

## Moral Consequences and Consequences of the Idea of the Absence of the Disabled in Mulla Sadra's Philosophy on Human Life

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### Abstract

From Mulla Sadra's point of view, the existence of a disabled person is the same as that of a relative and has no independence and is one of the levels of existence of a cause. The effect of radiation from existential expansion is the real cause. In Sadra's intellectual paradigm, all causes are related to the real cause. The extension of existence is limited to the essence of the burden, and other causes come from the channels and mediators of grace. It is not only the existence of the active agent that is documented in him, but all his affairs are also documented in the real agent, and each of them extends the existence and all the existential affairs to the agent, because the agent's agent is the same as belonging to him. By analyzing Mulla Sadra's views and relying on the rule of substantial motion, some of the consequences of this type of attitude are: ultimate happiness and moral perfection, a sense of closer closeness and face-to-face knowledge of God, responsibility and moral duties as much as existential dignity, expansion of dignity. Inherent in all creatures, attaining existential freedom. This descriptive-analytical article seeks to examine the moral consequences of the objective view of the existence of a disability based on the views of Mulla Sadra.

**Keywords:** Existence of Objectivity; Cause and Effect; Manifestation; Morality; Justice; Mulla Sadra.

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