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TÍTULO: Mulla Sadra: Su imaginación e implicaciones educativas.

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RESUMEN: El propósito de este estudio es examinar la visión de Mulla Sadra de la imaginación y el mundo imaginado de la ciencia y sus ejemplos e implicaciones educativas. Esta investigación es cualitativa con método analítico descriptivo que utiliza recursos bibliográficos que aclara la visión de Mulla Sadra sobre la imaginación y el universo de la imaginación y sus funciones para sus implicaciones educativas. Los resultados del estudio, basados en la imaginación y el mundo de la imaginación, y los temas relacionados con cada uno, han terminado en la división del proceso educativo. En este trabajo, los principios de educación se basan en los principios del pensamiento filosófico de Mulla Sadra sobre el poder de la imaginación.

PALABRAS CLAVES: Mulla Sadra, el poder de la imaginación, la discreción, las implicaciones de la educación, la educación.

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ABSTRACT: The purpose of this study is to examine Mulla Sadra's view of the imagination and the imagined world of science and its examples and educational implications. This research is a qualitative using a descriptive-analytical method using library resources which clarifies the view of Mulla Sadra about imagination, the universe of imagination and its functions to its educational implications. The results of the study, based on imagination, the world of imagination, and the issues related to each one, have ended in the division of the educational process. In this work, the principles of education are based on the principles of Mulla Sadra's philosophical thought about the power of the imagination.

KEY WORDS: Mulla Sadra, the power of imagination, discretion, the implications of education, education.

INTRODUCTION.

In the teachings of the religion of Islam, everything is created for mankind and man has been created for Allah's coming and coming. The only way for a man to reach this high position is through education, through which the essence of human existence is from the power of action, and if it is well-grown, its fruit is the same as Allah, the ultimate goal of which is the creation of man.

With a quick look at today's life, it can be seen that education is full of material elements, and if the spiritual element is found there is only a rational dimension of humanity, and then its spiritual and mystical dimension is almost overlooked.

Both material and worldly education, as well as rational education, are both in the work of reason and make the real existence of man down on the level of animal life, bypassing him from God, and in one-word immersion of man from his inherent essence.

There are few institutions and thinkers who study in the field of education, and each attempt to bring man to real happiness, but they do not care that his happiness will come at the time when all aspects of his existence will be realized, and the flourishing of the existential areas of man is his bliss. Among these scholars of education, the role of the philosopher and mystic, the great philosopher and commentator, Sadr al-Mutawālīn Shirani seems distinct because he has flourished with his wisdom, austerity, self-perfection, grasping the Quran and following the leaders of religion. And with the help of reason and with the help of divine inspiration, the knot has opened up issues that before, it did not solve them in the minds of anyone. One of the issues he has gained in the wake of his wisdom and inspiration is the power of imagination and the questions about which important implications can be trained and enhance the attitude of man (Shatilova et al, 2018; Laureano et al, 2018; Iravani et al, 2015; Yazdekhashti et al, 2015).

Based on this, the main focus of this paper is the discussion of imagination and issues surrounding the fact that each issue is of particular importance and can be decisive in the discussion of education. Therefore, the main issue of this research is the explanation and analysis of the imagination from the viewpoint of Mulla Sadra and the examination of educational implications It comes from it.

Although Mulla Sadra has not appeared as a theorist of education, he can organize educational projects based on his philosophy. However, it cannot be proved that there is a 100% correlation between the philosophy of a philosopher and the educational plans derived from it, since there are no specific and objective rules for this, but this is the most widespread method of adopting the educational plan of a philosophical device (Smith, 1371; Eslami & Ahmadi, 2019).

To do this, first of all, the thoughts of imagination in Sadra's thought and its educational implications are deduced and extracted. Therefore, by explaining part of the philosophy of education, this study can help solve some of the problems of the education system.

DEVELOPMENT.

The first part of the fantasy from the viewpoint of Mulla Sadra.

One of the foundations of the epistemology of Mulla Sadra's mystical education is the power of imagination that has been influenced by Ibn Arabi. "The principles of Ibn Arabi's mysticism, the illusion of the theory of fantasy, have greatly influenced Mulla Sadra's transcendental wisdom, as can be seen in the theory of the mediating fantasy of the mediation of the world of imagination as the most important determinants of the transcendental wisdom" (Sainapur, 2010, p. 55).

The term "imagination" means the single face of matter, such as the faces that appear in the dream and the mirror. Imagination means the formulation and the imaginary image of something in the soul. *Khlat*-in the meaning-subjectivity-that is, I suppose, and the supposition that is thought to be the thought of imagination, is said to be. Fantasy is an Arabic word that has its root, meaning the group of horses, and this term is not synonymous from its word and is used virtually in the meaning of riders (Ragheb Isfahani, 1996, 649; Khalil Jar, 1988, p. 948).

In the philosophy of Mulla Sadra, the imagination is examined from the two views of being and knowledge, because the imaginary world is one of the lands Sadra believes in and proves. From the point of view of epistemology, Sadra's vision is one of the human powers that plays a fundamental role in achieving rational knowledge. Therefore, the discussion of imagination is presented in two parts: the imagination of the imagination and the world of imagination.

1. Fantasy.

From the sentimental point of view, man's inner powers are from the perspective, the memory and the courage. The degree or degree is a mean or a degree. The imagined power or inspiration is a

strong that holds the face in the backend "Al-Qa'ul and Qaqul Laha al-Masoorah al-Mu'awiyah al-Fitr" (Ibn Sina, 2000, p. 229, as well as Sadra, 1383, p. 8, p. 251).

This is the function of keeping the face in common sense and other forms of sensation. The way it holds the imagination must be of the same material, but not of the material of the material, since the form of keeping is in tune with the tangible form, and still has a kind of size and a bag and a state (Ibn Sina, 1379, p. 344 Veniz Hemo, 1375, p. 228, and Hamoo, 1368, p. 178, also Sadra, 1383, p. 8, p. 251).

A facial record is the same common sense or benthic that allows us to rule once and for all about sensibility, and also to see the rains in a straight line. The memory of the memory or the memory of the forms is the meanings; in other words, the memory of memory is the same imaginary or imaginary that the form of sensibility is gathered therein. Sadra magnifies this power and proves its versatility with an arrogant argument. From Mulla Sadra's perspective, it is the powerful forces that combine some of the forms or meanings with others and, at the same time, their degree (Mulla Sadra, 1393, pp. 656-657 and Hemo, 1313, p. 7).

Based on this, captive powers also have the ability to act, whose current power is itself, and the ability to perceive the ability to perceive both the perceived specificity of the senses in the sense of the metaphor. Mulla Sadra claims that the power of imagination cannot be destroyed after the destruction of the body, and it can still be somewhat feasible. With the delight of making the soul, it is possible to observe a degree beyond nature in this world and see the manifestations of the right, and the right emerges and finds out the occasional affairs (Mulla Sadra, 1391, p. 105).

Ibn Sina considers the imagination to be a physical one, and he makes some reasons for his own words (Ibn Sina, 1379, p. 230), against Mulla Sadra, who considers the power of imagination to be single, in order to prove his claims, he gives some reasons:

First, humans imagine somewhat like a dream or blistering of the face that exists because they have real effects, but these are not material imaginative because material has a particular state, but these forms do not have a specific state, hence the imaginary forms of the single, and the place must also be Be single (Aziz & Abdolghader, 2018; Jabbari et al, 2019).

Second, if the imaginary forms are material, their inflection affects the small body in a small body, and this is not possible, so imaginary shapes are single, so the power of the imaginary spirits is single (Mulla Sadra, 1382, p. 8, p. 269).

Mulla Sadra regards the power of imagination as a single stronghold to an exemplary abstraction, and the rest to the survival of the soul, after the conjunction of the body. The ratio of imaginary imagery to the imagination is the cause of the disability, and hence the uprising of the imaginary forms to the soul is an uprising of judgment, and not a soliloquy, and these forms of self-created creations.

Second disappointment or the universe example.

In Mulla Sadra's view, the power of imagination, which is the boundary of the material world, is the first window open to the world of immaterialness and meaning; the universe is an example or a fantasy because the powers of the imagination and the universe are related to each other. Each example of human being is clearer and more transparent. It can communicate with and disassociate with the example (Burgahi, 2010; Sajjadi, 2000; Nakhaee & Nasrabadi, 2019).

The first philosopher of this world has discussed Farabi (Farabi, 1996, pp. 17-19 and Hemo, 1995, pp. 11, 109, 121). He believes that the Prophet, through this world, receives active wisdom and receives a revelation he does. After Farabi, this is Suhrawardi, who tries to elaborate on it and has the most complete text on it (Suhrawardi, 2009, 2, pp. 100-102, 211-212, and 232, and Shahzur, 1380, p. 553). He considers the example world as one of the levels of being (ibid., P. 232), and in

the discussion of perception and perception, the fancier speaks and describes it (Heb. Same, pp. 100-102 and 211-212).

Suhrawardi describes the world of imagination such as dream, revelation and inspiration, the fulfillment of the promises of the prophets, the forms in the mirror, observing angels in various forms, hearing the clergy The Prophets of Vulla and the Gnostics expound and explain the existence of goblins and senses (Zahbi and Muharrami, p. 92).

The world of the example is single and bright, but the lightness and versatility of it is less than the wisdom; in other words, the universe is an example, although it is free from matter, but it has some properties of matter such as shape, dimension, color, etc., and hence in terms of shape and the value is perceived by the creatures of the universe and is similar to the world of distancing itself from being away from matter and motion and place and time, and the middle of the middle is tangible and reasonable. This universe has different classes and territories, and there are countless ghosts in every territory, and some of these shapes and ghosts are luminous and beautiful, and some horrible darkness, which are goblins and devils (Baha'i Lahiji, 1372, p. 178).

The world of imagination or the example is two vows: connected and detached. The universe is an inseparable fantasy, and the affinity of the archetypes is not intermingled, and is not relevant to the connected world of the imagination, and is dependent on the human minority (Dehrani Ibrahimi, 2007, p. 375-376)

For Mulla Sadra, the universe is an example of two vows; for example, a descending or fictitious one, and an ascending or fanciful example. Disintegrating imagination or descending order is an independent universe apart from the imaginative world. This universe is superior to the material universe, since the material universe is dirty (dirty). This dirt is not in the world of imagination but its complications (Mulla Sadra, Mulla Sadra, 1383, 1, 299 and 302, as well as him, 1380, p. 439; 1379, -7074).

Mulla Sadra, like Suhrawardi, has several reasons for proving such a universe, including the fact that each perception is in harmony with the universe, and because we have imaginary perceptions, then we have a world that is consistent with those perceptions that are disconnected from the world of thought or The universe reads the example (Mulla Sadra, 1382, p. 39 and Hemo 1383, p. 3, p. 362 and the same p. 1, p. 300).

Now, considering the fundamentals of these discussions, we will explain the resulting educational effects:

Second, imaginary education.

Mulla Sadra presents a new interpretation of the imagination, and his conception of the imaginary universe is so great that he understands different perceptions of the predecessors and is more transcendent and can lead to different educational implications. Now, based on Mulla Sadra's new vision of the imagination and the imaginative world, its educational implications of the principles of education are inferred.

The principles of education are the general instructions that define the framework of a system of education, and other topics of education are measured by it and reflect the needs and should not be the education system, and by approaching them the way to achieve Educational goals are identified.

The first part of the imagination.

Mulla Sadra proved against the philosophers before him that the power of imagination is single, not material. He uses the rational argument for the validity of the power of imagination, the archetypal argument, and the intuitive view of Ibn Arabi; in other words, Sadra shows two ways to reach the truth: one is Kasbi and the other is Lady. The method of Kasbi is the same as thinking and reasoning. Ledni's science is the unconscious science of conscientiousness without mediation that comes from two ways of revelation and inspiration. In the case of abandonment and purification of a person, a person is subjected to the guidance of God, and through the general intellect, which is a pen, he

divides the sciences on his own soul; this is the same as the revelation. In this case, the human soul is a student and the general reason is like a teacher (the main teacher of God). Inspired by the inspiration, the human soul receives the purity and talent of the universal soul of science. The common sense is sharper and superior to the universal soul, and the whole soul is derived from it; therefore, the imposition of universal reason on man, the revelation and the illumination of the universal soul, is inspired, and it is evident that the revelation is supreme in inspiration. The uprising of imaginary faces is a self-proclaimed uprising and not a holly, and this kind of self-created creation. (Mulla Sadra, 1393, p. 146 143). Such a method can be the basis of the following training principles:

The Effective Principle of Combined Technique in Cognition.

In order to truly recognize the fact that the instructor in the work of education has to use a method that allows the learner to understand the real thing of one thing, and for this purpose, it is not necessary to use the one-dimensional method of guidance and to use the combination of argument and mysticism. Education in the modern world is not used by the mystical method, and the same neglect of the mystical method is one of the causes of the failure of education for educators (Gopalakrishnan et al, 2017; Madhuri et al, 2019).

The Priority of Teaching.

We have argued that the method of proof is not mere guidance for the purpose, and it must also be used by the mystical method, and one who uses it to grind his soul out of impurities, and to dress the soul from the major impurities in education, and this is also the same As a result of education, both its method and its purpose, and all this principle, are not used in education systems.

Creativity in the light of excellence.

From Mulla Sadra's point of view, understanding the generalities is not the common sense of Hassan, Hussein, Zaid and Narges, and disregards its differences and, by parsing and combining in general,

human beings. Mulla Sadra believes that this transcendental creativity is a soul that ranges from the sensual to the imaginary, from the imaginary to the rational. It is the soul that reaches the animal and rational level (Mulla Sadra, 1383, p. 8, p. 181, p. 8, p. 181, p. 9, pp. 95-101).

From Mulla Sadra's point of view, there is no way out of the outside of the mind, but this self is the form of material and abstract material. When the soul is faced with material things, touching the perceptible senses of the senses is the sole reason for the breath of the face to make that tangible thing; when the soul imagines something at a higher level than the senses, the confrontation between the power of imagination and the immaculate thing is the only ground for it. That breath creates a fanciful face. Self with any excellence of superior forms ahead (Mulla Sadra, p. 1, pp. 287-288 and 290-295, p. 3, pp. 291-295).

The system of education by looking at creativity at each stage of excellence must enhance the existence and the metaphorical mind and make it possible for a metibra who can have creative life through the transcendence of the mind and the soul and, for that matter, must renew his soul and mind every time. Returns and excellence to achieve creativity.

Gradual education.

After the sense of the power of imagination, then the power of reason and the power of imagination are the intermediary between them. In order to attain the power of reason, the fame of the imagination must first flourish. It can be deduced from this gradual and step by step approach to education. In education, each stage has the potential for the next stage and, until it becomes active, the next stage does not materialize, and the instructor must be in the process of teaching its gradualness, so that its steps can be slowly and continuously And he will not be tired of his education and his teachers.

Neglecting the middle goals in education.

From the perspective of many people, the journey is the same as the source and the end; we start with A and get to B, and such an impression is exactly the image of what travel is called. In the system of education, coaches who consider education as such, begin to work somewhere. They are outcome-oriented, and they either ignore or insignificant steps towards achieving the final result, and it is clear that such an understanding of education is inaccurate. Each stage of education is also important for the higher step itself and should not be ignored by the student.

Nemecial Existential Education.

One of the fundamental principles of Mulla Sadra is the authenticity of existence and the validity of nature. The concept of existence, due to its being and its inclusion on other objects, calls for definition, since there is no clearer concept than the concept of existence (Mulla Sadra, 1383, p. 1, p. 6). What is the nature of what is going to come up with (what is the answer to our question), which is the same limit as one thing. In terms of Mulla Sadra, you are an external phenomenon, and the nature of the consequence of that fact, and the proponents of the essence of nature, believe that this external reality is an expression of the material concepts, and the meaning of existence does not have an existential and is taken from the material reality. Contrary to the originality of existences, they believe that external reality is the essence of the concept of being, and the sects consequently become reality, and in fact the nature of the existence and extent are.

In Mulla Sadra's view, man is composed of matter and face. His face is the nature of his kind. A kind of nature is meant to be the first perfection for his natural body that understands the universe. All humans have the same type of nature, and so all of them are at one time because all talent has an understanding of the universe. This stage of Sadra's look is the same as the first. When a man receives the universe, he becomes different, and this is the second instinct (Mulla Sadra, 1381, p. 9, p. 20, p. 43, 44); Hemo, 1424, p. 222, 326, 579, 603, 607, 641; Hemo, 1382, p. 176 and 295).

Although the nature of a kind of human beings is the same, their existence varies with the acquisition of virtue, and each individual varies from one another; some angels are admitted, and some are adolescents Each person is different from each other at any time (ibid., P. 9, pp. 20-21).

This Mulla Sadra's existential look is a revolutionary person in education, since many educational institutions assume that humans are all of a nature and are therefore planned for his happiness, while this is a different matter. In this regard, the instructor first deals with various engineers, and secondly, each meter is not itself a person, but in each other it becomes another trait and the trainer succeeds in such a process and evolution.

CONCLUSIONS.

Mulla Sadra regards the power of imagination as single and is conceived with the imaginary perception of the believer to a fantasy world or an exemplary world. Man's soul is the first to be a vegetable, and by moving its mass from the stages of vegetation to animal and then to the body of the human soul, and the first time immortality is imaginary, and this renewal proceeds until the soul reaches full rational divine and needs no body.

This view of the soul and the imagination as well as the corresponding world of it will be the basis of the problem of education. Since every stage of the perception of the universe is dealt with and its perception is different in scope, education also has degrees and, while having There are numerous pervasive measures at any time and place, and to other words the education is a process from the guardians to the Lahdh because each is the act of the previous stage.

The perfection of man is in the enjoyment of his various dimensions and with such a virtue he will achieve his true purpose. Therefore, the goal of the purpose of education is to apply all aspects of human existentialism in order to bring it to its final end. With inappropriate and one-dimensional approach to humans, many people do not reach that ultimate goal and stop at the stage of growth.

By knowing the exact dimensions of human existentialism and taking advantage of the proper and universal education of man to his ultimate perfection, that is, ultimately, Allah.

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