

"Creation by High Spiritual Ambition"

In Ibn Arabi's Gnosticism

Seyed Mohmoud Yousof Sani

The present article tries to explain the conceptual meaning of the "creation by high spiritual ambition" in Ibn Arabi's viewpoint and to elaborate on the fundamentals of ontology of this issue in the gnostic-philosophical system of the Great Sheikh. To accomplish this task, in the first place relations between "high spiritual ambition" and gnostical issues are discussed and then its conceptual meaning is extracted through discussing the lexical and literally meanings of this concept. After discussing the issue of "creation by high spiritual ambition" and what Ibn Arabi means by this expression, by relying on Ibn Arabi's ideas and remarks as well as those of other gnostics, attempts have been made to prove that it is the ontological bases of such an idea in the theoretical gnosticism of the pentagonal universes of existence and the nature of relations of the gnostic with these universes as well as the way of his attention or negligence of these pentagonal universes of existence that cause the generation or degeneration of a particular form of the forms of existence in each of these universes.

Al-Kitab (The Book)

Seyed Mohmmad Moosavi Boujnordi

The present article discusses the prime source of legislation, that is, the Quran which has two kinds of verses, clear and ambiguous. It also discusses the truth of revelation and the method of revelation of the verses. It too discusses the issue of falsification as well as the abolisher and abolished verses.

A Review and Annotation to the Critiques of Imam Khomeini of the Text and Annotation to Fousul-Hikam

Hadi Vakili

Ibn Arabi can be counted among the greatest and most laborious gnostics, rather Islamic scholars, throughout the ages. Besides creating great changes and modifications in the Islamic gnosticism, he systematized and organized it in an unprecedented manner. Among the works of this great gnostic is his famous book entitled, *Fousul-Hikam*. According to Ibn Arabi himself, through an epiphany, he was asked by the holy Prophet of Islam to write this book. Throughout the past centuries, this book has always been a valuable and unique source for critique, study and gnostical exposition by the scholars of theoretical gnosticism.

Among the technical expositions, the exposition of Davoud Qeisari has long been considered a textbook by the teachers of theoretical gnosticism. It has also attracted the attention of the critics, researchers and annotators. Among these scholarly critiques, mention should be made of that of the late Imam, written in the form of annotations to the introduction and to the exposition of the Qeisari on the *Fousul*.

On the basis of their contents these expositions can be divided into three categories: explanatory, improvisatory, and critical.

In a series of articles to be written henceforth, the third category, which contains Imam's exclusive ideas on gnostical issues, will be explained and probably analyzed and criticized.

The present article is an attempt to introduce and explain the first of 26 critical expositions, that is, about one-third of this collection.

The Fusion of the Gnostic and the Political in the Personality and Life of Imam Khomeini

Hamid Algar

Tr. by Sadroddin Moosavi

Gnosticism and politics constituted two aspects of Imam Khomeini's personality. In fact Imam Khomeini's political and personal lives were the outcome of the interaction between these two aspects. The author in the present article makes a contrast between the four journeys that furnish both the subject and the title of Mulla Sadra's *Asfar al-Arba'a*, a work with which the Imam was intimately acquainted. He argues that if the impertinence of speculating on the spiritual progress of the Imam be forgiven, it may be suggested that his period of primary emphasis on gnosticism and associated matters corresponded to the first and second journeys described by Mulla Sadra, and that his involvement in the political sphere and his leadership of the Islamic Revolution were analogous to the third journey. What is certain that the unique insight the Imam displayed at critical junctures during the revolution and the early years of the Islamic Republic cannot be explained purely in terms of political sagacity; a clarity of vision was at work which enabled him to see beyond the immediate conjuncture, and it may be permissible to describe this capacity as a witnessing of the *af'al* as they became manifest in the political sphere. If this characterization is justifiable, it becomes plain that the Imam generally refrained from overt political activity until 1962 not only because of an unwillingness to dispute the quietist attitude of the senior ulema of the day, but also because an essential process of inner preparation was underway. It was the Imam's own progress toward "the source of magnificence" that enabled him to lead a revolution that was like a collective *suluk* of the Iranian people.

A Study of the Issue of predication in Islamic Philosophy

Morteza Mir Baqeri

The author in the first place discusses the issue of cognition. Given the necessity of intellectual and philosophical attempts for solving problems related to ontology, we are firstly faced with a question whether or not man's reason is capable of solving those problems.

Due to the special position of predication in philosophy, it is considered one of the basic issues on ontology, because predication means identity in copula and existence, and explanation of the relations between subject and object, knowledge and known and subject and predicate is carried out by using predication. The author also discusses the reality of predication, saying that in fact predication is the criterion of unity and identicalness of two different concepts; he adds that identity with regard to propositions is nothing except predication.

The author also discusses the classifications of predication and its meanings and discusses the questions raised in this regard.

Blood Money of Unintentional Murder

Fatima Mirshamsi

In an unintentional murder, the males of the paternal family of the culprit pay the blood money on his behalf to the family of the slain. Blood money is in fact the cash fine and financial indemnity that has both penal and civil aspects. If the crime is unintentional, the payment of the blood money in the first place is the duty of the culprit and in order to assist him, his next of kin must pay the blood money. The payment of the blood money by the next of kin of the culprit is just like the insurance law in our time, keeping the spirit of cooperation among the Muslims in removing their problems.

A Glimpse of the Theory of Union of Intellect and Intelligible

Biuk Alizadeh

If we consider the process of perception as an interaction between three elements - subject, object, and cognition - most of the theories propounded in the field of Islamic thought about knowledge and perception can be organized around the hub of two existing relations between the three elements. Some of the theories try to elaborate on the relations between knowledge and perception and some of the theories try to explain the relation between perception and subject. The theory of the union of intellect and intelligible is about the latter relation. The present article is an attempt to study the theory of the unity of intellect and intelligible from a historical perspective. Before a historical review, the author explains the terms and concepts taken from the topic.

Political Philosophy (Part II)

Hans Daiber

Tr. by Absulazim Enayati

Through analyzing the roots of political concepts which have been created under the influence of the Greek and Islamic philosophies, the author discusses the trend of the formation and perfection of political philosophy in the Islamic culture. He also discusses the concept of political philosophy from the viewpoints of such great Islamic philosophers as Ikhwan-u-Safa, Muskweyh, Avicenna, Ibn Bajeh, Ibn Tufail and Ibn Rushd.

Probably the author, like many other Western thinkers, considers Ibn Rushd the seal of the philosophers in the Islamic culture and therefore he traces the political philosophy in the Islamic culture up to Ibn Rushd. He has not discussed such great Islamic philosophers as Sheikh Ishraq, Mir Damad, and Mulla Sadra, neither has he discussed recent Islamic philosophers in the Shiite Islamic culture.

Knowledge: "Light" or "Veil"

Fatima Tabatabai

Man is a curious creature who raises questions and seeks to find answers to his questions. He is always after inquiring from science, scientist, and the known, and also tries to understand the objectives, findings and values set by science. This quality reaches its climax in him when he sees knowledge as a binary phenomenon with two contradictory attributes of "light" and "veil". Hence he is interested to know how a truth, "that itself is light and lightens others", can be a veil - the greatest veil. In the present article, in the first place, the usage of knowledge is discussed in two senses, that is, general and absolute as well as particular and specialized. The second category refers to the very knowledge based on experience and experiment. The author then alludes to the ideas of some of the thinkers and scholars who consider knowledge equal to "existence" and "light".

The main thrust of this paper is discussion of Imam Khomeini's gnostical notions. Imam Khomeini considers "knowledge" an attribute of primordial nature, entitling it to the bright aspect of existence; he believes that all the beings in proportion to the limits of their being are manifestations of the "Omniscient" - a name of the absolute reality. Hence he sees the secret of the glorification of God by man and his becoming eternal and celestial in this very knowledge and awareness. Therefore, he believes that real knowledge is acquired through heaven and various statuses of knowledge depend on various levels of heaven (deeds, attributes and essence). Explaining the first verse of the Alaq Chapter of the holy Quran, Imam Khomeini offers new interesting points about the value and status of knowledge. The present paper elaborates on the aforesaid issues.

English Abstracts of Essays

The Hagiography, Works and Ideas of the Martyred Philosopher Shahabuddin Sohrawardi

Seyyed Mohammad Moosavi Bojnourdi

In the first place, the present article discusses the hagiography of Sheikh Shahabuddin Sohrawardi and, quoting Ibn Abi Osaibe'a, mentions some accounts about the Sheik. Then the author alludes to the story of Hayy bin Yaqdhan and the most important preoccupation of man, that is, how a stranger can return to his homeland.

Allusions are made to the Sheikh's idea about philosophy. The Sheikh believes that a philosophy whose objective is not to guide the philosopher to achieve spiritual truth is nothing but a mere claim. In the next step the author defines illuminative theosophy and refers to the categorization of this school in the Sheik's book. According to this classification, theosophists are of several groups: some of them are divine sages and some of them are scholarly but are do not belong to the category of divinity. The divine sages too are of several categories. Referring to the idea of Sohrawardi about theosophist, the author concludes that Sohrawardi puts a theosophist, who has made achievements in philosophy and spiritual experience, at the top of the hierarchy of the theosophists and calls such a theosophist a spiritual mentor.

The Understanding of Religious Experience

Ninan Smart

Tr. by Masoud Sadeqi Aliabadi

The article of Ninan Smart on "understanding of religious experience" is important in the field of gnosticism due to discussing some methodological and epistemological issues. The privilege of Smart's article lies in its emphasis on the complexity of these issues. He offers a balanced methodological approach against most of the former scholars of gnosticism who offer an approach based on "all or none". These approaches argue that either an individual is a gnostic and sees the things completely clear, or is not a gnostic and hence is silent in this regard and his observations are outside the realm of this subject. Smart's article specifically discusses the meaning of the word "experience" as it is used in the field of religious experience.