tabataba'i on various topics)*, written by Mohammad Hossein Rokhshad, third edition, Qom, Cultural Institute the sky. In Persin.
- 10- -----, (1995) *Translation of Tafsir al-Mizan*, 20 volumes, print: 5, Qom, Qom Seminary Society of Teachers, Islamic Publications Office. In Persin.
- 11- -----, (1995a), *Mehrtaban*, Qom, Bagheral Uloom. In Persin.
- 12- -----, (2008A), *Tariq Irfan*, translated by Sadegh Hassanzadeh, introduction by Hassanzadeh Amoli, Qom: Ait Sharq. In Persin.
- 13- -----, (2011A), *Rasail Tawhidi*, third edition, translated and researched by Dr. Ali Shirvani, Qom, Bostan Kitab. In Persin.
- 14- -----, (2011b), *principles of philosophy and the method of realism*, introduction and footnote Motahari, vol.1, ch15, Tehran: Sadra, p.63. In Persin.

- 15- -----, (2008B), "*A treatise on the proof of Wajib al-Wujud*" collection of Allameh Tabataba'i's letters, translated by Mohammad Mohammadi Gilani, vol.1, Qom: Bostan Kitab (Publishing and Publishing Center of Qom Seminary Propaganda Office) In Persin.
- 16- -----, (2013), *Al-Mizan*, Qom, Ismailian Press, first-second-third-fourth-eighth-eleventh-thirteenth volume . In Arabic.
- 17- -----, (2012), *Man from the beginning to the end*, translation and annotations by Sadeh Larijani, 4th edition, Qom, Bostan Kitab. In Persin
- 18- -----, (1997), *Badaye Al-Hikma*, Qom, Bostan Kitab. In Persin.
- 20- -----, (2010B), *Nahayeh Al-Hikma*, Qom, Bostan Kitab. In Persin.
- 21- -----, (2004), *Shia in Islam*, 17th edition, Qom, Islamic Publications Office. In Persin.
- 22- -----, (1981), *Commentary on Asfar*, third edition, outside, Dar Ihya al-Trath. In Arabic.
- 23- Obudiat, Abdul Rasul, (2006), *an introduction to Nizam Hekmat Sadraei*, vol. 1, first edition, Tehran, Samat. In Persin.
- 24- Sadr al-Din Shirazi, Mohammad bin Ibrahim, (2004), *translation and interpretation of al-Rubabiyah evidences*, translated by Javad Mosleh, Tehran, Soroush. In Persin.
- 25- Yazdan Panah, Yadullah, 2013, *Basics and principles of theoretical mysticism*, written by: Ata Anzali, third edition, Qom, Imam Khomeini Educational and Research Institute. In Persin.
- 26- John Martin Fischer, Robert Kane, Derk Pereboom, Manuel Vargas, (2007) First published, *Four Views on Free Will*, Wiley-Blackwell, America

articles

- 1- Moradi, Hassan, (2014) "Allameh Tabataba'i's view on the objectivity of values and freedom in moral motivation based on applied monotheism", *Akhlaq Vahiani* magazine, third year (number 2), pages 29-46
- 2- William J. Coburn ,(2024) *Freedom and self-ownership: An emergence theory of free will Correspondence*, *Psychoanalysis, Self and Context* Volume 19, Pages 139-156