



Organizers: Institute of Philosophy (Russian Academy of Sciences),
Foundation for Islamic culture research

Venue: Room 524 (5th floor), Institute of Philosophy,
Volkhonka 14, Moscow 119991

Idea of the conference is to explore different fields of Islamic culture and Islamic thought, such as *fiqh*, doctrine, philosophy, philology, Qur'ānic sciences, history, music, fine arts, etc., in order to answer the question: is there any commonality between them in gathering “scattered” units and “organizing” them into a sort of unity? Many *madhhabs*, but one *sharī'a*; scattered *bayts* gathered into a *ghazal*; strewn sounds organized into a *lahn*; *'āyāt* gathered into *sūra*, and *suwar* organized as Qur'ānic text; atomic things and unity of being. Those are but a few examples of translating the theme of the conference into reality of Islamic culture. *Zāhir-bāṭin*, *'aṣl-far'*, *tashbīh-tanzīh*, *tafrī'*, *ishtiqaq* and other categories are used by Islamic thinkers to express correlation between unity and multiplicity. Do they express Islamic view of unity-multiplicity problem? What is the approach to this problem specific, and at the same time distinctive, for Islamic thinkers?

26 September (Thursday)10.00-10.30 **opening remarks and greetings****Chair: Rudolf Sukiyaynen**10.30-11.00 *Maytham al-Janabi* (Russia) The philosophy of the Islamic Cultural Spirit11.00-11.30 *Ilshat Nasyrov* (Russia) *Tanzih-tashbih* as a master paradigm for Islamic cultural universe (as exemplified by the Qur'an and Sunna)11.30-12.00 **coffee break****Chair: Natalya Prigarina**12.00-12.30 *Shirwandi Kharandi* (Iran) *Tashbih* and *tanzih* according to Ibn 'Arabī12.30-13.00 *Rudolf Sukiyaynen* (Russia) Basic rules of *fiqh* as a generalization of *ahkām* and the criterion of preference13.00-14.30 **lunch****Chair: Dmitry Mikulsky**14.30-15.00 *Natalya Prigarina* (Russia) The insightful reader as a navigator through the space of meaning of Urdu and Persian literature15.00-15.30 *Natalya Chalisova* (Russia) Concept of 'scattered' (*parīshān*) in Persian Poetic imagery: a harmony disturbed or a unity lost?15.30-16.00 *Gultekin Shamilli* (Russia) From Boethius to Safi al-Din al-Urmawi: two paradigms of the relation between the "part" and the "whole" in the organization of basic sound structure16.00-16.30 **coffee break****Chair: Ilshat Nasyrov**16.30-17.00 *Vasily Kuznetsov* (Russia) Early Arab-Muslim historiography and the Judeo-Christian historical tradition17.00-17.30 *Dmitry Mikulsky* (Russia) On the question of the structure of a biography in the biographical collection by *al-Shatti* "A'yan Dimashq"17.30-18.00 **discussion****27 September (Friday)****Chair: Yanis Esots**10.00-10.30 *Khosrowpanah, Abdolhusayn* (Iran) The apparent (*zāhir*) and the hidden (*bāṭin*) of the Qur'an in the context of Islamic culture10.30-11.00 *Shahram Pazouki* (Iran) Mystical interpretation of the Qur'an: a journey from the apparent to the hidden11.00-11.30 *Dmitry Frolov* (Russia) Spoken word and written text: Qur'anic composition reconsidered11.30-12.00 **coffee break****Chair: Khosrowpanah, Abdolhusayn**12.00-12.30 *Ruzana Pskhu* (Russia) Study of Niffari's works and probable methods of their interpretation12.30-13.00 *Andrey Smirnov* (Russia) Substance-based and process-based logics: two solutions for Divine attributes enigma proposed by al-Kirmānī and Ibn 'Arabī13.00-14.30 **lunch****Chair: Shahram Pazouki**14.30-15.00 *Vladimir Drozdov* (Russia) Teaching on *shāhid* in midieval Sufi sources15.00-15.30 *Yanis Esots* (Latvia) Revisiting al-Qunawi's *Miftāh al-Ghayb*: Being and Knowledge as Gathered and Dispersed15.30-16.00 *Andrey Lukashov* (Russia) Unity and multiplicity, part and whole: organized being in *Gulshan-i raz* by Mahmud Shabistari16.00-16.30 **coffee break****Chair: Ruzana Pskhu**16.30-17.00 *Yulia Fedorova* (Russia) *Si murgh* and *Simurgh*: relation between complex unity and simple unity in *Mantiq al-tayr* by Farid al-Din 'Attar17.00-17.30 *Mykhaylo M. Yakubovych* (Ukraine) "Gathering the Knowledge" in Post-Classical Islamic Philosophy: a Reconstruction of the Logic-and-Meaning Paradigm17.30-18.00 **closing remarks**