

Critical Viewpoint toward Shaykhiyya Concerning the Coincidence of Hurqalya and the Imaginal World

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Abstract: The Shaykhis believed, that between the physical world and the spiritual world, there exists an intermediary world called Hurqalya (from the Greek word Huvarkalya) or the world of archetypal images (Alame' Mithal). From the Shaikhi's point of view, the first corporal form will annihilate completely after death and there will have no there return in the Intermediately World and the Resurrection Day, while the corps astral body will remain rotundas, away from any annihilation and destruction. The first body of man will accompany the soul only to the end of the Intermediately World, and while the first Israfil's Blowing of trumpet is heard it will be annihilated too. But the second body as the soul carrier will always accompany the soul and it will never be separated from it, except the time of the Blowing after the second Blowing of the Trumpet in the Resurrection Day, the soul will join the second corps along with the second body, and therefore the spiritual and the corporal resurrection of Sheikhet will occur. In this paper, the critical viewpoint toward Shaykhiyya is discussed concerning the coincidence of Hurqalya and the Imaginal World. The imaginal world in the spiritual topography of a domain that can only be seen by those who have turned away from the *sensus communis* and rely on spiritual hermeneutics (ta'wil), a profound issue which he discusses both in the *al-Talwihat* and *Alwah- i imadi*. Seeing the archetypes requires transcending all obstacles in order to go beyond what Suhrawardi symbolically refers to as the Qaf Mountain. Finally, the Sheikhis' view of resurrection has been reviewed and analyzed from the point of view of exalted theosophy.

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1. Introduction

Let us begin, however, with a brief account of the emergence and development of Shaykhism and Babism, thereby providing a base for our more theoretically grounded remarks. In terms of the subsequent discussion, it is of particular note that the Bábí movement began as a sub-sect of the Shaykhi school, in the specific context of the succession crisis of 1844 (Corbin,1994).As a religious movement, the early Bábí religion may be described as having passed through two very distinct phases of development: an initial "Islamic" phase (1844-48), and a later "radical" one (1848-53). We are not concerned, except incidentally, with developments after the collapse of Babism as an organized movement.

2. Shaykhism

Originating with the teachings of Shaykh Ahmad al-Ahsá'í (1753-1826), Shaykhism became a powerful expression of the tradition of theosophical Shi'i dissent. Under the leadership of Shaykh Ahmad's successor, Sayyid Kázim Rashtí (c. 1795-1843/44), it developed into a well-organized movement within Ithná-'Ashari Shi'ism. Although clerically dominated, it gained a large popular

following throughout Iran and the Shi'i areas of Iraq. At a time when the newly dominant Usúlí faction of the ulama was stressing the importance of orthodoxy and the authority of the *mujtahids*, Shaykhism represented an appealing continuation of speculative religious esotericism. It gained, thereby, the increasing enmity of Usúlí orthodoxy. Although careful to conceal their more heterodox teachings, the Shaykhi leaders also promulgated the doctrine that the spiritual guidance of Shi'is depended on the existence in the world of a "true Shi'i" to function as intermediary between the Hidden Imam and the faithful. By implication, this was a function performed by the Shaykhi leaders. Again, some Shaykhis at least were evidently attracted by messianic expectation (Rafati,1998).

The genesis of the Babi Faith lies in the doctrines of the Shaykhi sect originally expounded by Shaykh Ahmed ibn Zaynud Deen Al Ahsai (1166 AH - 1241 AH) and then by his student Sayyed Kazim Rashty (1205 AH - 1259 AH). One needs to go back in history to understand their unique beliefs to appreciate how the thought process of the Bab was fashioned. While discussing the Shaykhi sect, I have relied extensively on the work "The Introduction to Shi'i Islam" by Moojan Momen - a leading

contemporary Bahai author. While much is available on the doctrines of Shaykh Ahmed Ahsai and Sayyed Kazim Rashty in Arabic and Persian texts, Mr. Momen has put these down in his book in a fairly lucid manner. Both Shaykh Ahmed Ahsai and Sayyed Kazim Rashty seem to be followers of the Shiah Ithna Ashari sect. This is clear from their beliefs on the concept of Imamate (MacEoin, 1983). The reason why I have initiated my discussion with this aspect of their belief is to show that the Shaykhis and subsequently the Babis believed in the 12 Imams after the Holy Prophet. This viewpoint is important to appreciate the significance of some of the writings of the Bab in future articles. Shaykh Ahmed considered that the first creation issuing forth from God's will was the light of Mohammed (an nur al Mohammadiyya). From this light, the light of the Imams came into being. From the light of the Imams, the light of the believers came into being, and so on. Thus the Imams are the instruments of the creation of the world. They are also the ultimate cause of creation since God has created the world for their sake. They are the intermediaries through which man can obtain some comprehension of God and God's bounties can reach man.

The Shaykhis differed greatly in some fundamental concepts about God and on the nature of the world which caused a conflict with Muslim scholars. These concepts expounded by Shaykh Ahmed Ahsai had no precedent - either in the Quran, traditions or even beliefs of other groups which arose in Islam. The Bab - both in personality and thought rose out of the Shaykhi sect and some of its unique principles. Moojan Momen writes on page 231, "It was the Shaykhi teachings which paved the way for the Bab and it is doubtful if the Bab would have attracted so many adherents if it had not been for Shaykhi doctrines" (Balyuzi, 1973).

3. An intermediary world called Hurqalya

The Shaykhis believed, that between the physical world and the spiritual world, there exists an intermediary world called Hurqalya (from the Greek word Huvarkalya) or the world of archetypal images (Alame' Mithal). Everything in this world has its counterpart in the world of Hurqalya. Each individual being has two bodies - one of which exists in the physical world and one in Hurqalya. The occulted, but living Twelfth Imam and the cities of Jabulqa and Jabulsa, where he is supposed to live, all exist in the realm of Hurqalya. He (Shaykh Ahmed, founder of Shaykhism) believed that the body of man was compounded of parts derived from each of the nine heavens and the four elements that the grosser elemental part perished irrevocably at death; and that the more subtle celestial portion would appear at

resurrection. This subtle body, he named as 'Jism-e-Hurqalya - the word Hurqalya being supposed to be of Greek origin (Herculean). He regarded Imams as creative forces, quoting in support of this view, the expression "God, The Best of Creators" occurring in Quran Surah 23, verse 14; 'for said he 'if God be the best of creators.' He cannot be the sole creator. It is clear that these concepts have no place in Islam. There is no concept of any city of Jabulqa or Jabulsa for that matter and definitely no mention of Hurqalya in the either the Quran or its exegesis by the Holy Prophet (pbuh) and the Holy Imams (as) (Balyuzi, 1973). These were obviously a figment of the imagination of Shaykh Ahmed Ahsai. In the same book on page 236, we find that the leading Shiite cleric of the time, Haji Mulla Mohammed Taqi having examined the beliefs of Shaykh Ahsai declared him a heretic.

4. Physical resurrection

With regards to the phenomenon of resurrection, Shaykh Ahmed also regarded this as an event that occurs to man's subtle body in the world of Hurqalya. Similarly, heaven and hell are the results of men's actions which create the situation of either Heaven and Hell in each individual's personal life in Hurqalya. This belief too is totally contrary to the Islamic concept of the belief of the Day of Judgment, Heaven and Hell. The Bahais too have lifted this concept of the Shaykhi resurrection and added their own flavor to it indicating that reward and punishment are spiritual in nature. God willing, I hope to explain the fallacy of this belief at a later stage.

5. The Fourth Support or Rukne' Rabe'

This key doctrine of the Shaykhis was developed not so much by Shaykh Ahsai as much as his followers. Shiites believe in five roots of religion or Usule' Deen (Unity of God, Justice of God, Prophethood, Imamate and the Day of Judgment). Shaykh Ahmed Ahsai altered these in his own fashion to form 3 roots of religion - Knowledge of God, Prophethood and Imamate. To this he added the Fourth Support - the need for an intermediary between the Imam and the populace. The concept makes its appearance at the time of Sayyed Kazim Rashty and the early writings of Karim Khan Kirmani (one of the claimants of successorship to Sayyed Kazim).

The Fourth Support appears to be the continuing physical presence of a Perfect Man who acts as an intermediary between the Hidden Imam and the world. The Hidden Imam inspires this intermediary who thus comes to represent the Will of the Hidden Imam. Most of the Bab's leading disciples

and many of the rank and file had previously been Shaykhis, that is followers of the Ithna-'Ashari school or sect founded by Shaykh Ahmad al-Ahsa'i (d. 1826) (29). In contradiction to the claims of many mujtahids to authority in the absence of the Imam, the Shaykhis believed that there must always exist in the world a perfect Shi'i (Shi'iy-i-Kamil) who acts as the intermediary (na'ib, bab) between the Imam and the faithful and hence is the legitimate authority; by implication the Shaykhi leaders might be considered that authority. It is through this concept that the Shaykhi sect opened the doors for Bab (Mohammadi, 1979). The Shaykhis themselves (Shaykh Ahmed Ahsai and Sayyed Kazim Rashty) used the principle of the Fourth Support to propagate their beliefs under the garb that it was inspired by the Hidden Imam. This is further endorsed by the fact that he also propounded the intuitive uncovering (Kashf) of knowledge, which further gave him the license to propound his beliefs.

6. Derived conception of the hurqalya, the realm between the Platonic Forms and this material plane

It was from Suhrawardi that Shaykh Ahmad derived his conception of the hurqalya, the realm between the Platonic Forms and this material plane: Rafati, "The Development of Shaykhi Thought,". To explain the saying that God called the Muslims before their creation, Shaykh Ahmad refers to the scene found in the Qur'an and often evoked in Sufi mystical literature, in which God assembles his creation before him in preexistence and asks them "Am I not your Lord?" They say "Yes (bala), we have borne witness." (Qur'an 7:172) That he singled them out for his bestowal before they asked for it is a way of saying that when Being emanated forth, and became arranged within itself, some of its parts attained priority. This is because these parts had a greater receptive faculty, and they became a first emanation. Because of their close connection with the beginning, it was fitting that they should receive the gift before asking orally, since the creation of those who came after them depended on their mediation. Thus, the Prophet, the Imams, and the Muslims generally represent the earliest differentiated portion of Being, and they therefore receive God's prevenient grace (Balyuzi, 1973).

In illustrating this principle, Shaykh Ahmad provides a parable, apparently drawing on his experiences as a villager in al-Hasa. Suppose, he says, you owned two plots of land, one of them contiguous to a water source, the other receiving water from the adjacent plot. In order to irrigate the first field, you need not irrigate the second, but may leave it fallow. But if you wish to irrigate the second, you must

willy-nilly irrigate the one next to the water. Even though the souls of the Muslims did not ask for "water," since they are the intermediaries for all humankind, it was necessary to bestow it on them even before they asked. In the same way, God directly addressed the souls of the Muslims in pre-eternity, but his effective word reaches others if he is well-pleased with them, through their agency (especially that of the Prophet and Imams). In Shaykh Ahmad al-Ahsa'i's view, then, a primordial text, the Preserved Tablet or the Leaf, made of letters, influences the unfoldment of human existence. Human beings are, indeed, the embodiments of that preexistent text on earth. They are also subject to the same forces that shape the Leaf, being pulled upward toward the subtle, simple plane of the Universal Intellect, and earthward by the heavy gravity of gross matter and complexity. Each of the primordial letters out of which the world was made corresponds to both a name of God and to a plane of reality. His schema in this regard resembles, but is not identical to, the correspondences put forward by Ibn `Arabi, who also held that the twenty-eight basic letters come together to form all things in the cosmos.

Shaykh Ahmad calls these letters "existential letters." When asked how each thing in the world could be governed by a divine name and letter, when there are only twenty-eight of the latter, he explains that the letters correspond to entire planes, which are universals, not to individual particulars. The Shaykhi emanations are starkly linguistic insofar as they are letters and they are divine Names and attributes, having the power of bestowing upon the world meaningfulness and therefore Being.

7. Mystical signs

Suhrawardi, speaking as a salik, asks Gabriel to discuss his original abode. Their conversation goes as follows: I asked from which direction have you, the exalted ones come. The old man who was at the corner replied that they are a group of incorporeals who have come from "the nowhere but prosperous land" (nakuja abad). I did not understand that, so I asked to which region that city belongs? He said "It belongs to the domain where the index finger cannot point to." So I came to know that the old master knows [the secrets]. Describing the archetypal worlds, Suhrawardi uses several terms that are uniquely his own such as "nowhere but prosperous land" (nakuja abad), "ruinous but prosperous land" (kharab abad), and "the city of the soul" (shahristan- i jan), all of which he identifies as the eighth domain (iglim- i hashtum). Henry Corbin refers to this domain as mundus imaginalis and considers it to be a level of reality that has no external existence and yet is real, in fact, more real than the external world, the

seemingly real. This real world therefore is the "imaginal" as opposed to "imaginary" which implies both non- real non- existence (Corbin, 1994).

8. The Spiritual Imagination

We will touch here on the decisive point for which all that precedes has prepared us, namely, the organ that permits penetration into the *mundus imaginalis*, the migration to the "eighth climate." What is the organ by means of which that migration occurs-the migration that is the return *ab extra ad intra* (from the exterior to the interior), the topographical inversion (the *intussusception*)? It is neither the senses nor the faculties of the physical organism, nor is it the pure intellect, but it is that intermediate power whose function appears as the preeminent mediator: the active Imagination. Let us be very clear when we speak of this. It is the organ that permits the transmutation of internal spiritual states into external states, into vision-events symbolizing with those internal states. It is by means of this transmutation that all progression in spiritual space is accomplished, or, rather, this transmutation is itself what spatializes that space, what causes space, proximity, distance, and remoteness to be there.

A *first postulate* is that this Imagination is a pure spiritual faculty, independent of the physical organism, and consequently is able to subsist after the disappearance of the latter. Sadra Shirazi, among others, has expressed himself repeatedly on this point with particular forcefulness. He says that just as the soul is independent of the physical material body in receiving intelligible things in act, according to its intellectual power, the soul is equally independent with regard to its *imaginative power* and its *imaginative operations*. In addition, when it is separated from this world, since it continues to have its active Imagination at its service, it can perceive by itself, by its own essence and by that faculty, concrete things whose existence, as it is actualized in its knowledge and in its imagination, constitutes *eo ipso* the very form of concrete existence of those things (in other words: consciousness and its object are here ontologically inseparable). All these powers are gathered and concentrated in a single faculty, which is the active Imagination. Because it has stopped dispersing itself at the various thresholds that are the five senses of the physical body, and has stopped being solicited by the concerns of the physical body, which is prey to the vicissitudes of the external world, the imaginative perception can finally show its essential superiority over sensory perception. "All the faculties of the soul," writes Sadra Shirazi, "have become as though a single faculty, which is the power to configure and typify (*taswir* and *tamthil*); its imagination has itself become like a sensory

perception of the suprasensory: its *imaginative sight* is itself like its sensory sight. Similarly, its senses of hearing, smell, taste, and touch-all these *imaginative senses*-are themselves like sensory faculties, but regulated to the suprasensory. For although *externally* the sensory faculties are five in number, each having its organ localized in the body, *internally*, in fact, all of them constitute a single *synaesthesia* (*hiss moshtarik*)." The Imagination being therefore like the *currus subtilis* (in Greek *okhema*, vehicle, or [in Proclus, Iamblichus, etc.] spiritual body) of the soul, there is an entire physiology of the "subtle body" and thus of the "resurrection body," which Sadra Shirazi discusses in these contexts. That is why he reproaches even Avicenna for having identified these acts of posthumous imaginative perception with what happens in this life during sleep, for here, and during sleep, the imaginative power is disturbed by the organic operations that occur in the physical body. Much is required for it to enjoy its maximum of perfection and activity, freedom and purity. Otherwise, sleep would be simply an awakening in the other world (Isfahani, 2006). This is not the case, as is alluded to in this remark attributed sometimes to the Prophet and sometimes to the First Imam of the Shi'ites: "Humans sleep. It is when they die that they awake." A *second postulate*, evidence for which compels recognition, is that the spiritual Imagination is a cognitive power, an organ of true knowledge. Imaginative perception and imaginative consciousness have their own *noetic* (cognitive) function and value, in relation to the world that is theirs-the world, we have said, which is the *'alam al-mithal*, *mundus imaginalis*, the world of the mystical cities such as Hurqalya, where time becomes reversible and where space is a function of desire, because it is only the external aspect of an internal state. The Imagination is thus firmly *balanced* between two other cognitive functions: its own world *symbolizes with* the world to which the two other functions (sensory knowledge and intellectual knowledge) respectively correspond. There is accordingly something like a control that keeps the Imagination from wanderings and profligacy, and that permits it to assume its full function: to cause the occurrence, for example, of the events that are related by the visionary tales of Sohravardi and all those of the same kind, because every approach to the eighth climate is made by the imaginative path. It may be said that this is the reason for the extraordinary gravity of mystical epic poems written in Persian (from 'Attar to Jami and to Nur 'Ali-Shah), which constantly amplify the same archetypes in new symbols. In order for the Imagination to wander and become profligate, for it to cease fulfilling its function, which is to perceive or generate symbols

leading to the internal sense, it is necessary for the *mundus imaginalis*--the proper domain of the *Malakut*, the world of the Soul-to disappear. Perhaps it is necessary, in the West, to date the beginning of this decadence at the time when Averroism rejected Avicennian cosmology, with its intermediate angelic hierarchy of the *Animae* or *Angeli caelestes*. These *Angeli caelestes* (a hierarchy below that of the *Angeli intellectuales*) had the privilege of imaginative power in its pure state. Once the universe of these Souls disappeared, it was the imaginative function as such that was *unbalanced* and devalued. It is easy to understand, then, the advice given later by Paracelsus, warning against any confusion of the *Imaginatio vera*, as the alchemists said, with fantasy, "that cornerstone of the mad." (Cole, 1994).

This is the reason that we can no longer avoid the problem of terminology. How is it that we do not have in French [or in English] a common and perfectly satisfying term to express the idea of the '*alam al-mithal*? I have proposed the Latin *mundus imaginalis* for it, because we are obliged to avoid any confusion between what is here the *object* of imaginative or imaginant perception and what we ordinarily call the *imaginary*. This is so, because the current attitude is to oppose the real to the imaginary as though to the unreal, the utopian, as it is to confuse symbol with allegory, to confuse the exegesis of the *spiritual sense* with an allegorical interpretation. Now, every allegorical interpretation is harmless; the allegory is a sheathing, or, rather, a disguising, of something that is already known or knowable otherwise, while the appearance of an Image having the quality of a symbol is a primary phenomenon (*Urphanomen*), unconditional and irreducible, the appearance of something that cannot manifest itself otherwise to the world where we are. Neither the tales of Sohrawardi, nor the tales which in the Shi'ite tradition tell us of reaching the "land of the Hidden Imam," are imaginary, unreal, or allegorical, precisely because the eighth climate or the "land of No-where" is not what we commonly call a *utopia*. It is certainly a world that remains beyond the empirical verification of our sciences. Otherwise, anyone could find access to it and evidence for it. It is a suprasensory world, insofar as it is not perceptible except by the imaginative perception, and insofar as the events that occur in it cannot be experienced except by the imaginative or imaginant consciousness. Let us be certain that we understand, here again, that this is not a matter simply of what the language of our time calls an imagination, but of a *vision* that is *Imaginatio vera*. And it is to this *Imaginatio vera* that we must attribute a *noetic* or plenary cognitive value. If we are no longer capable of speaking about the imagination except as "fantasy," if we cannot utilize

it or tolerate it except as such, it is perhaps because we have forgotten the norms and the rules and the "axial ordination" that are responsible for the *cognitive function* of the imaginative power (the function that I have sometimes designated as *imaginary*). For the world into which our witnesses have penetrated--we will meet two or three of those witnesses in the final section of this study--is a perfectly *real* world, more evident even and more coherent, in its own reality, than the *real* empirical world perceived by the senses. Its witnesses were afterward perfectly conscious that they had been "elsewhere"; they are not schizophrenics. It is a matter of a world that is hidden in the act itself of sensory perception, and one that we must find under the apparent objective certainty of that kind of perception. That is why we positively cannot qualify it as *imaginary*, in the current sense in which the word is taken to mean unreal, nonexistent. Just as the Latin word *origo* has given us the derivative "original," I believe that the word *imago* can give us, along with *imaginary*, and by regular derivation, the term *imaginal*. We will thus have the *imaginal* world be intermediate between the *sensory* world and the *intelligible* world. When we encounter the Arabic term *jism mithali* to designate the "subtle body" that penetrates into the "eighth climate," or the "resurrection body," we will be able to translate it literally as *imaginal body*, but certainly not as *imaginary body*. Perhaps, then, we will have less difficulty in placing the figures who belong neither to "myth" nor to "history," and perhaps we will have a sort of password to the path to the "lost continent." In order to embolden us on this path, we have to ask ourselves what constitutes our *real*, the *real* for us, so that if we leave it, would we have more than the imaginary, utopia? And what is the *real* for our traditional Eastern thinkers, so that they may have access to the "eighth climate," to *Na-koja-Abad*, by leaving the sensory place without leaving the real, or, rather, by having access precisely to the real? This presupposes a scale of being with many more degrees than ours. For let us make no mistake. It is not enough to concede that our predecessors, in the West, had a conception of the Imagination that was too rationalistic and too intellectualized (Rafati, 1998). If we do not have available a cosmology whose schema can include, as does the one that belongs to our traditional philosophers, the plurality of universes in ascensional order, our Imagination will remain *unbalanced*, its recurrent conjunctions with the will to power will be an endless source of horrors. We will be continually searching for a new discipline of the Imagination, and we will have great difficulty in finding it as long as we persist in seeing in it only a certain way of keeping our *distance* with regard to

what we call the *real*, and in order to exert an influence on that real. Now, that real appears to us as arbitrarily limited, as soon as we compare it to the real that our traditional theosophers have glimpsed, and that limitation degrades the reality itself. In addition, it is always the word *fantasy* that appears as an excuse: literary fantasy, for example, or preferably, in the taste and style of the day, social fantasy. But it is impossible to avoid wondering whether the *mundus imaginalis*, in the proper meaning of the term, would of necessity be lost and leave room only for the imaginary if something like a secularization of the *imaginal* into the *imaginary* were not required for the fantastic, the horrible, the monstrous, the macabre, the miserable, and the absurd to triumph. On the other hand, the art and imagination of Islamic culture in its traditional form are characterized by the hieratic and the serious, by gravity, stylization, and meaning. Neither our utopias, nor our science fiction, nor the sinister "omega point"-nothing of that kind succeeds in leaving this world or attaining *Na-koja-Abad*. Those who have known the "eighth climate" have not invented utopias, nor is the ultimate thought of Shi'ism a social or political fantasy, but it is an eschatology, because it is an *expectation* which is, as such, a *real Presence* here and now in another world, and a testimony to that other world (Amanat,1981).

9. The nature of Imaginal world

First, let us what the nature of imaginal domain is which Suhrawardi, considers to be ontological origin of the corporeal world. Suhrawardi considers the existential cause of the archetypal world to be "accidental intellects" which have come to be in a variety of forms. Although these intellectual entities are subject, quality, quantity and many other accidental attributes, they are independent of matter. It is imperative to know that for Suhrawardi these "suspending archetypes" (muthuul mu'allaqah) are different than Plato's forms or archetypes which he regards to be in the fixed world of archetypes. The suspending archetypes which are between the corporeal world (alam-i barzakh) and the angelic world (alam-i qahriah) are not only numerous but also independent of place and time which explains why the external senses are unable to see them except in rare and small glimpses. The imaginal world in the spiritual topography of a domain that can only be seen by those who have turned away from the *sensus communis* and rely on spiritual hermeneutics (ta'wil), a profound issue which he discusses both in the al -Talwihat and Alwah- i imadi. Seeing the archetypes requires transcending all obstacles in order to go beyond what Suhrawardi symbolically refers to as the Qaf mountain. The one reaches the mysterious cities of

the world of suspending archetypes where such spiritual entities reside.

10. Cities of Imaginal world

In the Hikmat al-ishraqi, Suhrawardi mentions several cities of the imaginal world, all which belong to the eighth domain. They are Jabilqa, Jabirsa and Hurqalya, the cities which are "nowhere". According to Suhrawardi, in the last one, wonders exist. As he states: "And there are eight domains therein, Jabilqa, Jabirsa and Hurqalya, the substance of wonder. For Suhrawardi, Hurqalya represents the archetypes of the heavenly bodies whose harmonious functioning produces a sublime music that only those who are discoverers and seekers of truth can hear. In fact, the beauty of the wonder of Hurqalya which those who have purified themselves can only experience through the inner senses, represents the sacred world of the Sufis whose journey has reached its climax. Suhrawardi analogizes statue of this perfect man with God since both the Sufis master and God can create archetypes, a state of being Suhrawardi calls "Be (kun), referring to the Quranic verse in which God creates the world by saying, "Be" and it was (Kathleen, 1972).

And the brothers in purity have a special status in that they are able to create archetypes that are self dependent, and that state is named "Be". Suhrawardi concludes by saying that the outward beauties, shapes and forms of this world their ontological roots in the *mundus imaginalis*, a world which is real but accessible only to few. Nowhere land, therefore, is the place which transcends the world of forms, time and space. It is a land only reached by the seeker of truth who has suffered on the path and whose psyche has been opened to be unseen.

10. Conclusion

In this manuscript, the critical viewpoint toward Shaykhiyya was discussed concerning the non existence of coincidence between Hurqalya and the Imaginal World. The imaginal world in the spiritual topography of a domain that can only be seen by those who have turned away from the *sensus communis* and rely on spiritual hermeneutics (ta'wil). Seeing the archetypes requires transcending all obstacles in order to go beyond what Suhrawardi symbolically refers to as the Qaf Mountain. Finally, the Sheikhis' view of resurrection was reviewed and analyzed from the point of view of exalted theosophy. The result was that there is definitely no mention of Hurqalya in the either Quran or its exegesis by the Holy Prophet (pbuh) and the Holy Imams (as). These were obviously a figment of the imagination of Shaykh Ahmed Ahsai.

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