Exploring the Relocation of Primary and Secondary Philosophical Intelligibles and Proposing a New Classification Based on the Primacy of Existence

Hadi Eftekhar Mosayyebi[1]✉ iD | Saeed Alizadeh[2] iD | Naser Forouhi[3] iD

1. Corresponding Author, MA, Department of Islamic Philosophy and Theology, Faculty of Theology and Islamic Science, University of Tabriz, Tabriz, Iran. Email: h.e.mosayyeby@gmail.com
2. Assistant Professor, Department of Islamic Philosophy and Theology, Faculty of Theology and Islamic Science, University of Tabriz, Tabriz, Iran. Email: s-alizadeh@tabrizu.ac.ir
3. Associate Professor, Department of Islamic Philosophy and Theology, Faculty of Theology and Islamic Science, University of Tabriz, Tabriz, Iran. Email: forouhi@tabrizu.ac.ir

Abstract

The principle of the primacy of existence leads to a shift and reclassification of primary and secondary philosophical Intelligibles. According to the principle of the primacy of existence, existence must have individuals or concrete counterparts and cannot be considered a secondary Intelligible without a concrete external counterpart. Additionally, based on this principle, the attributes of existence are aspects of the essence of existence and will have concreteness and externality similar to existence itself, whereas essences only have conceptual identities and lack externality. This issue is examined through a descriptive-analytical approach, revealing that neither can the claim of reclassifying all intelligibles be fully accepted, nor can one assert the lack of externality of existence and its true attributes. Based on the effects of the principle of the primacy of existence on the nature of intelligibles and considering the ontological and epistemological explanations of intelligibles, as well as the differentiation between true attributes of existence and other intelligibles, the findings of this paper lead to the conclusion that the principle of the primacy of existence results in existence and its true attributes being primary intelligibles in both epistemological and ontological explanations. Essences are considered secondary philosophical intelligibles from an ontological perspective but primary from an epistemological perspective. Intrinsic attributes of existence, relative, additional, and negational intelligibles will be secondary philosophical intelligibles according to both epistemological and ontological explanations. The reclassification of intelligibles also leads to a new classification based on the principle of the primacy of existence.

Keywords: Primary Intelligibles, Secondary Intelligibles, Philosophical Intelligibles, Classification of Intelligibles, Primacy of Existence.

Introduction

The theory of principality of existence gave an existential face to philosophy and directed the subject of philosophy, namely existence and also philosophical concepts that are related to existence, from a conceptual state to becoming objective and real. This caused the mode

of existence of intelligibles to be explored more, because the philosophical concepts are Indicative of the mode of existence of the realities of the external world.

Based on the principality of existence, what is outside of existence is void, and what is void is not real; therefore, if the attributes of existence are outside of existence, they will be void, and if they are void, they will no longer be real attributes. Therefore, it can be said that based on the principality of existence, which considers the reality of existence to be objective and external, the attributes of existence will also have externality because they are aspects of the reality of existence. A consequence of this is that the existence and the real attributes of existence must be primary intelligibles. Because according to the ontological definition of intelligibles, primary intelligibles are concepts that have external referents, and the secondary philosophical intelligibles are a set of concepts that do not have external referents. Therefore, according to principality of existence, existence and the real attributes of existence, due to their externality, will be among the extension of of primary intelligibles. Therefore, it is not possible to sum up between the principality of existence, which claims the externality of existence, and that the existence is the secondary intelligible and the subjective. This issue has led some philosophers to raise the issue of the incompatibility of the principality of existence and being the existence a secondary intelligibe and to propound the claim of a displacement of the extension of intelligibles. With the displacement of the extension of intelligibles, new classifications based on principality of existence are also proposed. The main question of this article is whether, based on principality of existence, it is possible to displace all the primary intelligibles and secondary philosophical intelligibles, or whether this displacement can only be some or a specific group of these concepts? And what will be the new classification of intelligibles based on this method of displacement?.

Research Findings

This paper addresses the claims of reclassifying all primary and secondary philosophical intelligibles based on the principle of the primacy of existence, as well as the claim of the lack of externality of philosophical intelligibles. It is argued that both claims arise from an improper generalization of the characteristics of some intelligibles to others. The paper then introduces two approaches—epistemological and ontological—for understanding intelligibles and provides criteria for distinguishing the true attributes of existence from other philosophical intelligibles. Regarding the nature of the existence of intelligibles outside, it is explained that, according to the principle of the primacy of existence, essences lack any form of externality from an ontological perspective. On the other hand, the essence of existence is concrete and prime, and since its attributes are aspects of the essence of existence, one of the outcomes of the principle of the primacy of existence is that the true attributes of existence will be primary intelligibles. To substantiate the primary status of the true attributes of existence, several notable shared characteristics between these attributes and existence are highlighted, including their intrinsic and absolute nature, their coessentiality with existence, the impossibility of negating or denying these attributes from the existent, their essential and inseparable nature from any reality, and their self-realization.

Conclusion

Based on the findings, a new classification of intelligibles is proposed. According to both epistemological and ontological interpretations of intelligibles, existence and its true attributes are considered primary intelligibles, while the intrinsic attributes of existence, as well as intelligibles of non-being, relative intelligibles, and additional intelligibles, are deemed secondary intelligibles. Essence is regarded as a primary intelligible in the epistemological interpretation and a secondary intelligible in the ontological interpretation.

Refrences

Sabzavari, Hadi ibn Mahdi. (1980). Explanation of the Manzumeh (Sharh al-Manzumah). Annotations by Hassanzadeh. Researched by Hasan Hasanzadeh Amuli. (Vol. 1-5). Tehran: Nab. (in Arabic)

Suhrawardi, Yahya ibn Habash (1993). The Collection of Masnavis by Sheikh Ishraq (Majmu'eh-e Masnaviyat-e Sheikh al-Ishraq). Edited by Henry Corbin and Najaf Gholi Habibi. Tehran: Ministry of Culture and Higher Education. Institute of Cultural Studies and Research (Research Institute). (in Arabic)

Sadra al-Din Shirazi, Muhammad ibn Ibrahim.(1981). The Divine Witnesses in the Pathways of Spiritual Conduct (Al-Shawahid al-Rububiyyah fi al-Manahij al-Sulukiyyah). Mashhad:Al-Markaz al Jami lil-Nashr. (in Arabic)

—— (1984). Metaphysical Penetrations (Al-Masha'ir). Translated by Badi' al-Mulk ibn Imam Qoli Emad al-Dawlah and Henry Corbin. Tehran: Tahouri. (in Arabic)

—— (1981). Transcendent Wisdom in the Four Intellectual Journeys (Al-Hikmah al-Muta'aliyah fi al-Asfar al-'Aqliyah al-Arba'ah). (Vol. 1-9). Beirut: Dar Ihya' al-Turath al-'Arabi. (in Arabic)

Tabataba'i, Sayyid Muhammad Hussain. (1995). The End of Wisdom (Nihayat al-Hikmah). Qom: Jama'at al-Mudarrisin fi al-Hawzah al-'Elmiyah bi-Qom. Mu'assasah al-Nashr al-Islami. (in Arabic)

Farabi, Muhammad ibn Muhammad. (1987). The Logic of Al-Farabi (Al-Mantiqiyyat lil-Farabi). Edited by Muhammad Taqi Daneshpazhuh (Vol. 1-3). Qom: Mar'ashi Najfi Library. (in Arabic)

Philosophy and Kalam

Cite this article: Eftekhar Mosayyebi, H., Alizadeh, S., & Forouhi, N. (2024). Exploring the Relocation of Primary and Secondary Philosophical Intelligibles and Proposing a New Classification Based on the Primacy of Existence. *Philosophy and Kalam*, 57 (1), 239-260. (in Persian)