

Traces of Sadra's View on the Role of the Universe of Imagination in Resurrection in Ibn Arabi's Mysticism

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Abstract

With the affirmation of the words of Ibn Arabi and Mulla Sadra, which either arise from their common benefit in verses and traditions as a common source or based on Mulla Sadra's belief in the originality of existence, which is equal to the unity of Ibn Arabi's existence, that Mulla Sadra believes this idea is based on the theory of Gradation, substantial movement and Ibn Arabi believes this idea is based on perpetual creation theory, the manifestation of the shadowy existence and the ultra-rationality of some perceptions of presence in the discussion of the universe of imagination. We must say that both are present in the universe of imagination, its characteristics, its types and levels, the effect and significance of this universe in two arcs of descent and ascension, its role in epistemology, ontology.

The results of the background of Mulla Sadra's views on Ibn 'Arabi's views about on imagination and its role in post-death universe are; 1- In some cases, they speak with verses and traditions; like (A) The existence of the general public at the initial level of imagination. B) the benefit of each person from the truth to the amount of capacity. (C) The nature of death. 2. In some cases, each according to the mystical and philosophical basis have own opinion, Such as Ibn Arabi, who manifests with grace and Mulla Sadra a) on the basis of the originality of existence, which equates to the unity of existence that is the mystical basis of Ibn Arabi¹ which these views are based on the idea of monotheism and the belief in the existence of a true trick.

B) with the help of Gradation in arch of descent and substantial movement in the arc of the ascension, which sparks of this theory are seen in the Ibn Arabi perpetual creation. C) By conveying the same equilibrium of two arches, they explain and prove, such as A) the universe of imagination and its degree. B) The location of the connected fancy and the disconnected fancy. C) Compliance and non-conformance of horn with out. D) mediating the imagination power between nature and the universe. E) Make changes. 3. In some cases, Mulla Sadra's innovations are clearly visible; for example (A) Attention to the power to create the power of imagination in the incorporeity. B) the type of connection of the imagination

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¹. Ibn Arabi considers unity and the principle of being one.

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with the soul. C) the difference between the disconnected fancy world and the universe of ghosts like Platonic Norie and its reason. D) creativity of the soul towards the horn. E) horn location. F) The existence of Gradation of Ranks of power, talent, perfection and super perfection in the mode of imagination. 4. In some cases, in principle, the opinions are in agreement with each other and differ only in the manner of expression; such as: A) Understanding the nature of imagination through degrees. B) The relationship between the fancies and the imagination. (C) The existence of a suitable universe with horn depending on the existence of horn. D) the existence of the imaginary world in two arcs of descent and ascension. E) Similarity of the world of fantasy with divine power. F) The relationship of the soul with the imagination. G) The role of imagination at death. H) the evolution of the power of the soul. I) the meaning of death and its types. (I) the dignity and types and survival of the souls in the afterlife.

The attention of Ibn Arabi and Mulla Sadra to the importance of the role of imagination in the two arches of descent and ascension, the occurrence of death and resurrection, is that by help of the verses and traditions, the monotheistic beliefs and the belief in the unity of existence, which is the beginning and end of everything, also based on Substantial Motion, Soul Completion, and Perpetual creation, believe that the imagination in the arch of descent, with the incarnation of the divine spirit and spirits, causing emersion the world of meanings in the physical world, manifestation, the advent of the Most High God in the universe. It is also considered as the treasury of tangibles. That is why the tangible world is not intrinsic, and the manifestations and verses are the transcendental truth that refers symbolically to these truths. But in the arc of ascension, the imagination of the advent of the right in the figurative, the revelations, asking help of divine inspiration in the universe, provided the field of the ascension of bodies from the world of shadows into the world of pure light by death, which is the relationship between the two lives and the transfer of the soul to the next world and disintegration Body. Death, in his view, occurs in two types of voluntary, natural and sudden occurrences that reveal the facts. He by prove the virtue of imagination and explaining the role of imagination and its significance in the transmission of creations from this world to the other world, indicating the stages of death, horn, grave, and Soul Completion that for deactive soul as individual in the form of imagination and for active soul as survival in the form of rational.

Ibn Arabi and Mulla Sadra, although in the transition of soul to another world, have the same convictions, but they have different opinions about the quality of this transition. Mulla Sadra believes that human beings, like all other material objects in the world, began to develop the stages of perfection from an elementary element, then into a inanimates, vegetative, animal, touching, and a taste and smell, and hearing, and vision, and at last, to the weakness of the existence which in The Prophet's hadith is said to be "Ajab al-Zanb", which ends up. Ibn Arabi, who believes that the soul of Nateqah in this world is the manifestation of a comprehensive divine name and divine between divine attributes, and, in other words, a comprehensive one, believes that, in the end, the transfer of this generous landlord to the landlord with the accompaniment of "Ajab al-Zanb" will be done. Ibn Arabi, who believes that the rational soul in this world is the manifestation of a comprehensive divine name and limbo between divine attributes, and, in other words, a comprehensive one, believes that, in the end, the transfer of this generous landlord with the accompaniment of "Ajab al-Zanb" will be done.

Although they differ in the meaning of "ajab al-zanb", but the onset of the death of most people and their transfer to the disconnected fancy world are considered by the connected fancy and They believe that with the power of imagination, the dead man and buried in the

grave sees his essence as physically and as it was in the world, and perceives the suffering for punishment and Blessings for rewarding, such as sleep. In Ibn 'Arabi's view, it is accompanied by the same power that at the stability of the truth of each object, causes a variety of appearance, and as a result of the emergence of stability of each object causes diversity and transformation in the afterworld and This transformation and evolution will continue so that the soul will be separated from the imagination and the intellect will be spent. One of the differences in their views on the importance of imagination in the afterworld and the stages of resurrection is in the place of horn that Ibn Arabi finds the place of the horn form outside the soul and Mulla Sadra believes in the soul that difference made them different opinions about the rest of the resurrection and the place of paradise and hell.

In short, it must be admitted in several sentences that, although based on the affidavits, the commonalities, similarities, and coordinations are observed in their opinions about the world of imagination; but the fundamental difference between the two in the creation of the horn, which Mulla Sadra considers soul and Ibn Arabi considers out of soul, should not be forgotten that this deep and rooted difference has caused differences in the explanation of the other stages of resurrection between them.

Keywords: fancy, connected fancy, disconnected fancy, soul, Mulla Sadra, Ibn Arabi

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