



AL-SHAJARAH

ISTAC Journal of Islamic Thought and Civilization

Published by IIUM Press

2022 Volume 27 Number 2

AL-SHAJARAH

EDITORIAL BOARD

EDITOR-IN-CHIEF

OSMAN BAKAR, ISTAC-IIUM, Malaysia

EDITOR

AHMAD MURAD MERICAN, ISTAC-IIUM, Malaysia

ASSOCIATE EDITOR

AHMAD EL-MUHAMMADY, ISTAC-IIUM, Malaysia

BOOK REVIEW EDITOR

WAN ALI WAN MAMAT, ISTAC-IIUM, Malaysia

MEMBERS

ABDELAZIZ BERGHOUT, ISTAC-IIUM, Malaysia

SYED KHAIRUDIN ALJUNIED, NUS, Singapore

BADROL HISHAM @ FARISH AHMAD NOOR, NTU, Singapore

PETER CHANG, UM, Malaysia

MOHAMED ASLAM MOHAMED HANEEF, IIUM, Malaysia

DANIAL MOHD YUSOF, ISTAC-IIUM, Malaysia

TENGKU MOHD AZZMAN SHARIFFADEEN, ISTAC-IIUM, Malaysia

INTERNATIONAL ADVISORY BOARD

AFIFI AL-AKITI (UK)

JOHN L. ESPOSITO (USA)

MOHD KAMAL HASSAN (Malaysia)

YASUSHI KOSUGI (Japan)

AMIN SAIKAL (Australia)

TU WEIMING (China)

AZYUMARDI AZRA (Indonesia)

MUHAMMED HARON (Botswana)

IBRAHIM KALIN (Turkey)

SEYYED HOSSEIN NASR (USA)

MUHAMMAD SUHEYLY UMAR (Pakistan)

SALLEH YAAPAR (Malaysia)

Al-Shajarah is a refereed international journal that publishes original scholarly articles in the area of Islamic thought, Islamic civilization, Islamic science, and Malay world issues. The journal is especially interested in studies that elaborate scientific and epistemological problems encountered by Muslims in the present age, scholarly works that provide fresh and insightful Islamic responses to the intellectual and cultural challenges of the modern world. *Al-Shajarah* will also consider articles written on various religions, schools of thought, ideologies and subjects that can contribute towards the formulation of an Islamic philosophy of science. Critical studies of translation of major works of major writers of the past and present. Original works on the subjects of Islamic architecture and art are welcomed. Book reviews and notes are also accepted.

The journal is published twice a year, June-July and November-December. Manuscripts and all correspondence should be sent to the Editor-in-Chief, *Al-Shajarah*, F4 Building, Research and Publication Unit, International Institute of Islamic Thought and Civilisation (ISTAC), International Islamic University Malaysia (IIUM), No. 24, Persiaran Tuanku Syed Sirajuddin, Taman Duta, 50480 Kuala Lumpur, Malaysia. All enquiries on publications may also be e-mailed to alshajarah@iium.edu.my. For subscriptions, please address all queries to the postal or email address above.

Contributions: Submissions must be at least 5,500 words long. All submissions must be in English or Malay and be original work which has not been published elsewhere in any form (abridged or otherwise). In matters of style, *Al-Shajarah* uses the *University of Chicago Manual of Style* and follows the transliteration system shown on the inside back cover of the journal. The Editor-in-Chief reserves the right to return accepted manuscripts to the author for stylistic changes. Manuscripts must be submitted to the Editor-in-Chief in Microsoft Word. The font must be Times New Roman and its size 12. IIUM retains copyright to all published materials, but contributors may republish their articles elsewhere with due acknowledgement to *Al-Shajarah*.



EIDOS IN SUFI PHENOMENOLOGY

A NEW LOOK AT CREATION

Konul Bunyadzade¹

Abstract

Sufi phenomenology is a new philosophical system that embraces Sufism and Husserl's phenomenology. Eidos is one of the basic principles of this system. It underlies philosophy both in the ontological and epistemological sense. We will consider only the ontological side of this term and compare the divine and human sides in this article. The article consists of seven sections, where we consider the new approach from different prisms. First, we research the 'Eidos in the History of Philosophy' from Plato until Husserl. This philosophical and historical study of this term helps to analyze the need for a new approach. Eidos is an underused definition. The next section, 'Eidos in Sufi Phenomenology', considers the opportunities to use both its initial mean and new perspectives.

One of the principal questions in an ontological sense is creation. There are two kinds of creation in Sufi Phenomenology: Divine creation and human creativity. We will consider these concepts in the sections on 'Divine Creation and Eidos', 'Human Creativity and Eidos', and on 'Creation, Eidos, and Will'.

Keywords: Sufi phenomenology, eidos, divine creation, human creativity, eidetic structure

Introduction

The transformation of a philosophical term goes through various stages. It can take on a new meaning or lose its relevance and become obsolete. In the light of a new philosophy, Sufi phenomenology, we will consider the concept of eidos, which has changed its usage from

¹ Professor, PhD, Department of Islamic Philosophy, Azerbaijan National Academy of Sciences, Baku, Azerbaijan. Email: bkonul885@hotmail.com

time to time but retained its essence. We need to know the term's history to understand its current meaning. This study aims to fully apprehend the concept of *eidos*. Hence, we start from the beginning point in the ancient period, progressing to its stabilization in the history of philosophy. It will be beneficial to comprehend its original meaning and the trajectory of its transformation and improvement.

Every new meaning given to the old term should be considered. These stabilize its place in the history of philosophy. Indeed, philosophical concepts are like quality building material. Every philosophy can use them. *Eidos* is an underused definition. Over time, its similarity to another idea or form led to a misunderstanding of its essence. In the twentieth century, Edmund Husserl focused the attention of philosophy on the true meaning of *eidos*. Sufi phenomenology uses Husserl's term and interpretation of Sufism. It means that we do not use any new terminology and do not add any new meanings. We are only focusing on the forgotten essence of *eidos*, with the aid of Phenomenology and Sufism. Therefore, we will consider rational and irrational and physical and metaphysical properties as interrelated and complementary aspects of creation.

Eidos is one of the basic principles of Sufi phenomenology. It underlies philosophy both in the ontological and epistemological sense. We will consider only the ontological side of the question, and compare the divine and human prisms. This will reveal their similar and specific features. After Husserl's phenomenology, Sufi phenomenology is the next philosophy where *eidos* is in the foreground. Moreover, it is the first philosophy where *eidos* is the phenomenon that unites material and spiritual aspects. This article aims to substantiate the ontological aspects of this suggestion.

Eidos in the History of Philosophy

Eidos is a Greek term, *εἶδος*, meaning "form" or "species." Homer used it in his poems to indicate an "outward appearance" and primarily "beautiful outward appearance." The philosophers before Socrates, especially Empedocles and Herodotus, interpreted it as "image." For Democritus the term meant "atom" or geometrical

form.”² Parmenides, however, regarded it as the essence, or truth, that is visible in one way or another. In Stoicism and Neoplatonism, the term ranges in meaning from “body appearance” to “independent substantial idea.” Plato’s eidos differs from other terms by its concrete meaning. Thus, in the dialogue “Euthyphro,” Socrates said: “Remember that I did not ask you to give me two or three examples of piety, but to explain the general idea which makes all pious things to be pious. Do you not recollect that there was one idea which made the impious impious, and the pious pious?”³ In the English version of the “Dialogue,” eidos is the “form itself”, and in the Russian version, it is a “unified idea”. The translator of the Russian text commented that in the original the “unified idea” is the eidos.”⁴ Plato used both idea and form, and eidos differs from them. It means something that gives unchangeable features and contains power or that includes all these features. Aristotle did not accept Plato’s eidos and declared that “... In general the arguments for the Forms destroy the things for whose existence we are more zealous than for the existence of the Ideas; for it follows that not the dyad but number is first, i.e. that the relative is prior to the absolute, besides all the other points on which certain people by following out the opinions held about the Ideas have come into conflict with the principles of the theory.”⁵ For Aristotle, eidos is not a substance: “In general, if we search for the elements of existing things without distinguishing the many senses in which things are said to exist, we cannot find them, especially if the search for the elements of which things are made is conducted in this manner.”⁶ The editor of the Russian translation of “Metaphysics”, V. Asmus, wrote that eidos was translated as “eidos” to acknowledge the ideas of Plato; as “Form” for signing the material

² “Eydos,” in *Philosophskiy Encyclopedicheskiy Slovar* (Moscow: Sovetskaya Encyclopedia, 1983), 787.

³ Plato, “Euthyphro” in *The Dialogues of Plato* (428/27 - 348/47 BCE), trans. Benjamin Jowett, last modified April 29, 2022, 277, https://webs.ucm.es/info/diciex/gente/agf/plato/The_Dialogues_of_Plato_v0.1.pdf.

⁴ Platon, *Evtifron*, last modified April 15, 2022, <https://nsu.ru/classics/bibliotheca/plato01/evtif.htm>

⁵ Aristotle, *Metaphysics*, book 1, 990b 16-20, <http://data.perseus.org/citations/urn:cts:greekLit:tlg0086.tlg025.perseus-eng1:1.990b>.

⁶ Aristotle, *Metaphysics*, book 1, 992b 19-20.

and form; as “kind” for signing “individual” and “species”.⁷ It means that “eidos” was assimilated in terms of idea or form and lost its primary meaning. Plato’s eidos was not viewed as a separate term that included essences and the unchangeable principles of the thing. Edmund Husserl acknowledged to Plato. In his Introduction to the first book “Ideas pertaining to a pure phenomenology and to a phenomenological philosophy” he noted:

“With the expressions Idee [idea] and Ideal [ideal], it is perhaps not quite so bad with respect to disconcerting varieties of significations, though, on the whole, still bad enough, a fact to which the frequent misinterpretations of my *Logische Untersuchungen* have made me sufficiently sensitive. In addition, the need to keep the supremely important Kantian concept of idea cleanly separated from the universal concept of (either formal or material) essence decided me to make a terminological change. I therefore use, as a foreign word, the terminologically unspoiled name “Eidos”; and, as a German word, the name “Wesen” [“essence”] which is infected with harmless but occasionally vexatious equivocations”.⁸

Husserl followed Plato’s views and expressed the essence within the eidos. He noted: “The essence (Eidos) is a new sort of object. Just as the datum of individual or experiencing intuition is an individual object *y* so the datum of eidetic intuition is a pure essence”.⁹ Based on his research, he concludes that, “It therefore remains as a result that the Eidos, True-Being, is correlatively equivalent to the Eidos, Adequately-Given and To-Be- Evidentially Positable — but that either in the sense of finite givenness or givenness in the form of an idea”.¹⁰ Indeed, he goes further than Plato and researches the eidos of True-Being. If we would like to present it as in Sufism, so Husserl considered eidos as “an essence of essence.”

Some principles influenced this process of development. First,

⁷ Aristotel, “Metafizika,” in the *Sochineniya v 4-x tomakh*, tom 1 (Moscow: Mysl, 1976), 456.

⁸ Edmund Husserl, 1859-1938, *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy*, 1st book (The Hague: Martinus Nijhoff Publishers, 1982), xxii.

⁹ Husserl, *Ideas I*, 9.

¹⁰ Husserl, *Ideas I*, 343.

the ancient authors equated eidos with ideas or forms. Consequently, the translators or interpreters of the ancient texts replaced it with an idea or kind and noted the unified features of eidos only in comments. Secondly, Aristotle, “first teacher” in the history of philosophy, did not accept eidos as a substance and essence of the thing, and this influenced most philosophers. Finally, although some philosophers recognized Plato’s ideas about the true meaning of things and universal unity, they did not use the term eidos. Philosophers have thought more about the inner and metaphysical structure of things than about their physical compositions. Edmund Husserl tried to do it through eidos. Every science studies the structure and composition of things due to its method, and every science presents its truth. For example, chemistry, physics, geometry, or mathematics can define a table, and yet their results will not be similar. However, each of these conclusions will be valid for the table, but from different prisms. Phenomenology studies the eidetic structure of things. The starting point and pillar of this philosophy is the eidos. Husserl sought to present a philosophy that would be the same for every approach. He called phenomenology a rigorous science: a science with precise principles and a general and fixed concept. Sufi phenomenology asserts the same thing: one principle for each approach. However, Sufi phenomenology opens the way to universal harmony and universal unity. Thus, if scientific practice analyses physical structure, chemical composition, and geometric proportion, then phenomenological practice/reduction comprehends eidetic structure. Through eidos and the eidetic structure of objects, Sufi phenomenology studies humankind as a part of the universal unity.

The Need for a New Approach

Sufi phenomenology is based on the concept of eidos from Plato to Husserl. In addition, we can compare this development with Sufi concepts. In other words, the eidos in Sufi phenomenology covers most of the views of universal unity in the history of philosophy. Thus, although the basic terminology of Sufi phenomenology comes from Husserl’s philosophy, the eidos is similar to Leibniz’s monads. Moreover, we use Sufi methodology and its point of view. The eidos

is the keyword and starting point of Sufi phenomenology, so we call it Eidosology.

We have not chosen Sufism and Phenomenology accidentally. Both these philosophical schools have rich and multifaceted bases. Sufism, including the search for truth and spiritual practice, is the school of thought that began with Hermeticism and Plotinus, continued until religious-mystical approaches of the religions appeared, and finally formed itself based on Islam. Husserl's phenomenology covers some subtle and specific aspects of Plato's philosophies, Aristotle up to Kant, and Descartes. Indeed, unlike the actual sciences, in the humanities and social sciences, each new researcher knows no more than their predecessor. For example, today, the average physicist knows more physical discoveries and laws than Newton or Einstein. We cannot say the same about poets, artists, or philosophers. Their work is a separate world, on the one hand, and part of the Universal, on the other. Sufism and phenomenology include several such worlds. Sufi phenomenology is the new philosophy of the intersection of these teachings, and approaches the truth in different ways. Our goal is not to explore Sufism and Phenomenology or draw parallels between them. Our goal is to present a new philosophical system using the general principles of Sufism and phenomenology.

Sufism is a religious-mystical worldview and spiritual practice based on Islam. Phenomenology is a teaching based on logic. According to Sufism, everything begins from *al-a'yan al-thabitah* (immutable entities) – the divine world where all creatures exist as an idea. Sufi phenomenology teaches that this idea is *eidos*. This approach allows an acceptance of the universal connection and harmony between all creatures. Therefore, the basis of Sufi phenomenology is both Western and Eastern thought. In other words, it is the teaching of Western thought through Sufi principles and Sufi structure. Every philosophy is the manifestation of different aspects, influences, and reflections in the human mind of a sole idea. Thus, there are many crossover points in their trajectories of development. Sufi phenomenology is the manifestation of these moments of intersection. It means that our goal is not to study the philosophy of a certain territory, but to define a truth multilaterally.

Sufi phenomenology is therefore a new assessment of the eidos, Plato's 'unified idea', through the moment of intersection between Sufism and Phenomenology.

Eidos in Sufi Phenomenology

Creation begins with the differentiation of an idea through the will of the Absolute Creator: 'Be!' The ideas are endless, and the Creator's will determines which of them will exist. Two principals follow from this: the difference between ideas, and the source of the eidos.

The idea is the thing that is not yet realized; that does not receive the order 'be'; that exists in a certain place. What is eidos? According to Sufi phenomenology, eidos is an idea ordered and loaded with meaning and began implementation. We can compare it with quantum physics. In quantum theory, matter exists in two states – wave and particle. According to Karl Heisenberg, who reconciled physics and philosophy, "...the transition from the 'possible' to the 'actual' takes place during the act of observation".¹¹ Particles are an excited wave. The neutral and quiet wave is excited by the external influence. It means that the entire world exists in an ocean of energy. Everything is created from it and will return to it. It is the guarantor of existence. We call it existence, as nothing disappears. It continues to exist in another form. The idea is the endless and shared ocean. The will of the Creator is external influence. Eidos is the result of this process. It is the beginning point of the process of creation.

The transition of an idea to eidos occurs at the highest levels of the hierarchy of creation. This stage is the world after the Absolute Essence and includes multiplicity. For Plato, it is the world of ideas – the origin of all things. For Plotinus, it is the Nous – Mind. According to Sufism, and especially Muhyiddin Ibn Arabi, it is the *a'yan thabitha* (immutable entities). This stage includes the names and adjectives of the Absolute. *A'yan thabitha*, immutable entities, are the manifestation of divine attributes. Ibn Arabi wrote: "He manifests Himself variously and formally according to the [inherent] realities and states of the essences, all of which is

¹¹ Werner Heisenberg, *Physics and Philosophy: The Revolution in Modern Science* (New York: Penguin Classics, 2000), 23.

understood together with the knowledge that, in relation to us, He is the Divinity”.¹² Thus, the world of ideas or immutable entities is the birth of many in one. The “essences” here exist in One, but do not exist in the material world.

The first source of existence is the place where *eidos* is created. In other words, it is the place where the Creator’s order “be!” limits an idea by a determined meaning. There are two principal moments. To begin with, the first source is unlimited. The human mind cannot embrace it and calls it infinite. As the verse of Holy Qur’an says: “And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words¹ of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise (Qur’an 31:27). The first source is the place of divine ideas. Secondly, it is the place where all *eidoses* are interconnected. The principal point is that the ideas stay in this world even after they are realized in the material world. Thus, it is the homeland of every creation. As Mawlana writes about homesickness in his “Mathnawi”:

“Anyone one who has remained far from his roots,
Seeks return (to the) time of his union”.¹³

In the twentieth century, the author of the ‘Phenomenology of life’, Anna-Teresa Tymieniecka calls it ‘Passion of the Earth’: “Living beingness appears as carrying within itself the prolife schema and life requirements that mother earth possesses. Through this essential existential network, the project of life appears subtended by the earth’s participation in the forces of the universe, the cosmos. Hence, we may see living beingness as a filigree, a microcosmic counterpart of the great macrocosmic horizon”.¹⁴ It means that the process of cognition beginning in the material world can only rise to this level. However, the mind is limited, and it can know this place only as separate ideas, not as a whole.

¹² Ibn al-‘Arabi, *The Bezels of Wisdom*, trans. and intr. R. W. J. Austin (New York: Paulist Press, 1980), 93.

¹³ Mawlana, *Dar-Al-Masnavi*, trans. R Nicholson, <http://www.dar-al-masnavi.org/book1.html>.

¹⁴ Anna-Teresa Tymieniecka, “The Unveiling and the Unveiled,” in *The Passion of the Soul in the Metamorphosis of Becoming* (Dordrecht-Boston: Kluwer Academic Publisher, 2003), XXIX.

Thus, eidos is an idea separated from the whole wave and loaded with meaning. Only the ideas that have received the Creator's order "Be" become eidos. It means that all things in material and metaphysical worlds are made up of eidos. Ideas are like a moving wave. They have one single meaning. In other words, eidos is a separate essence and individual mission. Each eidos enters a determined structure. This action also limits the previous meaning of the idea. The realization and limitation of the idea by the essence is the beginning of creation. It continues until the complete formation of the object.

Divine Creation and Eidos

There is no exact verse in the Holy Qur'an about the process of creation. Does the order "Be!" create the final form of a thing, or only its essence? Are the structure and meaning of a thing created together or separately? For Sufi phenomenology, eidos is the core, covering the essence of a thing. We call it the necessary eidos. The creation and the formation of the thing is the addition of possible eidoses to the necessary eidos. At every stage of the process, a new possible eidos gives new features. Consequently, there is a big difference between the first necessary eidos and its final material formation. It looks like a difference between a sperm-drop and a human being. In this case, the question arises: is the final form implied in the idea or in the necessary eidos? For example, when it is decided how much grain will be in one ear, does the external influence matter or not? If we call it destiny, as in religious terminology, the creations without a soul on the hierarchy's lowest levels are outside this pattern. That is why we ask about the similarity between the first idea and the final material formation. Of course, the Creator knows the truth. We consider our opinion.

Indeed, the idea includes the result, and the eidos is the core of this formation. Both form and matter are created from the eidos. In the world of immutable entities, an idea receives its mission as a result of the order "Be!" For example, the eidos of the tree is only for the tree, the eidos of music is only for music, and they cannot change it. It means that the first meaning of eidos is unchangeable. However, the eidos does not have a will and cannot determine the form of its

relation with other eidoses. The formation continues until the final point. We can explain it due to human creativity. Thus, when the human being tries to realize an idea, he focuses his concentration and energy on it. After the order ‘Be!’, the easy ideas connect in a complicated structure and take on other qualities. The final thing in the material world consists of many ideas, and each of them waits for its time. For example, every embryonic organ, heart, limbs, etc., is formed in due time, not earlier and not later. Therefore, the first creation is the order ‘Be!’ and the process of construction, connection and getting new features are the stages of this creation. The birth of a new organism is the end of this process. Creation in the material world is the second creation, and it is typical only for a human being. He will create through his organs, which are pre-created by the Creator.

There are two principal moments here. First, every creation is a complex system consisting of simple ideas/eidoses. Second, the mission of the final thing is loaded onto its core – the necessary eidos and every new feature – and accidental eidos is added according to its first mission.

Human creativity and eidos

Humankind is the only creation whom the Creator “taught the names of all things” (Qur’an 2:31), and who is the only master of divine trust (Qur’an 33:72), and “a successive authority on earth” (Qur’an 2:30). These privileges give him the ability a) to understand the process of creation and study it; and b) to create new things and even destroy other creations. “To create” does not mean the ability to reproduce and to build a place for living. Most animals can do it. In other words, the birth of a new human is not human creativity. As Diotima of Mantinea remarked, “Those who are pregnant in the body only, betake themselves to women and beget children – this is the character of their love; their offspring, as they hope, will preserve their memory and giving them the blessedness and immortality which they desire in the future. But souls which are pregnant – for there certainly are men who are more creative in their souls than in their bodies – conceive that which is proper for the soul to conceive or contain. And what are these conceptions? – wisdom and virtue in

general”.¹⁵ Thus, we talk about the creativity of the soul and the realization of the idea that received the order ‘Be!’ from the human being. Indeed, the human being does not create from the *eidos* as Absolute Creator, but from created things. In other words, he did not create the tree or iron, but he creates something from them. He did not create an egg, but he created an incubator and even an artificial egg. How does the human being create? It resembles the process of divine creation. He says: ‘Be!’ to his many ideas, and completes other ideas to realize them. During this process, he destroys other systems and structures, and turns any possible *eidos* into the necessary one. All processes serve to implement the special idea. However, does this mean that there are two creators in the material world? Or maybe, the Absolute Creator empowers His “successive authority on earth”?

There are several golden rules of human creativity. First, as we have said, a human being creates based on the creations of the Absolute Creator. It means that He did not empower anybody, and continues to create. Otherwise, if we remember the human desire for both construction and destruction, the world would run out. Secondly, not every human can create. Only the man who relates with his spirit can discover his ability as a creator. The spirit opens the way to the eidetic structure of the thing. Consequently, it lights the divine level where the “workroom” is. This brings about the enrichment of the rational mind with the irrational knowledge during the spiritual experience. Thirdly, not every activity is the result of the right understanding. The scale of human creativity varies. So, somebody does it on an individual level, somebody else creates on a national level, and the results of somebody else’s creativity are on a universal level and go beyond time and place. It depends on the ability to see and understand the essence of the *eidos* and the eidetic structure of things. The man who gets to the eidetic structure through his mind and energy can reach the core of this structure – necessary *eidos*. The level of creativity is measured by the closeness to the necessary *eidos*, the essence of the thing. Moreover, it is true that the

¹⁵ Plato, “Symposium” in *The Dialogues of Plato* (428/27 - 348/47 BCE), trans. Benjamin Jowett, last modified April 29, 2022, 1667, https://webs.ucm.es/info/dicix/gente/agf/plato/The_Dialogues_of_Plato_v0.1.pdf.

necessary eidos of any structure is the possible eidos of another larger structure. Consequently, due to his creativity, the human being can move forward until he reaches the Universal Unity.

Finally, the ability to influence things and processes gives man a chance to change his eidetic structures, to use any possible eidos as a necessary one in a new object, and vice versa. No one is a destroyer. Creativity cannot destroy. Nevertheless, man creates new structures due to the destruction of other ones. The predominance of personal interest can lead to the destruction of existing systems and the environment. It can be prevented if man takes an objective view of reality and includes a new structure in the Universal Harmony.

Creation, Eidos and Will

Creation is the following of the consciousness along the determined line and desire. It is possible due to the will. It is so in the divine creation as well as in the human creativity. The role of the will in the determination of the structure of anything is two. Therefore, the Divine Will creates from nothing, and they are original, as the human will creates based on ready-made eidoses. It is the main difference between them. However, there are other essential differences too.

The Divine Will 'Be!' is the affirmation of the place of an eidos in a new structure: whether it will be the necessary or possible one. The formation of the thing will be due to the essence of the core. Consequently, the objects in the material world cover their idea completely; otherwise, it is assessed as abnormal. Abnormality is defamation as a result of external influence.

The Divine Will is absolute and independent. Its knowledge is beyond human thought. Therefore, the reasons and results of Divine Will are unexpected and unknown. The first ideas of things are beyond the material world, and the human being must pass the learning process. Learning is to penetrate the structure of the object. It is one thing that is the cognition of the ready-made object. The influence cannot change anything. It is another thing that is the intrusion into the process of formation. The human's insight can change the construction of the object. It needs to note the moment that the human's influence cannot change the core of the structure, only its features. Indeed, the penetration does not deform the first

idea but changes its form. For example, the experiments mean the participation of the human and technical equipment in the “life” of this object. As Heisenberg wrote, “In this way quantum theory reminds us, as Bohr has put it, of the old wisdom that when searching for harmony in life one must never forget that in the drama of existence we are ourselves both players and spectators. It is understandable that in our scientific relation to nature our own activity becomes very important when we have to deal with parts of nature into which we can penetrate only by using the most elaborate tools”.¹⁶ The experiment changes the state of the corpuscle but not its essence. Either stress or interference can affect the embryo's development, even deform physical indicators, but he remains human. Thus, the core is the carrier of the idea that gets by the Divine Will and cannot change. If the Divine Will created every eidos, why possible eidoses or other parts of the structure can change? Indeed, we confirm that the human being cannot change the essence of any eidos. As we said, there are the essence of eidos and the mission of this eidos in the whole structure. So, the human being can change this mission. For example, the burnt tree cannot perform the functions of a green tree in the forest. Maybe it is already coal or ashes, but not a tree. However, when we discuss it, we should remember its first idea. For example, birch charcoal, oak charcoal, and aspen charcoal differ in their functions. So, the structure can be destroyed, but not its core and eidoses.

This pattern does not apply to human will. There is a truth: the structure created by a human is based on the divine creation. Consequently, there is a first essence under the final meaning; there is another eidetic structure into the material construction. Therefore, the system created by a human can be destroyed down to its first idea.

Although the human being is the creator and has a will, his opportunities are limited. We do not mean the influence of Divine Will. It is beyond any discussion. No matter how much a person thinks about his plans and decides to realize his idea, another person's will can intervene in him. Indeed, the human analyses his knowledge and abilities and orders ‘Be!’ to his idea. However, this

¹⁶ Heisenberg, *Physics and Philosophy*, 25.

idea can change, improve or destroy every stage of the process of realization and materialization. It is not just about willpower it is about the perfection of the idea too. The human being considers the beginning and middle stage and the end of the process of creativity. It helps to improve the idea and understand its (!) new sides. This process is creativity. The process result includes and reflects all senses and thinking of a human. What a paradox that the result can differ from the first idea.

Absolute Will embraces each creature in the divine and material worlds. The holy texts noted this moment too: “It is He Who is ‘the only’ God in the heavens and ‘the only’ God on the earth. For He is the All-Wise, All-Knowing” (Qur’an 43:84). Unlike it, the human will has power only in the material world. Moreover, it can act only on external features, possible eidoses, not on the essence, a necessary one. The crossing of different men will, however, has some principal moments. For example, the dictator can change the political situation, ideology in the country, even execute innocent people, but cannot change the ideas of creative persons – philosophers, poets, masters. The dictator is not a creator. He can govern the situation for a limited time. While the philosopher or scientist, who does not have a will for ruling the society, can create a new structure and open a new side of the whole system, harmony. It means that not every human is a creator. Of course, the will is necessary for creation, but it is possible only through the relation of human consciousness with the divine world. Will is the skill of consciousness to know the eidos and eidetic structures of objects and to see new eidetic variations. So, the person whose consciousness can cognize the Divine Will has a will for creativity. Does this mean that the Creator is not a human, but only God? No. Indeed, a person receives strength and power from connection with the Divine Will, but he creates thanks to his knowledge and skills. The indicator of his creativity is the level of his consciousness and willpower.

God is Creator and knows each eidos. So, there is no need to relearn them again. Human creates too, but it is possible when he comprehends the previous eidetic structures and the idea of the future object. Naturally, the process of cognition does not cross or complement the divine will. However, human willpower must be

constantly supplemented and confirmed by knowledge. Decisions about the eidetic structures without deep consideration can be false, even dangerous. The process of divine creation is the realization of pre-known ideas. Human creativity is the materialization of new knowledge, among which there may be necessary and unnecessary ones. That is why somebody can complement, change, or destroy others' ideas or theories. In other words, new knowledge can dictate its conditions.

The core of the eidetic structure is complex, and it has more than one feature. Indeed, the essence is one it can act from different sides depending on the situation. For this reason, science, art, and mystics discover different properties of the same truth, and each of them is right. In other words, different methods of cognition reveal the corresponding side of the complex core. In contrast, the core of the man-made eidetic structure is simpler. Human knowledge is limited and his will can bind only a few eidoses in one core. Therefore, it contains one or two truths. For example, $F=-F$ is a form of Newton's third law, known as the law of action and reaction. It "states that when two bodies interact, they apply forces to one another that are equal in magnitude and opposite in direction". This has only one side and one truth. However, some thinkers, especially in philosophy and art can combine numerous eidoses in one core. For example, researchers can find new truths in da Vinci paintings.

Conclusion

Thus, in Sufi phenomenology, the eidos has several principal moments.

- Eidos is the essence of a thing, as shown by Plato and Husserl. Moreover, the source of this essence is on a divine level, in immutable entities, as in Sufism. It claims that a single principle and a single thing create both divine and material beings. The difference between them is in the essence and mission of eidoses.

- Eidos is an idea and a particle selected by a determined meaning from a general wave. This selection is possible through divine will. In the human world, it is possible through his consciousness and will. The selection is the first step of creativity.

- According to their loaded meaning, the eidoses are

necessary and possible. The necessary eidos is the core of the being and embraces its substantive features. The possible eidos is the carrier of accidental features. It is added to the necessary eidos during the process of creativity.

- Man is also a creator. This ability appears in his necessary eidos. This is his main difference from other creatures. Somebody can discover his own talent, whilst somebody else does not know about it and uses only the features of his possible eidos.

- The human can get to the eidetic structure of beings. To change the purpose of eidos is possible only after cognition of the eidetic structure. Scientific discoveries and masterpieces of art are the results of such changes. The cognition of eidetic structures gives us the chance to go beyond the existing limits of society and to create a new one.

- Man can understand the formation and structure of all creations in the material world, and create new things based on them. He can use the necessary eidos instead of the possible eidos, and vice versa. However, he cannot destroy or change the eidos itself. All human creations are based on established essence.

- The primordial essence of eidos changed by man manifests itself in the appropriate situation. It means that the meaning given by the divine will cannot be destroyed.

- Man's creativity resembles a divine creation: he chooses an idea from several and determines it due to his new project/structure. So, the marble turns into a statue, the plants turn into medicine and chemical reactions lead to a new discovery.

- Finally, the divine will and human will meet in the core, the necessary eidos of things. Through this principal moment, man understands the essence of a thing and moves to Universal Harmony.

TRANSLITERATION TABLE

CONSONANTS

Ar=Arabic, Pr=Persian, OT=Ottoman Turkish, Ur=Urdu

Ar	Pr	OT	UR	Ar	Pr	OT	UR	Ar	Pr	OT	UR	
ء	ب	پ	پ	ز	ز	ز	ز	گ	—	g	g	g
ب	ب	ب	ب	ژ	—	—	ř	ل	l	l	l	l
پ	پ	پ	پ	ژ	—	zh	j	م	m	m	m	m
ت	ت	ت	ت	س	s	s	s	ن	n	n	n	n
ث	—	—	ṭ	ش	sh	sh	ş	ه	h	h	h ¹	h ¹
ث	th	th	th	ص	ş	ş	ş	و	w	v/u	v	v/u
ج	j	j	c	ض	ḍ	ḍ	ḍ	ی	y	y	y	y
چ	—	ch	çh	ط	ṭ	ṭ	ṭ	ة	-ah	—	—	-a ²
ح	ḥ	ḥ	ḥ	ظ	ẓ	ẓ	ẓ	ال	al ³	—	—	—
خ	kh	kh	kh	ع	‘	‘	‘	—	—	—	—	—
د	d	d	d	غ	gh	gh	ğh	—	—	—	—	—
ڈ	—	—	d	ف	f	f	f	—	—	—	—	—
ذ	dh	dh	dh	ق	q	q	q	—	—	—	—	—
ر	r	r	r	ك	k	k/g	k/ñ	—	—	—	—	—

¹ – when not final

² – at in construct state

³ – (article) al - or l-

VOWELS

	Arabic and Persian	Urdu	Ottoman Turkish
Long	ا	ā	ā
	آ	Ā	—
	و	ū	ū
	ي	ī	ī
Doubled	ي	iy (final form i)	iy (final form i)
	و	uww (final form ū)	uvv
		uvv (for Persian)	uvv
Diphthongs	و	au or aw	ev
	ی	ai or ay	ey
Short	ا	a	a or e
	ا	u	u or ū
	ا	i	o or ö
	ا	i	i

URDU ASPIRATED SOUNDS

For aspirated sounds not used in Arabic, Persian, and Turkish add h after the letter and underline both the letters e.g. ج jh گ gh

For Ottoman Turkish, modern Turkish orthography may be used.

AL-SHAJARAH

Vol. 27, No. 1, 2022

Contents

ARTICLES

OSMAN BAKAR AND EPISTEMOLOGICAL RENEWAL
IN THE MUSLIM WORLD 1
Khairudin Aljunied

IBN ARABI AND HIS CHALLENGES ON THE ISSUE OF FREE WILL 29
A REVIEW OF THE ISSUE IN LIGHT OF TWO OF HIS THEORIES
Saeideh Sayari, Mohd Zufri bin Mamat
and Maisarah Hasbullah

RELIGIOUS AUTHORITY, *IFTĀ'* CULTURE, AND SECTARIANISM IN 53
MODERN PAKISTAN
THE IMPACT OF ITS INTRA-ISLAMIC PLURALISM
Muhammad Kalim Ullah Khan and Osman Bakar

AWARENESS TOWARDS WAQF ENTREPRENEURSHIP IN MALAYSIA 77
AND INDONESIA: AN EMPIRICAL INVESTIGATION
Nisful Laila, Ririn Tri Ratnasari, Shafinar Ismail, Mohd Halim Mahphoth
and Putri Aliah Mohd Hidzir

QURANIC EXEGETICAL ACTIVITIES IN THE MALAY ARCHIPELAGO 101
A HISTORICAL OVERVIEW
Nadzrah Ahmad

CRITICAL ELEMENTS OF RELIGIOUS EXTREMISM DURING EARLY 123
ISLAMIC CIVILISATION: A CRITICAL STUDY OF SELECT CONCEPTS
Thameem Ushama

MANUSCRIPT STUDIES

AN INTRODUCTION TO PERSIAN SEALS: 153
SPECIAL REFERENCE TO DEVOTIONAL SEALS FROM
AN EIGHTEENTH-CENTURY MANUSCRIPT
Amir H. Zekrgoo

REVIEW ESSAY

ON PRAISE AND VIRTUES OF BOOKS IN THE ISLAMIC TRADITIONS 171
Azenita Abdullah

BOOK REVIEWS 187

AL-SHAJARAH

Vol. 27, No. 2, 2022

Contents

ARTICLES

- IBN KHALDŪN'S BIOGRAPHY: UNVEILING GLOBAL HISTORY
AND THE SOCIOLOGY OF MODERN CIVILIZATION 205
Ahmad Murad Merican
- DYNAMICS OF SETTLER COLONIALISM: INFLUENCING FACTORS
ON THE ISRAELI TREATMENT TOWARDS THE PALESTINIANS 233
Belal Alakhra, Raja Noriza Raja Ariffin & Makmor Tumin
- THE EUROPEAN SOURCE OF GUNNERY PRACTICAL KNOWLEDGE
IN KITĀB AL-'IZZ WA AL-MANĀFI' LI AL-MUJĀHIDĪN 263
FĪ SABĪL ALLĀH BI AL-MADĀFI'
Mansour Mohamed Sabri, Khairil Husaini Jamil & Ahmed Jomaa Abd Al-Hamid
- INTRODUCING EXISTENTIALIST PEDAGOGICAL APPROACHES
FOR CULTIVATING AUTHENTICITY IN ISLAMIC EDUCATION 289
Malick Elias
- EIDOS IN SUFI PHENOMENOLOGY: A NEW LOOK AT CREATION 311
Konul Bunyadzade
- ISLAMIC ASTRONOMY AND CALENDARICAL SCIENCE IN CHINA
FROM SONG TO QING DYNASTIES 327
Min Ke-qin
- SCIENTIFIC HISTORY IN PRE-MODERN CIVILIZATIONS 351
A Critical Review
Radzi Sapiee and Osman Bakar

MANUSCRIPT STUDIES

- DEVOTIONAL POETRY, EXCEPTIONAL CALLIGRAPHY, CHARMING
MANUSCRIPT: EXPRESSION OF RELIGIOUS EMOTION IN ḤASSAN
KĀSHĪ'S HAFT-BAND 369
Amir H. Zekrgoo
- MA HUAN MA 马欢 (1380-1460) AND HIS YINGYA SHENGLAN 瀛涯胜览 395
Omar Min Keqin

REVIEW ESSAYS

- SAMUEL JOHNSON'S THOUGHTS ABOUT ISLAM 401
Hüseyin Çaksen

BOOK REVIEWS

411

WoS-Indexed under Arts & Humanities Citation Index, Current Contents/Arts and Humanities and Scopus

ISSN 1394-6870



9 771394 687009