Abstracts

An Assessment of Attribution of *Hadiqa al-Shi'a* to Muqaddas Ardabili

Muhammad Isa Ja'afari

Ever since its compilation, *Hadiqa al-Shi'a (Garden of Shi'ites)* has been subject to controversy due mainly to the section it has devoted to Sufis. Ignoring the main ideas of the book, Sufis' opponents and advocates have had controversies about whether or not the book was attributed to late Muqaddas Ardabili. Opponents of Sufis have always insisted on attributing the work to Muqaddas Ardabili while those who were in favor of Sufis have denied such an attribution. Since Muqaddas was an eminent figure favored by both advocates and opponents of Sufism, they have given much importance to accepted whatever (including the transmitted traditions found in this book) he has said about Sufism him. They (especially the opponents of Sufis) have taken the discussions set forth in his work for granted. That is why the present article seeks to evaluate the extent to which such an attribution is accurate.
Keywords: Garden of Shi'ites, Muqaddas Ardabili, Sufism, opponents of Sufism, advocates of Sufism .

Good and Evil in Ibn Arabi's School of Thought

Hasan Amini

The problem of evil is still one of the most difficult problems in religious studies. Though it has a long history in human thought, it can be traced back in theoretical mysticism in Ibn Arabi's thought in the $7^{th}/14^{th}$ century. The main question addressed by this study is whether evil is a real existence or a mere absence in Ibn Arabi's school of thought. If the whole or part of evil is a real existence, then how is it compatible with the Origin of Existence that is perfect goodness? While in philosophy the problem of evil is related to objective existences, in mysticism it is related to the manifestations of existence. Ibn Arabi refutes evil absolutely as it is related to the personal unity of being and the best possible order. However, as far as determinations are concerned he accepts a mere absence as evil in nature adding that there are some sorts of relative evils in creation just as there are some sorts of essential evils in the Law (tashri'). Quotations related from Qunawi and Fanari confirm these claims. After explaining Aristotle's view of evil as a mere absence in $11^{th}/18^{th}$ century, concerning the nature of evil and posing a challenge to it in his *Mafatih*

al-Ghayb, Mulla Sadra briefly touches Ibn Arabi's point of view through relating quotations from Ibn Arabi and Qaysari. After Mulla Sadrā, many scholars have confused between philosophical and mystical views. This much evil is related to the possible aspects, partial capacity (disposition) and potentials of a possible being and eventually to the general capacities of immutable archetypes.

Keyword: absolute goodness, absolute evil, relative goodness, relative evil, natural goodness, natural evil, voluntary goodness, voluntary evil, essential, accidental, relative, personal unity of being, the most perfect system, fixed essences.

A Comparative Study of: Immutable Archetypes in Islamic Mysticism and Pre-eternial Subsistents in Mua'tazila

Asghar Nowroozi

The present article makes a comparative study of the two doctrines of immutable archetypes (*A'ayān Thabita*) in Islamic mysticism and pre-eternal subsistents (*Thabitāt Azāli*) in Mu'tazilah. It primarily defines immutable archetypes and pre-eternal subsistents, explaining the relation between pre-eternal subsistents and states (*ahwāl*) in Mu'tazilah. This article aims to study Muslim thinkers' point of views concerning the relation between immutable archetypes and pre-eternal subsistents, and to know whether they are conceptually different or similar.

Keywords: immutable archetypes, pre-eternal subsistents, states, Mu'tazilah, Islamic mysticism.

Theoretical foundations of Tayy al-ard from Imam Khomaini's perspective

Rahim Qurbani

Tayy al-ard (covering a specific distance in no time) is an extraordinary act, which from the perspective of Imam Khomeini originates from a formally mystical discovery of facts. Like other material activities such as Tayy al-zaman, foretelling, walking on water surface, reviving the dead,Tayy al -ard is a sensational discovery, not a spiritual one. Tayy al-ard is not, thus a great miracle

and that is why divine saints used to avoid practicing it. Imam Khomeini has followed Ibn Arabi's principles (which are also his own principles) in describing the essence of Tayy al-ard. Explaining the theory of overt and covet (butoon wa duhoor) or covering and uncovering in divine attributes on the basis of Shiite traditions in regard with Allah's great names, Imam Khomeini has interpreted the phenomenon of Tayy al-ard on the basis of the high power of divine saints. The author has also dealt with other theories similar to that of Imam Khomeini pinpointing their flaws on the basis of Imam's thoughts.

Keywords: Tayy al-ard, formal discovery, extraordinary, Divine Great Names, divine attributes,overt ,covert , to create,to obliterate .

John Hick and Religous Pluralism; an Analysis and Critique

Waliullah Abbasi

Though religious pluralism as an important discussion was first posited in Christian theology and philosophy of religion, it is now dealt with by some Muslim scholars – a thing that has caused some challenges for scholars of religious studies. The present article, thus, seeks to deal with such pluralists as John Hick who holds that some mystics like Ibn Arabi and Mawlavi (Rumi), among others, have taken a pluralistic approach to religion and taught this theory some centuries earlier. Thus, an attempt has been made in this article to set forth John Hick's theory of religious pluralism and his discussion on mystical evidences such as ineffability of the Absolute Reality and mystical constructivism.Based on mystical principles ,these ideas are then criticized .

In short, the article argues that Hick's religious pluralism is not compatible with Islamic doctrines and mystics' ideas. The basic problem with Hick's project lies in its attitude towards religions. Hick considers religion as a mere human reaction to God or the Ultimate Reality. While, according to Muslim mystics, religion has its roots in divine revelation. Thus the diversity of religions is not caused by different experiences of the Absolute Reality and cultural relativity; but the divine will is said to be the origin of such a phenomenon.

Keywords: religious pluralism, mystical experience, exclusivism, inclusivism, Ultimate Reality, ineffability, unity of being, divine attributes, true religious unity.

An Assessment of the *Classes (Ranks) of Mystics (Tabaqat al-Sūfiyya)* by the Spiritual Guide of Herat

Reza Shakiri

In the 5th/12th century, a movement began in the Islamic world that mainly dealt with assessing mystical works. One example of such a movement was writing Sūfi (mystical) biographies. The first biography was *Ṭabaqāt al-Sūfiyyah* (*The Mystical Classes*) written by Sulami. Some centuries later, Khaja Abdullah Ansāri taught it to his disciples. Based on his spiritual states, he made significant changes to it. The present article introduces Khaja's Ṭabaqāt. In assessing it, readers will come to know about the factors contributing to its compilation. It is in the light of these points that the value and place of this work become known.

Keywords: Khaja 'Abdullah Ansāri, *Classes (Ranks) of Mystics*, Sulami, mystical states and words,(Amū) Sheikh,monastery .