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CA325 Chapter 1 LectureThe Elixir Of The Gnostics

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*THE ELIXIR OF THE GNOSTICS – (Iksir al-'Ārifin by Mulla Sadra) [William C. Chittick] on Amazon.com. *FREE* shipping on qualifying offers. THE ELIXIR OF THE GNOSTICS – (Iksir al-'Ārifin by Mulla Sadra)*

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Get FREE shipping on The Elixir of the Gnostics by Mulla Sadra, from wordery.com. 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

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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.

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.

The Revolution of Beelzebub tells the incredible story of Samael Aun Weor and his efforts to convert the demon Beelzebub. This controversial book explains in detail the subtle distinctions between positive and negative schools of awakening, and includes many adventures in the internal worlds, practices of Alchemy / Tantra, important clues to differentiate between White and Black Magic, angels and demons, and all the essential foundations of positive spiritual work.

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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, 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.

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

What it means to be human

Offering new perspectives on the relationship between Shi'is and Sufis in modern and pre-modern times, this book challenges the supposed opposition between these two esoteric traditions in Islam by exploring what could be called "Shi'i Sufism" and "Sufi-oriented Shi'ism" at various points in history. The chapters are based on new research in textual studies as well as fieldwork from a broad geographical areas including the Indian subcontinent, Anatolia and Iran. Covering a long period stretching from the early post-Mongol centuries, throughout the entire Safawid era (906–1134/1501–1722) and beyond, it is concerned not only with the sphere of the religious scholars but also with different strata of society. The first part of the volume looks at the diversity of the discourse on Sufism among the Shi'i "ulama" in the run up to and during the Safawid period. The second part focuses on the social and intellectual history of the most popular Shi'i Sufi order in Iran, the Ni'mat Allahiyya. The third part examines the relationship between Shi'ism and Sufism in the little-explored literary traditions of the Alevi-Bektashi and the Khaksariyya Sufi order. With contributions from leading scholars in Shi'ism and Sufism Studies, the book is the first to reveal the mutual influences and connections between Shi'ism and Sufism, which until now have been little explored.

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