

عنوان مقاله:

بررسی دیدگاه اشاعره و ابن عربی در مسئله خلق مدام

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خلاصه مقاله:

One of the most noteworthy issues which all Islamic intellectuals have faced and were contemplating to illustrate, is the relationship between creatures and their God. The “novelty creation” thought which lies within the realm of the Islamic theosophy and is concerning creation as well as the relationship of god and creatures, is of the most fecund opinions of Ibn ‘Arabi. This belief which is in accordance with the thought of God’s unrepeatable personification, is analogous with the atomism theory of Ash’arites. By means of the theory of continuous creation, Ibn Arabi illustrates that nothing is enduring and stagnant while transformations are occurring momentarily and lastly it reaches the initial domain of the united existence. The topic of continuous creation enlightens an extensive range of topics concerning theosophical ontology. Claiming the deficiencies and imperfections of the Ash’arites theory and criticizing their viewpoint of the novelty creation as well as other subjects of theoretical theosophy, Ibn Arabi assumes importance and specialized position. He, in contrast with Ash’arites, considers the creatures as an assortment of manifestations which is in constant transformation momentarily; since there is no survivorship for a manifestation in two diverse moment. In this article, in addition to the theoretical statement of the novelty creation and representing its fundamentals and conclusions, an analogy has been drawn between that and the theory of Ash’arites, descriptively-comparatively. Ibn Arabi, with the theory of creativity, constantly states that nothing is fixed and stagnant, and that the universe is exposed to all existence, and at any moment it passes from color to another, and eventually to the infinite Initial existence of the unit. The persistent creation of many topics, including human knowledge, makes it clear that the unity of the universe is multiplicity and multiplicity in mystical existence

کلمات کلیدی:

ابن عربی، اشاعره، خلق مدام، خلق جدید، ذره‌گرایی

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