

THE ONENESS OF BEING
In Ibn ‘Arabī and Plotinus

Rasoul RAHBARI GHAZANI

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Ankara 2022

I, Rasoul RAHBARI GHAZANI, am an Iranian scholar in philosophy. After finishing my undergraduate studies in Mechanical Engineering in Tabriz, Iran, in 2014, I studied for an MA in Philosophy at Boğaziçi University, Istanbul, Turkey (2018-2021). Currently, I am a Ph.D. candidate in the Philosophy of Religion at Istanbul University.

I research in the following languages: Persian, Arabic, English, French, and Turkish. Within the Philosophy of Religion, my research interests include mystical experience, God and time, and moral arguments for the existence of God. However, my research passion goes beyond the Philosophy of Religion. The following is an overview. (I) *Persian Philosophico-Mystical Poetry*: Rūmī, Shabistārī, Bahā' al-Dīn al-Āmilī (Shaykh Bahā'ī), and Fayḍ Kāshānī. (II) *History of Islamic Philosophy*: (i) Transcendental Theosophy (*Hikmat al-Muta'āliyah*): Mullā Sadrā, Muḥammad Ḥusayn Ṭabāṭabā'ī, and Muḥammad Taqī Ja'farī. (ii) Islamic Mysticism: Ibn 'Arabī, Sayyid Alī Qāzī Ṭabāṭabā'ī, Ibn Turka Isfahānī, and Ghiyāth al-Dīn Manṣūr Dashtakī. (III) *History of Western Philosophy*: (i) Ancient Greek and Neoplatonic Metaphysics: Plato and Plotinus. (ii) Western Metaphysics: Meister Eckhart, Saint Augustine, Descartes, Nicolas Malebranche. (IV) *Ethics and Morality*: Applied Ethics—Media Ethics.

He is, and there is with Him no after nor before, nor above nor below, nor far nor near, nor union nor division, nor how nor where nor when, nor time nor moment nor age, nor being nor place. And He is now as He was. He is the One without oneness and the Single without singleness. He is not composed of name and named, for His name is He and His named is He It is necessary that thou know Him after this fashion, not by knowledge, nor by intellect, nor by understanding, nor by imagination, nor by sense, nor by perception. ... By Himself He sees Himself, and by Himself He knows Himself. None sees Him other than He, and none perceives Him other than He. His veil is (only a 'consequence' and effect of) His oneness; nothing veils other than He. His veil is (only) the concealment of His existence in His oneness, without any quality. None sees Him other than He—no sent prophet, nor saint made perfect, nor angel brought nigh know Him. His Prophet is He, and His sending is He, and His Word is He. He sent Himself with Himself to Himself.

Ibn 'Arabi, "Treatise of Unity," cited in Nasr 1964, p. 107.

Often, after waking up to myself from the body, that is, externalizing myself in relation to all other things, while entering into myself, I behold a beauty of wondrous quality, and believe then that I am most to be identified with my better part, that I enjoy the best quality of life, and have become united with the divine and situated within it, actualizing myself at that level Following ... this and descending from Intellect into acts of calculative reasoning, I ask myself in bewilderment, how ... did I ever come down here, and how ever did my soul come to be enclosed in a body, being such as it has revealed itself to be, even while in a body?

Plotinus, *Ennead*, 2018, IV, 8, 1, p. 512.

REVIEWS

Lately, there has been a great demand for comparative studies in philosophy. In this regard, Rasoul RAHBARI GHAZANI's work is a very important contribution to this field and a critical attempt to overcome the Eurocentrism of philosophy. Comparing the views of Ibn 'Arabī, who has been very influential in Islamic thought, and the views of Plotinus in Western philosophy will be a source for fruitful discussions in both traditions.

Prof. Dr. Recep Alpyağlı
Philosophy of Religion, Istanbul University

Rasoul RAHBARI GHAZANI's book is a very welcome addition to the English-speaking literature on Ibn 'Arabī. It combines the rigor of philosophical analysis with an insider's familiarity with Islamic mysticism and knowledge of its Neoplatonic dimensions. Focusing on Plotinus's *Enneads* and Ibn 'Arabī's *Seals of Wisdom* he succeeds in offering a thorough and complete analysis of the doctrine of Oneness of Being. A very positive point is RAHBARI GHAZANI's grasp of the English language bibliography on both Ibn 'Arabī' and Plotinus, but also his expertise in examining Arabic and Persian sources in the original languages. A highly recommended book, very useful for advanced students, scholars, and anyone seriously interested in the great Sufi master.

Assoc. Prof. Chryssi Sidiropoulou
Philosophy, Boğaziçi University

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I dedicate this humble work to my parents and younger brother—Ali—who have sacrificed so much for me.

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