The Imaginary and Islamic Heritage - Study in Rooting and Reflection

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Abstract

With the rise of new terms on the arena of Islamic thought, their origin and origin is Western thought, which Islamic thinkers have been linking Islamic thought to all the products of different civilizations, especially Western ones, and the Imaginary of the new terms that appeared recently on the Arab Islamic arena around the second half of the twentieth century and had several different meanings, but in general It means contrasting with the truth and contradicting it, but most likely the writings of Islamic thinkers abound with terms close to it, such as "Imaginary and suspicions", but the view of the Imaginary is different with different human cultures and how to deal with it.

It is good to link some modern terms with the historical facts of Islamic thought. Through them, the course of some Islamic personalities and their surroundings is studied to understand the true reality of them and what are the circumstances that accompanied them throughout their career, whether they were political or jurisprudence, and the extent of their influence on them, negatively or positively. Does the Imaginary have an impact on the Islamic social reality or not?

Keywords: Imaginary, Imagine, Imaginary, Positive Imaginary, Negative Imaginary

Introduction

The Imaginary has been built mainly on facts that are either real or unreal, linked and intertwined with each other, but any study of history requires us to separate between the real and the unreal so that the outputs of all studies are based on real historical facts and not on fantasies and accusations transmitted by historical blogs that became with the passage of time. So, time is one of the postulates due to a lot of deliberation without trying to search for its truth, with the presence of many historical legacies that have no connection with the truth, so injustice falls on some of the lives of the most controversial Islamic figures with the ruling authorities at the time. Objectivity and accurate and discreet academic research with its various approaches to determine it.

Problem of the study

There are many Islamic blogs in Islamic thought that conveyed a lot of the unreal and imaginary heritage in their folds. With the passage of time, they became postulates and constants that are considered difficult to criticize or attempt to correct, as they were issued by the union of the political and religious authorities at the time.

Objectives of the study

We want to reach, through this study, goals, including the distinction between the real and the unreal in the Islamic heritage in its various aspects, specifically the political aspect and the religious aspect because of their great and direct importance to the Arab Islamic society.

Importance of Study

There are many personalities in the Arab Islamic thought that the political and religious authorities imposed on them a negative imagination, as they contradict most of their opinions, especially in the issue of the caliphate and jurisprudence, and they distorted their biography, even if the figures had an impact on Arab Islamic thought, such as Abu Hanifa Al-Nu'man, as it is important from this aspect to reveal the truth of what is transmitted from the biography violators of the two authorities.

The First Topic: The Concept of Imaginary

The Imaginary: It is one of the important topics with many meanings with its link in other human sciences such as anthropology, psychoanalysis or the philosophy of history. Modern philosophy and its clarification and the concept of Imaginary, which undoubtedly will be searched for in its linguistic and idiomatic root, whether it is ancient or modern and its clarity (Abd Al-Qader, 2016: 48) and the concept of Imaginary, undoubtedly, will be searched for in its linguistic and idiomatic root, whether it is ancient or modern. It is obvious that we know what this concept carries of its own connotations.

The First Subject: Defining the Imaginary linguistically and Idiomatically

First: Imaginary Linguistically

In the search for the linguistic meaning of Imaginary, we must - and in this case - return to its root (Imagine) in linguistic dictionaries, and it has many connotations and meanings, including: the imaginary of the thing imagining, believe, Imaginary, Imagining : by thought (Al-Razi, 1999 : 99) in the first meaning: conjecture and in the proverb who hears That is to say, prejudice, and as in the Hadith: "I don't think you have stolen" (Ibn Mandhour : 226), That is, what I think you think, and it is derived from imagining - a horse in which is good and imagining it - and it comes with the meaning: to be suspicious and to imagine something: to be suspicious. An imaginary thing, i.e. a problem, and so-and-so goes on to the imagination, i.e., to what you imagined, i.e., what is ambiguous, meaning, on suspicion of uncertainty, and imagined about it: i.e. the accusation against him. Meaning by opening the meem cloud and collecting it imaginary, and we have imagined and imagined the sky and imagined preparing for rain (Al-Zamakhashri, 1998: 274-275) as it comes with the meaning: created and everything was created, it is imaginary. The cloud that, if you see it, you think it is raining and it is not raining, i.e. it is counted (Ibn Mandhour, 2005: 996)

Second: The Imaginary Idiomatically

As for the Scouts Encyclopedia of I Terms of Science and Arts, we tried to search for the closest terms to the imagination, so we started with imagination: it is the common sensory perception, which is the movement of the soul in the senses, and it comes in the expression of thought and imagination in poets is that the poet imagines something in his mind because of the association of some descriptions of that thing (Al-Tahwani, 1996: 399-400)

Imagining: It is a source of activation and comes with a word common to several meanings so that the context denotes one of the meanings, so delusion precedes the second meaning, which is incomplete and is close to illusion and imagination (Al-Tahwani: 400) and the imagined is used by the sages acting if the soul uses it through illusion (Al-Tahwani: 1436) It appears from that that The term imaginary and its similarities does not mean reality or its conformity with it. On the contrary, it is a comprehensive term for all real and imaginary sources of imagination from myth, tale, and symbol, i.e., inherited with all its details.

It is likely that Muhammad Arkoun was interested in the symbolic, mythical and figurative dimension to support concepts and their approach or with their parallels in the Arabic and Islamic texts. This term occupies a great and central importance to Arkoun, who used it as a reaction to Marxist materialist extremism in the study of history. Perhaps he means here not only the material factor that decides the movement of history (Al-Shabah: 29-29) Perhaps the imagination is a collector of imagination and imagination, and perhaps it transcends them. The important thing is to search for how the mechanisms of imagination work (Zahra, 2007: 16).

The Second Subject: The Concept of Imaginary in Western Thought

The Imaginary has been taken aside in some human sciences and perhaps in some experimental sciences that take aspects of the social Imaginary and are related to it. The term Imaginary, through its conceptual and historical developments, had to be in contrast to the real or even the unreal, i.e. the imaginary and the chimerique (Grassi, 2018 : 15-16), And that the study of the imagination extends to the first principles of classical philosophy with Plato and Aristotle in research concerning the soul, who called it the word imagination and described it as a machine linked to image and sensory perception (Boal, 2013 : 102) Accordingly, through modern studies in the twentieth century, we re-examine the imagination once again beyond rationality and make it into the field of a dynamic system organized for all images that have meaning, thanks to the internal interactive relationship and the effectiveness of this system is realistic in being the tool that explains the relationship with the universe, because without it the universe would be intractable. about cognition (Ali, 2021 : 16) It should be noted that the entry of imaginative research in various fields in the human sciences, especially in modern (Boal : 15-17) sociological studies - Sociology: The first person to use this term was Auguste Comte in 1938 AD to refer to a positive science which he believed to be his foundation, namely the science of social phenomena, i.e. the science of social institutions, ethics, customs, and social beliefs. (Sa'ed : 298).

First: The Imaginary in Modern Western Culture

The imaginary is a concept with a comprehensive vision written by people during interaction with the surroundings near or far. This is on the one hand and on the other hand the interaction of the components of the ocean with each other. The Imaginary is a collective framework that defines and directs the course of societies in all its civilizations. The term imaginary goes back to French culture and was born by the French psychologist Jacques Lacan (Lacan, 1984: 361) In the middle of the nineteenth century (Obaid, 2013: 506), as we talk about the imaginary in modern Western culture, we present the most important thinkers who employed the imaginary in their ideas, as follows.

- Jean Paul Sartre (1905 - 1980 AD) (Sartre: 563)

Sartre believes that a distinction should be made between the Imaginary, the imagined, and the recollection. The image according to Sartre is in the fact that the subject is absent in the core of his presence. What distinguishes the remembered image from the imagined image is the irrational construction, for any remembered subject has a reality in the past, while the imagined subject does not have the realism that the rememberer and the Imaginary in Sartre

has a creative ability to shape the world within its way (Al-Shabah : 15).This indicates that the Imaginary has the ability to impose its products on reality.

Second: The Imaginary of Gaston Bachelard and Gilbert Doran

Every human society formulates for itself a set of perceptions and representations, that is to say, an imaginary by which society reproduces itself again. Modern M has such imaginaries, which are systems and a set of representations that carry out the process of self-identification, even if they are in the form of symbols (Boal: 113-114) of the philosopher Gaston Bachelard (1884-1962), Gaston Bachelard: a French philosopher of science. He received his doctorate in literature from the Sorbonne in 1927. In 1930 he became a professor of philosophy at the University of Dijon, then was appointed professor of the history and philosophy of science at the Faculty of Arts (Sorbonne) at the University of Paris. Epistemologie and Poetics Associated with Psychoanalysis, (Bachelard, Badawi: 292), a professor of Jaliber Duran. Theoretical, after obtaining a professorship at the university, the emergence of relativity even in the hard sciences, and it had a major influence on his thought. Psychisme and then the formation of concepts later and Imaginary is prior to thought and sense and has the potential to create images and Animation and then the production of Imaginary (Grassi: 32).

Gilbert Duran criticizes two approaches: the first: psychological ontology, which is hidden in spiritual tendencies that reduce the imaginary and explain it to a singular interpretation. This is the psychological dimension that is related to the philosophy of the self. He distinguishes between memory and the imagined, and criticizes the rotation of the trend separating thought and imagination, placing thought and awareness on the one hand, and imagination and images in opposition to them (Boal, 116) Thus the imaginary for Gilbert Doran is always associated with the symbol to produce two important results:

1- In every thinking imagination based on the symbolic structure, that is, the symbol precedes in existence and time over the auditory and visual indications.

2- The symbol does not have a fixed linear direction or one dimension and is not subject to causality because it has no time. It is multi-dimensional and many classifications have emerged to identify the drivers and stimuli of symbolic structures. Duran concluded that Imaginary is the source of the discharge of desires and its value in what it reveals from the mythological and poetic thinking of man and the anthropological path is a product Psychological and organic requirements within the social environment (Boal, 116-117), and then the concept of the imaginary was placed in the place of the concept of the imagination, which resulted in some semantic changes, and then they lost a large number of their characteristics that Western thought had carried on them since its long history and then redefined them (Al-Khuailidi).

The Third Subject: The concept of Imaginary in Arab and Islamic Thought

Despite the presence of the imaginary clearly in the historical narratives in the Arab and Islamic thought (Lang, 2016), it does not exist in the form of an independent entity bounded by a specific definition. Considering that the imaginary is what means the path of individuals and their behavior, and accordingly, the imaginary is the product of the accumulated experiences of the Arab and Islamic people (Al-Dhwady, 1993: 21-22), The imaginary being a human discourse penetrates all human cultures and its various social categories. Therefore, it is considered an expression of human realities, as in the myths related to marriage and sexuality. It is linked to the explanations of the emergence of man and the universe that are found in the myths of creation and the relationship of this imaginary in the souls of believers

from creating a state of peace and stability throughout their presence in this world (Al-Kawwaz, 2020 :35), It should be noted that the imaginary in modern studies provides an opportunity to leave reality and form modern worlds specific to man, because it draws the lines of the future before it is achieved. Recreate its psychological and cultural functions that anthropology describes as imaginary or the one who imagine (Al-Kawwaz, 35).

First: The Imaginary in Classical Arabic Thought

Perhaps it is possible to say: that the imagination is necessary and indispensable, and perhaps it is no less important than the important elements of life, because it simulates man with his ideal material and spiritual existence, and that the origin of imagination is the human soul and is linked to the world of materialism, and its origin is instinct and its source is printing, it is immortal and cannot be removed (Al-Shabi, 2012: 11). The myths in the Arabian Peninsula before Islam are similar to the myths of other nations, as they are a cultural phenomenon that was passed down from generation to generation and had a suggestive power based on religious and non-religious systems. It gives the Arab individual a justification for existence and enriches him with a historical memory in which man is a part or a tool to implement the plans of the bosses (Obaid: 506). Every society that lives in contact between its members has for itself a set of perceptions and representations, as a whole, it produces an imagination, and with it it reproduces itself with what it wants, sees and desires, as it makes the group recognize itself and then according to needs, distributes roles and achieves its desired goals (Khuilifi: 111). Thus, the imagination is a force that connects society with all its members and helps it achieve its goals and arranges their dreams, myths, stories and reality in an artistic way, whether they are real or not, whether positive or negative. Therefore, the historical inheritance is in its various joints, with the exception of divine speech and the correct and true prophetic biography. It contains an "imaginary believing" making it outdated fact and reality.

Second: The Imaginary According to Ibn Sina (428 AH - 1037 AD)

The subconscious and the fantasies that occur in sleep, Ibn Sina refuses to be the same for drawing images in the portfolio of images. Imaginary even if it is in waking life, if its stability becomes firm, it is like watching and it is called the power of common sense and it is the center of the senses (Ibn Sina, 1417 AH: 229), and holding on to what this force perceives is called imagination, and it is also called imagination, and the difference between them is in the terminological definition. I consider imagination and common sense, as It is they are one power, but the difference between them is that the power of the image and the imagination have the function of memorization only, without judgment, As for the common sense, it judges, and it says that this moving object is black and that this thing is sour (Ibn Sina : 229-230), Ibn Sina Al-Farabi agreed that we can superimpose the images of the sensory objects with each other and separate them from each other with the radical difference even with the image that we found on him. And al-Farabi made this strength the heart (Ibn Sina, 1331 AH: 265-266), Thus, Avicenna has separated the imaginary force "Fantasia" and the imaginary force that superimposes images in the power of imagination and separates between them.

The Fourth Subject: The Imaginary of Contemporary Arab Thinkers

In contemporary studies, the imagination takes on another color, according to what Khulaifi brought, as modern studies have focused on the imagination in response to rationality and its unfair ruling, since man is reduced to his mental faculty and nothing else, This purely rational infection spread to our contemporary Arab and Islamic thought, so many important areas remained in the circle of the unthinking (Obaid : 99), Arkoun went to be more precise, counting the imaginary as a group of perceptions and images that fill the awareness of the group and individuals towards a specific thing or a specific group, such as the presence of an Islamic imagined towards the West, there is a Western imagined towards Islam, there is a Sunni

imagined towards the Shi'ies, and there is a Shi'ies imagined towards the Sunnis...etc (Arkoun : 199). Thus, every society has an imaginary, and it is shared by its members, and it is a general imaginary, and every imaginary person is a private imaginary, and it is a determinant of their behavior patterns, the nature of their actions, and even the nature of their reactions when they feel danger (Al-Khuwailidi), And the most urgent thing is, does the imagination amplify actions or not, but rather soften reality and beautify the world (Al-Khuwailidi), The imaginary has two basic characteristics: the first characteristic is that the image is the language of the imaginary and it is the minimum unit of it, and the second characteristic is its mobility, so it is a product and a producer at the same time It is necessary to know the tributaries of the imaginary and their harmony with the Arab and Islamic cultural space Whenever the imaginary tributary is neutral and objective, it is in harmony to some extent with reality, but if it is not, then the results are of course counterproductive (Al-Makki, 2013 : 24).

First: The Imaginary and Its Impact on Abu Hanifa Al-Nu'man

According to the foregoing in the research, it may be possible to say: that it is a validation of the Imaginary in the Islamic heritage that it is based on previous narrative structures - which in themselves represent the imaginary - whose events are framed around a person, a society, a religion or one of the Islamic sects, which they conveyed credibly or not. With the credibility of the historical records that carry within them the Islamic intellectual heritage, or perhaps they were transmitted orally by the community, and between this and that, they are considered from the narrations or the accepted news, or perhaps from the sacred that should not be violated.

1- Positive Imaginary: It is the Imaginary that was founded in the past on correct and real historical facts from which the Islamic heritage is undisputed.

2- The Negative Imaginary: It is the one that was formed in the past on imaginary, illusory and unreal historical facts, of which it is a mythical Islamic heritage, and it is most likely that its source is either political or religious because of their great and direct impact on society through their mechanisms at the time.

The storytellers had the main role in such missions of changing the facts and their support for most of the innovators, as they spread everywhere, even in mosques, in support of the authority, and thus invented imaginary stories to cause strife among the Muslim sects and affected the general community and believed them (Haider, 1386 AH: 286). So that there are two blind Maccians in Baghdad, one of whom pleads with Ali and the other with Muawiyah, and the people are intolerant of them, and they are in fact partners in money (Al-Tanoukhi, 1391 AH : 358). What concerns us in this research is the presentation of the negative imagination that Abu Hanifa Al-Numan was exposed to, whether he was from the people of his sect or from other sects, along with some of the matters that provoked controversy in his life and presented them in a scientific and objective manner.

Perhaps Abu Hanifa al-Numan is considered by some to be one of those who led the Renaissance movement in Islamic jurisprudence without relying on Hadith alone (Al-Alawi, 2014 : 152).

Conclusion

There are origins that nourished the Islamic Imaginary, including what the Arab mentality inherited from the days of ignorance and continued even after the declaration of Islam as a law, and also what the non-Arab mentality inherited after its entry into Islam, an attempt to impose its previous Imaginary and make it a religious part linked to Islam.

The political conflict after the tenth century AH between the Safavids and the Ottomans added many negative fantasies to the biography of Abu Hanifa Al-Numan, which made him the Safavid authority part of the facts of Islamic history.

Imaginary imposed itself on the intellectual reality of the Arab-Islamic society and became a major driver through oral narration and storytelling.

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