



UNITY OF DIVINE ACTS AND THE CAUSAL-CAUSATIVE SYSTEM OF THE WORLD

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ABSTRACT

Unity of divine actions is amongst the most important theological concepts underlined by the numerous ĀYĀT in the holy Quran as well as by the intellectual proofs. How is the unity of divine acts related to the causal and causative system of the world? This issue has instigated various analyses amongst the Muslim speakers and philosophers. The present study aims at the elaboration of the concept "unity of divine actions" and recognizing its relationship with the causal-causative system of the objects from the perspective of the holy Quran. The present study has been conducted based on philosophical as well as discourse lingual analyses. The findings of the present study proved that the approach "divine will's rule over the world's legal system" and its four assertions are aligned with the intellectual proofs and holy Quran's logics.

Keywords: unity of divine actions, causal-causative system, longitudinal causality, real and numerical causality, Allah's tradition, synthesis and manifestation

INTRODUCTION

One of the essential thoughts in the religions believing in monotheism and, especially, the holy Quran is the belief in the unity of divine actions or the very philosophical principle "*Lā Mo'asser Fi Al-Vojūd Ellā Allah?*" [there is nothing influencing the existence except the God] (Sadr Al-Din Shirazi, 1981, v.2, p.216).

One of the loftiest issues of the holy Quran's theology is the concept proposed under the title of the "unity of the divine actions" by the Muslim theosophists and speakers (Sadr Al-Din Shirazi, 1981, 6, p.387). This issue has been investigated under such Arabic titles as "Al-Af'āl" [actions] (Bahrani, 1985, p.103; Taftazani, 1988, v.4, p.217) or "Af'āl Al-Vājeb" [compulsory actions], "Hodūth Al-Kā'enāt" [occurrence of universe], "Khalq Al-A'amāl" [creation of actions] and so forth. Disregarding the intellectual proofs on the integral, borrowed and interpreted existence of all the possible beings, the issue is rooted in the Holy Quran in the world of Islam. In numerous ĀYĀT, the holy Quran has underlined the divine actions' unity and exclusiveness of the subjectivity for the God. Along with these ĀYĀT, there are, of course, other ĀYĀT in the holy Quran that explicitly assert the causativeness and role of the creatures in the creation of things and affairs. Now, it has to be known that how is the unity of the divine actions related to the causative and causal system of the objects? What is the secret of these two different interpretations in expressing the cause of the phenomena?

1. Conceptualization of the Unity of Divine Actions:

As put by Muslim speakers and theologians, unity of divine actions means that by the as the God is independent and needless of any partner and assistant in His performance of His actions and that no creature other than the One God is independent in His actions and also that any change and evolution in the world of existence depends on the God's will and destiny. The concept of these two statements conveys the very unity of divine actions or the God's unity in being a creator and also in contrivance. As emphasized by the Holy Quran, "all of the powers belong to the God" (SŪRAH 2, ĀYA 165). "The world's work is entirely in the hands of the God" (SŪRAH 3, ĀYA 154). And, "the God does not have a partner neither in essence nor in actions" (SŪRAH 112, ĀYA 4; Tabataba'ei, 2012, v.20, p.389; Motahhari, 1991, v.2, p.103).

The correct interpretation of this belief does not disapproval of the causal and causative relations and denial of the system of causes between the world's phenomena rather the intention is denial of the independent effect of the objects and the dependency of the creatures' actions and essences on a sublime necessary being. Imam Ja'afar Sadeq (PBUH) orders that "the eminent and sublime God is unique and unit [in essence and characteristics] and He is singular [independent] in the performing of actions". The holy Quran realizes the relationship between the God and the world of existence as a deep and non-disintegrable and eternal bond. The God has been described as being always and absolutely bounteous in the holy Quran with the world of existence and all its micro and macro phenomena always gracefully receiving existence from Him and putting on a new outfit and finding fresh life: "All the things in the skies and earth demand whatever [the things they want] from Him; he is performing a task everyday" (SŪRAH 55, ĀYA 29).

2. Proofs of the Unity of the Divine Actions:

Unity of the divine actions is amongst the essential foundations of the monotheistic ideology that is supported by the intellectual and Quranic proofs. In elucidating the issue of unity in creation and contrivance, the holy Quran has dealt not only with its expression but also with its substantive clarification.

2.1. Intellectual Analysis:

According to intellectual analysis, the creatures of the world of existence are purely poor in the depth of their essence and existence and they have nothing of their own. These creatures' entire identity and existence, descriptions and actions depend and rely on the divine mercy and they are not independent from the God in any of their existence and actions' dimensions (Sadr Al-Din Shirazi, 1981, v.3, pp.426-427; Tabataba'ei, 2012, v.15, p.138). In other words, all the causes and effects do not feature independence in any of their existences and they are dependent in all respects to the God; therefore, it is not possible for a creature to be able to perform a task independently and needless of the God. Resultantly, every creation is the God's task (Mesbah Yazdi, 1990, v.2, p.359).

2.2. From the Perspective of the Holy Quran:



Holy Quran's approach to the unity of divine actions is explicit and expressive. The expression method of most of the ĀYĀT in the holy Quran is in such a way that when it comes to the evolution and occurrence of a happening in the real scene of the universe, it realizes them as the act of God. The following ĀYĀT exemplify such a style of expression:

- 1) The One God is the creator of all the objects in the world: "say God is the creator of everything and [that] He is only unique and dominant" (SŪRAH 13, ĀYA 16).
- 2) Whatever the things the others have are from the graces of the God's existence: "every gift you have is from the God" (SŪRAH 16, ĀYA 53).
- 3) The sun's irradiation and moon's illumination are by the divine invention: "It is the God who created the sun brilliant and the moon shining" (SŪRAH 10, ĀYA 5).
- 4) Growing of the plants is the act of the God: "Have you looked at what you sow? Is it you growing them or is it Us growing them?" (SŪRAH 56, ĀYĀT 4-63).
- 5) It is the God who provides sustenance to the live creatures: "undoubtedly, it is the God who provides plenty of sustenance; He is almighty and persistent" (SŪRAH 51, ĀYA 58).
- 6) Victory is given by the God: "victory and conquering is only by the God" (SŪRAH 8, ĀYA 10).
- 7) Guidance is the act of God: "their guidance is not on you; but, it is the God who guides he who He wants" (SŪRAH 2, ĀYA 272).

The result of these ĀYĀT is that all the world's cause-and-effect systems and all the series of the causes and effects working in the world of existence are operated by the God and stem from the God's will; the only cause in the world of the existence is the God.



3. Unity of Divine Actions, Causality Law and Effect of Things:

Is the product of the aforesaid intellectual proofs and Quranic documents not the disapproval of the cause-and-effect and causative-causal systems and causality law? To find an answer to this question, two introductions should be presented:

Firstly, the concept of the cause-and-effect system and causality-causative system means that every effect has a certain cause and every effect has its own specific cause; neither a certain effect might be issued and come to existence from any cause without any intermediation nor a given cause can create any effect without any intermediation. In fact, every object has a specific position in the cause and effect system and this is the very precise concept of the ĀYA "we have created everything for a specific amount and a certain destiny" (SŪRAH 54, ĀYA 49). Based on this belief, there is a special system and a specific law and order for the creation of any things and the God's will for the objects' existence is exactly the same as the system's will. It is from here that the cause and effect law and/or the "causative-causal system" are created (Motahhari, 1990, v.1, p.127). Therefore, the unity of divine actions does not mean the disapproval of the necessary cause and effect system rather it is per se a result of the divine determinism.

Secondly, cause is conceptualized both generally and specifically in philosophical terms. In its specific sense, cause refers to anything on which the actualization of another thing is suspended and depended; no matter what it is and no matter how it is dependent; however, in its specific sense, cause only refers to the subject or the subjective cause creating an action (Motahhari, 2012, v.6, p.585; Mesbah Yazdi, 1990, v.2, p.5-14).

Therefore, the concept “unity of divine actions” means that the God is the independent subject or doer and cause of all the things that occur and the other objects with whatever the roles and properties are overshadowed by the God’s grace. The unity of divine action neither denies the objects’ independent roles nor does it disapprove the independent and authorized roles of them. On the other hand, the phenomena’s causality is all in a level of general causality, ground, cause and preparation not creation and invention of the objects as the God’s exclusive actions.

4. *God’s Subjectivity or Object’s Effect:*

What is the image depicted of the objects’ causality by the Holy Quran’s monotheism? The holy Quran has two types of interpretation in expressing the cause of objects: one is the exclusiveness of the causality in God and the other is the attribution of causality to a series of the phenomena. As for such a phenomenon as death, the holy Quran occasionally orders that the God takes the lives: “the God takes the lives at the time of their death” (SŪRAH 39, ĀYA 42) and it sometimes orders that the angel of death takes your lives: “say the angel of death commissioned to you takes your lives” (SŪRAH 32, ĀYA 11). In regard of the rainfall, it occasionally orders that “it is the God who descends rains after [the people] become disappointed” (SŪRAH 42, ĀYA 28) and it also sometimes orders that “it is the God who sends the winds to provoke the clouds that are spread by Him in the sky as He wishes and He sometimes makes them like segments densely one on top of the other and, then, you see the consecutive rains pouring down from inside them” (SŪRAH 30, ĀYA 48). What is the secret of these differences? It was mentioned before that cause has a special meaning, i.e. the very being of a subject or doer. Being a cause with such a meaning is only the characteristic of the God. But, being a cause in its general meaning includes any effect in expedient manner, conditions or preparations giving rise to the emergence of the other phenomena as well as non-doers. Based thereon, both of the holy Quran’s interpretations are correct and precise in their right positions. The real doer and the sole cause of the creatures’ creation and existence is the God. The phenomena of the world each have certain inherent properties, effects and relations depending on the ranks of their existence that is mercifully bestowed by the God. Human beings only recognize some of the relationships between the objects and the revelation language unveil other curtains of those works and bonds. This way, as viewed by the holy Quran, the objects’ causality with such a meaning as general causality authorized by the God is accepted and the causality with such a meaning as the real and independent subjectivity is only reserved for the One God.

5. *Holy Quran, Causality and Effect of Objects:*



As it was pointed out, alongside the ĀYYĀT that imply the divine causality and effect on all the events and incidents of the world, there is another group of the holy Quran's ĀYĀT expressing the causality and role of the creatures in the existence in line with the appearance of affairs and things. Although Holy Quran does not speak about the word cause or causality, i.e. the abstract concept of the mutual influence between the two things, it presents many examples and specimens for the mutual effects between the creatures that imply the causality concept. The following ĀYĀT are but some of this group of ĀYĀT:

- 1) Water is the cause of life for every living being: “and, we created every living thing from water” (SŪRAH 21, ĀYA 30)
- 2) Human action is ascribed to him and the result and product of everyone's life is the effect of his or her efforts: “the mankind would have nothing but what he has made efforts for” (SŪRAH 53, ĀYA 39).
- 3) Faith and disbelief depend on the will of every individual human being: “every person can exercise faith or disbelief” (SŪRAH 18, ĀYA 29).
- 4) The good deeds of the human beings cause the descent of the earthly and ethereal blessings: “and, if the residents of the cities and villages could find faith and exercise piety, we would have opened the earthly and heavenly blessings to them” (SŪRAH AL-A'ARĀF, ĀYA 96).
- 5) The bad deeds of the human beings causes corruption on earth and sea: “it was due to the people's actions on sea and in land that corruption appeared so that some may taste what they have done and get back [to the right path]” (SŪRAH 30, ĀYA 41).
- 6) The holy Quran realizes faith in God and performance of good deeds as the cause of the human beings' felicity and auspicious fate: “there is a good life and fortunate ending for those who have found faith and performed good deeds” (SŪRAH 13, ĀYA 29); it realizes one's turning of face away from faith in God and performance of heinous actions cause the perishing and downfall of the human beings: “those who became Kaffirs and declared the falsity of our signs and ĀYĀT will be the fellows of fire; they will eternally remain in there” (SŪRAH 2, ĀYA 39).
- 7) The holy Quran realizes the angels as being effective in the administration of the world's affairs: “swear [to the angels who] contrive the affairs” (SŪRAH 79, ĀYA 5).



6. *Approaches in Elucidating the God's Subjectivity and Effect of Objects:*

If the God is the only cause of the world's affairs and the creator of everything and if there is nothing outside the circle of His subjectivity and determination, how the order and system of the world and the universe's law-orientation can be conceptualized? And, if the natural intermediaries and causes as well as the human will cause the occurrence of the phenomena and actions, how the unity of divine actions can be conceptualized? And, if causality is missing from the phenomena's occurrence, what is cause and effect and why the human beings should be held liable for their actions? This issue has instigated various analyses and approaches amongst the Muslim philosophers and speakers due to its extraordinary importance.

6.1. Ash'ari Speakers, Denial of the Causality System in the World of the Possibilities:

Ash'ari's elaboration of the unity of divine actions is in such a way that they only accept causality in the relationship between the necessary being and possible being but they deny the causality system of the world of possibilities. They utilize the God's absolute subjectivity and His boundless power as an intellectual document for stabilizing their approach (Taftazani, 1988, v.4, p.227; Iji, 1992, v.8, p.173; Qazzali, 2003, p.56). They also base their reasoning on the ĀYA "say the God is the creator of everything" (SŪRAH 13, ĀYA 16).

Criticism:

Ash'aris' theory entails invalidation of the principle of causality and causativeness in essence hence contradiction of their intention, to wit violation of the exclusiveness of causativeness in God.

6.2. Mo'tazeli Speakers and Denial of the God's Subjectivity in the Objects' Survival:

Accepting the cause and effect system of the world and the mutual effect between them, Mo'tazeli speakers realize the God's subjectivity as being only effective in the "occurrence" of the world and, asserting the effect and action of every creature, they know the world as being self-relying in its continuance and believe that the God has created the objects and made them capable of the apparent actions and deeds. Based on their perspective, human beings are amongst the creatures that the God granted them the power of performing actions or, better said, delegated the authority for doing things following the creation of them (Qazi Abd Al-Jabbar, 1965, v.6, p.230 and v.8, p.264).

Criticism:

Mo'tazeli's theory results in believing in polytheism if it actually means that the creatures are needless of the God's bestowal of life in the continuation of their life after their first creation (Tabataba'ei, 2012, v.9, pp.197-8).

6.3. Imamiyyeh Speakers and Most of the Theosophists:

6.3.1. Longitudinal Subjectivity:

Having accepted the causality principle and cause and effect system of the world, Imamiyyeh speakers and most of the Muslim philosophers realized the God as the main and initial cause. They ascribed all of the world's actions in a lengthwise hierarchy to both the God and their near doers. The God is the distant doer and every object is the close doer in regard of its own effect with the difference being that the God is independent and needless of others in the performing of his actions and other creatures are dependent on the God's power in their actions and act by the God's permission. So, causality and causative system is entirely accepted and, in the meanwhile, the God is the independent doer in all the virtues of the universe even in human actions (Ibn Maitham Bahrani, 1985, p.103; Sobhani, 1991, v.2, pp.52-53; Javadi Amoli, 2007, p.447).

Based thereon, both the absolute and unconditional subjectivity of the God and the conditional and authorized subjectivity of the other world's phenomena have been accepted. Based on this approach, Ash'aris' determinism and Mo'tazelis' delegation are both rejected.



Investigation:

Considering the above-presented descriptions, a more precise approach to monotheism, longitudinal subjectivity theory and the God's being a distant subject and also the role-playing of the world's possible beings as the close doers all reveal an image of the creatures' self-reliance that entails the a sort of delegation of authority in creation to them whereas the Holy Quran's approach is the absolute dominance and influence of the God in the depth of all phenomena's existence. "God is constantly dominating over everything" (SŪRAH 4, ĀYA 126).

6.3.2. More Subtle Look, Real Cause and Numerical Causes:

It was stated that the longitudinal subjectivity has this shortfall that it does not see the God when realizing the human beings as the close cause and the doer of the action and it disregards the fact that the God is also present therein (see also, Javadi, 1999, v.7, pp.304-306). Therefore, a more subtle assertion can be reached based on summing of the unity of divine actions, i.e. God's absolute and total subjectivity, and acceptance of the role of phenomena through distinguishing and simultaneously summing the real cause and the numerical causes. This assertion can be summarized in the following words: the independent and essentially self-standing real cause (the cause bestowing life) in the world is the only the God with the effect of the possible creatures (abstract or material) as well as the humans' voluntary actions being just envisioned as the ground and preparation; their role is getting the effect closer to the source of grace. Based on this analysis, the real doer is ubiquitously the God. Thus, the possible creatures' properties and effects are totally related and dependent on the God as the essentially necessary existence.

Investigation:

It is well known that one should incumbently confirm in a more precise look that the influencer and influenced are both the creatures of the God and enclosed in the subjectivity realm of the God's essence no matter what mutual effect may occur between them. The God's power and subjectivity are influential and streaming in the depth of the existence of every phenomenon. Of course, the God's subjectivity flows through the properties and effects previously entrusted in the essence of every object and it has been in this way that the relationship and bond and the system of dependencies have been established. These constitute the very system of predetermined fates.

6.3.3. World's Law-Oriented System:

Based on this theory, creation features a specific order and a law-oriented system and the God's will for the existence of objects is exactly the same as the God's will for a special system. This specific order is the very "system of causality and causes and causatives". It was also mentioned before that the God's contrivance is the very method of creation and establishment of relationship between the various creatures in the world and supplying them with their genesis and survival in a coordinated and constant manner. The logical prerequisite of the causality principle is the following statement:



“every effect has its own specific cause and every cause results in a specific effect”. In other words, every object has its own specific position and this is the very precise purport of the ĀYA “we have created everything for a specific amount and fate” (SŪRAH 54, ĀYA 49) (Motahhari, 1990, v.1, p.128).

The cause and effect relationship between the objects of the world is of two types, namely lengthwise and widthwise. The generative causes that are in a higher level in terms of existence rank and dominate this world are called “longitudinal causes”. But the material and temporal causes that are at width of their effects in terms of their ranks of existence such as the causality of weather and heat for the plants that set the ground for the creation of existence from the source of a generative actor are called numerical causes or the “widthwise causes”.

The system of the world is comprised of an order and a logical and natural organization between the objects and their interdependencies and interconnections. This is the very stable cause and effect system between the objects in this world. The objects’ stable properties source the issuance of the stable and law-driven effects between them. The thing called “world’s system” and “law of causes” in philosophical terms is named “divine tradition” in the language of religion. The Holy Quran orders that “no change would come about in the God’s tradition” (SŪRAH 33, ĀYA 62 and SŪRAH 48, ĀYA 23); it means that the God’s actions are carried out based on a special method and a fixed formula and they are not changeable. In SŪRAH 35, this concept has been highlighted: “you would never find any change for the God’s tradition and you would never find dislocation for the God’s tradition” (ĀYA 43). What other utterance can be more expressive and more robust than this?

The Holy Quran reminds of the creation’s law-orientation and tradition-centeredness in general; moreover, it presents some of the divine traditions. In regard of the misery and fortunateness of the societies, the Holy Quran orders that “the God would not change the status of any society unless they themselves bring about that change” (SŪRAH 43, ĀYA 11); this ĀYA expresses the secret of the societies’ development or downfall. No people can reach felicity from misery unless they first succeed in driving the misery factors away and, conversely, the God does not render miserable a fortunate nation unless they themselves pave the way for their own misery. Then, the Holy Quran reminds of a general maxim that “every corruption is the prelude to failure and misery and every correction approach revitalizes the God’s mercy: “we announced it to Offspring of Israel [as a decisive tradition] in the book [Torah] ... if you perform good deeds, you have treated yourselves good and if you perform wrongdoings, you have treated yourselves wrongfully” (SŪRAH 17, ĀYĀT 4-8) (see also Motahhari, 1990, v.1, p.136).

7. Mystic Islamic Philosophers; Causality or Synthesis and Manifestation:



Amongst the Muslim philosophers, there is another smarter assertion made about the absolute subjectivity and unexceptionable causality of the One God's essence in respect to all the affairs. This perspective does not deny the roles of the world's phenomena and considers them as the divine manifestations. Synthesis and manifestation is conceptualized as explained in the following words: each of the creatures of the world of existence along with its existence's characteristics and effects is an aspect of the God's virtues depending on its capacity and existential vastness and reveals a manifestation of the One God's numerous manifestations in the actual rank (not essence). Therefore, no creature limits the unlimited causality and subjectivity of the God. Based on this expression, every action in this world is attributed to the God as well as to its doer. The God is both the close and distant doer. In the same way that the existence of a thing is objectively attributed to that object, it is also actually ascribed to the Eminent God because that object is a virtue of the God. Based on this interpretation, there is a cause and effect system governing the world and the truth of the possibilities' causality is interpreted as either synthesis or manifestation. Each of the creatures is a special virtue of the God and it influences the other creatures based on a secondary authorization and as a manifestation of the God's grace (Javadi Amoli, 2007, p.454).

7.1. Intellectual Proofs:

From the perspective of the intellectual analysis, the truth of a cause is nothing more than being a cause and the truth of effect is nothing more than being an effect and it is not a unique essence characterized by being the manifestation of an effect. The thing that being an effect is its exact essence does not have any identity in itself and it is objectively dependent on the cause and it is also the exact manifestation of the cause. Existences other than the God are all manifestations and virtues of the Eminent God and have no identities of their own. The appearance of an object is in a respect the object itself. Resultantly, the whole world is laid on the foundation of one origin and that is the very truth of the existence of the Eminent God with the rest being the virtues and aspects of His existence (Sadr Al-Din Shirazi, 1981, v.2, p.299). So, the world is entirely the virtue of the Sublime God in the same way that the world and every creature's existence is originally His manifestation and embodiment; the actions issued from the creatures, as well, are all objectification of His actions (Ibid, v.6, p.373; Sabzevari, 2001, v.4, pp.228 & 293 and v.5, pp.252 & 298).

7.2. Narrative Evidence:

Like the intellectual premises, Holy Quran, as well, looks at the universe's phenomena not as the manifestations of human imaginations but as the objective realities of the existence with their presence being the manifestation of the God and their existence being exactly belonged by and dependent on His Highness the One God:

- 1) Holy Quran realizes the God as the light and appearance of the world: "God is the light of the skies and earth" (SŪRAH 24, ĀYA 35) meaning that, as real existences along with their relevant effects, the skies and earth are nothing but the God's existence and the manifestation of His grace. The concept "the light of the skies and earth" is the very existences of them (Sadr Al-Din Shirazi, 1983, v.2, p.256).
- 2) In the Holy Quran's perspective, "God dominates everything" (SŪRAH 41, ĀYA 54 and SŪRAH 4, ĀYA 126) and "He [the God] is the beginning and end and



visible and invisible and he is the all-knower” (SŪRAHH 57, ĀYA 3). The world of existence is full of the God’s existence and His manifestations (Sadr Al-Din Shirazi, no date, pp.13-18) and there is no creature unless there is God present in the context of His existence (see also, Sadr Al-Din Shirazi, 1981, v.2, pp. 368-372). The origin of existence and all the existential virtues of the created creatures like life, sustenance and others stem from the enlightening grace and guardianship of the Eminent God (Sadr Al-Din Shirazi, 1981, v.6, p.120) and there is no existence empty of the God; thus, things other than the God are nothing but His manifestations and signs (Sadr Al-Din Shirazi, 1985, v.2, p.321 and 1982, p.36).

- 3) From the perspective of the holy Quran, “All the objects [while being existent in every state] have the collar of nothingness and transience on their neck and only the God’s aspect (essence) is permanent and everlasting” (SŪRAH 28, ĀYA 88). All the possible essences are essentially perishable and destructible from the beginning to the end and it is only the God’s existence that is true and forms names with its manifestation in certain personifications (Sadr Al-Din Shirazi, 1982, p.60; 1976, p.130 and 1981, v.2, p.542). The result of this approach is that the God is the absolute and real actor in the entire universe and that the world’s phenomena are the manifestations and signs of the God. Exemplification of the human soul and actions assists a mental approximation a bright shade of the unity of the divine actions and actuality of the phenomena. While being unique and inseparable, soul is the totality of all the ranks and scientific faculties (thinking, imagination and sensing) and practical faculties (human habits and states) in such a way that the actions of all the faculties are ascribed to the soul that is presence in all its states and actions in the form of unity in plurality and plurality in unity. The actions by all the faculties are issued by the soul; sciences and habits are all the existential embodiments and apparent manifestations of the soul.

8. *Unity of Existence or Unity of Intuition:*

As it is evident, the world of existence is replete with numerous and different creatures and denial of this truth is the denial of the evident matters and cause of fallacy (Sadr Al-Din Shirazi, 1885, p.138). The intellectual proofs of the necessity of existence and the God’s essential independence and the possible nature and inherent and existential poorness of the creatures, as well, are other undeniable realities. Considering these two realities, it can be stated in whole that the God is the source of all the existences and the world’s phenomena should be viewed as His signs and indicators. The Quranic proofs, as well, are expressive of the idea that the God dominates and accompanies the creatures or He is close to them and not far from them. It can be inferred from what was mentioned that the monotheistic approach and belief in the unity of the divine actions renders it expedient for the monotheists to see nothing but the God in terms of their internal and sensual beliefs and not to believe in independent roles for things other than the God. This is the very “intuitive unity” which is well-established and steady in contrast to the “unity of existence” which is a doubtful oasis. Imam Hussein (PBUH) speaks to the God in Arafah



Prayers in the following words: “do the things other than you have the manifestations you do not so that they may reveal you?”

9. *Eyes on Cause, Hearts on Causer:*

What is the secret of all this emphasis by the holy Quran on the attribution of all the events of the world to the God? Is the Holy Quran seeking to deny the role of the world's phenomena as the creatures and signs of the God? Is the holy Quran seeking to strip the human thought off a purely naturalistic hence horizontal approach towards the world of existence? The truth is that the majority of the people direct all their attentions towards the natural factors without even thinking about the main issue. They look at the nature's incidents and the nature's properties as if there is no other factor beyond the nature governing the nature. This is while a subtle and realistic approach proves that the world of nature and its phenomena have nothing in themselves and that they owe what they have to the grace of the God. The holy Quran does not want to deny the reality of the natural factors and their effects rather it wants to firm this attitude inside the human beings that the world of existence with all its properties and effects does not have any independence and self-reliance and persistence and permanence and it is constantly dependent and relying on the self-existent God in the depth of its essence. In the sublimity-seeking monotheistic approach of the Holy Quran, the causes of the world are undeniable realities and simultaneously bar and veil the seeing of the God. So, the lean monotheism is that the human beings should look at the causes of the world only in the visage of the God's manifestations and through the lenses of the God's actions.



CONCLUSION:

The present study's findings revealed that the unity of the divine actions and the cause and effect system of the objects are not two incongruent topics. Despite the approaches adopted by the Ash'ari and Mo'tazeli speakers who have chosen one of these two topics and denied the other, Shīte speakers and theosophists did not realize the unity of divine actions as refuter of the effect of objects and the world's causal-causative system based on the evident intellectual proofs and the explicit Quranic reasons. They have found unity of divine actions as meaning that the real and independent doer in the world is only the God and that other creatures, though capable of exerting effects, are not capable of exerting independent effects due to their inherent poorness and also that their effects are accordingly dependent on the God's will. This approach can be, of course, analyzed in four levels: one is the analysis based on the longitudinal subjectivity between the God and the other causes. Based on this analysis, the God is the primary cause and distant doer and every object is deemed as the near doer in its effect. In another analysis, the God is the real cause and He is realized as self-existent and independent and the effects of the other creatures are exerted after their grounds are set following which they are considered as numerical causes empowered by a main cause. In the third analysis, the contents of the unity of the divine actions are interpreted as the very will of the God for the world's law-oriented system and emergence of objects within a specific order framework and it is in this way that the duality is overcome. In the fourth analysis, all of the objects in the world are envisioned as the divine virtues and manifestations each of which showcasing an act of God to the extent that its

existential rank allows so the whole world is the act of the God in various appearances.

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