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Henry Corbin and the Renaissance of Persian Sufism

RASOUL SORKHABI



Se Journee Henry Corbin; courtesy Henry Corbin Project (blogspot.com)

How does the cultured man of today represent to himself the spirituality of Islam? ... People are generally absorbed in political or sociological considerations and lose sight of the essential. We ask questions without even ascertaining what meaning, if any, they have for the man addressed and, for the same reason, the sense or non-sense of the answers for ourselves ... The conditions of the dialogue between Christianity and Islam change completely as soon as the interlocutor represents not legalistic Islam but this spiritual Islam, whether it be that of Sufism or of Shi'ite gnosis.

Henry Corbin¹

The Europeans first came to know the Islamic civilization through the Crusades and Arabic books during the Medieval Ages; therefore, they branded everything in the Islamic world including science, philosophy, literature, and arts as "Arabic".

Dr. Rasoul Sorkhabi has lived in Iran, India, Japan, and USA. He teaches at the University of Utah in Salt Lake City, and directs the Rumi Poetry Club (email: rumipoetryclub@earthlink.net).

Moreover, Western academic textbooks on the history of Islamic philosophy until the mid-twentieth century usually ended their discussions with Ibn Rushd (Averroes in Latin) in the twelfth century because he was the last Muslim scholar to have been translated into Latin.² This promoted the view that Ibn Rushd represents the end of any major philosophical creativity in the Islamic world. Henry Corbin was among a few pioneering scholars whose works revised

The Europeans first came to know the Islamic civilization through the Crusades and Arabic books during the Medieval Ages; therefore, they branded everything in the Islamic world including science, philosophy, literature, and arts as "Arabic".

the historiography of the Islamic philosophy and civilization, and showed that Islam is not an Arabic monolith, and that there are numerous spiritual and cultural bridges between the Western and Islamic worlds. Despite the significance of Corbin's contributions, this eminent French Islamologist remains largely unknown to the public, and even in the English-speaking academia sufficient attention has not been given to his life and works.

I first heard of Henry Corbin when I was a young boy growing up in Iran during 1970s. Over the years I have studied many of his works as well as works about him. This article takes

Corbin's biography, works, and thoughts as a point of departure to introduce several less known aspects of post-Averroes philosophical developments in Persian Sufism, and their continuity to our time. That such a vast history and religious philosophy can be narrated through the career of a single scholar is because Corbin's contributions to this field were intimately associated with his own life journey and because he conducted his research program in a systematic manner.

CORBIN'S EDUCATION IN FRANCE AND GERMAN

Henry Corbin was born on 14 October 1903 in Paris. The first child of his family, his mother died only ten days after his birth, so Henry was raised by his father's elder sister. Although born to a Protestant family, Corbin graduated from the Catholic Institute of Paris in 1922 with a certificate in Scholastic Philosophy.

Étienne Gilson showed us how to work with the text experientially, and when this text finally began to emerge into the light of day, it was like a celebration of the mind.

Corbin then entered École Pratique des Hautes Études in Paris, and graduated in philosophy in 1925. It was there that Corbin attended the classes of Étienne Gilson (1884-1978), a Thomist scholar and a master of trans-



The Philosopher; original art, Lonnie Hanzon

lating and analyzing Medieval Latin books in a manner that these apparently “dead” texts revealed profound philosophical meanings. Corbin later recalled, “Étienne Gilson showed us how to work with the text experientially, and when this text finally began to emerge into the light of day, it was like a celebration of the mind.”³ Corbin was to apply this methodology to the classical Arabic and Persian texts. It was also Gilson who introduced Corbin to the works of the Persian Muslim scholar Ibn Sina (Avicenna, 980-1037); indeed, Corbin’s thesis under Gilson was on “Latin Avicennism in the Middle Ages.”

In 1928, Corbin met Louis Massignon (1883-1962), professor of Islamic Studies at the same univer-

sity. This encounter was a life-changing event for Corbin because Massignon, a French catholic and renowned Islamic scholar, taught him how to do research in order to understand Islam from within. One day when Corbin expressed his interest in Islamic studies, Massignon

Corbin’s studies of German philosophers and Protestant theologians equipped him with several key concepts, which he also correlated with the teachings of Muslim authors

gave him an Arabic copy of Suhrawardi’s *Hikmat al-Isrâq* (“The Philosophy of Illumination”), which he had just brought from Tehran, and said, “Take it, I believe there is something in this book for you.”⁴ That book and its author, Shahâb al-Din Yahyâ Suhrawardi (1154-1191), a Persian Sufi philosopher, remained at the center of Corbin’s research and quest for the rest of his life.

After graduating from École Pratique des Hautes Études in 1928, Corbin got a job at the Bibliothèque Nationale in Paris. In 1929 he received his degree in Arabic, Persian, and Turkish from the École des Langues Orientales. During the 1930s, we find Corbin intensively absorbed in the works of European philosophers and Protestant theologians, including Martin Luther, Jacob Boehme, Johan Georg Hamann, Emanuel Swedenborg, Soren Kierkegaard, as well as Corbin’s contemporaries: Rudolf Otto, Karl Barth, Edmund Husserl, Ernst Cassirer, and Martin Heidegger.

Corbin’s studies of German philosophers and Protestant theologians equipped him with several key concepts, which he also correlated with the teachings of Muslim authors:

(1) “Revealed Word” and Sacred Scriptures have played a significant role in humanity’s spiritual development;

(2) The philosopher’s quest in the true sense of “love of Sophia” enables him or her to grasp mystical insights from texts, which would not be possible if the reader, the text, and the author are merely subjected to historicism, psychologism, sociologism, positivism, or agnosticism;

(3) Husserl’s “phenomenology” (deciphering the “logos” of a phenomenon as it presents itself to human consciousness), Lutheran hermeneutics, and Ernst Cassirer’s decoding of symbolic language in a culture are valuable methods for understanding religious texts;

(4) Existentialist concepts such as Heidegger’s *Dasein* (“being-there”) motivate the philosopher, whether religious or non-religious, to shift his or her focus from the “structure of consciousness” to knowing about “being”: What is being and for whom? (Corbin’s copy of Heidegger’s *Time and Being* was annotated with Arabic notes!)⁵

CORBIN IN ISTANBUL AND TEHRAN: REDISCOVERY OF SUHRAWARDI

In late 1939, having already published his first work on Suhrawardi⁶, Corbin was sent by the Bibliothèque Nationale

to Turkey to collect manuscripts for critical editions of Suhrawardi’s works. A business trip, which was meant to be only three months, lasted six years as World War II engulfed Europe and France was occupied by the Nazi Germany. Corbin thus stayed in Istanbul, devoting his full time to studies of Suhrawardi and Sufism in the old Ottoman capital. There he also acquainted the German Islamologist Hellmut Ritter (1892-1971), and learned from him the painstaking art of editing Islamic texts from various manuscripts.

In October 1944, French officials, then based in Algeria, asked Corbin to visit Tehran on a mission to expand France’s relations with Iran. This was a dream come true for Corbin as he longed to see Suhrawardi’s homeland, and to converse with like-minded scholars in Iran.

Corbin viewed Iran as his spiritual homeland, for this ancient nation was not simply a country but “an entire spiritual universe, a hearth and meeting place in the history of religions.”

Having reached Tehran in 1945, Corbin delivered a lecture on Zoroastrian and Islamic notions in the philosophy of Suhrawardi, which was well received, and opened the door for Corbin’s entry into Iran’s academic and spiritual world.⁷ In 1946 Corbin founded the Department of Iranology at the Franco-Iranian Institute in Tehran. In 1954,



Meeting Place; original art, Lonnie Hanzon

he succeeded Massignon as professor of Islamic Studies at the École Pratique des Hautes Études. From 1955 onward, Corbin divided his time between Paris and Tehran (autumn semesters) lecturing, conducting research, supervising students, and writing. In 1958, the University of Tehran awarded an honorary doctorate to Corbin. The Franco-Iranian Institute and the University of Tehran provided an important base for collaboration with many eminent Iranian scholars.

The Arabic word *ishrâq* means both illumination (of the mind and heart) and the sunrise from the Orient (*mashriq*).

Corbin viewed Iran as his spiritual homeland, for this ancient nation was not simply a country but “an entire spiritual universe, a hearth and meeting place in the history of religions.” Iran, as Corbin viewed, was a “median and mediating world.”⁸ “Median” because

the ancient Persia was situated between Greece and Rome on the west and India and China on the East, and also embraced the Islamic civilization; and “mediating” because the Iranian spiritual philosophies, both Zoroastrian and Islamic, mapped an absorbing realm between the Divine and the World. For Corbin, Suhrawardi epitomized all these aspects. He edited, translated into French, and wrote vivid commentaries on many of Suhrawardi’s works.⁹

ORIENTAL THEOSOPHY

Suhrawardi’s teachings and ideas (for which he paid by his life, as at age 37 he was tragically killed for heresy in Aleppo, now in Syria, on the order of dogmatic clergymen), are summed up in *Hikmat al-Ishrâq* (the title of his most important), which has been translated as the *Oriental Theosophy* (by Corbin) or *Philosophy of Illumination*.¹⁰ Suhrawardi attempted to integrate the rational, verbal philosophy (what he called *hikmat bah’thi*, “discursive philosophy”) of

philosophers and theologians with the inner, experiential knowledge (*hikmat dhuqi*, “intuitive philosophy”) of the early Sufis and Gnostics.

The Arabic word *ishrâq* means both illumination (of the mind and heart) and the sunrise from the Orient (*mashriq*). This double meaning suited Suhrawardi’s thinking: On one hand, he was drawn to the mysticism and symbolism of light and illumination; and on the other hand, he found the wisdom and experience of enlightenment common to both Islam and pre-Islamic

Corbin’s commentaries show that the “visionary recitals” by Ibn Sina and Suhrawardi deal with various stations of the initiation and journey of the soul (often represented by a bird)

Oriental cultures, in which Suhrawardi included Egypt (headed by the legendary Hermes), Platonic Greece, Zoroastrian Persia, and Buddhist India.

According to Suhrawardi, light is self evident; that is why “gnosis”, inner, intuitive knowledge is called *ishrâq*, enlightenment: in the darkness we can debate over names and words but once the light comes in, we simply see and know. Suhrawardi also used the symbolism of light to describe his ontology: existence fundamentally was all light and radiation, and, through light, connected to the Divine. This notion obviously a reference to the Zoroastrian God, Ahura Mazda, as Light, had also

parallels in the Quran; for instance, “Allah is the light of heavens and Earth” (24: 34). To describe the hierarchy of his ontology, Suhrawardi invoked an orderly realm of angelic lights radiating from the Divine and operating on various levels and forms. This angelology (the logos of angels) fascinated Corbin who believed that the modern Western world has forgotten this ancient mystical language and with that, it has also lost a sacred vision of the world and life.

VISIONARY RECITALS

Suhrawardi was following in the footsteps of Ibn Sina, a master of Aristotelian peripatetic philosophy who also wrote three spiritual stories (*hikâyat*). Both Suhrawardi and Corbin paid special attention to Ibn Sina’s philosophical narratives, which Corbin termed as “visionary recitals.”¹¹ Suhrawardi not only incorporated Ibn Sina’s psychology into his philosophical system but also wrote a commentary on Ibn Sina’s *Risâla al-Tayr* (“Treatise of the Bird”), and continued that genre in Sufi literature by writing at least ten stories.¹²

Corbin’s commentaries show that the “visionary recitals” by Ibn Sina and Suhrawardi deal with various stations of the initiation and journey of the soul (often represented by a bird) from its imprisonment in the dark Occident to the salvation and illumination of the Orient. (Occident and Orient should not be considered in political terms, as every area on Earth witnesses both Eastern sunrise and Western sunset.)

THEOSOPHY OF LOVE

Suhrawardi is known as the Master of Illuminationism (*Shaykh-e Ishrâq*). Two other great Sufi masters and Suhrawardi's contemporaries developed a Sufi theosophy centered on love and union: Ruzbehân Baqli (1128-1209) from Shiraz and Muh'yaddin Ibn Arabi (1165-1240) from Andalusia. In their views, love rather than asceticism is the path toward God, and human love is not in opposition to the Divine love but is its reflection. Corbin's research included both of these great Sufi figures as well. He edited and commented on two of Ruzbehân's works: *Kitâb Abhar al-Âshiqin* ("The Jasmine of Lovers") and *Sharh-e Shathiyât* ("Explanation of Sufi Paradoxical Utterances").

love rather than asceticism is the path toward God, and human love is not in opposition to the Divine love but is its reflection

Ibn Arabi taught the "oneness of existence" (*wahdat al-wojud*) as the culmination of Islamic belief in One God (*tawhid*). In his work *Creative Imagination in the Sufism of Ibn Arabi*, Corbin expounds upon Ibn Arabi's idea that creation is both "theophany" (*tajalli ilâhî*) and "creative imagination" (*takhayyul fâ'âl*) on the part of the Creator, and that human love meets with the Divine love in this quality of creative imagination. Since love plays a profound role in Persian Sufism, Corbin links Ibn Arabi to Persia ("Between Andalusia and

Iran") through Ibn Arabi's own poetic narrative how the beauty of Persian girl he met in Arabia directed him toward the Divine love and beauty in creation.¹³

As Corbin describes in his *History of Islamic Philosophy*, from the thirteenth through sixteenth centuries, there were remarkable efforts in Iran to integrate the Peripatetic (*Mashâ'i*) philosophy of Aristotle and Ibn Sina, the Illuminationsist (*Ishrâqî*) philosophy of Zoroaster, Plato and Suhrawardi, and the love-union theosophy of Ibn Arabi and Jalaluddin Rumi with the Islamic Shi'ite theology.¹⁴ Of the several persons participated in these efforts, Corbin's attention was specially drawn to Sayyid Haydar Âmulî (1329- after 1385), a Shi'ite theologian from the Caspian region of Iran, who elaborated on Ibn Arabi's metaphysics and focused on the nature of existence.

THE SCHOOL OF ISFAHAN

Concentrated efforts to synthesize the various philosophical elements the Muslim tradition philosophies were, however, culminated in the "School of Isfahan". This term was first suggested by Corbin in his article included in a 1955 volume dedicated to Louis Massignon. The idea was elaborated in 1963 by Seyyed Hossein Nasr, who wrote a chapter under this title for M. M. Sharif's *A History of Muslim Philosophy*. The School of Isfahan stood for renewed philosophical works by several Shi'ite scholars in Isfahan, the Safavid capital. The resulting school of thought has also been called *Hikmat Ilâhî* (theosophy)

or *Hikmat Muta'aliyya* (transcendental philosophy).

This movement began with Mir Dâmâd (d. 1631), known to his disciples as the Third Teacher, after Aristotle, the First Teachers, and the Persian philosopher Fârâbî, the Second Teacher (who, like Ibn Sina, revived Aristotle's philosophy in the Islamic world). But

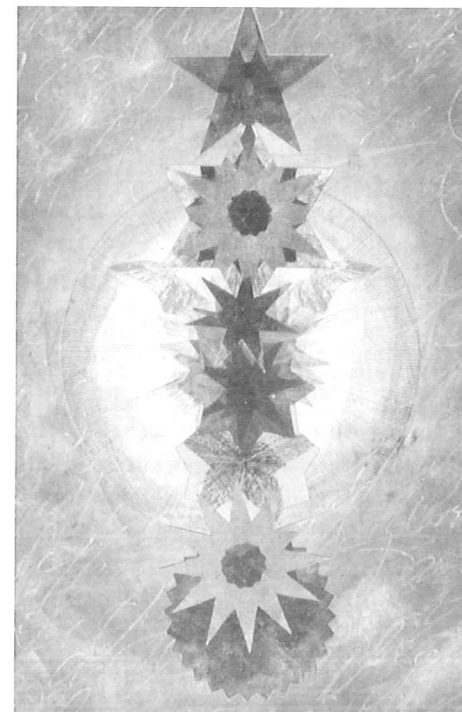
He was fascinated with "prophetic philosophy", especially that operating in history in the form of Abrahamic religions (Judaism, Christianity, and Islam).

the School's most celebrated figure remains Sadr al-Din Shirazi or Mulla Sadra (c. 1571-1641), Mir Dâmâd's student and author of numerous works. Nevertheless, the School of Isfahan was not a monolith and several other Shi'ite philosophers with varying ideas, such as Sayyid Ahmad Alawai Isfahani and Rajabali Tabrizi were associated with it, whose works are yet to be explored.

Corbin was excited to see that Mulla Sadra's philosophy has continued to the contemporary Iran through several key figures including Shaykh Ahmad Ahsâ'i (1753-1826), Hâdi Sabzawâri (1797-1837), and Corbin's friends Allâmah Tabâtabâ'i (1892-1981), with whom Corbin held a series of dialogues and correspondence (published in Persian)¹⁵, Professor Seyyed Jalâluddin Ashtiyâni (1915-2005), and Professor Seyyed Hossein Nasr, with both of whom Corbin collaborated on some publications.¹⁶

PROPHETIC PHILOSOPHY AND SUFI HERMENEUTICS

From his studies of Suhrawardi, the School of Isfahan and other Iranian Sufi philosophers, Corbin developed a number of major themes which permeate his works. He was fascinated with "prophetic philosophy", especially that operating in history in the form of Abrahamic religions (Judaism, Christianity, and Islam). He seems to share the view held by the Sufis and Shi'ite philosophers that the "prophetic philosophy" did not end at some point in the past but that it continues in the person of the *Wali* ("Friend of God") or the *Imam* ("Guide") because God never deprives the humanity of such souls.



Between; original art, Lonnie Hanzon

Corbin regarded the Revealed Book as a phenomenon which has both *zâhir* (formal words) and *bâtin* (inner meaning). Hermeneutics is thus as an effective method to “unveil the veil” (*kashf al-mahjub*). Corbin often referred to the notion of *ta’wil*, not merely as “esoteric interpretation” (as it is often translated) but in the sense that Sufis understand: Revealed Word is *tanzil* (“descending”); the human’s reading of it is *ta’wil* (“taking back to the beginning”) through an individual, existential understanding of what is in the Word. That is why Sufis say that one should read the Qur’an as if it is revealed to him or her. In a large perspective, as Suhrawardi and Mulla Sadra emphasize, the Word, the Soul, and the World go through a cycle of descending from and ascending to the Divine. This notion also touches on the relationship between being and knowing. Tuned to our true being, we “know by presence” (*ilm hodhuri*), and being present, we can then “witness” (*shohud*) that beyond the physical appearance.

Sufis say that one should read the Qur’an as if it is revealed to him or her.

The Sufi hermeneutics led Corbin to appreciate the importance of the human “imagination” as in Suhrawardi’s and Mulla Sadra’s concepts of *Âlam-i Mithâl* or *Khayâl*, which Corbin translated as *mundus imaginabile*, “imaginal (not “imaginary”) world” as a mediating realm between the Divine Intellect (*Âlam-i Aql*) or Source of Creativity (*Âlam-i Amr*) and the physical world

(*Âlam-i Khalq*). *Âlam-i Mithâl* has also been described in a “sacred geography” or what is Sufis have termed the “eight clime” (outside of the seven known habitable regions or climes in the classical

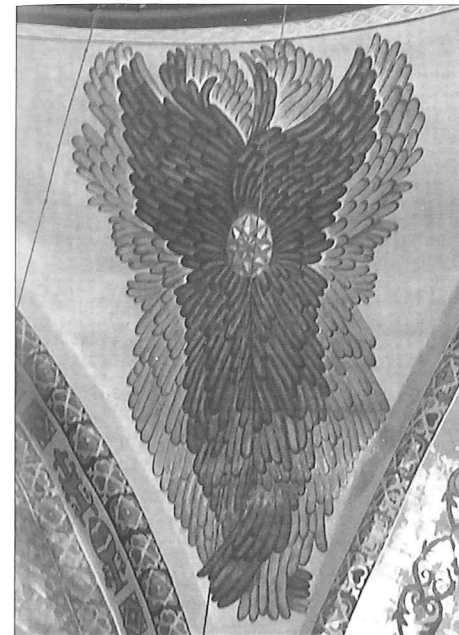
the Word, the Soul, and the World go through a cycle of descending from and ascending to the Divine.

literature) or *nâkoja-âbâd* (“nowhere-land,” as Suhrawardi puts it). That is why, Corbin focused on the important symbolic role that Avicenna’s and Suhrawardi’s “visionary recitals” and “angelology” play in connecting the human soul to this “imaginal world.”

CORBIN’S LEGACY

Corbin wrote his books and articles in French. While many of his works have been translated into English and Persian, his most important work, *En Islam iranien: Aspects spirituels et philosophique* (four volumes, Paris, 1971-73) still remains un-translated. Another important heritage of Corbin’s career was the publication of the 23-volume *Bibliothèque iranienne* series by the Franco-Iranian Institute in Tehran. These included critical editions, French translations or analyses of major classic Islamic and Persian texts, to which Corbin was a major contributor. In this way, a number of significant, but little known, Muslim philosophers were introduced to the West.

Although Corbin devoted his life to studies of Iranian Islam and Shi’ite



Angel, Hagia Sophia, Istanbul; photo, Cetta Kenney

Sufism, his efforts and views were ecumenical. From 1949 onward, he was a regular participant at the annual Eranos Conferences in Ascona, Switzerland, which brought together Western and

He tried to extract concepts of spiritual significance out of the classic Islamic texts through phenomenology and hermeneutics

Eastern minds of various religions. In 1974, Corbin retired from École Pratique des Hautes Études, and then helped found the Université Saint-Jean de Jerusalem in Paris, which acted as a research and meeting center for scholars devoted to comparative studies of spiritual philosophies. Corbin also taught every autumn at the Iranian Imperial

Academy of Philosophy in Tehran, then directed by Seyyed Hossein Nasr. Henry Corbin passed away on October 7, 1978 in Paris.¹⁷

his life-long devotion and skills as a historian of philosophy not only introduced Islam in a new light to Europe, not only showed the common prophetic traditions between Christianity and Islam

Corbin represents a rare, remarkable figure in the Oriental studies. He tried to extract concepts of spiritual significance out of the classic Islamic texts through phenomenology and hermeneutics because “historicism”, in its effort to explaining away a text or an idea by simply situating it in a place, time and social context, could not accomplish such a task. While not all scholars may (or should) agree with Corbin’s approach, it is fair to say that his life-long devotion and skills as a historian of philosophy not only introduced Islam in a new light to Europe, not only showed the common prophetic traditions between Christianity and Islam, but also presented the efforts of the Iranian Sufi philosophers to reconcile reason with faith, philosophy with theology, and the material with the spiritual. The significance of Corbin’s contributions will thus be increasingly appreciated as these issues are very much relevant to humanity as a whole.

NOTES

¹ Henry Corbin, *Spiritual Body and Celestial Earth: From Mazdean Iran to Shi'ite Iran* (Princeton, N.J.: Princeton University Press, 1977), vii & xi.

² Examples of these textbooks include: T. J. de Boer, *The History of Philosophy of Islam*, trans. Edward R. Jones (London: Luzac, 1903, reprinted 1961), De Lacy O'leary, *Arabic Thought and Its Place in History* (London: Kegan Paul, 1939), and G. Quadri, *La philosophie Arabe* (Paris: Payot, 1947 and 1960).

³ Henry Corbin, *The Voyage and the Messenger: Iran and Philosophy*, trans. Joseph Rowe (Berkeley: North Atlantic, 1998), p. 90.

⁴ Christian Jambet, ed., Henry Corbin, *Cahier de l'Herne*, No. 39. Consacré à Henry Corbin (Paris: Editions de l'Herne, 1981), p. 40. Parts of this publication, including Corbin's interview with Phillipe Nemo, and Corbin's autobiographical notes are available in English on the website of the Association of the Friends of Henry and Stella Corbin (www.amiscorbin.com).

⁵ Christian Jambet, p. 26.

⁶ Henry Corbin, *Suhrawardî d'Alep (ob. 1191) fondateur de la doctrine illuminative (ishrâqi)* (Paris: G. P. Maisonneuve, 1939, Publications de la Société des études iraniennes, 16). Reprinted, *Suhrawardî d'Alep*, ed. Christian Jambet (Saint-Clément-de-Rivière, Fata Morgana, 2001).

⁷ Henry Corbin, *Les Motifs zoroastriens dans la philosophie de Suhrawardî* (Tehran: Editions du Courier, Publications de la Société d'Iranologie 3, 1946). No English translation is available, but there are three Persian translations of this book.

⁸ Christian Jambet, p. 41.

⁹ Corbin, Henry, ed. and intro., *Suhrawardî: Opera Metaphysica et Mystica*, vol. 1 (Istanbul: Ma'arif Mathaasi, Biblioteca Islamica 16a, 1945), contains three philosophical works: *Euvres philosophiques et mystiques* (*Opera Metaphysica et Mystica*, vol. 2) (Tehran: Institut Franco-Iranien, "Bibliothèque iranienne 3", and Paris: Adrien Maisonneuve, 1952) includes the *Hikmat al-Ishrâq*; Henry Corbin with Seyyed Hossein Nasr, ed. and trans. *Euvres en Persan* (*Opera Metaphysica et Mystica*, vol. 3) (Tehran and Paris: Adrien Maisonneuve, 1970, "Bibliothèque iranienne 17") included Suhrawardî's Persian writings. Reprinted in three volumes in 1976-77 as *Majmu'a-yi Musannafât-i Shaykh-i Ishrâq* (*Opera Metaphysica et Mystica*), Tehran: Academie Imperiale Iranienne de Philosophie, and Paris: Adrien Maisonneuve; and in 1993 Tehran: Institut d'Etudes et des Recherces Culturelles.

¹⁰ Suhrawardî, *Le Livre de la sagesse orientale: Kitâb hikmat al-ishrâq*, trans. Henry Corbin, ed. Christian Jambet (Paris: Verdier, 1986); Suhrawardî, *The Philosophy of Illumination: Hikmat al-Ishrâq*, ed. and trans. John Walbridge and Hossein Ziai (Provo, Utah: Brigham Young University Press, 1999).

¹¹ Henry Corbin, *Avicenna and the Visionary Recital*, trans. Willard R. Trask (New York: Pantheon Books, 1960).

¹² Suhrawardî, *The Philosophical Allegories and Mystical Treatises: A Parallel Persian-English Text*, ed. and trans. W. M. Thackston (Costa Mesa, Calif.: Mazda, 1999); the original texts are from: Henry Corbin with Seyyed Hossein Nasr, ed. and trans., *Euvres en Persan* (*Opera Metaphysica et Mystica*, vol. 3) (Tehran and Paris: Adrien Maisonneuve, 1970).

¹³ Henry Corbin, *Creative Imagination*

in the Sufism of Ibn 'Arabi, trans. R. Mannheim (Princeton, N. J.: Princeton University Press, 1969).

¹⁴ Henry Corbin: *A History of Islamic Philosophy*, trans. by L. Sherrard and P. Sherrad (London: Kegan Paul, 1993).

¹⁵ *Shi'ah: Muzâkirât va Mukâtibât Professor Henry Corbin bâ Allâmah Seyyed Mohammad Hossein Tabâtabâ'i* (Tehran: Mo'asese-ye Pazhu'hesh'hâ'ye Hikmat va Falsafe-ye Irani, 1385/2006, 5th ed.) (in Persian).

¹⁶ Nasr edited *Mélanges offerts à Henry Corbin* (Tehran, 1977) in honor of Corbin. He has also written "Henry Corbin: The Life and Works of the Occidental Exile in Quest of the Orient of Light", Ch. 17, in *Traditional Islam in the Modern World*, Seyyed Hossein Nasr (London: Kegan Paul International, 1987) Ch. 17, pp. 273-290.

¹⁷ Corbin's student Dâryush Shâvegân has published, *Henry Corbin: La topographie spirituelle de l'Islam Iranien* (Paris: Edition de la Différence, 1990), Persian transla-

tion: *Henry Corbin: Âfâq-e Tafakkur-e Ma'navi dar Islam-e Irani*, trans. Bâqir Perhâm (Tehran: Farzân, 1373/1995, 2nd ed.). Tom Cheetham's Corbin Trilogy also provides detailed analyses, especially from a Jungian perspective: *The World Turned Inside Out: Henry Corbin and Islamic Mysticism* (Woodstock, Conn.: Spring Journal Books, 2003), *Green Man, Earth Angle: The Prophetic Tradition and the Battle for the Soul of the World* (State University of New York Press, 2004), *After Prophecy: Imagination, Incarnation, and the Unity of the Prophetic Tradition* (Woodstock, Conn.: Spring Journal Books, 2007).