

Home

Shihāb al-Dīn Yaḥyā Suhrawardī (549/ 587 AH = 1154-1191 CE),



Mausoleum of the Shaykh al-Ishrāq...

Suhrawardī = Shihāb al-Dīn `Abū al-Futūḥ Yaḥyā ibn Ḥabash ibn Amīrak Suhrawardī (executed, 587/1191).

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Primary sources, Ishrāqī texts and Studies in Illuminationism.

Works of Shihāb al-Dīn Yaḥyā Suhrawardī (d.587/1191).

Major 3 volume Compilations ed. Corbin and Nasr.



- Opéra metaphysica et mystica Tome I, ed. H. Corbin, Istanbul, Ma`arif Matbaası, 1945.
- Opéra metaphysica et mystica Tome I, ed. H. Corbin, Tehran: Academie Imperiale Iranienne de Philosophie, 1976.
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- Opéra metaphysica et mystica Tome 2, ed. H. Corbin, Tehran, Institut Franco-Iranien, 1952.
- Opéra Metaphysica et Mystical 2. Edited and Introduction by Henry Corbin, Tehran: Institut d'Etudes et des Recherches Culturelles, 1993.
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- Oeuvres Philosophiques et Mystiques. Tome III ed. S.H. Nasr / H. Corbin, Tehran, Institut Franco-Iranien, 1970.

- **Œuvres Philosophiques et Mystiques. ed. Nasr & Corbin . Tome III. Œuvres en Persan. Tehran & Paris, 1970.**
- **ed. Nasr & Corbin., Tome III. Oeuvres en Persan. Tehran & Paris, 1970. 157+494pp. ***
- **Opéra Metaphysica et Mystical III. Edited and Introduction by Seyyed H. Naşr. Tehran: Institut d'Etudes et des Recherches Culturelles, 1993.**
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- **Majmū'a-yi Musannafāt-i Shaykh-i Ishraq: Œuvres philosophiques et mystiques. 3 vols. Edited by Henry Corbin. Bibliothäque Iranienne, n.s. Tehran: Academie Imperiale Iranienne de Philosophie, 1976-77. First published: vol. I : Istanbul: Ma`arif Matbaası, 1945; vols. 2-3: Tehran: Institut Franco-Iranien, 1954-70.**
- **Oeuvres Philosophiques et Mystiques. ed. Nasr & Corbin., Nouvelle Series Tome III. Oeuvres en Persan [= Académie Impériel Iranienne de Philosophie Pulication No. 14]. Tehran & Paris, 1977. 157+494pp. ***
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Ḥikmat al-Ishrāq (Philosophy of Illumination)



- **Ḥikmat al-Ishrāq in Opera metaphysica et mystica Tome 2, ed. H. Corbin, Tehran, Institut Franco-Iranien, 1952 Reprint 1977, pp.1-260..**
- **Hikmat al-Ishraq, in Majmū'a II :9-260; Suhrawardī, Philosophy and Suhrawardī, Sagesse...**
- **Hikmat al-Ishrāq. Persian translation and commentary, Sayyid Ja`far Sajjadi (No. 1562). Tehran: Intisharat-i Daneshgah-i Tehran, 1361/1983. ***
- **Le Livre de la Sagesse Orientale: Kitāb Hikmat al-Ishraq. trans. and Notes Henry Corbin + Introd. Christian Jambert, Paris: Verdier, 1986 (694 pp.). ***
- **Hikmat al-Ishraq. Persian trans. Dr. Sayyid Ja`far Sajjadi Tehran: Intisharat-i Daneshgah-i Tehran, 1361/1983. ***
- **The Philosophy of Illumination. A New critical edition of the text of the Ḥikmat al-Ishrāq with English translation, Notes, Commentary and Introduction. John Walbridge and Hossein Ziai. Provo, Utah: Brigham Young University Press, 1999. ***

Commentaries on the Ḥikmat al-Ishrāq (The Philosophy of Illumination")

- Shihāboddīn Yahya Sohravardī: *La Livre De La Sagesse Orientale (Kitab Hikmat al-Ishraq)*. Lagrasse: Veridier, 1986. traduction et notes par Henry Corbin ; établies et introduites par Christian Jambet / Introduction by Christian Jambet, French trans.and notes by Henri Corbin, includes data on the Commentaries on the Hikmat al-Ishraq of Qutb al-Din Shirazi and Mulla Sadra Shirazi.

Kalimat al-tasawwuf. In *Si risalah āz shaykh-i ishrāq*, edited by Najafqulī Habibī. Tehran: Imperial Iranian Academy of philosophy, 1977.

Kitāb al-Ijīmahāt. In *Si risalah az shaykh-i ishrarī* edited by Najaf quii Habibī. Tehran: Imperial Iranian Academy of Philosophy, 1977. *Le Livre de la sagesse orientale*. Translation and notes by H. Corbin. Paris: Verdier, 1986.

Shahrazūrī, Shams al-Dīn Muhammad ibn Mahmud (d. after 688/1288),

- *Sharḥ Ḥikmat al-Ishrāq (Commentary on the Philosophy of Illumination)* Critical edition of the 13th century Arabic text , Introduction and Notes by Hossein Ziai, Tehran: Institute for Cultural Studies and Research, 1372/1993. *

Qutb al-Din Shirazi , Maḥmūd Ibn Maṣūḍ 634-710 AH = 1236-1311 CE)

- *Sharḥ Ḥikmat al-Ishrāq*. Lithograph Tehran, [564pp.] 1315/1896 [7]. includes glosses of Mulla Sadrā.
- *Sharḥ-i hikmat al-ishrāq*. Tehran: Tehran University Press, 1951.

Harawī, Muhammad-Sharif Nizām al-Dīn (d. 11XX/16XX)

`Anwārīya ("Abodes of Light") written 1008/1600.

- *`Anwārīya: Tarjuma wa-Sharḥ-i Hikmat al-Ishraq-i Suhrawardī*. Ed. Hossein Ziai. Markaz-i Īranī-yi Mutāla'a-yi Farhanghā, Majmū'a-yi Mutāla'āt-i Islāmī 3. Tehran: Amīr Kabir, 1363 Sh. /1980+ 1363 Sh./1984. Persian Commentary on the Hikmat al-Ishraq (xxxix+261pp). *

Further works of Shihāb al-Dīn Yaḥyā Suhrawardī (d.587/1191).

Hayākil al-Nūr ("Temples of Light").



- Hayakil = Hayakil al-Nūr. [= al-Salalaat al-Ishrāqiyya no. 1] ed. Muhammad `Alī Abū Rayyān. Cairo: Maktabat al-Tujariyya al-Kubra = Grande Library Commerciale, 1377/1957 (125pp.). *
- The shape of light, Hayakal al-Nur interpreted by Shaykh Tosun Bayrak al-Jerrahi al-Halveti, Louisville, KY : Fons Vitae, c. 1998 *
- Thalāth rasa'il : Tafsir surat al-Kafirun, Shawakil al-hur fi sharh Hayakil al-nur, Risalat Unmadhaj al-`ulum. wa-bi-dhaylihi Risalat Hayakil al-nur min musannafat Jalal al-Din Muhammad ibn As`ad al-Dawwani; tahqiq Ahmad Taysirkani, Mashhad: Bunyād-i Pizhuhishha-yi Islami, Risālah-'i Hayākil al-nūr: matn-i 'Arabī, tarjumah-'i kuhan-i Fārs ī, sharḥ-i Fārsī az 'ahd-i āl-i Muzaffar, Shahāb al-Dīn Yahyā Suhrawardī ; bih tashīh va muqaddimah-'i Karīm ī Zanjānī āsl Tehrān : Nashr-i Nuqtah, 1379 /2000. *
- Hayakil al-Nūr. Ed. Muhammad Abu Rayyan. Cairo: al-Maktaba al-Tijarīya al-Kubrā, 1957.
- Hayākil al-Nūr. Trans, in Ku^pinar, Ismā 'īl Anḳaravī.
- Dawwani, Muhammad ibn As`ad `Abd al-Haqq, Muhammad Kalkan, Muhammad Yusuf, Shawakil al-hur fi Sharh Hayakil al-nur : huwa sharh li-Hayakil al-nur li-Shihab al-Din Abu al-Futuh Yahya ibn Habash ibn Amirak al-Suhrawardi. Madras: Nazim al-Maktabah sic al-Makhtuat al-Sharqiyyah li-Hukumat Madras., 1953.

al-Alwāḥ al-'Imādiyya.

- In Opera Metaphysica et Mystical Tome III. Edited and Introduction by Seyyed H. Nasr. Item 3 on pp.109-195.
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Kalimat al-Taşawwuf.

- In Suhrawardī, Three Treatises = Three Trestises (al-Alwah al-`imadiyyah, Kalimat al-tasawwuf, al-Lamahat). ed.+ introd. Najaf Golī-Ḥabībī, English preface Seyyed

Hossein Nasr. Tehran: Imperial Iranian Academy of Philosophy, 1397/1967

Kitāb al-Talwihāt al-Lawhiyya ("The Book of ").

- Ed. Corbin in Opera metaphysica et mystica Tome I, (Istanbul, Ma`arif Matbaası) 1945. , pp. 70-74.
- Kitāb al-Talwihāt al-Lawhiya wa l- 'Arshīya. In Majmū 'a 1:1-121.

Kitāb al-Masharia wa'l-Mutarihatāt,

- Ed. Corbin in Istanbul 1945. ADD.

Ha'iri, Mehdi, Y.

- (trans. + comm.) `Suhrawardi's An Episode and a Trance: A Philosophical Dialogue in Mystical State' in Morewedge, Parviz (.ed.) Islamic Philosophy and Mysticism. Delmar, New York: Caravan Books 1981[Rep. 1997] pp. 177-189.

Kitāb al-Lamahāt, (The Book of the").

- Kitāb al-lamahāt, lil-Suhrawardī. Haqqaqahu wa-qaddama lahi Amīl al-Ma'lūf (= Philosophical Texts and Studies III), Beirut, Dār al-Nahār lil-Nashr, 1969 . *
- Three Trestises (al-Alwah al-`imadiyyah, Kalimat al-tasawwuf, al-Lamahat). ed.+ introd. Najaf Golī-Ḥabībī, English preface Seyyed Hossein Nasr. Tehran:Imperial Iranian Academy of Philosophy, 1397/1967

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Mantiq al-Talwīhat.

- Mantiq al-Talwīhat. ed. 'Alī-Akbar Fayyad. Intishārāt-i Dānishgāh-i Tihrān 270. Tehran, 1334/1955.

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- Partaw nāmah. English & Persian, The book of radiance = Partawnāmah : a parallel English-Persian text. Ed. trans. , with an introduction by Hossein Ziai Costa Mesa, CA : Mazda Publishers, 1998

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- Partow Nameh, The Book of Radiance, ed. trans. Hossen Ziai. MazdaPublisher, 1998.
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- 1st.ed. 1935 H. Corbin + Paul Kraus, "Traitée du bruissement de l'aile de Gabriel" in Journal Asiatique (July 1935): 1-82.
- 2nd ed. 1945 [+ reprints] in Opéra Metaphysica et Mystica 1. Edited and Introduction by Henry Corbin. Istanbul., 1945 + ed. Corbin +Nasr, Tehran: Institut d'Etudes et des Recherches Culturelles, 1964+ 1993.
- Trans. into Arabic by Paul Kraus partially printed in Khayali, Suhrawari, (1966), pp. 88-96
- Corbin rev. French trans. 1976 in L'archange empourprêe : quinze traitêes et râecits mystiques (Henry Corbin, Paris: Fayard, 1976) pp. 223-264.
- Eng. trans. 1982 W. M. Thackston Jr. in The Mystical and Visionary Treatise of Suhrawardi (London: Octagon Press, 1982), pp.26-34.
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Qāsemī.

- "Sharh-i awāz-i par-ijibra'il." Maarit, no. 1 (March 1985): 77-99.

Tuft, Anthony.

- Symbolism and Speculation in in Suhrawardi's, The Song of Gavriels's Wing' in Morewedge ed. = Islamic Philosophy and Mysticism. Delmar, New York: Caravan Books 1981[1997] pp. 207-221.

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- Persian text ed. Nasr + French trans by Corbin (pp.in Œuvres Philosophiques et Mystiques. ed. Nasr & Corbin . Tome III. Œuvres en Persan. Tehran & Paris, 1970.

- (Rev.) French trans. Corbin in L'Archange Empourpre (Paris: 1976), pp. ADD-ADD.
- Eng. trans. 1982 W. M. Thackston Jr. in The Mystical and Visionary Treatise of Suhrawardi (London: Octagon Press, 1982), pp. 35-42.
- Persian text + Eng. trans. 1999 by W. M. Thackston Jr. in Suhrawardi, The Philosophical Allegories and Mystical Treatises (Costa Mesa, California: Mazda Publishers), 1999), pp. 20-32.
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Rūzī bā jamā`at Şūfiyān ("A Day with a Group of Sufist") - in Persian.

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- Persian text + Eng. trans. 1999 by W. M. Thackston Jr. in Suhrawardi, The Philosophical Allegories and Mystical Treatises (Costa Mesa, California: Mazda Publishers), 1999), pp. 33-41.

Risālah fi Ḥālat al-Ṭufūliyya ("Treatise On the State of Childhood") - in Persian.

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Fī ḥaqīqat al-`Ishq ("On the Reality of Enraptured Love" or "Solace of the Lovers")

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- 1999 The Philosophical Allegories and Mystical Treatises, (Persian+ English text) ed. & tr. W.M. Thackston. Costa Mesa, California: Mazda Pub. 1999.
- Persian text + Eng. trans. 1999 by W. M. Thackston Jr. in Suhrawardi, The Philosophical Allegories and Mystical Treatises (Costa Mesa, California: Mazda Publishers), 1999), pp. 58-76.
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Qiṣṣah al-Ghurba al-Gharbiyya ("Treatise On the Shrill Cry of the Simurgh") Arabic + Persian trans. and Commentary..

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- Qiṣṣat al-Ghurba al-Gharbīya, in *Majmū'a 2*: 273-97.
- French trans. Henri Corbin, *Avicenna and the Visionary Recital* 137-150.
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COMPENDIA AND MISCELLANY

- Rashf al-Naṣā'ih al-Aymaniyya wa Kashf al-Naḍā'ih al-Yunaniyya. ADD
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- Mūnis al-'ushshāq ta'līf-i Shaykh Shihāb al-Dīn Suhrawardī ma'rūf bih Shaykh Ishrāq ; nazm-i 'Imād al-Dīn 'Arabsh āh Yazd ī ; bih inzimām-i sharḥ-i Mūnis al-'ushshāq bih tashīh va tawzīh-i Najīb Māyil Haravī . Tehrān : Intishārāt-i Mawlā, 1366 [1987 or 1988]
- *L'archange empourprâe : quinze traitâes et râecits mystiques*. Henry Corbin, Paris: Fayard, 1976.
- al-Mashāri' wa'l-Muṭarahat, in *Majmū'a 1*:194-506.
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- *Three Treatises*. Ed. Najaf-Gholī Habībī. Lahore: Iran Pakistan Institute of Persian Studies, 1977.
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Diwan Shaykh al-Ishraq..

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MAJOR ISHRAQI-ILLUMINATIONIST THINKERS AND COMMENTATORS

al-Shahrazūrī, Shams al-Dīn Muhammad ibn Maḥmūd (d. c. 687/1288).

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- Sharḥ Hikmat al-Ishraq. Ed. Hossein Ziai. Tehran: Institute for Cultural Studies and Research, 1993.

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Harawī, Muhammad-Sharif Nizām ai-Din (ADD/ADD)

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Quṭb al-Dīn Mahmud ibn Diya' al-Din Mas'ud al-Shīrāzī (d.710/1131)

Shīrāzī, Quṭb al-Dīn (d. 710/1311 or 716/1316)

- Sharḥ Hikmat al-Ishrāq (Commentary on the Philosophy of Illumination), Lithograph ed. Ibrāhīm Ṭabāṭabāī. Tehran 1313/
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Dr. Muhammad Tāqī Mīr

- Sharḥ-i ḥāl va āthār `Allamah Quṭb al-Dīn Maḥmūd Ibn Maṣūd Shirazi. Dr. Muhammad Taqi Mīr [= No. 91]. Shiraz: Intisharat Danishgah Pahlavi. n.d. (vi+130pp. +130-159 index).*

John Walbridge,

- The Science of Mystic Lights, Qutb al-Din Shirazi and the Illuminationist Tradition in Islamic Philosophy (= Harvard Middle Eastern Monographs XXVI) Cambridge Mass. Garvard Univ. Press, 1992 (296pp.)..*

SUHRAWARDI - BIOGRAPHICAL WRITINGS

Walbridge, in his *The Leaven of the Ancients* (2000) has some excellent paragraphs about Suhrawardi biography. He writes, "I know of five major medieval biographies of Suhrawardi, all dating from the early and middle parts of the thirteenth century, written by authors who were one to three generations younger than Suhrawardi" :

- Yāqūt al-Hamawī, *Kitāb Irshād al-Arīb ila Ma'rifat al-Adīb al-Ma'ruf bi-Mu'jam al-Udabā' āw Ṭabaqat al-Udahā'* 1st ed.; Cairo: Maṭba'a Hindīya, 1925), 7:269-72.
- Ibn Abī Uṣaybi'a, *'Uyūn al-Anbā' fī Ṭabaqāt al-Atibbā'*, ed. A. Müller (Königsberg, 1884), 1:168-71; the edition by N. Rida (Beirut, 1968), 641-646 differs slightly from Müller's.
- Ibn Fadl Allah al-'Umarī, *Masālik al-Absār fī Mamālik al-Amsār*, ed. Fuat Sezgin (Publications of the Institute for Arabic-Islamic Science, Ser. C, 46; Frankfurt am Main: Institute for the History of Arabic-Islamic Science, 1988), 9:86-93, which is based largely but not entirely on Ibn Abī Uṣaybi'a.
- Ibn Khallikān, *Wafāyāt al-A'yān wa-Anbā' Abnā' al-Zamān*, ed. Iḥsān 'Abbās (Beirut: Dar al-Thaqafa, 1968), 6:268-74; trans. W. M. de Slane, *Ibn Khallikan's Biographical Dictionary* (Oriental Translation Fund 59; Paris, 1843-71).
- Shahrzūrī, *Nuzhat al-Arwāḥ*, ed. Ahmad, 2:119-43;
- Shahrzūrī, *Nuzhat al-Arwāḥ*, ed. Abu Rayyān, 600-22.

"Ahmed, Sh Nuzhat al-Arwāḥ; and Abu Rayyan, ed., Sh Nuzhat al-Arwāḥ, which appears to be superior to the Ahmed edition, of which Abu Rayyan was seemingly unaware. Toward the end of this project another edition came to my attention: ed. 'Abd al-Karīm Abu Shuwayrib (1st ed.; [Tripoli, Libya?]: Jam'iyat al-Da'wa al-Islamiya al-'Alamiya, 1988). It was done on (the) basis of two Istanbul MSS, but it is sharply criticized by Abu Rayyan, 44-50. The seventeenth-century Persian translation of Nuzhat al-Arwah by Maqsud-'Ali Tabrizi has recently been published by M. T. Danish-Pa/huh and M. S. Mawla'i (Tehran, 1986) and differs (considerably at times) from the Arabic text. Part of the notice on Suhrawardi in this text has been translated in MVI. I 4. Thackston's translation is based on the partial edition of S. H Nasr in *SMj* 3:13-30. This edition includes the Arabic text as well as the Persian translation of Tabrizi. I have cited both the Ahmed and the Abu Rayyan editions and have preferred the readings of Abu Rayyan unless otherwise noted. I have not used the Tabrizi Persian translation. The Nuzhat is based on earlier works, al-Mubashshir b. Fātik's *Mukhtār al-Hikam* (Los bocados de oro, ed. 'Abd al-Rahmān. Badawī [Madrid, 1377/1958]) being the most important but not the only source." (Walbridge, 2000:232-3).

"A slightly later account, significant for its sympathy to Suhrawardi, is al-Dhahabī, *al-'Ibar fī Khabar Man Ghabar*, ed. Salāh al-Dīn al-Munajjid (*al-Turāth al-'Arabī* 10; Kuwait: Wizarat al-Irshād wa'l-Anba', 1963), 4:263-64. It is based on Ibn Khallikān. A source for several of the accounts is Ibn Shaddād, the biographer of Saladin and advisor to al-Malik al-Zāhir, who was actually involved in Suhrawardi's condemnation; see Bahā al-Dīn Ibn Shaddād, *Sirat Salāh al-Dīn: al-Sīrat al-Yūsufiyya*, ed. Jamāl al-Dīn al-Shayyal (1st ed.; Cairo: al-Khānjī, 1962), 10; trans. *The Life of Salah ud Din Ayyubi* (reprint Rawalpindi: Army Book Club, 1983), 10-11.

A later account, citing skeptical Sufis, is 'Abd al-Rahmān Jāmī, *Nafahāt al-Uns*, ed. M. 'Abuli (Tehran: Illilā'āt, 1375/1996), 584-86.

As is to be expected, the early biographies are interdependent to a considerable degree, though each has information not shared by the others. Yaqūt, Ibn Abī Uṣaybi'a, and Ibn Khallikān all cite Ibn Shaddād. Ibn Khallikān and Ibn Fadl Allāh cite Ibn Abī Uṣaybi'a. Shahrāzūrī is dependent on either Ibn Abī Uṣaybi'a or on his source Sadīd ai-Dīn Ibn Raḡīqa, though he seems to have his own sources as well. Viewpoints differ, ranging from Ibn Shaddād's pious hatred of the heretic to Shahrāzūrī's frank adulation, with the rest of the sources expressing some degree of cautious reserve.

There are many modern accounts of Suhrawardī, but no really satisfactory historical or bibliographical study. In addition to the works mentioned in ch. 1, nn. 2-3 above, see Nasr, *Sages*, 52-82; George Sarton, *Introduction to the History of Science* (Carnegie Institution Publication 376; Washington, D.C.: Carnegie Institution, 1931), 2/1:361-62; GAL, GI:247, SI:781. Most of the modern editions and translations of Suhrawardī's works also contain more or less extensive accounts of his life and works. Most do not add anything new" (2000: 233-4).

Several Suhrawardi biographies are listed below.

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"The best rigorous modern philosophical study of the Illuminationist tradition and its successors is Toshihiko Izutsu, *The Concept and Reality of Existence* (Studies in the Humanities and Social Relations; Tokyo: Keio Institute of Cultural and Linguistic Studies, 1971); though it is mainly concerned with the nineteenth-century philosopher Sabziwari, it deals with the whole earlier ontological tradition. On Suhrawardi specifically, see my *The Science of Mystic Lights and Ziai, Knowledge and Illumination* [1990]; idem, "Shihāb al-Dīn Suhrawardī," "The Illuminationist Tradition," and "Mullā Sadra: His Life and Works," in Seyyed Hossein Nasr and Oliver Leaman, eds., *History of Islamic Philosophy* (Routledge History of World Philosophies 1:1; London: Routledge, 1996), 434—96, 643-62. Older works from a philosophical perspective include Muhammad Iqbal, *The Development of Metaphysics in Persia* (Lahore: Bazm-Iqbal, 1959 [1908]), 96-116; A. Dānā-Sirisht, *Khulāsa-i Afkār-i Suhrawardī wa Mullā Sadra* (Tehran, 1934); Muhammad-'Alī Abu Rayyan, *Usūl al-Falsafa al-Ishrāqīya* (Beirut: Dar al-Ṭalaba al-'Arab, 1969), and idem, "al-Ishraqīya Madrasa Aflaṭunīya Islāmīya: Munaqashat Qadīyat al-Maṣdar al-īrānī," in Ibrahim Madkūr, ed., *al-Kitāb al-Tidhkārī: Shaykh al-Ishraq Shihāb al-Dīn al-Suhrawardī* (al-Maktaba al-'Arabīya 159; Cairo: Wizarat al-Thaqafa, 1394/1974), 37-62. There are, of course, many more articles." (Walbridge, 2000: 232).

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- ABSTRACT The distinction between existence and essence in contingent beings is one of the foundational doctrines of medieval philosophy. Building upon Neoplatonic precursors, thinkers such as Avicenna and Aquinas debated its nature. However, one Islamic philosopher, who had an enormous influence on the development of philosophical discourse in Iran, subverted the traditional Peripatetic vision of reality and disputed the ontological nature of existence. Through a critique of the Peripatetic notion of existence, Suhrawardi demonstrated the irrelevance of the distinction for metaphysical inquiry, which should, instead, rely upon an eidetic vision of the 'hierarchy of lights' I shall explain why the later tradition advocated an essentialist (mis)reading of Suhrawardi and suggest that the Platonic hermeneutic of essential vision which Suhrawardi expounds, might be the reason for it. Later philosophers in the Islamic tradition had mistaken methodology for a description of reality [ABSTRACT FROM AUTHOR]

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