

## The Relation between Unchangeable God to Intrinsically Changeable World According to Mulla Sadra

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The most important aspect of Mulla Sadra's philosophy is the fundamental reality of existence (principality of existence). It means that the fundamental reality of the world is not things of the world, so that existence is an attribute of all existent things; rather, the existence (its truth not its notion) is occupied the reality of the world and thingness is figuratively real. The truth of existence is fundamentally real and our mind by grasping the boundaries of existent beings abstracts the meaning of thingness.

Avicenna and others before Mulla Sadra believed that change and motion may occur in accidents of a thing, not in its substance. After some arguments, Mulla Sadra showed that not only change may occur in substance but also every change in accidents shows the movement in substance. As Mulla Sadra believed in the principality of existence, he demonstrated that motion and change must be ascribed to existence. Because he argued for substantial movement, therefore he believed in intrinsic change and movement of the world. But, it is demonstrated that only matter that is a combination of potentiality and actuality can be changed. Therefore according to the principality of existence, the existence of material things must be a kind of **unrest** existence that can not be unchanged. Unchangeability can be the characteristic of immaterial beings.

However, there remains a problem: if God is unchangeable, therefore how can we explain the actions of God as unchangeable in the material world that is intrinsically changeable? How did Mulla Sadra solve this problem? I am going to explain his solution in my paper.

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