


The Ontology of Existence in Pre-Sadra Tradition.

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Abstract

It is essential to understand philosopher's and theologians' conceptions of existence. Without knowing the historical developments of thoughts about existence, fully understanding the thesis of the fundamentality is impossible. Avicenna and Farabi seemingly thought that existence is an accident in quiddities, and therefore, it exists. In contrast, Sohrevardi denied its existence and classified it as a mere mental concept called secondary intelligible. Some theologians believed that while existence is not an accident, nevertheless it exists. They hold that there is precisely one thing in the real world that both existence and quiddity correspond to. They think that their view is immune to Sohrevardi's criticisms. Also, some philosophers maintained that there are some specific existences besides the general concept of existence. Holding that there are some specific existences means that the existence exists. Since they follow Sohrevardi in regarding existence as a secondary intelligible, they seem to be inconsistent. Nevertheless, Lahiji has sought a solution to this complex problem based on the philosophers' principles.

Keywords

existence ; existent ; quiddity ; specific existence ; general existence

Main Subjects

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