



Wordly resurrection from Ibn sina and Sheikh Shahab al din sohrevardi view

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Abstract. The meaning of resurrection is an idiom which has returning concepts and related to a live after death. All researchers accept this phenomenon but they have different opinions in its quality. This paper explains the opinions of Ibn Sina and Sheikh Sahib ol din Sohrevardi which are grand philosophers. Ibn Sina, who is famous in peripatetic followers, approved spiritual resurrection by rational reason and happiness and villainy of souls are approved by wisdom and analogy; but he related worldly resurrection to religious law. This comparative show that Sheikh Shahab ol din Sohrevardi, who is famous in illumination philosophy believed resurrection with imaginative body and accepted purgatory body and also he uttered that soul after releasing from dispersions will return to illumination world because of loving to his source.

Keywords: Resurrection, worldly resurrection, spiritual resurrection, Ibn Sina, Illuminative Sheikh, imagination world, Isfahbodiye illumination

1. INTRODUCTION

The subject of this paper is related to opinions of Ibn Sina and illuminative Sheikh about worldly resurrection. The meaning of resurrection is returning spirits to bodies or the time of collecting disperse member. Philosophers divided resurrection to two kinds of worldly and spiritual resurrection and have different ideas about them. Believing resurrection was always considered. Sometimes, these differences make a sensitive condition, this paper utters the meaning of resurrection meaning firstly, then explains the opinions of Ibn Sina and Sheikh Sohrevardi about worldly resurrection. The conclusions of Ibn Sina discussion show that "Worldly" and "Spiritual" resurrection forms can be imagined. The kind of worldly resurrection can be approved, but spiritual resurrection cannot be approved. After this subject, he related approving worldly discussion to religious law and prophets; however, he claims that soul happiness cannot be compared with bodily happiness. Illuminative Sheikh who is grand Islamic philosopher divided souls to three groups. First group are in absolute illuminative world and they don't have imaginative bodies. And second and third group are in suspended imagination world which purgatory and heavenly spheres are symbol of them with imaginative bodies and they are together with happiness, villainy and punishment. So, elemental worldly bodies will be scattered after their separation from mortal soul, but souls will be eternal by creation of happiness and obscene forms. Finally, he accepted resurrection with imaginative body.

Worldly resurrection

One of the beliefs of Muslims is resurrection element and living after death. All the followers of religions believe the resurrection element and know it as the most basic religious element, but there are many differences in the opinion of nations about this subject. Sometimes these differences make them to punish each other. This element has an important role in Islamic religion, so if a person don't believe it, Islam exist him from religious.

Resurrection meaning

The root of resurrection is resurrecting that means referring or referring to the element or to the condition that exist from there (Mostafavi, 1363, 8, edition, page of 251). Resurrection is an idiom that has philosophy meaning and also it means that humans will live after their death in

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the other world; and they will receive the reward of their good and bad deeds. The rhyme of resurrection is (Mofa'l) and its root is resurrecting that is time and place. Resurrection is the most famous noun of judgment day and it is a religious idiom; its synonyms in verbal books are assembling and this word came on the Quran just once. Islamic scholarly use this idiom for judgment day, because they consider that day as the time of referring and also the time of spirits, bodies resurrection or the time of collecting dispersed members member or the time of collecting dispersed member.

The resurrection is an element which its meaning between scholarly is the living after death and receiving rewards of good and bad deeds in hereafter. All the religions accept resurrection element, but their differences is in the quality of it whether it is worldly or spiritually. Mulla Sadra's opinions were in the quality of resurrections is that: researcher believes resurrection element and its reality, but they are not agreeing in its quality.

These are the views:

- 1: Most of jurisconsults and tradition masters emphasizes on the body quality of resurrection.
- 2: the public of philosophers and followers of philosophic consider it as spiritual quality
- 3: Most of great philosophy, mystics, and some groups of speakers emphasizes on bodily and spiritual quality of it.

These persons have two views:

Some of them consider body as an imaginative body and the others consider it as elemental body.

Resurrection from Ibn Sina view:

Ibn Sina has been approved the spiritual resurrection by rational reason. He believed that rational reason implicate that spirits will remain and they return to the God and also their happiness and villainy will be intellectual happiness and villainy. In another word, the heavenly gifts are same perception of rationality and the result of vain of them cause many problems for him, and also made him as accused person in religious, so it is necessary that followers of philosophy explain and clarify the end of " Al-Shefa" book and other his books that are related to this subject till they can get the justice aspect and also keep away themselves from unfair prejudice. One of the accusations which are done by an important Islamic person, Mohammad Ghazali, is in this way:

Imam Mohammad Ghazali at his famous book (Tahafat-ol- Falsafe) on page 46 related the followers of wisdom and philosophy as Farabi and Ibn Sina which mislead person and claimed that inability of perception that is moral meanness specially great ignorance (Ibn Sina, 1395, page of 423). At the end of his paper in Shefa Al-nejat book, he clarified that: approving of resurrection cannot be done by wisdom but, it is better to approve it by religious law. But, it should be said that spiritual resurrection or happiness and villainy of souls can be understood by wisdom and logical analogy and prophets also explained it.

Accusing to Ibn Sina in worldly resurrection subject:

The chapter of eight from ninth essay of "Al-Shefa" specified to resurrection subject. Since, the utterance of Sheikh Ol Raeis Abu Ali Sina about worldly resurrection, Ibn Sina was in misled way at least in twenty subjects of philosophy and in three subjects from vigesimal subjects was in blasphemy way. And one of them is related to worldly resurrection. His accusation of him is

in this way: he ignored exciting of souls to bodies and also ignored worldly fire, heaven, houris of paradise, and other things that have been promised to humans and consider them as examples which are understood by spiritually good deeds and punishment not by worldly aspects (Tahafat-ol Falsafe, page of 284). Ibn Sina's reason for rejecting worldly resurrection was after explaining difference speech about soul reality in Alnafs book (page of 28 onwards). After his explain about worldly resurrection, he emphasized on substantiality of this subject and also he expressed at this book that soul is substantial that has independent identity and can do different activities, but it should be said that the usual actions are necessary in some activities; for example, faculty of imagination needs to usual actions (Alnafs, page of 51). Ibn Sina explained some introductions firstly and then, he rejected worldly resurrection in this way:

1. Expressing of weakness from approving worldly resurrection and referring it to religious law

Ibn Sina expressed weakness from approving worldly resurrection and referring it to religious law. He says: human's wisdom cannot realize the quality of resurrection but as we know the truthful aurora informed us this event and also as we trusted to prophets and religious law, so we accept worldly resurrection, although, we don't have any rational reason for approving it (Ibn Sina 1395, page of 423). He also expressed that resurrection has two parts:

1. one part is uttered in religious law and there is no way for approving it, except from religious law and certification of prophet's news, so this is a resurrection that is related to body and it is cleared at exciting time of body, so it does not need to be learned and independent. Certainly, there is not any tricking in the religious law that is come by our grand prophet, Mohammad, and also the body happiness and villainy are explained extensively.

2. The other part of resurrection is realized by wisdom and its foundation is based on rational analogy, this part of resurrection is certificated and signed by prophet. The happiness and villainy of this part is related to souls, and the souls themselves support and suffer them. Although, our imagination and conceptions are not so complete to imagine this event and our wisdom cannot realize it for some reasons that we cannot utter them (at the end of Ilahiyat Shefa, first chapter of resurrection).

Theologians have more concerning to materialist and worldly resurrection so that they can receive this happiness; in reality, they don't have any concerning about worldly resurrection and if they have this happiness, they don't pay attention to it near to the special happiness that is divine revelation; so, it is better to know the quality of spiritual happiness and villainy, because the kind of worldly is knew in religious law (Azhaviye essay, unknown translation).

2. Dependence to some bodies:

He speaks about joining to celestial bodies quoted from Farabi in origin and resurrection book; based on that, some souls like villainy companions who are defective in science and action and prosperous companions who are complete in action and defective in science and they cannot go higher in body world. They have some eagerness to body and this eagerness make independence to the other bodies and these bodies cannot be human or animal body so they become transferred to divine bodies. However, human soul cannot be celestial bodies; those bodies are used just for imagination form. The imagination forms be related to good deeds and cause worldly happiness, so they are beauty and delightful; and if they be related to indecent deeds and cause indecency, so they imagine indecency forms (Ibn Sina, Al Nejat page of 696).

Speech of Ibn Sina about spiritual resurrection:

After some introduction, he says: since these introductions have been expressed, so, it is better to explain and write the main speech and we say: if a person becomes rational learned man that all beings form have been described on him and also all rational system of being have been designed on him and the thing which was progressing on the beings become shaped on him, then we can say the special perfection of human faculty of speech that completed human have been shaped on him. That soul faculty of speech starts from original source and it is created without any intermediate and then it progresses in the superior substantial world, then it progresses in the spirits that depended to bodies and then it progresses in superior world bodies. It is not important whether it goes to their groups and after this events, it progresses to all beings regularly until it can reflected all the groups of world to itself and receive them. So in this condition, it is changed to rational world that is same to the entire exterior beings world and it observes absolute beneficent and beauty continuously and they are component with it. So, they go in its way and they are changed and get it substantiality, then it says: since these soul perfections become analogized with the other faculties, its place is not so good. We cannot say it is superior and completed, but it is not so complete and cannot be related to other faculties from the virtue and excess view (Ibn Sina, *Ilahiyat Shefa*, 1376, Hasanzade Amoli, Hasan, resurrection subject, pages of 3, 4).

Denying of worldly resurrection in Azhaviye essay explicitly:

Ibn Sina has the other essay that its name is Azhaviye. In this paper, he denied worldly resurrection clearly and said: all the subjects that are related to resurrection in Quran utter both spiritual and worldly resurrection and Muslims believe that resurrection accrues both in soul and body. They say: living is changing body to soul existence; and he denied returning soul to its body in second creation and uttered that someone said that soul is elegant body. It believes that we should not interpret the reality of religious law supposedly; because we are human with different realization. So it is necessary for religious law possessor to utter meaning and concepts of commandments correctly and interpret them as all people realize commandments; because the structure of religious law is complex that we cannot tell them to all people; so if we do it incorrectly, its punishment is spiritually not bodily, since for the first time, human wisdom was unable to realize them, so how religious law want to eager people to realize them? So, it is better we exemplify something that are near to the people realization. Then, it is hard for prophet to explain real reward and punishment for public people, because they are not near to realization people (Ibn Sina, *Azhaviye essay*, 1364, pages 20-30).

At the end of this discussion, it is necessary to type that Ibn Sina could not find rational reason for worldly resurrection.

Resurrection from the view of Sohrevardi:

Sohrevardi believes that soul faculty of speech interested in his source, so after realizing from material occupation, he will return to eternal light source. From the view of illuminative sheikh, soul has more eager to source than to the body; and whatever he near to the unit part, the eagerness becomes more and more; finally, the abstract becomes more, the eager becomes more too. If he defeats the body, at the time of death, body will return to source. There is not a great pleasure for soul except realizing perfection. If amusement does not allow him to realize this perfection, he will observe all realities and profits after separating from body (Sajadi, Seyyed Ja'far, Hakame and Eshragh translation, pages of 368-370, 1367). He benefits from this subject and denies metempsychosis at the time of death subject and also he denies pennaetrations of contaminated soul and other bodies in "free soul from dependence". The reason of this denying is that the loving of souls to their sources is more than things that can lead souls to darkness

(Sohravardi, Shahab al din, Mosafanat magazine, 1372, page of 223). In his opinion, loving of soul to his source is more than to his body.

Isfahbodiye illumination

Illuminative sheikh named faculty speech soul as " Isfahbodiye illumination" and named body as purgatory idiom and said: Isfahbodiye illumination does not move to purgatory except by an intermediate that was suitable and that intermediate is elegant substantial which is named as " spirit" and his source is along left heart (Shahrokhy, Ahmad Reza, 1381, the relation between abstraction soul and body in Islamic philosophy, verbal and philosophy quarterly periodical, 13, 14 number). From the view of this illuminative philosophy, human soul or Isfahbodiye light is eternal abstract substantial that destroying body does not influence on him. He is proposing that there is not any "absence" for abstract light, since there was "absence" for grand light because there is not changing on grand light, finally, when abstract light release from body, it will remain with external light which its reason and purgatory death is just for destroying its constitution, a constitution which is intermediate for his progression of light in darkness body (Sohravardi, sheikh shahab al din, illuminative wisdom, 1562, pages of 360-366).

Complete, intermediate, defective souls form

Illuminative sheikh view:

Illuminative sheikh described the method of releasing efficient lights to light world in his different books. In his opinion, there are three different souls which have their special resurrection meaning.

1. These are groups which receive both science and action. They are devout people which are pure and they are not affected by purgatory occupations and their eagerness to the light world are more than body world. Whatever, their luminosity to the souls becomes more, their eagerness to the abstract beings also become more and their approach to the high illumination will be more and more. So, when they release from bodily form, they will join to absolute world which is symbol of high purgatory part. They have also soul queen which creates spiritual symbols like themselves and prepare for them whatever they want with pleasure faces and with high quality. All of their things are more complete than things which are in this world (Sohravardi, Shahab al din, illuminative wisdom, 1562, page of 374). Such souls, after death, they don't attach to the other bodies so they will arrive to absolute light and united with grand illuminations (Sohravardi, 1380, Mosanafat magazine, page of 223). There is not worldly resurrection for such souls, so resurrection of complete persons in science and action is just spiritual.

2. These groups are souls that they did not approach to perfection in science and action. These souls will be transferred to suspended world which superior bodies are some symbols of it. There, every light will be suspended to forms which they had acquired. These souls will remain in this world (world of suspended) because of their relation with purgatory, darkness, and also lack of purgatory corruption (Sohravardi, Shahab ol din, 1380, Mosanafat magazine, pages of 299-230). So, intermediate souls will be dependent to divine bodies after their death, in reality, their resurrection is worldly.

3. These groups are defective in science and action. From the science aspect, they don't have any eager for grand illumination, instead awful and purgatory occupations involved them; so they are in grand ignorance. Sohraverdi named this group as adversity companions and said: adversity companions are people that God descended verse about them and after releasing body, they will be formed according to their morals in world of suspended forms. They have shed and shadow from suspended forms according to their habits. These suspended forms is not same to Plato sample, because it was illuminative and also it was fixed in rational world, but these forms

are suspended which parts of them are dark and the other parts are hidden (Sohravardi, Shahab ol din, 1380, Monafesat magazine, page of 230). Interpreter of illuminative wisdom emphasizes this statement that souls who are defective on science and action and also they are sensitive to imaginations and illusions, so they forget origin responsible and when they release from humanist body – if metempsychosis is voided- they will be transferred to world of imagination and to the celestial world as a sample (Mohammad Sharif, Ibn Haroy, 1363, Anvariye, page of 187). In these souls, ignorance and malice will change to painful torment, so the torment of distance from grand illumination envelope all their existence. This veil and distance from almighty God cause painful torment for them (Sohravardi, 1562, illumination wisdom, page of 71).

The relation between imagination world and resurrection from the view of illuminative sheikh

Sheikh Sohravardi was one of the persons that believe resurrection with imaginative bodily (Sobhani Tabrizi, Ja'far, 1393, Islamic beliefs from the aspect of Quran, page of 582). Illumine accept worldly resurrection with imaginative bodies and they are worldly soul for entire souls.

Imagination world

Imagination World is degree of existence which is between materials and absolute abstraction. This world is a spiritual world which is same to worldly body from the aspect of bodily and for the other side it is same to rational abstract world from the aspect of abstraction, refusal accepting motion and changing existence (Kermani, Narjes, 1387, thesis abstraction).

Illuminative Sheikh View

Apparently, illuminative sheikh is the first philosophy that interprets this world extensively. He spoke about abstract phantom or "imagination suspended". Somebodies claimed that the reason of existing this world was related to "base wisdom". Illuminati said: there is a world which is between rational and material world, because at one side, we have a world which has absolute abstraction feature, at the other side we have imaginative world which is combination of nature and sensitive power. So, between these two worlds, we have a world that its beings are same rational world and its form and quantity is same to sensitive world, because its beings are seen in water, imaginations, mirror, and occurrence world. That world also was named as imaginative world and phantom world. The beings of imagination world have form and quantity because of declining abstract exist and they can be seen in dream and revelation or groups of forms which are seen in water, mirror and imaginative world, because they can go upward and also they are abstracted form time and place (Sabzevari, with She'rani introduction, 1362, Asrarol Hekam, page of 341 and Zahedi, Ja'far, interpretation of Persian vers, no data, third copy, page of 254).

Finally, Sheikh Shahab ol din does not accept worldly existing with existing accompanied soul, but he accepts purgatory body and this subject that soul will return to illumination world because of its love to source.

2. CONCLUSION

By comparative compassion between two great philosophy (Ibn Sina and Sheikh Shahab ol din Sohrevardi) about resurrection subject and also by researching about this subject which is an important beliefs of Muslims, we can conclude that Ibn Sina did not find any rational reason for worldly resurrection, he transferred it to religious law and uttered that it should be learned by religious law, but spiritual resurrection in another world, happiness and villainy of souls can be realized by rational reason and prophets also are define them. By researching about sheikh

Sohravardi books, we can conclude that he believed resurrection with imaginative body. In his opinion, humanist soul or Isfahbodiye illumination is remained abstract substantial which corruption in body cannot effect on it. He believes purgatory body and he accepts that soul will return to illumination world because of its love to source. Finally, we notify that assumption of abstracting soul from body and cause philosophy to ignore worldly resurrection. He considers human identity in separation of body from spirits and considers body as spirit prison. So, sometimes, they accept worldly resurrection inevitably like Ibn Sina and sometimes philosophy like Farabi, Akhavan Alsafa, Sohrawardi consider worldly resurrection which is specified to persons that did not arrive to abstraction of soul

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