

SUMMARIES OF THE RUSSIAN ARTICLES

Reza Akbarian

Suhrawardi's Principality of Light and Sadra's Principality of Existence: From the Existent towards Luminous Objective Realities

There are three major philosophical schools in Islamic thought, each of which has its own fundamental principles. These are the schools of Ibn Sina, Suhrawardi and Mulla Sadra. The philosophical reflexion of Ibn Sina is focussed on the issue of existence. His ontology is based on the metaphysical difference between essence and existence.

The metaphysics of Suhrawardi, in turn, is centred on the issue of light and darkness. He believes light to be the only concept possessing a referent (*mišdāq*) in the objective world (*fī 'l-a'yān*). Since light is self-evident, it does not need any definition. It is impossible to correctly understand Suhrawardi's philosophy of Illumination without intuitively grasping the meaning and the reality of light.

It is wrong to treat light as a mere synonym of existence, for a number of reasons. One should notice, among other things, that, while Sadra talks about a single reality of existence, Suhrawardi admits there are infinitely many lights or luminous realities (*ḥaqā'iq nūriyya*), which perpetually interplay and interact with each other, creating new lights and realities.

Suhrawardi does not admit the possibility that the concept of existence (*wujūd*) might have a referent in the external world. By doing so, he, in fact, dismisses the division of a thing into essence and existence as irrelevant to the true state of affairs.

The article is translated into Russian by Yanis Eshots.

Ibn ‘Arabi

**Concerning the Knowledge
of the Number of [Divine] Secrets Received by the Witness
During an Encounter [with God]: Fragments
from Chapter 73 of the “Meccan Openings”**

An annotated translation by **I.R. Nasirov**. The fragments consist of Ibn ‘Arabi’s answers to five questions (23, 24, 39, 40 and 41), posed by Hakim al-Tirmidhi in his *Khatm al-awliya’*.

Natalia Efremova

The Attributes of God according to *Falsafa*

The attributes ascribed to God by the *falāsifa* represent a combination of the qualities of the Qur’anic God, Aristotelian First Mover and Neoplatonic One. However, unlike *kalām* (in particular, its systematic version), *falsafa* does not provide any fixed, canonical list of God’s essential attributes. Besides, since the *falāsifa*, following the *Mu‘tazila*, treated these attributes either as apophatic (i.e., negating), or as identical with the essence, there was no necessity to classify them as positive or negative, or as essential and operative. The works of Ibn Sina served the author as the principal source for composing the present list.

Apparently, simplicity (*basāṭa*) and oneness (*waḥda*) must be placed at the top of it; these are followed by completeness (*tamāmiyya*) and self-sufficiency (*ghinā*) and, then, goodness (*khayr*) and generosity (*jūd*). Furthermore, God is frequently described by the *falāsifa* as “the Truth” (*al-ḥaqq*), the possessor of knowledge (*‘ilm*) and wisdom (*ḥikma*), and, in an Aristotelian vein, as “Intellect” (*‘aql*). He also possesses will (*irāda*), might (*qudra*) and life (*ḥayāt*). These are followed by beauty (*jamāl*), love (*ishq*) and bliss (*ladhdha*). He relates to all other existents as “the First Principle” (*al-mabda’ al-awwal*).

Evgenia Frolova

Al-Jabri’s Conception of Epistemological Disruption

The ideas of the Moroccan philosopher Mohammed ‘Abed al-Jabri, the author of a three-volume book *Naqd al-‘aql al-‘arabī*, occupy an important place in the discussion about the intellectual heritage continuing in the Arab world. His critique of the structure of classical and modern Arab philosophy must be viewed as a major reassessment project.

Al-Jabri believes that, during the Middle Ages, a disruption took place between the Arab philosophers of the west (Maghrib) (namely, Ibn Rushd and Ibn Khaldun) and the east (Mashriq) (al-Farabi and Ibn Sina). In the East, orthodoxy had the upper hand, while in the West the liberal tendency predominated. This was achieved by introducing the teaching of the double truth, which separated the spheres of religion and philosophy.

The changes needed by the Arab world today, in order to eliminate its inferiority to the West, cannot be made without changing the Arab mind, holds al-Jabri. It is only possible to eliminate this inferiority by means of a new “epistemological disruption.” The task of a modern Arab thinker, therefore, consists in preparing grounds for such disruption, argues he.

Tawfiq Ibrahim

The Refutation of Anthropomorphism in *Kalām*

The rational understanding of God was developed by the *mutakallimūn* during their discussions with the Traditionalists (*aṣḥāb al-ḥadīth*), who rigidly held to the letter of the Qur’an and the Sunna and later became known under the names of *hashwiyya*, *mushabbihā* and *mujassima*. Many of these Traditionalists, for example, believed that God and people can visit and embrace each other. Some went as far as to assert that God has a human body with all its requisite parts. Anthropomorphic beliefs were also held by a good number of the early Shiites, some of whom treated their imams as incarnated gods.

In order to refute the anthropomorphic conceptions of the Traditionalists and the *ghulāt*, the *mutakallimūn* worked out elaborate proofs, in which they demonstrated that it is impossible for God to possess any corporeal qualities, whereas it is also impossible to ascribe him any particular locus and movement in space.

The article provides a detailed analysis of these proofs as they are presented in the works of such classical authors of systematic *kalām*, as al-Razi, al-Ijī, al-Taftazani and others.

Alexander Knysh

Intellectual Struggles in Pre-Modern Islam: Philosophy versus Theology

The article is based on a chapter from the author’s forthcoming book “Islam in Historical Perspective.” It discusses the development of the two main intellectual currents in the pre-modern Islam — *falsafa* and *kalām* — during the 9th–12th centuries. The article examines the substance and origins of these currents, paying particular attention to the Neoplatonic roots of *falsafa*. Separate subchapters

are devoted to the leading figures of both currents (such as al-Kindi, Abu Bakr al-Razi, al-Farabi, Ibn Sina, al-Ghazali and Ibn Rushd) and their teachings. The author arrives at a conclusion that the differences between *falsafa* and *kalām* are of fundamental character, since they represent not merely two rival schools of thought, but two different world-views, each of which also presupposes its own peculiar lifestyle. The terms *faylasūf*, thus, refers to a particular type of human being, who believes in the infinite or almost infinite power of intellect and his ability to construct his own morale on the basis of his knowledge of the world and himself, received by means of theoretical reflexion and empirical observation.

Andrey Lukashev

Introductory Chapters of Mahmud Shabistari's “Rose Garden of Secret” as the Conceptual Basis of the Poem

The article begins with a brief survey of the history of research on Shabistari and his “Rose Garden of the Secret” (*Gulshan-i rāz*), which is then followed by a detailed structural analysis of the poem (a chart is also provided). The author demonstrates that the *mathnawi* consists of two parts, the first of which (questions 1–12) is devoted to the discussion of a number of theoretical issues, while the second (questions 13–15) deals with Sufi symbolism. The argument is built on certain ideas of Andrey Smirnov (in particular, his thesis that Islamic thought maintains a perfect equilibrium between the inner [hidden] and outer [manifest] levels of reality, giving preference to none).

The second part of the article consists of a commented Russian translation of the first two chapters of the poem.

Al-Niffari

Kitāb al-Mawāqif: Selected Chapters

An annotated translation by **R.VI. Pskhu** of six chapters (40, 41, 43, 44, 53 and 54) from Muḥammad ‘Abd al-Jabbār al-Niffarī’s (d. 366/976–7 (?)) *Kitāb al-Mawāqif*. The extensive commentary, by and large, follows the interpretation offered by ‘Afīf al-Dīn al-Tilimsānī in his *Sharḥ al-Mawāqif*.

In her introduction, the translator ponders on the complicatedness of al-Niffari’s text due to the paradoxical interplay of meanings which pervades it.

Al-Shahrastani

**Book on Religions and Philosophical Sects:
Part 2. Chapter 1. The Magi.**

An annotated translation by **S.M. Prozorov**. The chapter gives a detailed account about the Magi — the Zoroastrian priests of ancient Iran, their beliefs and practices, as they were known to mediaeval Muslim doxographers. The text, while providing important information about the subject of the account, also gives a valuable testimony about the author's degree of learning and, generally, the level of mediaeval Muslim scholars' competency in the matters of pre-Islamic history. Apart from that, it provides a researcher with a wider panorama of the formation of dominant ideas in earlier societies and their succession.

Gultekin Shamilli

**The Architectonic of Classical Iranian Music:
The Grammar of Musical Speech as the World View**

The article continues the theme of the architectonic (understood as integrity, reflecting the process world view in the unity of theory and praxis) of classical Iranian music of the oral tradition (*mūsīqī-ye dastgāh*) introduced in the author's previous article.¹ The researcher examines the grammar of musical speech, as the realization of the system of musical language.

The main objective of the article is to provide a systematic description of musical speech in the aspect of the becoming of the hidden basic structure, in its interrelation with the ornamental surface layer. Using the example of the normative structure of Iranian classical musical composition *Dastgāh-i Shūr*, the author demonstrates the logic of musical thinking, in its relationship with a historically preconditioned variety of musical language. Considering *maqām* the basic structure of musical text, the author treats musical speech as a multidimensional space.

Andrey Smirnov

**The Luminous World: Logic-and-Meaning Analysis
of the Foundations of al-Suhrawardi's Philosophy**

Al-Suhrawardi undertakes an immense effort to create a *new* philosophy. This philosophy should be called new because it develops an intuition of the lu-

¹ *Shamilli G.B.* The Architectonic of Classical Iranian Music: Meaning and Its Becoming // *Ishraq*, No. 1 (2010). P. 486–508.

minous world (i.e., the world as light), thus dismissing the intuitions which view the world either as a substance or as a process. The core of this intuition consists in viewing the thing as illumination. Luminosity should not be treated as a quality of a thing added to it by virtue of its existence, i.e. due to its being a kind of substance. According to al-Suhrawardi, whenever we encounter *something*, we encounter the luminosity *itself*. On the other hand, the concept of luminosity presupposes at least two things: 1) something opposite to light (or, at least, something alien to light) and 2) the victory of light over its opposite.

The article traces, step by step, al-Suhrawardi's attempts to develop his intuition of a luminous thing into a philosophical category.

Shihab al-Din Yahya al-Suhrawardi

The Wisdom of Illumination. Part 2. On the Divine Lights. The First Discourse. On Light and Its Reality, [and] on the Light of Lights and What Issues from It First

A translation by **A.V. Smirnov** of the sections 1–5 (§ 107–120) of the first discourse of the second part of al-Suhrawardi's *Hikmat al-Ishrāq*, with an extensive commentary. The first publication in Russian of part of al-Suhrawardi's magnum opus. The fragment contains probably the most important passages of the book, in which al-Suhrawardi outlines his strategy of developing the intuition of a luminous thing into a philosophical category.

Shihab al-Din Yahya al-Suhrawardi

The Imadian Tablets: Tablets 1 and 2

An annotated translation of the introduction and the first and second chapters of the Arabic version² of Suhrawardi's *Al-Alwāḥ al-'imādiyya* by **Yanis Eshots**.

The "Imadian Tablets" were composed during the last years of Suhrawardi's life upon the request of 'Imad al-Din b. Qara Arslan b. Davud (d. after 1185), the Artukid ruler of Khartpert (or Kharput, in Eastern Anatolia). It is a propaedeutic work, written mostly in a Peripatetic vein, but with some *Ishrāqī* overtones, abundant with Qur'anic quotations.

² The translator entertains strong doubts as to whether the Persian version of this work was ever prepared or approved by Suhrawardi himself. Rather, he believes it to be a rather unskilful paraphrase, made by one of the later Ishraqites.

Leonid Syukiaynen

Human Rights in the Dialogue of Islamic and Western Legal Cultures

Modern Islamic jurisprudence turned its attention to the problem of human rights relatively recently. The first works dealing with this issue, were only published in the middle of the twentieth century. Analysis of these works allows to distinguish two principal trends in the treatment of this issue, which are, nevertheless, closely interrelated with each other. The first of them manifests itself as an attempt to provide theoretical basis for an authentically Islamic approach to the problem of human rights. The second represents a comparative analysis of Islamic and Liberal approaches.

The author examines each of these trends separately, then provides a brief comparative study, pointing to the commonalities and differences between them.

Konstantin Vasiltsov

The Philosophical Anthropology of Afḍal al-Dīn Kāshānī

The article draws a general outline of the philosophical anthropology of Afḍal al-Dīn Kāshānī (Bābā Afḍal), which appears to be based on the traditional tripartite division of the elemental world into the kingdoms of minerals, plants and animals. The inhabitants of each of these kingdoms share a number of characteristics. In case of minerals, the totality of these characteristics is referred to as “the nature” (*ṭabī‘a*), in case of plants, as “the vegetative soul” (*naḥs-i nabātī*) and in case of animals, as “the animal soul” (*naḥs-i ḥayawānī*).

The human soul, which is called by Bābā Afḍal “the speaking soul” (*naḥs-i gūyā*), possesses the characteristics of all three kingdoms. In addition to them, it has certain qualities which pertain to it alone — such as its passion for knowledge, wisdom and spiritual contemplation. In order to satisfy this passion, the human soul is given two peculiar powers, not possessed by the inhabitants of the lower kingdoms, which Kāshānī calls theoretical and practical intellect (*‘aql-i naẓarī wa ‘aql-i ‘amalī*). These powers are responsible for theoretical inquiry and practical activity of human being, respectively.

The article is mainly based on a detailed analysis of the third chapter of Bābā Afḍal’s treatise *Madārij al-kamāl*.