



The Coherence of Saeed al-Din Farghani's View in Explaining the Mystical Rule of 'Summaries and Details'

Explaining the Levels of Existence: A Case Study

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Abstract

"Summaries and Details" (ejmal and tafsil) or "undifferentiation and differentiation" (jam'e and tafraqhe) is one of the key and influential foundations in the science of theoretical mysticism. According to the mystics as men of inner world, beings in the higher levels of existence usually have a type of existential totality and inclusiveness that while preserving their Unity and undifferentiation, are the collective existence of lower multitudes too. Although these multitudes do not have a chance to appear in higher abodes, but the descent of that summary and collective truth will bring about details and divisions and emergence of multiple comprehensive realities included in it. Although, Faraghani is not the first one who originally put forth this mystical rule, but he was the one who was able to theorize it well in a system of theoretical mysticism. He has made the most use of this rule in presenting a coherent and systematic analysis of how and why the manifestation of Truth declines in the lower levels of existence.

Keywords: Arrangement of Existence, Mystical Summaries and Details, Saeeduddin Faraghani, the History of Theoretical Mysticism.

Introduction

The main question of this research is related to Farghani's view on the nature and analysis of the rule of "summaries and details" (ejmal va tafsil) and its application to explaining the levels of the existence. In present paper, by an analytical-documentary method, have been explained various aspects of the above question. There are usually some questions that are to be answered in any ontological system of thought: what are the levels of existence? How one can analyze them? How they are arranged? And what are the relationships and ratios between them? The rule of summaries and details and its surrounding issues is one of the fundamental foundations of mystical ontology, whose effects can be seen in many parts of this science, including in the important topic of the arrangement of the existence system. This rule, however, as it should be, has not been considered in the science of theoretical mysticism, and it seems that its importance has remained hidden from the eyes of researchers of this field. Based on the rule of summaries and details, Farghani has, however, presented the best systematic explanation regarding the analysis of how to arrange the ranks of the existence system. So, the analytical study of Farghani's point of view in this sense introduces us the important rule of summaries and details and its fundamental function in



the science of theoretical mysticism. We can find the traces of this general rule in Faraghani's ontology everywhere.

Research Findings

On the basis of this rule, Farghani explains how the manifestation of the Supreme Being was firstly summarized in the First Determination, and then detailed in the Second Determination, and the details of the Second Determination was summarized in the Supreme Pen (Ghalam), and this summary of the Pen was detailed in the Tablet (Lauh). And in the same way, this hierarchy has continued its course through the channel of the Throne and then to the Chair, to the Greatest Element, to the Four Pillars, to the planets, to the three products, to Adam and his successors, to the Holy Prophet (PBUH) and his successors and has reached the end of this world and the beginning of the Resurrection, respectively. Before Farghani, no one has raised this issue as coherently and systematically as he did. But he is also indebted to his teachers and predecessors, and the generalities and parts of this comprehensive topic can be traced in some of Ibn 'Arabi's and Qunawi's sayings.

Conclusion

The main results of present paper follows: Although the main topic of the relationship between the higher summaries and the lower details was not Farghani's innovation and it can be traced in the words of mystics before him, the explanation and analysis of this relationship as systematical as a mystical rule owes to Farghani's efforts. He used this important rule in many places of his ontology and established his system of existence on the basis of this rule. The explanation of the arrangement of the system of existence based on the rule of summaries and details made Farghani able to present a systematic analysis and an organized view of the levels of existence. So, based on this rule, he has explained how the manifestation of the Supreme Truth from the highest levels of existence to the lowest was done, and also has shown how and why the downward course of this manifestation occurs until the end of the history of the world and the beginning of the Day of Judgment. Although the vocabulary of this important explanation could be seen sporadically in the scattered works of previous mystics, the explanation and analysis of this issue in an organized, coherent and meaningful system belongs to Saeededdin Farghani as a masterpiece. So, his analysis afterwards has been noticed and repeated by many mystics. The reflection of this thought-system in Transcendental Wisdom (Hikmat e Mota'aliye) is also a broad chapter for independent research. So, the philosophical capacities of this mystical basis have attracted the attention of Sadr al-Mutalahin who, in some cases, has references to the basis of the arrangement of the system of existence on this rule, and he has used this rule in the analysis of the previous knowledge of the Supreme Real (*God the Almighty*) and in some other chapters of the Transcendental Wisdom.



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