

**SUMMARIES  
OF THE RUSSIAN ARTICLES**

**Hasan Hasanzade Amuli**

**Commentary on the First Chapter  
of Ibn ‘Arabi’s *Fuṣūṣ*:  
A Fragment**

The commentary on the first two pages of the first chapter (The Bezel of the Divine Wisdom in the Word of Adam), composed by one of the leading Iranian experts on Ibn ‘Arabi’s thought (based on his lecture notes). *Translated from Arabic and Persian by Yanis Eshots.*

**Babak Alikhani**

**The Seven Paths in Suhrawardi’s  
“Wisdom of Illumination”**

At the end of his “Wisdom of Illumination,” Suhrawardi speaks of the seven paths, “upon seeing of the last of which the eye of every wayfarer rejoices.” The ancient commentators (Shahrazuri and Shirazi) believed that these seven paths symbolize the five external senses, imagination and intellection. The author, however, claims that they allude to the seven valleys or stations on the path to God—according to the arrangement given by Abu Talib al-Makki in his *Qūt al-qulūb*. He bases his claim on Rashid al-Din Maybudi’s testimony in his Qur’anic commentary *Kashf al-mahjūb*, according to which, al-Makki taught about the seven paths to God as seven seas.

**Seyyid Jalal al-Din Ashtiyani**

**“The Seal of Sainthood” in Ibn ‘Arabi’s Thought**

An article by the late S.J. Ashtiyani represents a detailed answer to the question that was posed to him concerning Ibn ‘Arabi’s views on the seal of saint-

hood. The author discusses different kinds of sainthood and different seals: 1) the Muhammadan sainthood, as opposed to common sainthood; 2) the greater and the lesser sainthood; 3) the solar, lunar and stellar sainthood; 4) the absolute and delimited sainthood. The greater seal of the Muhammadan sainthood, according to the author, is ‘Ali, while Mehdi is the lesser one. Jesus is the greater seal of the common sainthood, whereas Ibn ‘Arabi himself is the lesser one.

Ashtiyani discusses the misinterpretations of Ibn ‘Arabi’s teaching on sainthood, which he believes to be present in Jandi, Qaysari and Jami’s commentaries on the *Fuṣūṣ*, arriving at a conclusion that they univocally testify that the complete text of the *Futūḥāt* was inaccessible to these scholars.

### **Zakaria Baharnazhad**

#### **Ibn ‘Arabi and the Theory of the Oneness of Existence**

Some researchers of Ibn ‘Arabi have claimed that the term “oneness of existence” (*waḥdat al-wujūd*) is not found in his works and that he himself did not adhere to this teaching. The article criticizes the above claim, demonstrating that Ibn ‘Arabi was an adherent of this teaching and showing that the term itself is present in his writings.

The first part of the article discusses the instances of usage of the term *waḥdat al-wujūd* and the synonymous expression *tawḥīd wujūdī* in Ibn ‘Arabi’s works.

The second part examines the meaning and concept of the oneness of existence in the Akbarian corpus, focusing on a number of key passages.

### **Gholamhossein Ibrahimi Dinani**

#### **Suhrawardi on the Science of the Soul**

As it is well known to the experts, Suhrawardi does not treat the science of the soul as part of the natural sciences. He is concerned, first and foremost, with the liberation of the soul from the shackles of the body and the darkness of the material world. Epistemologically, his science of the soul rests on the knowledge by presence and awareness of the self.

Suhrawardi believes that the criterion of the soul’s self-awareness is its presence to itself and manifestedness to itself (and not simply its abstraction from the matter, as the Peripatetics hold). Whatever is light by itself, he claims, is always manifest to itself and never becomes unaware of itself.

**Ibn ‘Arabi**

**The “Bezels of Wisdom”:  
The Bezel of the Divine Wisdom in the Word of Adam  
(A Fragment)**

A fragment from the first chapter of the “Bezels of Wisdom,” with a detailed commentary, based on the most influential *sharhs* of the Akbarian School, from Qunawi to Jami. *Translated into Russian by A.V. Smirnov.*

**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 (42–44 and 116–117) posed by Hakim al-Tirmidhi in his *Khatm al-awliya’*.

**Ibn Rushd**

**Long Commentary on Aristotle’s *De Anima*:  
A Fragment**

*An annotated translation from Latin by N.V. Efremova.* The translation (made from F.S. Crawford’s edition *Averrois Cordubensis Commentarium Magnum De Anima Libros*. Cambridge, Massachusetts: Mediaeval Academy of America, 1953. P. 383–413) deals with Aristotle’s teaching on the material intellect.

**Zayn al-‘Abidin Ibrahim**

**The Difference of Opinions  
between Muhy al-Din Ibn ‘Arabi  
and Shaykh Ahmad Ahsa’i**

The article deals with the differences of opinions between Ibn ‘Arabi and Ahmad Ahsa’i on a number of issues. Following Ahsa’i, Ibrahim accuses Ibn ‘Arabi of disregarding the authority of the Prophet and the rest of the Infallibles (*ma‘ṣūm*) in a number of issues and criticizes those Shiite scholars (e.g. Mirza

Muhammad Akhbari), who treated him as a crypto-Shiite. At the heart of Ahsa'i's criticism of Ibn 'Arabi, however, lies the former's belief in God's absolute transcendence to the world, which does not permit any kind of existential unity between them, and therefore invalidates the Akbarian teaching on the oneness of existence.

**Kayghusuz Abdal**  
**Kitab-i Mighlata**

*An annotated translation by Y.A. Averyanov.* This brief treatise of the alleged founder of the Bektashi Sufi literature Kayghusuz Abdal (d. ca. 1415) describes the imaginal journeys of an anonymous dervish.

**Andrey Lukashev**  
**Ibn 'Arabi and Mahmud Shabistari:**  
**Two Approaches to the Issue of the Relationship**  
**between Unicity and Multiplicity**

Both authors—Ibn 'Arabi and Shabistari—attempt to unify the opposites (one and many, unicity and multiplicity). However, in the case of Ibn 'Arabi, unification is perceived as identification of two things external to each other. In this case, the universal does not include the particular, and the opposites unite without merging. This happens due to the presence of a *barzakh* (“isthmus”) between them.

In the case of Shabistari, unification is viewed as incorporation: the opposites are totally included in something more comprehensive, and no trace of otherness remains. Therefore, for Shabistari, there is nothing but God, while, for Ibn 'Arabi, the world, being a manifestation of the Godhead, nevertheless, remains external to it.

**Orkhan Mir-Kasimov**  
**A Few Aspects of the Paradox**  
**of Likeness between the Divine and the Human**  
**in the History of Islamic Religious Thought**

The idea of “likeness” between the divine and the human, etymologically related to the Arabic term *tashbīh*, is the basis of the anthropomorphic symbolism in Islamic religious thought from early times. This idea has its roots in the

Qur'ānic text itself. Theoretical foundations of the “likeness,” including its both visual and auditory aspects, were developed within different currents, such as esoteric Shiism, Sufism, mystical philosophy and poetry. Founded by Faḍlallāh Astarābādī in Iran in the second half of the 14<sup>th</sup> century, Hurufism extensively uses the traditional anthropomorphic symbolism which acquires specific significance in the framework of the Ḥurūfī metaphysics.

#### Al-Niffari

### ***Kitāb al-Mawāqif*: Selected Chapters**

*An annotated translation by R.VI. Pskhu* of eleven chapters (13, 24–26, 28, 29, 34, 59, 61, 65, 68) from Muḥammad ‘Abd al-Jabbār al-Niffarī’s (d. 366/976-7 (?)) *Kitāb al-Mawāqif*.

In her introduction, the translator points to the necessity to employ an interdisciplinary approach to al-Niffari’s text in order to disclose the interplay of its multiple layers.

#### Nasrollah Pourjavady

### **Suhrawardi’s *Mū’nis al-‘Ushshāq* and Its Influence on Persian Literature**

In the history of Iranian thought, Suhrawardi is better known for his philosophical and logical theories. However, he also left a significant trace in Persian literature, mainly owing to his symbolic tales, in which his *Ishraqī* and mystical ideas are explained in the language of literature. Among them, the *Mū’nis al-‘Ushshāq* is perhaps the best known. The article (published with abridgements) first examines the contents and form of this treatise and then discusses its influence on the later classical Persian literature (in particular, Ibn Arabshah Yezdi’s *Mū’nis al-‘Ushshāq* and the anonymous *Majālis al-‘Ushshāq*).

#### Al-Shahrastani

### **Book on Religions and Philosophical Sects: Part 2. Chapter 2. The Dualists**

*An annotated translation by S.M. Prozorov*. The chapter provides a detailed account on different groups of dualists—such as Manicheans, Mazdakites, Daisanites, Markionites and Kainawites, their beliefs and practices, as they were

known to mediaeval Muslim doxographers. The text, while giving important information on its main subject, also provides a valuable testimony of the author's degree of learning, his possible informants and the level of mediaeval Muslim scholars' competence in the teachings of the ancient non-monotheistic religions. The annotations reflect the level that academic science had achieved in the early 1990s, when the translation was made.

**Andrey Smirnov**

### **The God and the world in their relation to the Third Thing: a logic-and-meaning analysis of Ibn 'Arabī's philosopheme**

This article is an application of the general approach developed in author's "Logic of Sense," the first two parts of which were published in the previous and current issues of "Ishraq." The author argues that Ibn 'Arabī's conception of God-to-world relation fits perfectly in process-based perspective and is conceptualized as a *ẓāhir-bāṭin* correlation. The relationship between *ẓāhir* and *bāṭin* should be viewed as an integral configuration of opposition and unification: the unity of God-and-world is manifested by the "Third Thing," namely, the Perfect Human Being (*insān kāmil*), or the Reality of Realities (*ḥaqīqat al-ḥaqā'iq*). This "Third Thing," which is neither existent nor non-existent, provides us with a clue to the mystery of the unity of existence (*waḥdat al-wujūd*), allowing to view the latter as the unity of the *ẓāhir-bāṭin* transition between the Divine and the worldly constituents of the Universe.

**Leonid Syukiaynen**

### **Islam and Muslim Minorities in Europe: Antagonism between Two Legal Cultures**

The author claims that the legal culture of the individual is determined, first and foremost, by the place the law occupies in the system of socially normative regulation and the hierarchy of values and priorities, predefining behavior of the human being. Hence, the question of the relationship between legal and non-legal (first of all, religious) norms acquires crucial importance.

All socially normative cultures can be divided into two groups. In the first group, the law determines the limits of validity of other regulators. In the second one, in turn, the law itself is dependent on other, more important regulators.

The antagonism between Western and Islamic legal cultures, according to the author, can be explained exactly as the antagonism between the aforementioned two kinds of socially normative cultures.

**Abū Ḥayyān al-Tawḥīdī**

**The Book of Enjoyment and Intimate Reunion**  
*(Kitāb al-Imtā' wa 'l-Mu'ānasa):*  
**The Eighth Night (Abridged)**

*An annotated translation by Dmitriy V. Frolov.* The chapter deals with a number of scholars of the early Buyyid period, among them Wahb b. Ya'ish al-Raqqī, Abu Bishr Matta b. Yunus al-Qunna'i and Abu Sa'id al-Sirafi.

**Andrey Smirnov**

**Correction of Errors:**  
**Searching for the Reason Behind Tawfiq Ibrahim's**  
**Hermeneutic Failure**

A critical examination of Tawfiq Ibrahim's critique of Smirnov's theory of the "logic of sense", consisting of two parts. The first one deals with theoretical questions, and the second is a case study of Arabic Islamic culture relevant for demonstrating explanatory effectiveness of the logic-and-meaning approach. T. Ibrahim's attempt of critique is scrutinised, and its failure demonstrated.

The second part deals with the logic-and-sense foundations of Ibrahim's text — transition from 'root' (*aṣl*) to 'branch' (*far'*) and vice versa and the 'inner-outer' (*zāhir-bāṭin*) opposition.