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**The Metaphysical Process of Divine Companions in the  
Theory of Sadra's Theory of Qiyomiyah**

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**Abstract**

"concomitance" in the custom means "physical accompaniment"; but the divine concomitance in the following verse "...and He is with you wherever you are"(57:4) cannot be as same as human concomitance with other objects. Before Mulla Sadra, the commentators considered the Quranic term مع "with" as equivocal term. They have numerous justifications for the meaning of the "concomitance". But Mulla Sadra by designing the "Self-Subsisting Concomitance", open a new in philosophy. Sadra's philosophical-mystical worldview, with his interpretive method (separation of concept from instance), implies the content participation. Hence, the core of the semantic meaning of the term is "absolute companion" which is found in different ways. Of course, criticisms have been made on interpreting the term Concomitance to "Self-Subsisting Concomitance", such as "incompatibility with the meaning of the verse" and "imposition of mystical presuppositions". The theory not only can solve the incompatibility of the apparent meaning of the verse with theistic principles, but also, it is capable to provide a system of meaning to explain different aspects of divine concomitance.

**Keywords:** Equivocal Univocal, Mullasadra, Self- Sustaining Concomitance, "And He is with you wherever you are".

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## **Problem Statement**

The phrase “ And He is with you wherever you are” is one of the ambiguous verses of Quran. Concomitance means "physical accompaniment," but divine concomitance cannot be like our concomitance with other things, because while human beings are inhabitant in corporeal world, God belong to incorporeal world. In addition, it seems, that the literal meaning of the Quranic term مع with is incompatible with the Lord being seated on the throne, as it is mentioned in Quran (7: 59, 10: 3, 13: 2, 20: 5, 25: 59, 32: 4, and 57: 4). The main problem of this research is how can Concomitance be explained so that it neither entail God's corporeality, nor any contradiction?

Ibn Adel (d. 880 AH) says either the verse should be interpreted, or there is no way but to admit the contradiction (Ibn Adel, 1419, 18/456). Most commentators agree on the interpretation of the verse (Ibn Atiyah, 1422 AH, 5/257; Abu Hayyan, 1420 AH, 10/101; Tha'alibi, 1418 AH, 5/378; Siyuti, n.d., 1/225 and id., 1421 AH, 2/17). Ibn Atiyah (d. 542 AH) interpreted this verse as abundance the former meaning of the term (Ibn Atiyah, 1422 AH, 5/257). It is permissible to use the absolute meaning in the confined meaning. But as the homonymous meaning in divine names and attributes causes the knowledge of attributes to be closed, the homonymous of divine concomitance to human beings leads to a closure in understanding the meaning of concomitance. This problem, besides examining the role of using philosophical-mystical discussions in interpreting the Quranic concepts, are the subsidiary problems of the present research.

## **Method**

The present research considers the meaning of Concomitance in classifies interpretations in two categories: the equivocal meaning and the univocal meaning. In the first section, with the help of the historical approach and the study of development of interpretations, the meanings (from Ibn Abbas to Mullasadra) are classified in eight general terms. To achieve the interpretations, including both Shiite and Sunni, lexical-literary, verbal and mystical, two applications "Jami' al-Tafasir Noor" and "Al-Maktabah al-Waqfiyah" have been used. In the second section, the view of Mullasadra, i.e. holding in the content participation of the term, is investigated. After explaining the method of Mullasadra in the interpretation of ambiguous verses according to his works, the criterion of Self-Subsisting Concomitance is elaborated and, finally, by mentioning the privileges and critiques of Self-Subsisting Concomitance, the role of Concomitance in solving the epistemic problem of understanding the verse, along with the other results, would be clarified.

## **Findings and results**

Generally, commentators see paraphrase interpretation as the only solution for the seemingly inconsistency regarding the meaning of Quranic term مع with. But Mullasadra believes that we should not overlook the apparent meaning of the words. He does not believe in considering these verses as metaphors, and he says, that such verses be predicated to their truth (Sadra, 1378, 276). On this basis, the term Concomitance has a content participation meaning, and instead of considering different meanings for the term, in the new view, which we consider to be the separation of the concept from the instance, the meaning is expanded in itself. Accordingly, the concept of "concomitance" is "absolute concomitance", which has many types, and these instances are subjective. The fruit of this view can be found in the Self-Subsisting Concomitance. In the works of Mullasadra, the concomitance is only between God and creatures, which means that the universe is subsistent on God. The methodology of Mulla Sadra's interpretation with the interpretation of the concomitance, in addition to solving the apparent conflict, based on monotheistic foundations, addresses the reader a system of meanings that would include the preceding interpretations. Each of these meanings explains

one of the aspects of God's concomitance with the servants. Accordingly, a more comprehensive picture is found for the audience of the revelation.

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