

the truth and falsity or weakness of the arguments offered by Ibn ‘Arabi which prove that intellect is limited in terms of perception and unlimited in terms of acceptance of Divine Grace in contrast to the new discussions on this subject in epistemology to find new solutions or suggestions for the questions involved.

**Key words:** intellect, the heart of mysticism, the Transcendent, determinations of the Truth, the agent intellect, the capable intellect

### **Propositional(Assertive) Principles of Theoretical Mysticism(Sufism)**

**Hassan Mu’allem**

Propositional principles of any act of knowledge are those ones which can be used to prove the constituent elements of the knowledge in question and the propositional principles of mysticism have been considered to be “mystical intuitions (unveilings)”, “Names of the Divine Essence”, “Divine Being” – the Real – , self-evident knowledge obtained by human intellect and the like. However, since the subject matter in theoretical mysticism is the very Divine Being, and since some such related subjects as the Names, attributes, Divine Acts, the way in which multiplicity is emanated from unity, and many others are said to be mystical subjects, one has to take the “Divine Being” and “human self-evident knowledge” as the propositional prime principles of theoretical mysticism or part of theological discussions.

**Key words:** first principles, propositional principles, Names of the Divine Essence, the conceptually self-evident.

Conditions for stating the mysteries of worship :

1.having permission and 2.steadfastness

c.the mysteries of worship in terms of its historical context

In this article Sayyid ibn Tawoos is referred to by the short name “ Sayyid”.

**Key words:** mysteries of worship, mysteries, the Divine Law, Spiritual Way, prayers(suplications), permission(authority),rectitude ,expedienc e,

## **The Realm of Intellect and Heart in Knowing the Real from Ibn al- ‘Arabi’s Point of View**

**Behzad Murtazai**

To philosophers and thinkers, Intellect as a human means of acquiring knowledge has occupied a high position. However, many mystics consider intellet as a veil which covers the true knowledge , for they particularly make a distinction between science and knowledge and consider knowledge as something concerned with man’s knowledge of God, the Almighty and His Self-disclosure, and believe that the locus of knowledge of this kind is heart and that science is the product of the perceptions of the theoretical intellect.

Giving importance to this locus of intellect, Ibn ‘ Arabi considers intellect as incapable of knowing the Truth. He holds that, to know the Transcendent, intellect is of two contexts: the context of perception and the context of acceptance.

He introduces intellect as incapable in the context of perceiving and knowing the essence of the Real and some of His modes and theophanies ;however, in the context of acceptance, intellect is considered by him to be capable of knowing the Truth or the Real with no limitations,though this accepted position may not be supported by arguments provided by intellect in its the context of perception.

The study of the content of this research work can be effective when analyzing the issues in modern epistemology and the reader can comprehend

## **A Glance at the Unity of Religions (Ecumenism) from the Perspective of Mysticism**

**(These Thousand Ears of Corn grow out of One Single Grain!)**

**Waliollah Abbasi**

Ecumenism is an approach taken by Muslim mystics to the question of the multiplicity of religions. According to these mystics, all religions have had the same root and origin and all are the manifestations of one rightful religion. Thus religions have unity in an esoteric manner (intrinsically), but they seem to have differences and divisions outwardly. The writer has made an attempt to study the so-called unity of religions (ecumenism) on the one hand, and the multiplicity of religious Laws (exoterism) from mystical perspective on the other, trying to make critical remarks on their mystical foundations (such as the unity of existence, the unity of religion, the multiplicity of the Names and so on )

**Key words:** the unity of existence (Oneness of Being, pantheism) the multiplicity of religious Laws, theophany, the first emanation, Perfect Man, the superiority of the Prophet of Islam

## **Mysteries of Worship in Sayyid ibn Tawoos' thought**

**Muhammad Hadi Fallah**

Identification of mysteries of worship in the thoughts of Razi al-Din Ali ibn Tawoos, the great thinker and mystic in the seventh century A.H., is an issue that has not yet been subject to any investigation. The present article has taken a step to fulfill this aim by having a review of his works.

The question of mysteries of worship is an aspect of mysticism, specific to the mystics and has been presented by mystics themselves. Mystics' views of mysteries of worship have their roots in supplications, liturgical acts and in points the religious authorities have stated in this regard. Like other mystics, Sayyid ibn Tawoos has dealt with this question.

This article tries to formulate the question of mysteries of worship from his point of view under the following topics:

- 1) introduction
- 2) the mysteries of worship in Sayyid's view:
  - a. the origin of the question of mysteries of worship

1. The Divine Vicegerent takes the responsibility of governing people's affairs and of guiding them toward the ideal perfection in cosmic terms to attain the station of enjoying the Divine Names.
2. The Divine Vicegerent is a scholarly authority in legal injunctions and infallibility.
3. The Divine Vicegerent is a social ruler and leader whose obedience is obligatory for all people.
4. The station of Divine Vicegerent is a peculiar divine grace.
5. The station of Divine Vicegerent is entrusted to someone directly by God .
6. Knowing the Divine Vicegerent is obligatory for everyone .

The article goes on to claim that these six characteristics can appropriately be applied to the Shi'i twelve Infallible Imams who are not only the vicegerent of the Messenger of Allah but also the vicegerent of Allah Himself.

Ibn 'Arabi considers the twelfth Imam, Imam Mahdi, one example of the Divine Vicegerent which corresponds to the Shi'i belief in the imamate of Mahdi (may peace be upon him). Therefore, one of the important element in Ibn 'Arabi's mystical system which makes it closer to Shi'ism is his discussion on the Divine Vicegerent.

**Key words:** Divine Vicegerent, Ibn al-'Arabi, perfect man, prophethood, Imamate

## **Mysticism and the immortality of the soul**

**Ahmad Saidi**

According to some eastern religions and mysticisms, upon leaving a body, human soul is cut itself off his own identity and begins his new existence impersonally along with the Infinite. To Stace, mystical assertions and experiences in other nations and cultures more or less supports the same idea. Although certain assertions of Muslim mystics seem to support the same claim, one can consider Stace's claim to be wrong taking Muslim firm assertions and their mystical proof texts into consideration.

**Key words:** mysticism, survival ,soul , immortality,intuition

## **Abstracts**

### **Hallaj in the Jargon of Narratives**

**Muhammad Isa Ja'fari**

in criticizing individuals, groups and their beliefs, making use of narratives is taken to be an effective means. This effectiveness has made the antagonists use this means to attack the rivals and strengthen their own stance. However, certain careless use of narratives has brought about some misjudgments and adverse consequences. Gnosticism (mysticism) and the head of Sufi orders in particular, are the cases against which narratives have been used as a falsifying factor. One of the well-known heads of the Sufi orders is Mansur Hallaj. Anti-mystics claim that Imam Mahdi, the Shi'i twelfth Imam, has issued a letter of rebuttal of his claims, which is said to be used as a sound argument and taken as granted by some without taking into consideration the fact that the alleged claim has to be verified as a sound base to rely on.

This article is an attempt to show the extent to which the alleged rebuttal can be accepted as a good argument against Hallaj in view of the conditions necessary for accepting a claim. In addition to examining the existing evidence, the content of the narrative in question as well as the historical context for citing such a narrative have to be taken into serious consideration.

**Key words:** a letter of rebuttal, Hallaj's trial, the Caliphate's court, antagonists of Sufi orders, Hallaj's Shi'i orientations

### **Divine Vicegerent**

**Mahmud Jawadi Wala**

This article seeks to deal with the status of man as the Divine Vicegerent from Ibn Arabi's point of view referring to six important statuses of man as the Divine Vicegerent as follows: