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The Status of Suhrawardian Studies in the West

Shihāb ad-Dīn Suhrawardī is the founder of the school of *ʿishrāq* and the most important philosopher between the early peripatetic philosophy of Ibn Sīnā and the later peripatetic philosophy of Ibn Rushd. Suhrawardī, who is the link between these two golden periods of Islamic philosophical thought, should also be regarded as the figure who laid the ground work for the emergence of the school of Iṣfahān since both Mīr Dāmād and Mullā Ṣadrā were heavily influenced by the enormous weight of his philosophical school.¹

Suhrawardī who is both an original thinker and a great synthesizer, has left us not only with a unique philosophical genre which can be labeled as *ʿishrāqī* and a peculiar use of language known as *lisān al-ʿishrāq*, but also with a number of highly analytical works as well as purely Sufī writings. It is perhaps for this multifaceted nature of his works that so many philosophers in recent years have taken a keen interest in him.

The present work is concerned not with the validity of his ideas, nor does it seek to discuss Suhrawardī's numerous contributions to Islamic philosophy but instead it is a survey of the development of Suhrawardian studies in the West, in the present century, its present status and future prospects.

It is indeed difficult to say with absolute certainty who pioneered Suhrawardian studies in the West, but in the opinion of this author, it began by Germans in the latter part of the last century and then the French after the Second World War and finally the Americans and to a lesser extent the British. There are currently several Spanish and Italian scholars who are also working on Suhrawardī. In this regard, the efforts of such Iranian scholars as Seyyed Hossein Nasr who through his works on Suhrawardī in English and French introduced Suhrawardī to the west must be acknowledged. Needless to say that Suhrawardian studies in the Arab world and the subcontinent is extensive but it is beyond the scope of this work.

The earliest references in the Western world to Suhrawardī are made in various histories of world philosophy and encyclopedias such as *Encyclopedie Philosophique universelle*² where he is referred to as a critic of the peripatetic philosophy as well as such lexicons as Soheil Afnān's *Philosophical Terminology in Arabic and Persian*³ in which the etymology of some of his *'ishrāqī* terms are analyzed. Mircea Eliade, the famous historian of religion and the editor of the *Encyclopedia of Religion* has also alluded to the significance of Suhrawardī's theological and mystical thought in chapter thirty-five of his major work *Histoire des croyances et des idées religieuses*⁴. He includes Suhrawardī among such figures as Fārābī, Ibn Sīnā and

Ghazzālī as one of the most outstanding Muslim philosophers. Let us now consider specific European contributions to Suhrawardian studies in different parts of the world.

Germany:

Beside fragmented references to Suhrawardī in the early part of last century by such figures as A. von Kramer in *Geschichte der herrschenden Ideen des Islam*⁵ in 1868 and Carl Brockelmann's encyclopedic work⁶, the first major work on Suhrawardī is by the German scholar Max Horten in his *Die Philosophie der Erleuchtung nach Suhrawardī*⁷ which is written in the early part of last century (1911). This work contains a summary of Suhrawardī's *Ḥikmat al-ʿishrāq* in German as well as Mullā Ṣadrā's glosses on it. This work had become a source book for many other German scholars who came to know of Suhrawardī. Horten in another work entitled *Die spekulative und positive Theologie des Islām nach Rāzī*⁸ composes a lexicon of philosophical terms based on works of a number of philosophers such as Mullā Ṣadrā and Rāzī and includes Suhrawardī's *ʿishrāqī* terminologies. Horten in this work takes special note of the distinct language of Suhrawardī's *lisān al-ʿishrāq*.

The other German scholar who in the early part of the century turned his attention to Suhrawardī is Otto Spies who in his edited volume *Three Treatises on mysticism by Shihābuddin Suhrawardī Maqtūl*⁹ introduces three of Suhrawardī's Sufī writings, *Risālat aṭ-ṭayr*, *Lughat-i murān* and *Ṣafīr-i sīmurgh*. Also, one has to mention the two extensive articles of Hellmut Ritter on Suhrawardī entitled *Die*

vier Suhrawardī¹⁰ in which he offers a general discussion of Suhrawardī and alludes to the central themes of his philosophy.

In recent years the subject of metempsychosis has been of some interest to the German scholars of Suhrawardī. First we have the major work of Rainer Freitag entitled *Seelenwanderung in der islamischen Häresie*¹¹ in which he discusses Suhrawardī's view on metempsychosis. And then there is the article by Sabine Schmidtke of the University of Bonn entitled *The Doctrine of the Transmigration of the Soul According to Shihāb al-Dīn Suhrawardī and his Followers*¹². Schmidtke argues that according to Suhrawardī transmigration of the soul, a subject of great controversy among philosophers is not only possible but that Suhrawardī took a favorable attitude towards it.

References are also made by some of the lesser known scholars of Suhrawardī such as 'Abdolamīr Johardelvarī's brief history of philosophy in Persia, written in German entitled *Iranische Philosophie von Zarathustra bis Sabzewārī*¹³, Miklos Maroth's work on propositional logic in which he discusses Suhrawardī's logic¹⁴, and Rudolf Macuch in an informative article entitled *Greek and Oriental Sources of Avicenna's and Suhrawardī's Theosophies*¹⁵, in which he highlights the intellectual sources of these two figures. To this list one should add the Dutch scholar, Simon van den Bergh¹⁶ who in 1916 partially translated Suhrawardī's *Hayākil an-nūr* with notes and brief comments.

France:

The earliest work on Suhrawardī in French is written by Carra de Vaux in 1902 entitled *La Philosophie illuminative*¹⁷ in which he discusses the structure of Suhrawardī's 'ishrāqī doctrine. Among the next generation of French scholars, we find the towering figure of Henry Corbin. Few Westerners have contributed more to the introduction of Islamic philosophy in the West than Henry Corbin. His contributions are not only significant in the West but also in Iran since he highlighted the significance of Suhrawardī for Iranians as well. The list of his translations and commentaries of Suhrawardī's works are too numerous to mention here. Suffice it to say that Corbin has translated, introduced and commented on most if not all of Suhrawardī's works.¹⁸ To begin with, he edited the major philosophical works of Suhrawardī¹⁹ in two volumes at the time when Suhrawardī was a much-neglected figure both in Iran and the West. His translations of Suhrawardī's major works include a free translation of *Hikmat al-'ishrāq* and *Āwāz-i par-i jibrā'īl* in which he collaborated with Paul Kraus. To Corbin's long list of works on Suhrawardī one can add *En Islam Iranien*²⁰ where in the second volume he discusses Suhrawardī and his connections to Platonism and Neo-Platonism. One can also find a discussion of Suhrawardī in Corbin's *Histoire de la philosophie islamique*²¹ as well as his *L'homme de lumière dans le soufisme iranien*²² a work that has been translated in English, German and Italian. It is in this later work where Corbin using Suhrawardī develops a "sacred geography" and discusses schools of *waḥdat al-wujūd* of Ibn 'Arabī and *waḥdat ash-shuhūd* of Semnānī. He continues to discuss 'ishrāqī motifs and the spiritual

journey of the soul from the occidental exile to the orient of light in a number of his works among which we can name *L'Iran et la philosophie*²³ (a collection of mostly unedited articles) and *Les motifs zoroastriens dans la philosophie de Suhrawardī*²⁴ a work that traces the philosophical roots of Suhrawardī's thought to ancient Persia and argues for perennial philosophy. Whereas Suhrawardī's concept of spiritual humor is the subject of Corbin's short paper titled *Mystique et humour chez Sohrawardī, Shaykh al-'Ishrāq*²⁵, the philosophical significance of Suhrawardī's 'ishrāqī doctrine for comparative purposes is treated in a separate paper.²⁶ Corbin also offers a thorough analysis of his life and thought in his major work *Suhrawardī d'Alep, fondateur de la doctrine illuminative*²⁷. One may find numerous other references to Suhrawardī²⁸ in the entire corpus of Corbin's work, but an exhaustive reference to them is beyond the scope of this work.

Like many great masters, Corbin, too, has trained a number of students who have paid some attention to Suhrawardī among whom Christian Jambet can be named. In his *La logique des orientaux*²⁹, Jambet develops and elaborates on what he calls "oriental logic". In the same circle one can name Amīr Naffāky whose work *La méthode et la logique chez al-Suhrawardī*³⁰, is concerned with Suhrawardī's methodology, logic and the salient features of the 'ishrāqī way of philosophizing.

Before moving to other figures, the work of Daryush Shayegan has to be mentioned which is both a celebration of Henry Corbin and Suhrawardī. In his major work entitled *La topographie spirituelle de l'Islam iranien*³¹, Shayegan uses a complex web of psychology, my-

thology and contemporary European philosophical themes to reflect on the major themes of Suhrawardī's philosophy.

Among other works in French which celebrate the contributions of Suhrawardī are George Anawati's *Avicenna: La Métaphysique du Shifā'*³², where he discusses the extent to which the structure of Ibn Sīnā's *Shifā'* influenced Suhrawardī whom he considers to be essentially an Ibn Sīnian. Anawati also in his work *La notion de wujūd dans le Kitāb al-Mashārī' wa'l-muṭāraḥāt de Suhrawardī*³³ wrote on Suhrawardī's concept of existence and once again draws analogies to Ibn Sīnā's concept of existence.

In a different study of Suhrawardī's ontology, 'Abd al-Raḥmān Badawī in his *Les points de rencontre de la mystique musulmane et de l'existentialisme*³⁴ compares Suhrawardī's ontological structure with that of existentialism and alludes to the similarities and differences among the two philosophical paradigms. Among other comparative studies one can mention Chahīne 'Osmān's work *Ontologie et théologie chez Avicenne*³⁵ in which the ontological similarities of Suhrawardī and Ibn Sīnā are philosophically analyzed. Moḥammad-Rezā Fashāhī in his work *Aristot de Baghdad*³⁶ devotes a section to Suhrawardī and expounds upon him as a philosopher, politician and martyr.

In this context, one has to mention the contributions of Louis Gardet. This famous French scholar wrote several articles introducing Suhrawardī to the European audience. Among his notable works one can mention his article on the '*ishrāqī*' aspects of Suhrawardī's thought emphasizing the spiritual aspects of his intellectual paradigm³⁷, or his second work which is a survey of his central themes as

well as the nature of mystical experience.³⁸ One may also mention his article *Suhrawardī, Shaykh al-ʿishrāq et la culture musulmane*³⁹, in which he compares Fārābī's peripatetic philosophy with that of Suhrawardī.

Whereas the significance of Suhrawardī in the history of Islamic philosophy is highlighted by Gomez Nogales in a work entitled *Suhrawardī et sa signification dans le domaine de la philosophie*⁴⁰, his philosophical structure is put in a dialogue with the contemporary philosophical debates by Ḥasan Ḥanafī. In a most interesting and original article entitled *La philosophie de l'Ishraq et la phénoménologie*⁴¹ Hanafl in an original work compares the philosophy of ʿishrāq with the Husserlian phenomenology both in terms of methodology and the notion of transcendental self.

Suhrawardī in the English speaking world

Among the pioneers of Suhrawardian studies in the West first and foremost one has to mention Seyyed Ḥossein Naṣr who in the late 1950's–60's began to introduce Suhrawardī to the West. His works on the subject matter are too numerous to mention here⁴², but a few of them are as follows: First there is the volume on his Persian writings with Naṣr's introduction to it, a first of its kind. There are also his numerous articles among which one can name *The Persian Works of Shaykh al-ʿIshrāq Shihāb al-Dīn Suhrawardī*⁴³ and *The Spread of the Illuminationist School of Suhrawardī*⁴⁴ in which Naṣr discusses the spread of Sufi thought in the sub-continent and the West. Also, Naṣr's article in the *History of Islamic Philosophy* edited by M. M. Sharif⁴⁵ was one of the first comprehensive articles in the English

language. His section in the *Three Muslim Sages*⁴⁶ as well as his article *Suhrawardī: The Master of Illumination, Gnostic and Martyr*⁴⁷, published in the 1960's, went a long way to introduce Suhrawardī to the Western audience.

Mājid Fakhry, in addition to several articles in Arabic on Suhrawardī, briefly discusses Suhrawardī in his *History of Islamic Philosophy*⁴⁸ as well as in his work *Philosophy, Dogma and the Impact of Greek Thought in Islam*, in which he devotes a section to Suhrawardī's critique of the peripatetics.⁴⁹ Richard Netton, the British philosopher has not only referred to Suhrawardī in a number of his works but has examined the Neo-Platonic structure of Suhrawardī's metaphysical system and regards him as a Sufi-philosopher.⁵⁰ In this regard, one has to mention Iqbāl Lāhorī who in his *Development of Metaphysics in Persia* devotes a section "Sufism" and there he discusses Suhrawardī and the 'ishrāqī doctrine.

Most of the Persian Sufi treatises of Suhrawardī were first translated and published by the Harvard scholar William M. Thackston and recently this work was published for a second time. It is perhaps as the result of such translations that 'ishrāqī concepts and terminologies have also been noted by some of the American poets such as William Blake and William B. Yeats who in their poetry allude to 'ishrāqī concepts and use some of the technical terminologies. Salāḥ Sālīm 'Alī, a contemporary scholar, has studied the similarities and the influence of Suhrawardī on Blake and Yeats in his article *'Ishrāqī Themes in the Theory and Prose of William Blake and William B. Yeats*.⁵¹

In one of the most outstanding works on Islamic philosophy in the English language, the late Mehdi Hā'irī Yazdī wrote an exposition and commentary on Suhrawardī's theory of knowledge by presence (*ilm al-ḥudūrī*) entitled *The Principles of Epistemology in Islamic Philosophy: Knowledge by Presence*.⁵²

Among other of the lesser known works on Suhrawardī in the English language one can name Edward Jurji's article which discusses the revival of the *'ishrāqī* doctrine⁵³ in the modern era. Bilāl Kuşpînâr⁵⁴ wrote on Mullā Şadrā, Ibn Sīnā and Suhrawardī, comparing their view on Divine knowledge. Anthony Tuft studied Suhrawardī's use of symbolism and how his use of the symbolism of light and that of Ghazzālī can be compared. He offers an analysis of this comparison in his article entitled *Symbolism and Speculation in Suhrawardī's Song of Gabriel's Wing*⁵⁵. There is also Ḍiya' Şiddīqī's article titled *The Philosophy of Ibn Ṭufayl*⁵⁶ in which he discusses Suhrawardī's use of allegories in Ḥayy Ibn Yaqzān and the mystical and philosophical symbolism that are implied in this narrative. Shaykh Ṭosun Bayrak al-Jarrāḥī al-Ḥalvetī in his *The Shape of Light* offers a Sufi interpretation of Suhrawardī's *Hayākil an-nūr*.⁵⁷

As the result of the pioneering works of Corbin and Naşr, a number of doctoral dissertations were written on Suhrawardī in the 1970's among whom the following can be mentioned: Michael Bylebly wrote his dissertation on the prose and literary aspect of Suhrawardī's narratives. In his work entitled *The Wisdom of Illumination: A Study of the Prose Stories of Suhrawardī*⁵⁸, Bylebly undertakes an extensive discussion and analysis of Suhrawardī's Persian narratives and highlights their literary value. Kāẓim Tehrānī in his

doctoral dissertation reflects on four Sufi treatises of Suhrawardī and offers an extensive analysis of the symbolism in these treatises.⁵⁹ He also wrote an article on the concept of “sage” in the works of Suhrawardī.⁶⁰ Hossein Ṣiā’ī pioneered a doctoral dissertation on Suhrawardī’s logic and proposes for the first time that Suhrawardī has a distinct logical system which sets him apart from other peripatetics. He has written a number of articles⁶¹ and a book entitled *Knowledge and Illumination*⁶² on Suhrawardī’s logic. Perhaps the most significant contribution of Ṣiā’ī has been his recent translation of *Ḥikmat al-‘ishrāq*⁶³ with John Walbridge and his critical edition of Shahrazuri’s commentary on Suhrawardī. Among other doctoral dissertations one can mention Gisela Webb’s work on Suhrawardī’s angelology⁶⁴ in which she investigated the relationship between the Zoroastrian roots of Suhrawardī’s angelology and the Islamic framework of his philosophical thought.

My own contributions to the field of Suhrawardian studies includes a doctoral dissertation on Suhrawardī’s epistemology in which his concept of truth and *‘ilm alḥudūrī* is examined. In a number of articles on Suhrawardī, I have examined various aspects of his thought among which the following can be mentioned:⁶⁵ *The Influence of Suhrawardī on Islamic Philosophy*; *A Philosophical Exposition of Suhrawardī’s Metaphysics and Ontology*, and *Suhrawardī’s Mystical and Philosophical Poetry*. Also, this author’s book *Suhrawardī and the School of Illumination*⁶⁶ can be mentioned which is an introductory and comprehensive work written for the Western audience.

Among the other contributors to the field of Suhrawardian studies one has to mention John Walbridge. His work on Quṭb al-Shīrāzī

entitled *The Science of Mystic Lights*⁶⁷ discusses Suhrawardī's other commentator on *Ḥikmat al-ʿishrāq*. Also, Walbridge's article on Suhrawardī as a "Neo-Stoic"⁶⁸ and his recent book on Suhrawardī entitled *The Leaven of the Ancients*⁶⁹ has to be mentioned. Walbridge in this work relies on a reductionistic method of investigation to analyze the intellectual components and sources of Suhrawardī's thought. His forthcoming work *The Wisdom of the Mystic East: Suhrawardī and Platonic Orientalism*⁷⁰ is in a sense a continuation of the previously mentioned work in which Walbridge further investigates the intellectual sources of Suhrawardī's school of *ʿishrāq*.

Spanish, Japanese and Italian Philosophers:

The Spanish philosopher Aragues Juan Manuel in his work *El pensamiento irracional islamico: el sufismo de Sohrawardi*⁷¹ focuses on the Sufi aspects of Suhrawardī's thought or what he calls the "irrational thought in Islam". The other Spanish philosopher and well known scholar of Islamic thought, Miguel Cruz Hernandez addresses the spiritual symbolism of Suhrawardī's thought in his work *Simbolismo y esoterismo en la filosofia islamica: Ibn Sina y Sohrawardi*⁷² and compares the spiritual symbolism of Suhrawardī and that of Ibn Sīnā, in particular the concept of the flight of birds in Suhrawardī and that of *Risālat aṭ-ṭayr*. In his other work⁷³ Cruz Hernandez examines the mystical and philosophical structure of *Ḥikmat al-ʿishrāq* and the relationship between these two modes of discourse. In Japan, several scholars have paid attention to Suhrawardī's thought although not much literature has been produced on him by them. Among such scholars are Toshihiko Izutsu who worked with

Henry Corbin and Seyyed Ḥossein Naṣr in the 1970's and has trained a number of students in Japan who have been interested in Suhrawardī. Among such students one can name Akiro Matsumoto who also studied with Professor Ashtiyani and has translated Jalāl ad-Dīn Dawānī's treatise *Risālat al-wujūd*. One has to mention Haruo Kobayashi whose work entitled *Ibn Sīnā and Suhrawardī on Self-Consciousness: Some Comparative Remarks*⁷⁴ examines Suhrawardī's epistemology and the theory of knowledge by Presence in a comparative context to Ibn Sīnā.

The Italian philosopher Pio Filippin-Ronconi wrote an important work on Suhrawardī's metaphysics in which he discusses the structure of his thought with references to the Sufī aspect of his *'ishrāqī* doctrine.⁷⁵

The present study has been a summary of most of the works that have been written on Suhrawardī in Western European languages and is by no means exhaustive of all the works. I have not mentioned those works in which Suhrawardī has been mentioned briefly or as a passing reference. Also, some of the anthologies have been mentioned only as anthologies as opposed to mentioning each article in it separately where Suhrawardī is discussed.

Also, the works of Suhrawardī in Eastern languages either in the sub-continent or the Arab world have not been mentioned either. There is certainly room for an exhaustive work on Suhrawardī in all languages which will be invaluable to the students of this great master of learning whose timely message was interrupted by an untimely death. Perhaps the poem that appeared on his tomb summarized it all when it said⁷⁶:

The owner of this grave was a jewel.

It was a hidden jewel that Allah had made out of nobility.

The days did not know his worth,

So Allah returned it to its shell out of loving concern.

¹ For more information on the life and thought of Suhrawardī see *Memorial Shihâb al-Dīn Suhrawardī à l'occasion du huitième centenaire de sa mort*, Cairo, 1974. Mehdi Aminrazavi, *Shihâb al-Dīn Suhrawardī and the School of Illumination*, London: CURZON Press, 1996. (Anm. d. Verf.)

² *Encyclopedia Philosophique Universelle*, vol. 3, Paris: 1990. (Anm. d. Verf.)

³ Soheil Afnân's *Philosophical Terminology in Arabic and Persian*, Leiden, 1964. (Anm. d. Verf.)

⁴ Eliade, Mircea: *Histoire des croyances et des idées religieuses*, Paris, 1983. (Anm. d. Verf.)

⁵ A. von Kramer: *Geschichte der herrschenden Ideen des Islam*, Darmstadt, 1961 (Neuausgabe der Erstausgabe von Leipzig 1868). (Anm. d. Verf.)

⁶ Carl Brockelmann: *Geschichte der arabischen Literatur* and *Geschichte der arabischen Literatur*. Supplement. 2d ed. 5 vols., Leiden, 1937–49. (Anm. d. Verf.)

⁷ Max Herten: *Die Philosophie der Erleuchtung nach Suhrawardī*, Bonn, 1895–1898. (Anm. d. Verf.)

⁸ Max Herten: *Die spekulative und positive Theologie des Islām nach Rāzī*, Leipzig, 1967, pp. 123–365. (Anm. d. Verf.)

⁹ Otto Spies: *Three Treatises on Mysticism by Shihâbuddīn Suhrawardī Maqtûl*, Stuttgart, 1935. (Anm. d. Verf.)

¹⁰ Hellmut Ritter: *Philologika IX: Die vier Suhrawardī – Der Islam* 24 (1937): 270–86; 25 (1938): 35–86. (Anm. d. Verf.)

¹¹ Rainer Freitag: *Seelenwanderung in der islamischen Häresie*, Berlin 1985. (Anm. d. Verf.)

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- ¹² Sabine Schmidtke: *The Doctrine of the Transmigration of the Soul According to Shihāb al-Dīn Suhrawardī and his Followers*, *Studia Iranica*, Tome 28-1999, fascicule 2, 237-254. (Anm. d. Verf.)
- ¹³ ‘Abdolamīr Johardelvarī: *Iranische Philosophie von Zarathustra bis Sabzewārī*, Frankfurt, 1994. (Anm. d. Verf.)
- ¹⁴ Miklos Maroth: *Ibn Sīnā und die peripatetische Aussagenlogik*, Leiden, 1989. (Anm. d. Verf.)
- ¹⁵ Rudolf Macuch: *Greek and Oriental Sources of Avicenna’s and Suhrawardī’s Theosophies*, *Graeco-Arabica*, 1983: 1, 11–34. (Anm. d. Verf.)
- ¹⁶ Simon van den Bergh: *De temples van het lich door Sohrawardī*, *Tijdschrift voor wijsbegeerte*, Haarlem, 1916; 10: 30–59. (Anm. d. Verf.)
- ¹⁷ Carra de Vaux: *La Philosophie illuminative*, in *Journal Asiatique*, 9th ser., 19, no. 1 (janvier–février 1902): 63–94. (Anm. d. Verf.)
- ¹⁸ For a complete list of Corbin’s translations and commentaries on Suhrawardī see Hans Daiber: *Bibliography of Islamic Philosophy*, Brill, 1999, vol. 1, 189–198 and 866–867. (Anm. d. Verf.)
- ¹⁹ Henry Corbin: *Oeuvres philosophiques et mystiques*, Institut d’Etudes et des Recherches Culturelles, Tehran, 1993. (Anm. d. Verf.)
- ²⁰ Henry Corbin: *En Islam Iranien*, vol. 2, Paris, 1971. (Anm. d. Verf.)
- ²¹ Henry Corbin: *Histoire de la philosophie islamique*, Paris, 1986. (Anm. d. Verf.)
- ²² Henry Corbin: *L’homme de lumière dans le soufisme iranien*, Paris, 1984. (Anm. d. Verf.)
- ²³ Henry Corbin: *L’Iran et la philosophie*, Paris, 1990. (Anm. d. Verf.)
- ²⁴ Henry Corbin: *Les motifs zoroastriens dans la philosophie de Suhrawardī*, Tehran, 1964. (Anm. d. Verf.)
- ²⁵ Henry Corbin: *Mystique et humour chez Sohrawardī, Shaykh al-‘Isrāq*, in *Collected Papers on Islamic Philosophy and Mysticism*, Paris, 1971, 16–38. (Anm. d. Verf.)

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- ²⁶ Henry Corbin: *Philosophie iranienne et philosophie comparée*, Tehran, 1977. (Anm. d. Verf.)
- ²⁷ Henry Corbin: *Suhrawardī d'Alep, fondateur de la doctrine illuminative*, Paris, 1939. (Anm. d. Verf.)
- ²⁸ Among such works can be mentioned: *Terre céleste et corps de resurrection: de l'Iran mazdéen à l'Iran shi'ite*, Paris, 1960. Part II of this work contains excerpts from Suhrawardī's works. (Anm. d. Verf.)
- ²⁹ Christian Jambet: *La logique des orientaux: Henry Corbin et la science des formes*, Paris, 1983. (Anm. d. Verf.)
- ³⁰ Amīr Naffāky: *La méthode et la logique chez al-Suhrawardī, fondateur de la philosophie de l'Ishrāq, illuminisme en Islam*, Aix-Marseille, 1976. (Anm. d. Verf.)
- ³¹ Daryush Shayegan: *La topographie spirituelle de l'Islam iranien*, Paris, 1990. (Anm. d. Verf.)
- ³² George Anawati: *Avicenna: La Métaphysique du Shifā'*, Livres I à V. Traduction française du texte arabe, Paris, 1985. (Anm. d. Verf.)
- ³³ George Anawati: *Mémorial Shihāb al-Dīn Suhrawardī à l'occasion du huitième centenaire de sa mort*, Cairo, 1974, 136–150. (Anm. d. Verf.)
- ³⁴ 'Abd al-Rahmān Badawī: *Les points de rencontre de la mystique musulmane et de l'existentialisme*, in *Studia Islamica*, 1967; pp. 55–76. (Anm. d. Verf.)
- ³⁵ Chahīne 'Osmān: *Ontologie et théologie chez Avicenne*, Paris, 1962. (Anm. d. Verf.)
- ³⁶ Moḥammad-Rezā Fashāhī: *Aristot de Baghdad*, Paris, 1995. (Anm. d. Verf.)
- ³⁷ Louis Gardet: *A propos de l'Ishrāq de Suhrawardī: valeurs spéculatives et expérience vécue*, in *Essays on Islamic Philosophy and Science*, 1975: 112–117. (Anm. d. Verf.)
- ³⁸ Louis Gardet: *Quelques réflexions sur l'Ishrāq de Suhrawardī et sa portée expérimentielle*, in *Memorial Shihāb ad-Dīn as-Suhrawardī*, Cairo, 1974: 87–101. (Anm. d. Verf.)

- ³⁹ Louis Gardet: *Suhrawardī, Shaykh al-‘ishrāq et la culture musulmane*, in *Dirasat falsafiyya muhdat ila li-duktur Ibrahim Madkour*, 1974: 75–89. (Anm. d. Verf.)
- ⁴⁰ Gomez Nogales: *Suhrawardī et sa signification dans le domaine de la philosophie*, in *Mélanges d’Islamologie*, Leiden, 1974, 510–171. (Anm. d. Verf.)
- ⁴¹ Ḥasan Ḥanafī: *La philosophie de l’Ishraq et la phénoménologie*, in *Memorial Shihāb ad-Dīn as-Suhrawardī*, Cairo, 1974: 169–252. (Anm. d. Verf.)
- ⁴² For a complete list of Seyyed Ḥosseyn Naṣr’s works see his bibliography edited by Mehdī Amīnrazavī in *The Library of Living Philosophers*, ed. L. Hahn, Illinois, 2001. (Anm. d. Verf.)
- ⁴³ S. Ḥ. Naṣr: *The Persian Works of Shaykh al-‘Ishrāq Shihāb al-Dīn Suhrawardī*, in *The Islamic Intellectual Tradition in Persia*, CURZON, 1996, pp. 154–159. (Anm. d. Verf.)
- ⁴⁴ Ibid, 160–171. (Anm. d. Verf.)
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