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D?n Sh?r?z?; William C Chittick] -- "Sadr al-Din Muhammad Shirazi, more commonly called Mulla Sadra (1572-1640), was one of the grand scholars of the later period of Islamic philosophy and has become one of the best known Muslim ...

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Sadr al-Din Muhammad Shirazi (1572-1640), more commonly called Mulla Sadra, was one of the grand scholars of later-period Islamic philosophy and has grown to become one of the best-known Muslim philosophers. *Iksir al-'arifin*, or *Elixir of the Gnostics*, is unique among Sadra's writings in that it reworks and amplifies an earlier Persian work, the *Jawidan-nama* (*Book of the Everlasting*) by Afdal al-Din Kashani, or Baba Afdal. The underlying theme of Sadra's amplification is emblematic of Muslim philosophy: the importance of self-knowledge in an individual's journey of "Origin and Return," the soul's origins with God and its eventual return to Him. Everything, Sadra says, is on such a path, gradually disengaging from the material world and returning to a transcendent essence--all leading to a final fruition in which everything in the universe returns to God and finds permanent happiness. Philosophy, Sadra argues, is the most direct means to self-knowledge--and thus the best tool for navigating this journey.

This book introduces the work of an important medieval Islamic philosopher who is little known outside the Persian world. Afdal al-Din Kashani was a contemporary of a number of important Muslim thinkers, including Averroes and Ibn al-Arabi. Kashani did not write for advanced students of philosophy but rather for beginners. In the main body of his work, he offers especially clear and insightful expositions of various philosophical positions, making him an invaluable resource for those who would like to learn the basic principles and arguments of this philosophical tradition but do not have a strong background in philosophy. Here, Chittick uses Kashani and his work to introduce the basic issues and arguments of Islamic philosophy to modern readers.

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The exceptional intellectual richness of seventeenth-century Safavid Iran is epitomised by the philosophical school of Isfahan, and in particular by its ostensible founder, Mir Damad (d. 1631), and his great student Mulla Sadra (aka Sadr al-Din Shirazi, d. 1636). Equally important to the school is the apophatic wisdom of Rajab 'Ali Tabrizi that followed later (d. 1669/70). However, despite these philosophers' renown, the identification of the 'philosophical school of Isfahan' was only proposed in 1956, by the celebrated French Iranologist Henry Corbin, who noted the unifying Islamic Neoplatonist character of some 20 thinkers and spiritual figures; this grouping has subsequently remained unchallenged for some fifty years. In this highly original work, Janis Esots investigates the legitimacy of the term 'school', delving into the complex philosophies of these three major Shi'i figures and drawing comparisons between them. The author makes the case that Mulla Sadra's thought is independent and actually incompatible with the thoughts of Mir Damad and Rajab Ali Tabrizi. This not only presents a new way of thinking about how we understand the 'school of Isfahan', it also identifies Mir Damad and Rajab Ali Tabrizi as pioneers in their own right.

This ebook is a selective guide designed to help scholars and students of Islamic studies find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated related. A reader will discover, for instance, the most reliable introductions and overviews to the topic, and the most important publications

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on various areas of scholarly interest within this topic. In Islamic studies, as in other disciplines, researchers at all levels are drowning in potentially useful scholarly information, and this guide has been created as a tool for cutting through that material to find the exact source you need. This ebook is a static version of an article from Oxford Bibliographies Online: Islamic Studies, a dynamic, continuously updated, online resource designed to provide authoritative guidance through scholarship and other materials relevant to the study of the Islamic religion and Muslim cultures. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.aboutobo.com.

The American Journal of Islamic Social Sciences (AJISS), established in 1984, is a quarterly, double blind peer-reviewed and interdisciplinary journal, published by the International Institute of Islamic Thought (IIIT), and distributed worldwide. The journal showcases a wide variety of scholarly research on all facets of Islam and the Muslim world including subjects such as anthropology, history, philosophy and metaphysics, politics, psychology, religious law, and traditional Islam.

Muhyiddin Ibn 'Arabi (AD 1165-1240) is unquestionably one of the most profound figures in the history of world spirituality, a visionary of superlative wisdom and compassion. Known as the 'Greatest Master' (al-Shaykh al-Akbar), he led an extraordinary inner and outer life. He travelled huge distances, from his native Spain to Syria and Turkey, writing over 350 books on the mystical path. His whole life was dedicated to exposing, at the deepest level, the primordial Unity underlying all human and natural existence, and the true degree of human dignity. The book presents a unique portrait of Ibn 'Arabi "from the inside", using his own writing to tell the story of his life and teachings. The biographical chapters,

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supplemented with photographs and maps, give a vivid picture of his life and times during the height of medieval culture. These are interwoven with a series of chapters that portray the central elements of his thought, and highlight their relevance in today's world. This unusual approach gives a direct flavour of Ibn 'Arabi's genius, whose life and thought are inextricably linked. Above all, his deep insights into what it means to be truly human are applicable to people of all times and places. This highly readable and lucid book will appeal to anyone interested in the heart of Sufism or the mystical path and has a unique arrangement of biographical chapters alternating with chapters on major themes in his work.

This is the extraordinary story of the discovery of the ultimate secrets of some of the world's most enigmatic mysteries - including the Holy Grail, the Elixir of Life and the Philosopher's Stone.

We take for granted that only certain kind of things exist – electrons but not angels, passports but not nymphs. This is what we understand as 'reality'. But in fact, 'reality' varies with each era of the world, in turn shaping the field of what is possible to do, think and imagine. Our contemporary age has embraced a troubling and painful form of reality: Technic. Under Technic, the foundations of reality begin to crumble, shrinking the field of the possible and freezing our lives in an anguished state of paralysis. Technic and Magic shows that the way out of the present deadlock lies much deeper than debates on politics or economics. By drawing from an array of Northern and Southern sources – spanning from Heidegger, Junger and Stirner's philosophies, through Pessoa's poetry, to Advaita Vedanta, Bhartrhari, Ibn Arabi, Suhrawardi and Mulla Sadra's theosophies – Magic is presented as an alternative system of reality to Technic. While Technic attempts to capture the world through an 'absolute language', Magic centres its reconstruction of the world around the notion of the 'ineffable' that lies at the heart of

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existence. *Technic and Magic* is an original philosophical work, and a timely cultural intervention. It disturbs our understanding of the structure of reality, while restoring it in a new form. This is possibly the most radical act: if we wish to change our world, first we have to change the idea of 'reality' that defines it.

Renowned scholar William C. Chittick explores the worldview of Islam in a series of essays written over thirty-six years.

The Faust legend seen as a transmission of core Gnostic teachings disguised as a morality tale • Shows the 16th-century Faust text to be a coded, composite Gnostic creation myth • Identifies the many Hermetic, alchemical, and Tantric symbols found in Faust that signify worship of the divine feminine through sacramental sexual practices • Reveals a mystical process of spiritual salvation, as distilled from esoteric traditions In *The Gnostic Faustus*, Ramona Fradon shows the legend of Doctor Faustus to be a composite Gnostic creation myth that reveals the process of spiritual salvation. Nearly every element of the original 16th-century text is a metaphor containing profound spiritual messages based on passages of Coptic and Syrian Gnostic manuscripts, including the *Pistis Sophia* and *The Hymn of the Pearl*. Fradon identifies many Hermetic, alchemical, and Tantric symbols in the *Faust Book* that accompany the story of Sophia, the goddess of wisdom, whose troubled journey to salvation is a model for human spiritual development. Extensive line-by-line text comparisons with these Gnostic manuscripts show that Faustus's corruption by the Devil and his despair parallel Sophia's transgression and fall, and that his tragic death is a simple reversal of her joyful rebirth, so written in order to make an otherwise heretical story palatable to Church authorities at that time. Fradon demonstrates that the Faust legend is a vehicle

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for transmitting antiquity's secret wisdom. It provides an account of spiritual initiation whose goal is ecstatic revelation and union with the divine. The elements of alchemy, sacramental sex, and worship of the divine feminine that are encoded in the Faust Book reveal the same hidden goddess-worshipping tradition whose practices are hinted at by the writings of Renaissance magi such as Cornelius Agrippa and Giordano Bruno.

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