

I

ibdāʿ

process of origination, i.e. the divine Essence's producing effects on the *nafs kullīyya* which is free from all impurities

idāʿīyyāt

Attributes of correlation which produce effects in the phenomenal world. The things of the empirical world are in essence partial realities and internal productions of the one absolute Reality

idrāk

cognitive faculty: logical comprehension

ʿiffa

abstinence from what is unlawful; temperance; displaying a proper, i.e. natural sexual behaviour

ihāla

mutation, transformation

ihrām

state of temporary consecration of someone who is performing the *ḥajj* or the *ʿumra*

ih̄sān

spiritual perfection which consists in adoring God "as if you were seeing Him, for if you do not see Him, He sees you"

ijād

the giving of existence to creatures by God, location in being

ijāza

license to transmit the material taught

ijmā'

consensus of the Muslim community on a regulation imposed by God

ijtihād

independent deduction; use of individual reasoning

'illa, pl. *'ilal*

effective, direct cause. Requisite for a proper conclusion by analogy (*qiyas*) it represents the common feature in the original and in the parallel case

'ilm

sing. of *'ulūm*. Kinds of knowledge forming the basic principles which make possible reflection and inference as well as the execution of the duties God imposes upon mankind.

'ilm ḥudūrī

presential knowledge, i.e. not acquired through the canals of ratiocination

‘ilm ḥuṣūlī

acquired, i.e. discursive knowledge

‘ilm ladunī

knowledge imparted directly by God through inner perception

imām

head (of a community, of a school of law), leader in ritual prayer. In Shi‘ite faith the *imām*, who is a descendant of ‘Alī and Mohammed's daughter Fāṭima, functions as a living representation of God. His mere existence is necessary for the subsistence of the world, and it is through the infallible *imām* that men are guided and saved

‘imāya

providential ordering

insān ilāhī

Divine Man, i.e. the prototype of the human species

insān kāmil

Perfect Man who has realized in himself all possibilities of being

insilākh

sloughing off (as the skin of a snake) of possible coverings in order to reveal the true self of a man's personality

irāda mutajaddida

God's creative will that brings about the changes and continuous processes of renovation in the universe

irtifāqāt

Irtifāq means literally 'gaining benefit by'. Shāh Walī Allāh coined of its feminine plural a technical term denoting the ways and means people have at their disposal to raise cultural and social standards, and he qualifies the stages reached by their efforts to make a continuous progress simply as the first, second, third and fourth *irtifāq* i.e. respectively the stages of nomadic life, urbanization, the establishment of politics and supernationalism.

isharat

esoteric allusions

ishq

ardent love

ishrāf

thoughtreading

ishrāk

attributing associates to God

isnād

chain of transmitters

ʿiṣma

divine protection, immunity from sin

istiḍād(āt)

innate receptivity, predisposition

istiḥsān

advancing a discretionary opinion contrary to strict analogy for reasons of public convenience

istilāh

mutual convergence

istikhāra

entrusting God with the choice between two or more possible options

ʿtibārāt

imaginary indications; aspects

ʿtibārī

only existing subjectively in the mind and not directly drawn from a concrete extra-mental piece of reality