

AN APPROACH TO REINCARNATION FROM THE PERSPECTIVE OF SHEIKH ESHRAQ AND IBN SINA

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ABSTRACT: "Reincarnation" has long been a doctrine of the thinkers themselves, a debate that has a special place in philosophical self-knowledge, which has received considerable reflection in both the philosophy of the self and other philosophical debates. In addition, its verbal reflections cannot be ignored. Hence, Muslim scholars have studied their intellectual potential, often showing a rational refusal to do so, and the philosophers have also emphasized the intellectual refusal of reincarnation, sometimes offering new interpretations of the causes of the past, and sometimes new evidence has emerged. Sheikh Eshraq also believed in the inevitability of reincarnation; in the next step he was associated with reincarnation until he responds to the Mashayee's reasons for rejecting reincarnation and we come to the Suhrawardi writings with eight reincarnation arguments. This paper attempts to present the terminology of reincarnation and its variants first and then to provide a detailed explanation of Sheikh Eshraq and Ibn Sina's view on the rejection of reincarnation.

KEYWORDS: Reincarnation, Wisdom of Eshraq, Sheikh Eshraq, Wisdom of Mashaa, Ibn Sina.

I. INTRODUCTION

The discussion of reincarnation is one of the long-standing philosophical themes of soul science - a subject that has historically been the focus of human thought, as the belief in reincarnation is regarded by many nations and religions; The beliefs of the people and scientists of ancient Greece have been and today many in the East, including Hindus and Buddhists, are very convinced. Reincarnation is a doctrine that depends on the fate of humans and that religion and philosophy have dealt with it. Therefore, Muslim scholars have been involved in this debate to their advantage. Most intellectuals have insisted on refusing it with rational arguments. On the contrary, some have argued for its possibility. Given the belief in reincarnation in religious texts as equal to infidelity, the question arises whether Sheikh Eshraq and Ibn Sina believe in reincarnation or reincarnation as Muslim philosophers. They deny and cannot easily pass by it. In this article we attempt to examine the reasons for refusing reincarnation from the point of view of two philosophers by precisely articulating the term reincarnation and examining it in the works of Mashayi philosophers, in particular Ibn Sina, and the works of Sheikh Eshraq. Before addressing the subject, let's take a brief look at the word reincarnation.

II. REINCARNATION AND ITS VARIANTS

Terminology

Reincarnation is an Arabic word that comes from the root of "manuscript" and its singular meaning in the literal sense of "removing something and putting something else in place" as well as in the absolute sense of "transfer". (Ibn Manzur, Vol 3, 61) The literal meaning of hamburger reincarnation implies that "the soul or soul of the human being returns to this world after death and disintegration and is born in the form of other material or supernatural objects" (Sajadi, 590). "Material objects" in this definition are human or infrared objects, such as: animals and plants, inanimate objects, celestial bodies, and stars, and refer to "supernatural" objects such as: A: There are gods or angels who some have speculated may be souls or souls. The word reincarnation has been translated into "recapture" in modern Persian. But this equivalence is not widely used to this day, and the frequent use of the word "reincarnation" remains in place.

Terminology of Reincarnation in Different Cultures

There have been beliefs in reincarnation in some cultures, and each has used specific terms to this end. Knowing their perceptions can help to better understand the concept of reincarnation in the current culture. Hence, here is a list of the above equations with a brief explanation:

A) Metempsychosi

The Greek word Metempsychosi suggests that some ancient Greeks believed in the arrival of the deity or the deceased human soul into human, animal, plant and even corporeal bodies (Kearsly, 1781: 2).

B) Reincarnation

It is the most common word in European literature to refer to reincarnation, which refers to the transfer of the deceased soul from one body to another and the "reincarnation of the soul" (Longman Dictionary of Contemporary English, "Reincarnation").

C) Transmigration

The word is used in the English sense of the word "transit" but, if combined with the word "soul," it means passing through death to another body. In this sense, most human aspects are concerned and the transfer to inhumane objects is not considered (Merriam Webster Dictionary, "Transmigration").

D) Samsāra

The word Samsāra in Sanskrit and Hindu religions (including Hindu, Buddhist, Jain and Sikh) means the continuous cycle of birth, living and dying (Jones, 2007: 379). Of course, each Indian tradition has a different meaning from the word.

E) Born Dead

The birth and dead composition has been used in the literature of Mani and his followers and has followed the births and deaths of the two words "born" and "dead" (Ismail Pour, 32).

F) Donna Don

The term donadon, or don-don, is used by the "Ahle Hagh-Sufi" Sufis to refer to the complex process of the soul's withdrawal from the material body at death, its suspension in an inferior state, and its entry into a new body (Chawoshi, 146).

G) Taqammos

The Arabic word Taqammos literally means "to dress" and to "change." This word is used as a metaphor for reincarnation, mostly among the modern-day Muslims of Syria, Lebanon and even some other Arab societies (Hamza bin Ali, 19).

Reincarnation and similar concepts

In addition to the above terms, there are other terms and expressions that are similar to reincarnation in some ways and are therefore mistakenly used in place of reincarnation, for example:

A) Incarnation

It comes from the Latin root of Caro, meaning: body and flesh, and in particular, in Christian theology, the concept of "incarnation". Its idiomatic reference to "the body of the divinity in the womb of Mary the Virgin" (Weis, 7/373). Like the incarnation of the god Visnu in the form of fish (Purana, 2).

B) Rebirth

This term in the literature of Christian Europe means "rebirth" and is sometimes used to refer to reincarnation. The technical meaning of the word "refreshing the soul" and "revitalizing the heart" does not necessarily mean "returning the soul after death" (Auffarth, 2006: 1586).

C) Resurrection

In Christian theology, the term means to be resurrected after death and to stand before God for ultimate judgment. This process will happen only once and may be immaterial in nature (Jung, 176).

D) The resurrection

The word resurrection is composed of two parts: "Order" and "Rise" and in Zoroastrian and Middle Persian literature it means the rise of the dead from the earth at the end of the promised Zoroastrian period. (see Dehkhoda, below "Doom")

E) Return

Return (or recitation) in Arabic literally means "return" and refers to the return of the deceased to worldly life again (Raghab Isfahani, vol. 1, 342). It does not include everyone. Also, the person is referring to a body that is dead and therefore does not have a new body. This kind of return can be seen in different religious traditions. For example, some of Iran's ancient invaders, such as Poshton and Gestasp, return in the apocalypse to aid the promised Mazdisena in their fight against the devil (Farbaghdadghi, 142). Those who have died before the resurrection of the Prophet (s), return again to accompany them.

(F) In the so-called introduction of the soul and the serianity of one soul into the form of another body (Jarjani, 41). Although this spirit may be the soul of a human being, what is most considered is the incarnation of the divine spirit in the body of a human being. It causes one to attribute divine attributes and attributes to him (Hajviri, 334).

G) Metamorphosis, dissolution and termination

There are three other words that are sometimes used synonymously with manuscripts and reincarnations, especially because of the similarities in pronunciation. The word transgressive refers to the body of an animal and its apparent deformity. This concept, as expressed in the Annals (Yasin / 67; Araf / 166; Baqara / 65), is clearly different from reincarnation. Because the sinful man becomes demoralized and transformed into an animal without dying. Also, the word rock means "transfer of the human soul to the body of a plant" and the term is used to denote "transfer of the human soul to the body of objects and solids". It is used as the lowest form of degradation of the soul (Al-Mojam, 397).

H) Oud of the Spirit: The word oud also means return, and sometimes refers to the return of the soul to the body (Tehrani, vol. 5, 252). Of course, the word recurrence refers more to the return of the soul to its body, not to the return of the soul to another body. In the meantime, the concept of resurrection is also derived from the same root as the return of the soul to the body at the resurrection (Ibn al-Mutaq, vol. 3, 315). In Christian theology the Greek synonym Palingenesis implies the return of the soul for a final judgment (Bible, 1998, Matthew 19:28).

V) Physical Manifestation

Both manifestation and manifestation are used in the general sense of manifestation, and in connection with the discussion of the body, they are sometimes used as physical manifestation or physical manifestation, referring to the manifestation of the divinity in the material body. (Fanari, 634)

G) Illustrate, Embellish, And Drawing

The word allegory means "to become something and to become something" (Ragheb Esfahani, 759) and is usually used to refer to the appearance (and not the entry) of an immaterial being into a physical form (Maryam 17). The parable sometimes means "embodiment: body-finding or embodiment: body-finding", which does not necessarily mean entering the spiritual into another body. It is not always spiritual or soul, but abstract entities, and can be represented in various animal, human, or angelic ways, such as the parable of the animalistic form of an animal such as a rooster (Hamadani, 410). Some Muslim scholars have called this allegory a "heavenly reincarnation" and believe that any human moral or religious attribute can appear as a symbolic entity within him.

The return of the soul to the world in Islam

But Islam does not accept and explicitly reject the return of the spirits to the world in the form of another person or a living being for the sake of doing good and for living in harmony with the spirits. The Qur'an says: "When one of them comes to death he says: My Lord, return my Ten Commandments to the world; This is (inaudible) what the speaker says (and it doesn't work) and after this is the Day of Resurrection until the Day of Resurrection, and the graves are raised up (Surat al-Momenin, verse 1-4).

Reincarnation from the Narrative Viewpoint

Such a view is inconsistent with the teachings of the prophets of God and contrary to the necessity of the sacred religion of Islam, and the Shia imams have explicitly denounced it:

1. Ma'mun presents to Reza (AS): What about those who believe in reincarnation? The Prophet replied: Whoever accepts and believes in reincarnation has brought blasphemy to the Almighty God and has considered Heaven and Hell unreal (Qomi, 2009).

2. Imam Sadeq also said about the reincarnation: "They have considered that it is neither heaven nor hell nor is it arousal and revival. In their view, the resurrection is that the soul goes out of a mold and enters into another form. If it were good in the first form, returning to a higher and better form would be the highest degree in the world, but if it was malicious or ignorant, it would settle in the body of some of the laborious, burden-bearing end of life, or It resides in the bodies of small, malevolent birds that fly at night and are interested in cemeteries (Tabarsi, vol. 2, 313).

Ibn Sina and Reincarnation

Ibn Sina, Abu Ali Hussein ibn Abdullah bin Sina (4-5 / 1-6), is the greatest Iranian philosopher and physician in the Islamic world of Islam. Ibn Sina's philosophical system, in general and in particular for some of its principles, has had the most profound and lasting impact on Islamic philosophical thought after him and on European philosophy of the Middle Ages. He makes innovations in the structure of Masonic thought, overrun by Ibn Sina, the head of the Muslim Mashayi, the Aristotelian approach to the self, which is based on self-denial and rejection of reincarnation. Ibn Sina's main argument is based on the assumption of self-existence. Rejecting the arguments of reincarnation believers, he says: The forms of his reasoning are that the soul is presumed old and in the sense of contempt, that what happens with temperament is a material form (Ibn Sina, 88).

He justifies the quotations quoted from ancient scholars such as Pythagoras and Plato by saying it:

His object of speech, which seems to imply proof of reincarnation, is to refer to a body that resides in the body in the soul and causes its torment; lust and anger that impede the perfection of the self if they overwhelm the soul have such a constant effect as if the soul Once separated from the body it is also present. Therefore, reincarnation cannot be believed on the basis of news and anecdotes (Ibid, 92). Ibn Sina considers reincarnation to be invalid. In his view, everything that is prepared is a condition of preparation. When the material is ready and ready, it is promptly (which is not a moment away) imparted to it from the source of Fayaz's proper face.

Ibn Sina's Reasons for Rejecting Reincarnation

First reason:

The creation of the soul in the body occurs when the body is fully prepared. Preparation of the body immediately gives rise to the grace of the self by the active intellect. This is never the case with the mustache of fortune, that is, as soon as the whistle blows, the body becomes deserving and capable of breathing (Ibn Sina, vol. 2, 290). Now, if we accept reincarnation, it is necessary for one body to have two souls, one for which the body deserves it and the other for which it has entered through reincarnation. Such a situation cannot be accepted, because every living thing feels its own self.

Nor can it be assumed that there is a second soul which the living being is unaware of and that the soul itself is not self-aware and has no employment with the body, since the relation of the soul and the body can only be in the form of employment interest. That is, the kind of bond between love and the body is such that the self is captured and manipulated by the body and the body is influenced by the self, so the living being is always aware of its self-conscious and submissive self.(Ibn Sina, 108- 109; Ibid, al-Asharat and al-Tannabihat, vol. 1, 356; Ibid, My Self, the Book of Al-Shafa'ah, 318- 320)

The second reason

Ibn Sina's other reason is: If the reincarnation is right, the number of bodies that are created must be equal to the number of souls that have left the body and that there is a potential for any destruction, and it is clear that the number of living things is not always the same.

Thus, although the body and the body are not inherently two essentials, there is a unity necessary to form a single type between them. On the same page, Sheikh El-Rais highlights the intrinsic relationship between the body and the body, and in response to the objection that if the soul is inherently inferior to the body, it must not be corrupted after its inception, saying that the human body and body have two dignities. .

(A) The dignity of the body is considered to be the body which, in this sense, has the form of the body. "The substance of the soul"

B) The dignity of the human body, which in this sense is the second dignity rather than the dignity of the self, and this is because there is an intrinsic connection between the soul and the body in this respect (Ibn Sina, al-Asharat and al-Tanbihat, 3/ 357- 359)

The meaning and coincidence of every soul with a particular body is not the result of chance, but every soul only occurs if it is provided with the proper ground, which is capable of temperament and body, and the causal causes affect the soul only under such conditions. They do. Ibn Sina explicitly rejects the casual conversation of the body and the body.(Ibn Sina, 318)

The notion that every soul only happens when its special and capable body is provided is in one sense the same for all human souls and eternities. Now, if the soul that has been deprived of its body is supposed to be reincarnated into the new and newly-formed body, because that body has its own susceptible soul, according to the foregoing sentence, the problem of two-body assembly on one body is a problem. It is: one particular soul of the body of the event, which is provided by Wahab al-Sur's prone temperament, and the other, the soul that was separated from his body by the death of the individual and is now to be reunited with that body. . Reincarnation is therefore omitted from Ibn Sina's view because its necessity, that is, to belong to two bodies, is void and impossible (Ibn Sina, 318).

Ibn Sina also demonstrates the rejection of conscience by invoking conscience; he says that it is clear to us that there is a relation between the soul and the body in such a way that each soul has a sense of its own body and each body of its own. Passive. Now we say that if supposition of reincarnation takes place and the human being has two souls through it, its original soul and the soul that belonged to it, then both souls must interact and conquer in this body, but anyway Referring to his inner self, he discovers that there is only one self, the master, and the master, because he sees no ambiguity and incoherence in his actions and states. If it is assumed that this body has two souls, then one of them does not capture the body and its existence is not tangible. In rejecting such an assumption, it must be admitted that this inactive soul is not the soul of this man, since it has no relation to his body, and the Sheikh rescues this argument as well, during which the foundations and premises are sought. Expresses itself as follows:

A) Existential or material or abstract.

(B) The material being is of five types: the Huali; the face; the width; the body (the material essence and the material verb); and the soul (the abstract essence and the material verb).

(C) The use of the body in the body is abstract, not material, because first of all the cause must be in terms of the kinship of the disabled, and none of the five kinds of material beings are. Secondly, agency and influence for the material are contingent upon having the status of the affective and affective, but cannot be related to the euthanasia (the soul to be imparted).

D) The verb of the soul is material, so in addition to the subjective cause of the abstract, it also requires the physical body and the temperament as a prerequisite for hadith (Ibn Sina, 1364: 189).

E) The singular thing has no vomit and no impatience, so as soon as the prone physical substance is provided, its special self is imparted.

F) If a proportional soul enters this body it is necessary to have two souls in the same body, but this conditional proposition is invalid for two reasons: First, everyone finds in his conscience that he does not have two souls. The other is that the action and the individuality of the body are to the soul, and if one body has several souls it will have a multiplicity of personality, and this is impossible. So: Reincarnation is impossible. As we have noted, Ibn Sina rejects reincarnation in his works and presents these arguments elsewhere in the debate on reincarnation, implying that reincarnation is in no way permissible (Ibid).

In general Mashai, these reasons, in particular, they have accepted the first reason, and some have weakened and contradicted it and argued that the argument is straightforward; it explains self-esteem on the basis of the need for reincarnation and the rejection of reincarnation by asserting self-esteem (Mirk Bukhari, 376 ˆ Azad al-Din Iji, 261ˆ Fakhr Razi, vol 2, 207- 209; Ibid, vol. 1, 301- 304) One of the prominent Mashais can be named Kennedy and Farabi, who have considered reincarnation invalid.

Kennedy:

Abu Yusuf Ya'qub bin Ishaq Kennedy, known as Abu al-Hokamah (1-6 AD, 1-6 AH), was the first Arab mathematician, astronomer, and philosopher to access the works of Greek philosophers and translate Aristotle's works and their interpretation and expression. Islamic philosophy begins with Abubiyev Jacob Kennedy and is continued by his disciples (Motahhari, vol. 14, 462). For Kennedy pleasure, perception is perfection, and

sadness is perceptible, because of lack of interest and lack of desire. It happens, and the way out of it is by reducing interests and desires. Slums and angels are divided into two spiritual and sensual categories. One must look for the obedience of this Islamic philosopher to two Greek philosophers, Aristotle and Plato (Nasr, Vol. 1, 280).

Farabi:

Farabi (born 3 lunar / 6 m. In Farab - died 1 lunar / 6 m in Damascus, Syria) is one of the greatest Iranian philosophers and scholars of the golden age of Islam. This ambiguity can also be seen in Abu'nasr al-Farabi (deceased 1) (Nasr, 306). He says in the opinion of Ahmad al-Madinah al-Fadlah about the fate of the people of Jahilah that the population of these people, because they are not complete, is in need of survival and durability; The death of the body results in the death of another human being, either animal or non-animal. The souls that are transferred to the inhumane body are the same as those that are destroyed, but the incomplete souls in human bodies seem to always exist and are deprived of the true bliss of materialism (al-Farabi, 143) as far as Farabi is concerned. There is disagreement with the soul itself, and the promise of reincarnation cannot be attributed to him.

Sheikh Eshraq and Reincarnation

Shahabuddin Yahya Ibn Habash bin Amirak Abu al-Fotouh Suhrawardi was born in Suhrawardi, a village in Zanjan. According to Shahrouzi, he was born in 545 or 550 AH and died in 581 or was killed (Suhrawardi, 6). The school of illumination is in fact a compilation of what has been found in philosophical thought in ancient Iran and Greece, the Mishnavi philosophy of Sinai, and Islamic mysticism and mysticism. Therefore, it is both intuitive and intuitive, and is based on philosophical reasoning. It can be considered as a link between pure Masonic philosophy and theoretical mysticism. In the meantime, efforts to revive the wisdom of the Khosroviaan dynasties of ancient Iran as well as the wisdom of the Greeks and to link them with Islamic wisdom and mysticism are among the other features of Sheikh Eshraq's school and its prominent features (Nasr, Sheikh Eshraq's Collected Works, vol. 3, 33)

Sheikh Eshraq's view on reincarnation

In many of his books, Sheikh Eshraq has dismissed the reincarnation as false, and for many reasons has criticized it. For example, mentioning some of them seems appropriate. He states in the treatise of the beam letter: "That reincarnation is impossible with the scholars of the tribe, who, when it is tempered, end up with a form of self-exhortation, and of another animal, if it belongs to him." Take one animal in two. And it is also not necessary for the time of corruption to be the time of corruption and the numbers of the universe and the corruption to come together, and these were the worst religions and absolute beasts (Ishraq, 74).

In this phrase, both the principle of reincarnation is referred to and two reasons for the transformation of reincarnation are mentioned. The phrase implies that reincarnation is impossible because the belief in reincarnation entails believing in equality of the number of existing bodies and the separation of souls from bodies. It is corrupt or else some souls have to remain idle, or each soul belongs to one body, which is impossible because one person cannot be multiple. As stated in these passages, Suhrawardi has stated rejection of reincarnation, in the books of al-Ash'ar and al-mattarah (Sheikh Eshraq, al-Mashareh, 1 / 493-499) and his book "Moghavemat" (Sheikh Eshraq, 168) and his other Persian and Arabic works First, it is synchronized with the proverbial wisdom in promising rejection and giving reasons for its revocation. But in some of his works, he seems to believe in reincarnation and rejects the criticisms of the Puritans in reincarnation. At this stage, he first refers to reincarnation because of the belief in reincarnation, "since the soul of the speaker has the potential for great perfection, to attain their actuality a sublime material object. It is the supreme object of the human body, possessed by the whim of Creed and can be the place of the landing of the soul.

Thus the philosophy of the entry of the soul into the world of matter is to attain its fullest potential. Unless the perfection of a human being reaches the beginning of his life and in his first home and human body, his soul is transferred to another body and this transfer until the fulfillment of the potential perfection of the self continues. Hence, if one understands the philosophy of the entry of the human soul into the material world, it accepts the reincarnation hypothesis. According to the wisdom of the Oriental scholars - namely Babylon, Fars, India and China - the human body is the first home for the light of the Esfab (d (the soul of the speaker) in this physical world, which is interpreted as Bab al-W**ا**ل**ب**, since then the soul of the speaker The head of the animal's body but the beginning of the human body "(Sheikh Eshraq, 216-233)

Revocation of the reason for reincarnation by Suhrawardi

Sheikh Eshrak, in his book *Imagination*, cites eight arguments that the reincarnations proved to be civil reincarnation (the transfer of the body from the body to the body after the death of the body to another body in the world). They are not useful for sure. He first explains the reasons for reincarnation, and then responds with illuminating principles.

1. Ashraf's soul demanded by Ashraf's temper: Ashraf's temper is from the temper of the plant and other animals. On the other hand, it is obligatory on Ashraf's temper to ask Ashraf to be the soul that Ashraf desires. Having passed plant and animal degrees and transmitted from plants and animals, it is necessary to have the same spirit that human temperament desires, for this reason, the ascending reincarnation is desired (Suhrawardi, vol. 1, 82; Ibn Kamouneh, 917).

2. Potential Self Need for Templates: The soul needs to belong to bodies in order to reach perfection. The wisdom of this attachment is to act on what is potential in the soul. So when the soul is captured by the body in death, Sluggish and ignorant and uninvolved, and because of its corrupt beliefs and contamination with blasphemous property and inferior morality, being inferior to its original nature, it is increasingly attracted to bodies and needs to belong to the body. Therefore, divine providence requires that the soul always belong to the other body until it reaches its full perfection.(Ibid)

3. Possibility of connecting the soul to the kingdom of this world: If the human soul is not transferred to another body after death, for the sake of it, every wicked ignorant evil mirror will not be tormented after the death of the body. So the antecedent would be the same. In explaining the condition, it should be said that the person becomes aware of the occult affairs whenever his employment is reduced by sleep or madness, as experience implies. This was because of his attachment to rational jewelry and experience. This is because of his connection to the rational jewel and the heavenly soul in the world of information. So when that is the case, during the separation of the body from the body, the jobs will be much less than the state of sleep and madness. It is then necessary that the soul of this scapegoat be connected to that world after the correction of the body, because at this time between the soul and the soul. There will be no constellation. Since the body does not exist as a veil between the two, as soon as the constellation is bound together, pleasure is attained. Therefore, if the soul after death does not devise a body other than its former body, it will not see Elm. Therefore, these transgressors must be tormented, and the soul deserves to be judged on the basis of their morality, property, and interest in objects. To be transported by untrained animals. If any soul is to be punished for its rightfulness, it will be justice (Suhrawardi, 2001: 82; Ibn Kamouneh, 1375: 917)

4. Necessity to find the animal's breath: Animals, like humans, have a pointless breath that is not fit in the body. And if so, it is imperative that the animal population be transferred to human bodies. But animals have an incompatible population, for two reasons: First, every animal organ gradually becomes defective and degraded. No organ is decomposed unless heat and ambient heat in the body and other devices, such as movement, all contribute to the depletion and degradation of the body. The animals' populations in their bodies must be proportionate, with the defect of the body where they are located, to be incomplete; they must be annihilated at all, for nothing is sufficient for nothing to exist. Then, for example, in this case, the animal self will always be the horse becomes defective and its body weakens, and its horse becomes defective. So the first-year horse is not the horse this year in the body and body, but both the body and the body other than the first-year horse; if we know that it is a horse, and since it is not a horse, then it will be breath. (Ibid, 83 and 918) Suhrawardi in this way rejects the first premise of the argument that "every organ is defective and degraded."(Suhrawardi, 2001: 85/1; Ibn Kamounah, 926).

5. Acceptance of Reincarnation by All the Wise Men: Scholars of ancient wisdom, such as Plato and his predecessors, believed in reincarnation. With their greatness in the theoretical sciences, they also had intuitive sciences, some of which reached the prophecy. If such a claim were not true, these elders would not be believed. Suhrawardi responds by saying that in the case of maktoum and non-maktoum, trust should be relied upon. Sheikh mentions "Maktoum" as the probability that the problem of reincarnation is one of the eleven issues that the first teacher concealed; Undoubtedly, the basis of theoretical issues is barbarism, not the popular religion. Some religious converts may have done so, without having any reasoning or spiritual observation to call it belief (Ibid.)

6. Belief in the prophets in reincarnation: The prophets have also referred to reincarnation; those in the Qur'an have said: "Whenever their skin is cooked, we will replace the skins other than theirs", "We created man in the best way, then made him We returned to Asfalim ", " There is no creature on the earth and no bird flying on two pillows. Unless the nations like you were the mother of the Book, we did not pass anything on to the Book, and then they are sent to their Lord. " You made us twice and you created us twice, so we confessed our sins, then is there a way out? " So we went Stmkaranyim "(An-Nisa: 56, Tien: 4-5, Enam 38, Momen: 11, Momenin: 109) Jesus and other prophets, what we believe, close states.

7. Continuation of the torment of self for ignorance: If reincarnation is not right, the belief that ignorance is a compound and appropriate means of torment after death will not continue. But the ascetic is invalid, so the

antecedent is invalid. Explaining that compound ignorance needs imagination, because imagination needs to be counter-imagined and affirmed. Imagination, on the other hand, can only be achieved with the penis. But after the separation of the body from the body, the penis will no longer remain for the soul, so it will not be for the imagination. At this time, there is no magician who is a pink specialist and also there are no modern things to be a face specialist, because after the self-immolation of the body, the soul does not undergo celestial motions and time. Where it is in the foreground that the ratio of fixed things to fixed things is not-so, then there is no compound ignorance. And if there is no compound ignorance, there will be no torment to compound ignorance. In the case of ignorance, it is also to be said that if, after the confession, the properties of the body are acquired by the body, the acquisition of science will not result from such properties for the soul (Suhrawardi, vol. 1, 84; Ibn Kamouneh, 922).

8. Animal self-abstraction: Animal studies indicate that they have a population that is either transmitted to humans or that it is necessary to transmit them to humans. There are four reasons for this: First, animals we find morality, as the lioness has arrogance and presidency. Secondly, we find some animals that have the power to make us human. The way of reasoning in this way is that this power either returns to the animal's body or to the animal's own soul. If it returns to the body either because of its temper or not, if it returns, So man should deserve it more, because man's temper is more perfect, if not, because our word is about the strength that man is incapable of. And if it is not for temperaments but for something that is dependent on the body, then the only thing that is thought to be in the body is the size and thickness of the body, because in most cases we find strength and power dependent on such thickness. That is what makes the animal strong because the larger the terrestrial body, the heavier it is, the harder it is for the stimulus to move it in its stimulating directions. Also, excessive strength is not common due to increased thickness, although it is high. And if it were power, it would be common, while for some animals whose power is multiplied by human power, we find that their size is not larger than human. If it is greater than the size of a human being, such a greatness is not enough to pay attention to it. So, that strength and power is not attributed to the animal's body. Hence, this power will be ascribed to the animal's own soul. So if the animal's soul is not abstract and it is not necessary to belong to the human body, the Mana soul must be superior to the abstract soul because of its power; and that is impossible. (Suhrawardi, 1380: 1/84; Ibn Kamouneh, 1375: 922) Third, the camel's enjoyment of the soundtrack, which makes it forget all its important work, is evidence that the animal population is singular and implies that it must belong to human bodies. Naturally, animal souls understand the universe. Every soul that has the evidence of the universe is single. Then the souls of animals are single. So whenever that happens, they will be human kind. Therefore, they need to be transferred to the human body. The reason animals understand this is because, for example, a horse does not go out of its way when avoiding a well or a wolf: either by avoiding a particular well or wolf in its imagination, or by Avoid general indefinite wells or wolves. But this is not a definite avoidance of a well or a wolf - as some claim to have no general understanding other than human beings - so in this case, the horse or the wolf must have been in the amount, color, shape, and The situation was against the designated well or wolf, but the horse would not avoid the well or the wolf who opposed the well or the wolf who opposed the well or the wolf, so when it was not determined, then it would be general. Hence, the soul of the animal will be the general proof. The reason that the animal's soul needs to be transferred to the human body is that the animal's soul is abstract and non-rational. Therefore, it is necessary to call for the blessing of fortune. This blessing is either to progress to the human being or to attain the rational pleasure after the body is invoked. It is impossible to attain rational pleasure without the acquisition of theoretical science by the human body. So the transfer of the animal population to human bodies is determined (Suhrawardi, vol. 1, 84; Ibn Kamouneh, 924-922). Sheikh Eshraq, in spite of the reincarnations who claim that animals have a population of humans, responds briefly that such things are not unlikely.

As can be seen, Suhrawardi responded to four of the eight Reincarnation arguments, and remained to four arguments, namely the first three arguments and the seventh. A careful discussion of Suhrawardi's rejection of reincarnation shows that he has indirectly responded to these doubts by his illusory system. Shamsuddin Mohammad Shahrzoury, the first exponent of al-Ashraq's claim, claims that Suhrawardi, like any other wise sage, knows the fate of the transgressive population to be transmitted to an animal body (maqam) in a way that transcends other animals. From animal to animal, however, it is impossible to transmit to vegetation (termination) and to germination (termination). Shahrzouri does not provide any evidence for Suhrawardi's acknowledgment of reincarnation, but can be attributed to two factors in such an attribution:

(A) Shahrzouri's strong tendency to reincarnate and believe in the idea that this idea is rooted all Religions and Nations (Shahzori, 593)

In his book "Rasa'il al-Shajari al-'Ihiyah", as a critique of some of the advocates' reasons, he considers the incomplete population transfer to the proper body of their bodies and property to be correct and accepts the principle of reincarnation (Ibid, 577). He considers it loose, but the correctness of the reincarnation depends. Something like conjecture, inspiration, austerity, or something else, surely died. Perhaps one of the supplements

that he did not mention but accepted was the references to the wise men's verses and traditions, which he claimed were signs of reincarnation in the books and speeches of divine messengers as well as many wise ones (Ibid, Vol. 3, 596).

B) Suhrawardi's lack of stance against the reincarnation of other works. It was said that Sheikh Eshraq only this season sought to cast votes for supporters and some dissenting protests on the basis of two divisions (Schmidke, 6: 1 and 2; Ashtiani, 2: 1), not his intention to explain. , As it comes from the title of the season. However, this was not true at all, for Suhrawardi first did not here, nor in any other work discussing reincarnation, make it clear, but is quite the opposite, as was further pointed out. Secondly, the wisdom of Eshraqi never mentions the transfer of the evil-doers to the body of animals, but later states clearly that these souls enter, after liberation from eternity, into the world of "parable", as if they were the intellectual fields of thought. Suhrawardi and his assignment of reincarnation were not without effect.

The Role of the Illuminati System in Rejecting Reason for Reincarnation

Suhrawardi has put forward two visceral methods, namely (the inability of two souls in one body) and the incompatibility of numbers and times of corruptions with the Universe, recited in Ibn Sina's works (Nasr, vol. 1, 81 and 168). Because Ibn Sina's theory of physical resurrection, based on the materiality of the imagination, the rejection of the universe, and the realization of the worldly concepts of connected imagination, contradicted Suhrawardi's elitist principles, so he attempted to provide a third reason based on his illuminati system. He responds to both the reincarnation motif and the evidence of reincarnation. Therefore, according to the principles of the illumination system based on the principle of light, the hierarchy of light is the true order of the beings of light and grace, the light of the lord of the ashram, and all the four worlds of the existence of the prophetic light of pleasure and prophecy (Suhrawardi, vol. 2, 76, 87,888,119, 143-128, 224-225, 236-243, 270-271).

It is the fate of the human soul that, after the contemplation of the human body, the deliberate light of wisdom and the intellect of the active intellect, which is full of veneration and spasmodicism, cannot become the master of any other creature of its kind or of any other kind, so according to the necessity of ascending course. , Is transferred from the world of the evil spirit to the world of Ashraf, the world of example. Reflective light travels to higher worlds based on its scientific and practical connections. Therefore, all posthumous people will be rid of this world (Suhrawardi, 202-207 and 110-113). Those who failed to obtain the rational perfection and abstraction of the body cannot reach the celestial and supernatural worlds after their body is invaded. Temporarily or permanently, they remain in the limelight between the ethereal world and the elemental universe, and can conceive of their worldly possessions and possessions by attaching to an indestructible mass and healing under the moon and beyond the sphere of influence. According to Suhrawardi, the return of sinners to the Tablet of Judah is forbidden, and they will have shadows of suspended faces or ghosts in the Hereafter and in the lower classes, for example. Bodies of mass, suffering and suffering.(Ibid)

The Anwar will be the guiding light of the average and the young in terms of their science and practice. Such people belong to the Alawite celestial bodies that represent this world or its forms because of their relation to the realm of the realm. Their worldly perceptions are realized in the abstract, and will be able to create and impart spiritual forms and suspended forms. These are exemplary, objective, intuitive, and illuminated forms, and are more complete than the phenomena of the realm. In this way, the light of Esfabahd reaches its dignified pleasure - as it came in the Shari'ah (Suhrawardi, 2001: 2 / 229-230, 72-73). Complete rational souls fall into the realm of light, and non-finite illumination of the light of the light is reflected, directly or indirectly, upon them, so that they enjoy infinite heavenly pleasures, including angels . This enjoyment of the hereafter is also endowed with a community of clear-minded, single-minded wise men (Ibid, vol. 2, 226; Ibid., 2001: 3 / 71-70; 1382: 106-107).

III. RESULT

Reincarnation has long been a subject of discussion among various tribes. In this article we first refer to the term reincarnation and its types, then to the arguments of the Mashayans, especially Ibn Sina, that reincarnation is invalid for two reasons: And the other is the lack of attachment to the second body. He has also provided a more comprehensive reason for the rejection of reincarnation in al-Ash'arat and al-Tanbiyat. The Mashhashis generally accepted the first reason, and some have read it as weak and contradicted it, saying that the argument is far from clear. Then, the view of Sheikh Eshraq, who in many of his books has rejected reincarnation in many of his books, argues the need for two souls in one body, the great need for the body to descend upon reincarnation, and the great need for eternity for ascending reincarnation. The reincarnation of Mulla Sadra is void, and the reincarnation of the reigning one is possible, but the scholar. Sheikh answered four of the eight arguments of the Reincarnation, and the answer remained four, namely the first three arguments and the seventh.

A careful discussion of Suhrawardi's rejection of reincarnation shows that he has indirectly responded to these doubts by his illusory system.

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