

## **Ibn Arabi and Transcendence and simile**

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### **Abstract**

Theologies have important issues such as transcendence and simile. Transcendence and simile problem is an embroglio in theology which always opened many challenges for petitioners and theosophists and created discussions between various groups who similed human's features to God and at the same time they try to Transcendence God's respect for such creatures' features. This article studies Transcendence and simile, to Ebne Arabi's theosophy viewpoint which will show that absolute transcendence or simile in Ebne Arabi's viewpoint, is rejected and he thinks there is a comprehensive view between transcendence both of them.

**Keywords:** transcendence, simile, unity, Ebne Arabi

One of the famous problems in theosophy area after God's existence proof is about his features and adjectives and way of knowing him this made many groups in history, some believe it is possible to know him, others thought that it is impossible, and God majesty is too high to be described or imagined.

There are viewpoint differences if it is possible to describe God or not, some believe that it is not possible to describe God, but others think oppositely, and study this problem from a semantic aspect. In the semantic element, the main point is about words that make human sense for God and how they should be considered, to smooth God-knowing way for people without unfamiliar statements. Different considerations of words, created some groups in theosophy area who could not pass God knowing way correctly and either made absolute simile to creatures or absolute transcendence.

At first, we studied simile and transcendence in a semantic view, and then we will discuss God's features and names.

## **Transcendence**

transcendence is meant (Tanzih) in the Arabic language, Tanzih is an infinitive in the Tafeel weight group (weight group is a way of classification according to the way of pronunciation) in the Arabic language and transcendence for theosophists means that convenient essence for features and names in a way which deserves for God and this is an origin not because there is a similarity between him and creatures. Therefore such features are just for God, and this considers transcendence for him (Tahanavy, 1996, p519 and 795).

Since God is not a body or substance type, we will conclude that God's essence is higher than quantity and also is immaculate than adjectives such as form and state. But other features such as colour, taste, and smell are rationally so far, because they are features for materials, and proof for the existence of such features for an essence

that is higher than material, is impossible (Samih, 2001, p200). Also, Jurjani describes transcendence as considering imperfection features far from God (Jurjani, 1993, p 30).

## **Simile**

Simile means considering a similarity between two things, in word definition, it means analogizing (Tahanavi, 1996, p435).

Also, Jurjani, in terminology considers simile as the creation of some common between two things simultaneously and in language science, considers it as considering common features by denying its features perse (Jurjani, 1993, 31 and 27).

simile for theosophists as beauty imagination, since God's beauty has some senses which are the same as the adjectives and nouns, and it has an image which is the same as epiphanies which can be sensed and understood mentally or sensually. Sensual like prophet's state: " I saw the God like a catamite young". And mentally like the Holy State: " I am near my slave's opinion, so him/her should have a good opinion about me". The purpose of simile is such imagination and although God appears in a beautiful image He has his transcendence. Then, consider the Holy God by transcendence and simile rights. And understand that simile for God is a rule against transcendence since simile for God is an objective item and just perfect people can understand them (Tahanvai, 1996, p445).

## **Explanation of some words in Ebne Arabi's viewpoint:**

We think it is enough to introduce Ebne Arabi's majesty to quote Qeisari's introduction about his personality Din Ebne Arabi, doubtlessly, is the greatest theosophist among Islamic theosophis. There is no one equal to him."He considered Ebne Arabi the highest

theosophy among Islamic theosophists. Some call him as greatest, highest or signet of Mohammad's name. This man has a rare omnificent power for theosophist areas and revealments. His great soul is the place for God's grace. (Ashtiyani, 1993, p44).

Before the main discussion, some widely used terms in Ebne Arabi's viewpoint should be explained.

Essence: existence truth for God's place that is substantive has no form. This existence rank is just existence nothing more, calling existence or right for this degree is because of our inability. The first degree of existence is unity and the existence degree is called the rightest truth and God is unity or the most unity among unities.

Soleness: means considering essence in a condition which all said that in this place, polarity is deprecable and his rule is hidden in Unity and soleness dominance.

Identity Majesty: considering essence without others or considering others. This is called Away Absent or Absolute Identity. This is called absolute knowledge, existence majesty or unity majesty.

Unity: second degree and rank of existence which is obvious and router may reach to this point at last, i.e unity place;

Unity majesty: means considering essence collectively by nouns and adjectives. This is called as degree of theo and unity place or addend absence and also the degree, since his noun or adjectives symbols or truth deserves to reach to perfection, is called preceptor (refer to Ebne Arabi, 1985, pp18-19).

### **Nouns and adjectives:**

God has nouns and adjectives which are according to Theo degrees, such as nouns, and adjectives, (Kashani, 1997, p346). Existence

epiphanies according to the nouns and adjectives, are various and in relying on the combination between nouns and nouns production, become more varied than general nouns, although all truths and objectives have one main origin (Ashtiyani, 1993, p215).

Various epiphanies and degrees for God in Theo degrees and ranks indicate different degrees of nouns and adjectives, which right according to such nouns emanates in existence degrees. Holy God's adjectives are either exigency adjectives which have not null concepts in them, or they are privative which have null concepts in their meanings. Exigency features are either absolute facts which have no other addition, like life, or substantive. Or they are mere additional adjectives, like first or last, which are abstracted by origin or end and adding to the others are abstracted. Other types of adjectives, which in addition to the others are considered, like preceptor, knowledge, will, and power, according to the relation with possibilities, not according to this adjective in unity place, which is right in the uniqueness, i.e perfection in monotheism is deny of adjectives from him, and it is stated by prophet's successors that: He is knower in an unknown way and powerful in an impossible way. Privative adjectives such as wealthy, holy or alleluia: Wealthy concept means lack of dependence to others in a way which null is considered in it and also for other privative adjectives. Each of these adjectives in the world has a type of existence, either privative or exigency: all adjectives, privative or exigency, according to the degree of existence are the epiphany of the holy God and it is all-comprehensive, in this rank is the degree, which is a place of unity since considering adjectives in detail and considering epiphanies for nouns or adjectives in knowledge majesty of unity which is defined in Islamic religion holy degree, and holy degree is the first place of multiplicity which existed in it, and it reduces from mere existence from holy unity and according to the poly nouns and adjective it is respected as multiplicity in which mere existence is hidden in poly nouns and poly adjectives, and there is a middle between holy unity which passes to plural and there are some plural epiphany creatures. The essence of mere existence according to the per se and according

to the ethos degree and preceptor should have various opposite adjectives, such as love or heat, mercy or mercilessly, satisfy or dissatisfaction (the same, p240)

In theosophist's belief, epiphany and emergence of Theo's essence and world creation, also the relation between God and creature, is also possible just by names and adjectives, and essentially, all of the world is the epiphany of God. Ebne Arabi, also consider this same essence with adjectives and also adjectives by forms, credits, additions and epiphany of the essence. In the same way, knowing God is possible for people.

Natures and stable grandees, are the form and appearance of the Holy right perfections since the Holy right shows himself through the emergence of nouns and adjectives in natures and epiphany of nouns in possibilities stable grandees, therefore, stable grandees and possible truths, which appear from absence essence place in the way of the plural in unity and unity in the plural, and also difference and numbers in knowledge and unity place, perfection forms of infinite right, and right inside of such grandee are in a veil of honour and whole, in unity degree, also there is multiplicity according to the concept of noun epiphany and essence is remained with perfection. Grandee through per se talent, have their outer emerge and right by noun and adjective epiphany showed grandee by vast existence and high holy grace and merciful wind and subjective will (refer to the same, p155).

### **Epiphany for the right in Ebne Arabi's viewpoint**

God has two degrees of epiphany in Ebne Arabi's viewpoint, unity and unity majesty, in which God's essence is not understandable for anyone even the great prophet since this is not available and is "far" but in the unity majesty, and noun and adjective epiphany, God is knowable i.e God can be known by nouns and adjectives. One of the essential problems in Theo's adjective is about this state, if a human

basically, knows God or an adjective like essence is always unknowable to him/her. Whether it is possible to understand other existences and forms through concepts or not? Whether knowing him based on other concepts, is a lack or limitation for him or not? Whether his transcendence also create such questions or not?

High right essence (in respect to himself), if the possibility for essence epiphany in infinite various forms is denigrated, will be unknowable forever. What is called an adjective-noun is nothing except some word interpretation of these infinite possible forms of right epiphany. In other words, speaking about nouns and adjectives is infinite ratio classification, which God have with the world. These ratios, which belong to God, are potential and are not active, they just become active when they present through creatures.

In other words, Holy Right has two dimensions, one hidden and the other is an epiphany. The hidden aspect will be hidden forever and all people are amazed by its knowledge. Holy right, just when is subjected to human knowledge, shows himself as God or Preceptor. Since the hidden aspect will not be known or described, then presented matterd in this article will be more about epiphany for God. In other words, Ebne Arabi considers hidden and epiphany aspects as transcendence and simile respectively. (Refer to Izetso, 1999, p 63). And these nouns and adjectives smoothen the way for God's knowing.

### **Unity of existence**

Unity of existence has a sensible apparent in Ebne Arabi's viewpoint which says that the whole world is the Holy Right's appearance epiphany, and there is nothing in the world except a unit truth, when we see it from one side, we call him as subject, creator, or right, but if we see it from the other side, we call it as, creature, capable, or being.

Creatures in Ebne Arabi's terminology means permanent theo epiphany in an infinite number of beings, which always and in all instants changes, and this is the same thing which is called a new creation and this is the same thing which Great God says, they are in new creature's clothing".

Theo's epiphany means appearance in the world grandee and forms, Theo's epiphany belongs to nothing except according to his talent place. Therefore no one sees anything except his/her face in The Holy Right mirror.

In Ebne Arabi's viewpoint, the world is nothing except a unit essence and an infinite number of ratios and additions which are called ad Theo nouns, when they appear in outer forms, they are called beings or grandees. Therefore, unity means the right per se and multiplicity to the ratios and additions, which are referred to the creature. He considers the whole world as knowledge and epiphany for the holy God and considers him holy whole dominant. Whatever appears is appeared by him, since there is nothing any other existence equal to him so as it can appear.

Because, the rank is essential, and complete epiphany will not be obtained except when his appearance is in some existing rank of whole degrees, complete vision is suppressed to his appearance in all ranks in different ways and they are unlimited in respect to features, therefore it is proved that various continuing of the epiphany, is infinite according to the ranks, and this is Holy Right's secret for continuum creature in various worlds forever (Hassan Zadeh, 2000, p 20).

As it was explained, Ebne Arabi considers two epiphany types: one as holy one from all multiplicity nouns and possibilities imperfections, which is an epiphany of essence love which causes the existence of things and this is his essence's talent in knowledge holy place, and after that in the outer world, therefor talent capable is based on such epiphany and the second holy epiphany: This grace is considered as noun epiphany which cause the appearance of what has

talents which are grantees out of holy grace respect to Higher holy grace.

He says that: we are reasons for the holy Essential Cause, there for any adjective for him is our adjective, except essential per se which is special just for him (Ebne Arabi, 2004, p88).

### **Simile**

According to Ebne Arabi's statement, it is possible to say that, he considers us as reasons for the Holy essential, therefore any description for him is "our" description except essential per se which is specified for the Holy truth.

So when we ascribe him respect to and from ourselves, any description for him will describe us, like what is received through the Holy Prophet Mohammad's statement which says: Indeed, Holy God created human based on his face.

In other words, he described his essence to us. Inevitably when we observe him, we observe ourselves, and when He observes us, will observe Himself (refer to the same, p88).

### **Transcendence**

Great holy right due to essence truth right unity, separated from forms, adjectives and additional ratios respect to him is not described in them, since what humans understand in grantees and the world mentally or sensually, are his essence's epiphanies in limited symbols, not absolute truths which are separated from limited symbols (Hassan Zadeh Amoli, 2000).

Ebne Arabi considers the world by various types and forms, in which there is no doubt and this multiplicity, according to the types are combined by two body and soul worlds. However, although all of us are common in some type of truth, there is some distinction which separates persons, since if not, the plural's entrance in unity can not be imagined, therefore although we described holy right according to what is described by him in all aspects, but there is no way except distinction.

According to Kharazmi, since Sheikh in the first steps of the way, considered simile, he wanted to finish his statements by transcendence, like the prophets' way. (Ebne Arabi, 1985, p89)

Therefore the right, considering additional existence to outer beings, is the same as beings because they are mirrors for the right, and there is nothing in the mirror except the same things. Thus beings are called events, and are the right in dental forms. There is nothing except the holy right, there is no stability for grandees except in the holy Majesty, and no external existence for grandees, and this is for theist when observation is dominant for him. Therefore he (means the right) who appears in any concepts (means all can be understood mentally) and he is the person who is hidden from all understanding except for someone who says the world is his form and his identity.

### **Combination between simile and transcendence**

Maybe the main discussion between "existence unity-group" and "petitioner-group" is about a discussion between simile and transcendence. In religious thought, God always has a type of Glory, honour and holy state which makes him so ultra and far from sense and wisdom, On the other hand "existence-unity groups have been accused of denying God's ascendancy by belief about the penetration of holy skies (Lahoot in Islamic culture) through the vale, and because they disobeyed from religion about accepting null of simile between Holy right and creature. Transcendence-believer separates

God from all entities, and simile-believer thinks the holy right is something like a material body, so both of them, either in transcendence or in simile are unsighted for the truth. Because, one of them assimilated God in essence and adjectives with material and this simile is wrong, because materials have limitations but there is no limitation for holy right, and someone said that essence and adjective are something else than Right's essence and adjective, this is also wrong, because there is nothing super than Right existence, and transcendence which separates right essence than imperfection adjectives or possibilities adjective, is also wrong, since God has emerged in all possibilities. Therefore simile and transcendence should be cumulated (Refer: Ebne Arabi,2006, pp75-76)

Ebne Arabi consider some type of limitation for absolute simile and transcendence in which if you accept each of them then you will consider some limitation for God, therefore if you accept just absolute transcendence then you limit the Right, and if you consider absolute simile then you limit the Right, so transcendence is absolutism dimension of the Right and simile is limitation dimension, mere transcendence as a human position respect to God is one-sided and any belief or religion which is based just on transcendence is essentially imperfect and incomplete because considering God so high and far in which there is no relation between him and creatures, is another way for limiting the God, which is active, infinitely spread and deep. Thus, it is true to accept transcendence and simile both together.

Sometimes, God's transcendence according to the high holy right is done apparently and innerly and who, due to dominance of observation of epiphanies, can not see anything except God, therefore he will see him apparently and innerly, thus nothing is observed for him except the transcendence (Ebne Arabi, 2004, p66).

Some theosophists such as Sadrol Motalehin consider a combination of simile and transcendence as a safe way and said that his complete epiphany is "speech-self". Speech-self according to essence place

which is "secret place" has transcendence place and higher than material rules, but according to emerge, is the same as material and substances.

It is written in triple articles that: the Prophet's vicars(The family of chastity) have cumulated between simile and transcendence, and The holy right has all various ranks such as distinction and combination, Quran's place and Fourqan's place, summation or detail, and it it's the same statement from them which says that" There is not absolute Force or absolute resignation, but there something between them".The truth, due to essence holy place and hidden hoard rank, and essence absence, and the place for depreciation of nouns and adjectives, has no limitation, and according to distinction place, which additional existence are such as these adjectives-this lead to completion of his complete because they are the mirror of his power and evidence fo his absolute truth place- either this existence truth principle cause collective aspect existence, in the other word, proof for such adjective about Holy right and denying them from holy right cause to great and completion of the right, because this addition to such adjective is a reason for span existence and full dominance of his power and his theo aspect as it said "He is God in the sky, He is God in the earth)" (Mulla sadra, 2008, p114).

Here, a distinction or combination problem is faced, Ebne Arabi said, that if you can reach observation knowledge, then you can make a relation between simile and transcendence, then you can reach to degree for selection between combination and distinction, and you can select one them. If a human follows the wisdom power, he will reach to God by transcendence, but if he follows the imagination power, he will reach the simile, and just through observation and experience it is possible to reach the perfect combination between simile and transcendence.

Because there is no form for God's essence so as it can emerge in it, there is no way except fitness of showing and showy (it refers to God), thus there is no grace from the origin of mercy without the

existence of fitness, and because showy is an absolute existence, which is not limited by any nouns or adjectives, therefore showing has no way except limitation of some aspect in its showy, and it should deny worship of partial nouns and difference adjective, and it should want observation place so as it can start unconviction and remove limits, except the limits which distinguish between essence and God's essence because removing the essence's limitation just by finitude. And according to fate, finitude is for the slave, and it is his/his state. Therefore this limitation is not a limitation for God's absoluteness, because by this limit, He is "He"(Ebne Arabi).

According to Ebne Arabi's viewpoint, when a human reaches perfection, the essence epiphany emerges for him, and some aspect of the absolute becomes some aspect which is his state self. Therefore form of the self is himself, not the holy right. Limitation aspect can not see absolute holy right by his limited form.

Therefore, Holy Majesty right is yourself so that you can study him in your essence, and you are Holy's mirror image which he sees in you his nouns and adjectives in which his perfection can emerge and the existence of noun and adjective rules can emerge by the selves, which are the place of God's noun domination.

Therefore, in Ebne Arabi's viewpoint system, Right observation can not be readily provided, even none of the prophets could not completely observe his ranks and the right except Great Signet Mohammad, who is the adjuvant of the attempts and key to the trove and grant.

And at last, this self-existent, is a truth which is higher than mere transcendence or simile which all of the truths rely on him and He upkeeps all, thus his truth is the same as his existence, unless combination and need should be required in his essence or some effects on his essence, in the other hand, all effects are dependent and all dependent need their causes, therefore his Self existent became a possible existent, which is rejected for his Holyness. (Kashani, 2001, p271). So, the Holy right not only shows his essence in all things in

the world according to their talents, but also He is the soul and inner of all things which is the meaning of his name as "Inner". In Ebne Arabi's viewpoint, this holy right is the inner and soul of anything which just means that the Holy right has emerged in the essence of all things. This epiphany is not any way lower than an outward epiphany. Therefore, in these viewpoints, the Holy Right has shown himself in both inner and outward. Just one who combines transcendence and simile both together can be known as a true theosophist (Izetso, 1999, p74).

### **Why are simile and transcendence both together, why no transcendence and no simile?**

Since, Theo and Origin degree is the degree for souls world, as separated wisdom, and since transcendence from possible existent's imperfection is truth for them, and since all of their perfections are active and imperfection in them is due to needs according to limited existence, so transcendence sayer immaculate nothing except his imperfection (the same, p 163)

Ebne Arbid criticizes absolute transcendence groups and he believes that transcendence for truth group is some type of limitation for God and so transcendence-sayer is unwise or disrespectful. Transcendence is either from possible existent's imperfection or from possible imperfections and human perfections, and each of them for observing group is some type of limitation. This transcendence sayer cleans God from all things in the world and accepts his showing in some degrees which is proper for transcendence not for other degrees, which require simile, such as life, knowledge, and power, hearing, seeing, and other. So mere transcendence sayer is foolish about what he says or he knows that the entire world is God's showing. If he, unknowingly judges God in such a way and limits him in some of his degrees, then he is both foolish and disrespectful, and if he knows and knows the soul world announces, then he has disrespected The Holy Right and his prophets because he has denied what God has

proved for himself. Holy prophets have said that according to God's place, this is the place of Theo. (same, p164). He said to the transcendence-sayer that you thought that you have rejected imperfection in God, but in fact, you have rejected your imperfections.

In the other context, he said that all things which wisdom or imagination can understand that he is more than it, and he is higher than it, and against it, but observers have said that: Knowledge is something near simile and transcendence, secret of transcendence is in the name of "Inner, and secret of simile is in the name of "Outward" (Same p 164-165).

"He cannot be understood by eyes", "You can not see him "refer to the name of "Inner" and this is alike transcendence, and "The day which He is seen by the faces" or "I saw my God in the best face" refers to the name of "Outward", and this is alike the simile, He is higher than simile or transcendence (the same, p165), he is higher than mere transcendence or mere simile, which Outward is required by emerge of the world and the world is the same as outward, and Inner name is required by soul of this facts.

### **Secret of simile and transcendence and combination**

Ebne Arabi uses simile or transcendence as absolute or limited words, and God is higher, if he is considered by his essence, then He is higher than any description or limitation. He, in this meaning, is independent from all the world, he is dominant on all and there is no knowledge or thing which be dominant on him, he is penetrating through all beings, and he is not limited by any special being. So, no adjective except absolute can be used for him, and transcendence is the same as absolute. In other words, God is assimilated if he is considered as a limitation of his essence through existence forms. He sees, He hears, not like seeing or hearing in his creatures. But it means that he shows himself in the form of anyone who hears or sees, or he

becomes the essence of anything which is heard or seen (Ebne Arabi, 2001, 82).

Ebne Arabi believes that someone who's inner is lighted by the belief, at first and then by sure lights, at second, and by epiphany rays, can understand simile and transcendence both together, then he can receive conscientiously this truth, his essence is penetrating through all degrees and ranks of all beings.

Therefore, according to Ebne Arabi, it is possible to say, that when you understand there is no transcendence without simile and there is no simile without transcendence, so if you consider jus transcendence, you have accepted limitation, and if you consider mere simile, you have accepted restriction and if you consider something between them you have accepted the truth, and you will become the leader of the theosophists, because you have followed prophets' way. Thus one who accepted preemption by another's proof has shared God with another one, and anyone who accepted individuality, and does not prove anyone associated with God, is a theist.

Ebne Arabi for confirming the theory of combination between simile and transcendence has referred to these statements of the Quran which says: "Holy God said, there is nothing alike him-transcendence, but He sees and He hears- simile " and "Holy God said: "there is nothing alike him", so it assimilates and twins and "He hears and he sees" transcendence.

A sensible example of a combination between transcendence and simile, as Ebne Arabi said, is in these statements, which is nicely explained because, Because in one hand, he considers (there is nothing alike him) as transcendence and considers (he sees and he hears) as a simile, but in the opposite side, he considers (there is nothing alike him) as a simile and (he sees he hears) as a transcendence. In the main Arabic language, it is said that:" Laisa ka mele hi shei" If it is considered that (ka) is an additional (ka) in Arabic grammar, then this statement means that there is nothing alike

him and then this becomes transcendence, and (he sees he hears) becomes simile, but if that(ka) is not additional (ka), then this statement would be such as nothing alike him exists, and this is a simile because it proves some similar things for God then rejects something alike that similar thing, and then (he sees, he hears) becomes transcendence, which means that he is alone in the form of anyone who sees and hears or is seen and is heard. According to Ebne Arabi's viewpoint, this statement in both states is a combination of simile and transcendence (refer to the same, p86).

Also, Ebne Arabi considered the Prophet's invitation in two types of mere transcendence- for Quranic, or simile -transcendence, and Quranic, and considers the first type for Noah, and the second type for the Great Islam prophet (combination type). According to his viewpoint, the Fourqanic invitation is imperfect and one-sided, because this invites a God who is unlimited from all material and world limitations and has no similarity between himself and his creatures. Therefore, Noah had no success in his invitation, because his invitation was mere transcendence, his people's beliefs were simile group had no similarity with his belief, therefore they could not accept it, whereas if he, just like Mohammad had combined simile and transcendence, then his people accepted his invitation, because they had found some similarity and fitnesses between their beliefs and his invitation and as result, they accepted his transcendence invitation, and because of this, Ebne Arabi says about holy transcendence which is specified for Noah, that if Noah had combined simile and transcendence when he invited his people, then they would accept this invitation. Because they said" We would worship them so as we approach the Allah" and they thought idols are near God's place and they thought idols can make them nearer to God:" they are our middle to God", and approaching God is not obtained except by description with some perfection adjectives and it could be known as a distinction for the Holy place (Ebne Arabi, 1985, p 177).

Thus, according to Ebne Arabi, it can be said that: if Noah used assimilation in his invitation, then they would accept transcendence rule by snuffing themselves, but he invited them apparently to the absolute appeared God so they worshipped those forms of Theo Majesty by bodies and sensually, and after that he invited them to inner sided, and to absolute inner respect to their souls and wisdom, to worship the God, like holy archangels. And due to a partial epiphany of love who was their god, and since this was penetrated through their hearts, they rejected his invitation. Noah understood that his people's denying of his invitation, was due to his distinction between The holy Right, and creatures, or the difference between transcendence and simile, and the Quran's perfection is their combination, not their distinction and this was not Noah's place, otherwise, he was forced to present comprehensive Quran and combination between transcendence and simile, and he was forced to make his people to believe it, although prophet must do their best.

So, it was Mohammad's turn, and it appeared that the invitation to the Great holy Right was not in his identity aspect, since identity is the existence in any existence, but the invitation is from Noun's aspect, it means that, an invitation from partial nouns to be worshipped to Comprehensive nouns, such as Allah (God), Alrahman (Mercy) " (The same, p187).

## **Conclusion**

### **Simile and transcendence:**

These are two real attributes, which with one, the other cannot be removed. Because transcendence wisdom can not independently know God; on the other hand assimilator is unable to understand God in the way he is. Therefore, simile and transcendence should be combined and it should be said about transcendence that essence is higher than all forms since there is no (otherly) for him and about simile it can be said: The holy right is similar to all forms in respect of his epiphany in all things and forms.

Transcendence, in Ebne Arabi's viewpoint, is the absoluteness dimension of the right and it refers to the limitation aspect, and he believes that any religion or thought which tends to one side (transcendence or simile), is conceptually imperfect.

In other words, what is predictable from Ebne Arabi's viewpoint: transcendence is just for holy soleness, which is the first God's showing and the first place for a simile is emerged by epiphany of grandees in whole or partial nouns. That epiphany place, which is absolute right showings with all nouns from adjectives, is in Mohammad form which is also called the Holy Grace and it is the same as the Quranic statement: "Therefore no one was allied with Quran, except Mohammad, and this is the group which is the better." Therefore Quranic place of combination between transcendence and simile is more complete than just one of them. So Quranic place was not specified except for Mohammad who is showing Major Noun, Comprehensive of all Nouns, therefore originally he had the combination place and as a result, his people would be better by following him.

Therefore it is said: There is nothing alike him, so he combines a unit case, it means in aspect of combination place for Mohammad as: There is nothing alike him, which says that he has combined two places in one statement, and inevitably he emerges as combination of unity and multiplicity, he is combination of summation and detail, transcendence and simile, but he is combination of all Noun's place, thus Holy Quran accepts all of these holy places for him.

Perfect human accepts the holy right in all of their epiphanies and know him in combination with all of his nouns and attributes.

In the religion of intuitionism and observers, the world is nothing except the details of a few forms apparently, but when you observe in the right manner you will find there is just one individual. His rule is not limited to a place or location, but his rule penetrates through all places and locations, according to the penetration of holy essence in

all beings, and due to the various existence of beings, his showing becomes various in different places but all of them are His epiphany.

Although Furqan (detail place) results from the Quran, since the Quran is the comprehensive place which has Furqan (as detail place), then the Quran would be a combination place of it due to simile and transcendence, but not vice versa.

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