

*In the Name of God*



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Tehran University*

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(Maqalat va Barrasiha)

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## **The Perfect Man from Ibn Arabi's And Deleoen's View point**

**Hassan Badanj**<sup>1</sup>

(Received: 28 May 2013 - Accepted: 15 March 2014)

### **Abstract**

The theory of the perfect man in Islamic and Jewish mysticism derived from the sacred texts of Islam and Judaism (Quran and Torah) and their traditions. It can also be found in other religions. After monotheism and Knowledge of God, this subject is the most important theme in the divine religions. Because the perfect man and Adam Kadmon are the most complete and highest Manifestation of ALLAH and YAHVA, comprehensive of the Names and Attributes and Sefirot, beginning and end of Existence and the incarnation of Quran and Torah. Among all religions, Islam and then Judaism have more emphasis on this subject and among Muslim thinkers Ibn Arabi and among Jewish thinkers Deleon are the ones who have dealt with it. In this paper, we will study Ibn Arabi's and Deleon's viewpoints concerning the perfect man based on the verses of Quran and Torah.

**Key Word:** Perfect Man, Adam Kadmon, Names and Attributes, Sefirothes, Neshamah

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## **The Role of Madrasah in development of Twelver Shiite in Safavid Era**

**Musa Alireza Bakhshi Ostad<sup>1</sup>, Ramazan Rezaei<sup>2</sup>**

(Received: 27 October 2013 – Accepted 28 January 2015)

### **Abstract**

The present article examines the role of Madrasah (school) in development of Twelver Shiite in Safavid Era. It shows that how the Madrasah could affect the development of Twelver Shiite in Iran. The process of building Madrasah in the Safavid era was supported by the Safavid government. In endowments, madrasahs, especially those that were enjoyed of endowments and financial institutions, observed Shiite religious rites. During this period, Madrasahs was devoted to Shiite religion and education as much as possible. Madrasahs, through their education, played an important role in promoting the Shiism in society. Training in madrasah, especially Madrasahs of great cities, influenced directly or indirectly in developing of Shiism.

**Keyword:** Education, Madrasah, Safavid, Twelver Shiite, education.

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## Symbol of Light and Color in views of 'Ala- al Dawla Semnani and Sayyid Muhammad Nurbakhsh

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(Received: 17 June 2014 – Accepted 28 January 2015)

### Abstract

In Islamic Sufism and Mysticism, especially the sufi order of Kubrawiyya, description of the stations of demeanour and aspects of heart and visions of solitude by lights and colors and the Sufi Master's role in this regard has special significance. 'Ala- al dawla Semnani and Sayyid muhammad nurbakhsh, two renowned mystics of this order, in their works have addressed this issue. 'Ala- al dawla calls subtle things, what kubrawiyya comments seven aspect of heart. In his exposition, he regards each of these seven subtle things in human existence as existence of the prophet and their manifestation in macrocosm. Each of them possesses its own specific light with color special to it, that wayfarer in his way will see that light. Nurbakhsh, too, by explanation of the stages of light and dividing it into Existence, knowledge, and Brightness(diya') and accordance of each with Fifth worlds and imagination of it with colors and expression of divine emanation, has made a symbolic relationship between erratic lights and determining manifestations. Analytical and comparative study of this subject in Kubrawiyya mystical texts and works of Semnani and Nurbakhsh can open a new territory for man to understand the mystical revelations.

**Key Words:** colors & lights, manifestation, Sayyid muhammad Nurbakhsh, 'Ala- al dawla Semnani, kubrawiyya.

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## Knowledge of Perfect man from Sey Heidar Amoli's Point of View

Einollah khademi <sup>1</sup>, Abdollah salavati <sup>2</sup>, Leila purakbar <sup>3</sup>

(Received: 13 July 2014 – Accepted 28 January 2015)

### Abstract

Subject matter of the Islamic Sufism is the Unity and unitary, i.e. Perfect man. There are many deep and valuable conversations about it, because it is one of the main fundamentals of Islamic Sufism. One of the clear characteristics of the perfect human is knowledge. This research wants to study the nature of knowledge from Seyyed Heidar Amoli's Point of View. Results of the research are as follows: Seyyed Heidar Amoli had shown the comprehensiveness, originality and superiority of perfect man's knowledge via establishment relation between knowledge and the intuitive knowledge, by use of triple of Sharia, Tariqa and haqiqa and *Elm-Alyaghin*, *Eyn-Alyaghin* and *Hagh-Alyaghin*. Thus, he believes that nature of the knowledge of perfect man is the same as intuition and its components are: comprehensiveness, continuity, assurance, instant, inheritedness, blessing and originality. Seyyed Heidar, also, has determined the knowledge of perfect man in two ascending and descending ways based on personal unity and union. Moreover, as a Shia, he believes that Prophet Mohammad (Pbup) and Imams (a.s.) are samples of perfect man.

**Key words:** Perfect man, Hagh al-yaghin, continuity, knowledge, Seyyed Heidar Amoli, Sufism.

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## **Secret and Its contents in Mysticism With emphasis on the ideas of Ibn 'Arabi**

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### **Abstract**

Secret is one of the key notions in studying the content of Ibn 'Arabi's mysticism. Secret is a divine bounty which has been conferred upon the creatures by God and indicates a path beyond the reason. In his view, God can be experienced as secret by the mystic. Of course, understanding God is a matter of faith and intuition and does not gained by the reason. The limitations of language, in expressing the experiences of mystic, leads in paradoxes and symbolic expressions. However, Ibn 'Arabi believes that secrets could be expressed in symbolic language but paradox is a sign of weakness of the soul. Then paradox is not a viable medium for the expression of secrets. The relation of secret and mystery with such notions as wonder and the contents of secret are among the issues dealt with in this essay.

**Key Words:** Ibn 'Arabi, Secret, Mystery, Faithful to a Secret, Paradox, Symbol, Wonder.

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## **From Miracles to Superstitions: with emphasis on Asrar al-Tohid and Maghamat -e Ahmad-e Jam**

**Hossein Ghorbanpoor Arani <sup>1</sup>, Nahid Heidari Ramshe <sup>2</sup>**

(Received: 9 August 2014 – Accepted 28 January 2015)

### **Abstract**

Miracles recounted in Sufi's books during different historical periods have been traced by narrative, rhetorical and semantic developments due to various reasons; so that in early periods, they have had simple interpretations and fairly believable contents. But with the passage of time and in line with political and social changes, the simplicity of these miracles has changed to exaggeration. This issue is peaked in sixth century so that, at times, it leaves no space for any justification. This paper, with emphasis on two mystic texts of Asrar al-Tohid, as the surviving heritage from mystical tradition of fourth century, and Maghamat -e Ahmad-e Jam, as the surviving heritage of mystical tradition of sixth century, as well as highlighting the dominant aspect of each work, aims to investigate that why and how this development occurred and explain its detailed reasons. Undoubtedly, political upheavals and social turmoils, several years of Seljuk Turks' dominations, and as a corollary, the sharp decline of rational science and a downturn in rationalism in sixth century, are inextricably connected with content and rhetorical decline of miracles recounted in Mysticism.

**Keywords:** Asrar al-Tohid, Miracles developments, Maghamat -e Ahmad-e Jam, Mysticism, Mystic Heritage.

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## **Essenes and Mandaeans: comparison between their doctrine and rituals**

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(Received: 15 April 2014 - Accepted: 28 January 2015)

### **Abstract**

Essenes are a sect of Jewish that dwelled in Palestine and Syria and have been known as ascetics in Jew history in second century (BC). This sect because of their special doctrine and rituals, that is different of other Jewish sects, are accounted as heralds of Christianity. All of information about this sect has been derived from Greek sources and Qumran documents. The basis of their ideas is observance of moral doctrine and the basis of their rituals is purge and worship. Although the theological doctrine of this group is similar to other monastic doctrine but their special theoretical and practical doctrine isolates it from the other schools. Since some of these doctrine and rituals are part of theology of Mandaean school that continue to live in regions of Iran and Iraq, it has made supposition of relation between them for some scholars. Of course, on the other hand, because the Mandaean doctrine has been derived from different religions and also because of the dispersal of their theological doctrines and because of some basic different that exists between their doctrine and Essense, the possibility of relation between these two groups is a hypothesis that has been represented by a few scholars. Anyway, the supposition of relation between Essenes and Mandaeans and comparison between their doctrine and rituals will be studied in this paper.

**Keywords:** Essenes, Qumran documents, Mandaeans, Philo, Jusephus, Ginza

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