

BETWEEN THE SPACE OF THE IMAGINARY AND THE SPHERE OF IDEAS: ONTOLOGICAL MODEL OF PROCLUS AND IRANIAN NEOPLATONIC TRADITION OF SUHRAWARDĪ

The article is devoted to the study of the influence of Neoplatonic concepts, in particular, the philosophy of Proclus on the discursive space of Iranian Neoplatonism. Proclus' system, Neoplatonic dialectic, turned out to be meaningful for the school of Yahya as-Suhrawardī. Exploring the "Primordial philosophy," Suhrawardī attempted to build an ontological concept based on the Neoplatonic system. In this case, Proclus's dialectic helped him to reconcile Islamic orthodoxy and Shia concepts of *ghulat*. The reception of Platonism within the framework of the Illuminativist school had a tremendous influence on the development of Iranian philosophical thought in subsequent periods. It set the discursive framework for Iranian philosophical schools during the Safavid Renaissance of the 16th-17th centuries; Neoplatonism turned out to be the main language of philosophical reflection in the Iranian (more broadly, Shiite) intellectual sphere throughout the High Middle Ages and the New Age. In addition, the influence of Suhrawardī and his followers is also evident in the intellectual tradition of the Ottoman Empire, but the Illuminati traditions of the Sublime Porte require further detailed study. Thus, the strict hierarchy of the ontological and epistemological system confirmed the complex religious and historical constructions of Shiite imamology. The chains of revelation of the *vilayat* were considered in the context of Neoplatonic emanation, and one of the forms of legitimation of the prophetic revelation of the imams was an appeal to the accidental light, the border space between the world of ideas and the world of matter. In addition, it was the complex, multi-level system of Proclus and Damascus that offered not only a vertical orientation from the Highest Principle to the lower forms of matter, but also numerous horizontal levels parallel to each other, in which each of the hypostases of the One is divided into a number of self-completed participatory hypostases emanating from their uninvolved monadic cause. Maintaining this structure, Suhrawardī speaks of a multiplicity of self-completed revelations emanating from the single source of all prophesies, the reality of *alam al-mihtal*.

Keywords: *Ontology, Neoplatonism, Illuminativism, Suhrawardī, Gnosticism.*

The philosophical tradition of recent decades has created tools for the analysis of complex cultural strata. The concepts of Other, Alien are not only designations of the gradations of acceptability of the encountered object, but also the conditions for constructing one's own identity. The postmodern idea of the simultaneous presence of many realities makes us think about the mechanisms of the correlation of these realities. Just like the idea of metamodernist metaxis, as *hanging between*. To what extent are the boundaries between these foreign elements and what person use to perceive as "my own world" preserved? It is quite possible that it is these "strangers" that become the reference points around which the world of each of us is built. Thus, the relevance of this problem is quite obvious in the conditions of modern society with its changeable social geometry. And even more so, the results of solving this problem open up prospects for the interaction of different modern civilizational systems.

The space of culture is the space of the constructed world. It contains fragments of alien worlds that we are trying to include in our own system of understanding. Here, mimesis and fantasy are intertwined, ideas about what should be and what is. And all this is done with a single goal - the creation by a person of his own world, understandable and comfortable.

The subject of this section is the visualization of the ideas of the philosophical tradition of *Illuminativism*. The aim is to prove the connection between the philosophical concept of ideas of Yahya Suhrawardī, Persian Neoplatonism and Ottoman intellectual tradition.

In this study, we take an interdisciplinary approach. This will allow us to approach the goal in a comprehensive manner, without limiting ourselves only to the historical or art history aspects. The result of the study involves not so much a description of a philosophical concept and a miniature style, as a demonstration of a system for visualizing a certain relationship of a person to the world. At the same time, the mechanisms and forms of this system do not lose their significance for modernity, since they belong to the basic modus of modern culture.

To the origins of the “Wisdom of the East”: the philosophy of Light

On a September evening in 1186, when "the seven Ptolemaic planets approached over the horizon of Aleppo, "Yahya as-Suhrawardī's main work, *The Philosophy of Illumination*, was completed [Suhrawardī, 1999, p. 76]. It summed up the author's many years of research on the "metaphysics of light". For representatives of Iranian thought, first of all, the Shiraz and Isfahan schools, he was the spokesman for the "primordial wisdom of the ancient East", stolen by the Hellenes. His "Orientalized Platonism", in the apt expression of J. Walbridge, was perceived as the revived wisdom of *Anwal Irmis*, the First Hermes, with whom Suhrawardī so often correlates himself in his texts [Walbridge, 1992, p. 148]. Following the romantic version of late antiquity, Suhrawardī argued that the profound truths hidden in Greek philosophy came from the East. In the West, philosophers have become victims of allegories - following the path of "concealment", they have forever lost their prophetic essence. The language of the ancient Greek philosophers, being the language of symbols and allegories, was the result of their insight and enlightenment, eventually turned into the Aristotelian language of judgments and syllogisms. From that moment, according to Suhrawardī, the decline of Greek philosophy began. Turning to the wisdom of Iranian thinkers, as well as to the accessible texts of Greek philosophers, Suhrawardī sets himself the goal of resurrecting the "original philosophy", the wisdom of revelation, which became a hostage of Aristotelian metaphysics. Thus, the concept of Suhrawardī is a medicine, a *pharmakon* that heals philosophical thought. If we leave aside the romantic image of the East, to which the "sheikh of insight" regularly appeals, it turns out that the whole concept of *al-ishraq* is consistent and logical Platonism. The origins of the Platonic *Suhrawardī* tradition need further study. On the one hand, the "wisdom of the Sabies" he cites indicates his familiarity with the religion of Harran, the last polytheistic center in the Islamic east. However, a thorough analysis of the religious and philosophical doctrines of the Sabies, conducted by T. Green (1992) and K. van Bladel (2009) has shown that it is hardly necessary to speak of the Harran school of Platonism, the successor of Alexandria and Athens. The Hermetic tradition of Harran was a motley mixture of Syriac polytheism, Hellenistic magic and theurgy, and perhaps fragments of the Stoic and Platonic tradition, borrowed through the intermediary of the school of Bardaisan. Surviving texts, such as the citations of Sabaeen books by Ibn Vakhshiya in the *Kitab al-falaha al-nabatiyya*, show that the Sabians were hardly directly familiar with the literary tradition of Platonism. On the other hand, Suhrawardī's argumentation, his hierarchical system and basic principles for the construction of realities, his "*pharmakon*", point to direct quotations from the late Neoplatonic tradition. As we will see later, the fundamental moments of the "anti-metaphysical" construction of the "Sheikh of Illumination" are the reception of a fairly certain range of Neoplatonic works, primarily the corpus of works by Proclus Diadochus. The origins of this perception are not entirely clear. They are probably associated with the vast expanses of "ghulat", an intellectual Shia tradition. Suhrawardī accused al-Malik al-Zahir of having links with the "*ghulat*". However, this accusation can hardly give us concrete information about the sources of inspiration of the "Sheikh of Illumination", since "*ghulat*" is an unusually broad category that included countless discourses and traditions, from the philosophical receptions of antiquity within the framework of Isma'īlism, to the militant Zoroastrian sects of Khurramdaniyya. Probably, the origins of Suhrawardī's "wisdom of insight" must be sought among the Ismaili intellectuals, with whom H. Corbin suggests a connection [Corbin, 1991, pp. 29-33].

The "liberation" or "healing" of philosophy for Suhrawardī is to build a new philosophy, a philosophy of light or manifestation, not process or substance. All things line up in a hierarchy

of "manifestation" or "illumination", comprehended intuitively. Objects closest to the Absolute Light are endowed with greater "manifestation". Darkness is a distance from the Absolute; it is a shadow (*barzakal*) that defines things. Since Suhrawardī, following the Platonists, argues that the One cannot be complex, since it is above all categorical thinking, the Universal Light is conceived as absolute simplicity. And here the reasoning of the "sheikh of insight" comes up against an insurmountable, at first glance, barrier - the aporia of the transcendent principle. Since the One is the Absolute Light (*nur*), it cannot undergo any changes; it is eternal, unchanging, self-sufficient. The One is timeless and spaceless. Literally repeating the seventh argument of Proclus Fundamentals of Theology, Suhrawardī argues that if the one is not identical to being, then being and the world are built hierarchically. Obviously, the one is above being, since the latter proceeds from it. The One transcends any intelligible certainty, since the very possibility of definition testifies to a plurality that is impossible in conditions of primordial simplicity. How do "anvar" - "lights", multiple reflections of the One appear, descending from it into the darkness of matter? Suhrawardī scholars have repeatedly pointed out that the "sheikh of insight" leaves this question unanswered. Henry Corbin believes that Suhrawardī leaves the solution of this question to the space of pure intuition (*hads*), since the Absolute manifests itself through it, therefore the final answer is inexpressible and inexplicable, but intuitively understandable to anyone who has come across a multitude as such [Corbin, 1991, p. 84] However, this is not entirely fair. "Following in the footsteps of Plato", Suhrawardī could not simply pass over in silence the ontologically important problem of the origin of the multitude, since this would deprive the complex hierarchical system of the universe of any meaning.

First of all, it is necessary to dwell on the triad "*nur*" (or "*daw*"), "*zabur*" and "*zahir*" - light - "revealed", "appearance". This triad is reminiscent of the famous Neoplatonic construction, most clearly expressed in Proclus – "incomprehensible" (τὸ ἀμέθεκτον), "communal" (τὸ μεθεκτόν, μετεχόμενον) and "participant" (τὸ μετέχον) [Mesyats, 2019, p. 104]. Suhrawardī repeatedly uses the image of a mirror to illustrate his construction. "Imagine an object reflected in a mirror surface. So, the mirror will be revealed (*nur*) to everyone who sees it, the agreed object will be reflected in it, but the mirror itself will not change" [Suhrawardī, 1993, p.56]. Similarly, light, according to Suhrawardī, is reflected in the mirror of Matter, without changing or decreasing. To put it in Platonic language, light is uncommon in relation to the world.

Following further in the logic of reasoning, Suhrawardī emphasizes that there are two types of things - connected with their consequences, or devoid of any connection at all. This is an extremely important point, because of which he derives his further cosmology: "So, it is established that he who comprehends his selfhood is light for himself, and vice versa. If we imagine the accidental light as free, it will be revealed in itself to itself. That, the truth of which is to be revealed to itself in itself, has the truth of the light that we have set free [Suhrawardī, 1993, p. 63]. This also makes him related to the reasoning of Proclus and his system of "monads" and "genads". What Suhrawardī calls "accidental light" is what Proclus calls the impartial or transcendent principle, which can be regarded as the thing itself, free from any connection with anything else. For example, the One itself or the Mind itself is a monad. The generation of new entities occurs according to the nature of the creative monad, as Proclus proves in Theorem 27 of the Fundamentals of Theology – "Everything that produces is capable of producing the secondary due to its perfection and excess of potency" [Proclus, 1992, p. 117]. At the same time, as S.V. Mesyats states: "The non-participatory monad, as it were, splits into parts and actualizes its hidden multiplicity. It generates a number of related terms that are similar to it in essence (ὑπαρξις), but differ from it and from each other by the addition of some specific feature (ιδιότης), indicating their connection with the lower reality" [Suhrawardī, 1993, p. 108]. Here it is appropriate to recall the distinction that Suhrawardī draws between "light-for-itself" (*linafsi - hi*) and the light that exists for another (*ligairi - hi*). Light, proceeding from a single, inexpressible primary source, returns to itself. But the reflected beam is already devoid of the attributes of the integrity of the One, duality and direction appear in it, this is already light-for-the-other, where the Absolute acts as the Other. This is how "anvar" appear, similar to genads Proclus - they have

the same essence with the light-for-themselves, but differ from it because of their connection with the lower cosmic levels, which introduced elements of multiplicity and separation.

In a similar way, Suhrawardī explains the further division of the world into several levels of reality – the primordial light, descending, gives rise to countless entities, which is quite consistent with one of the basic principles of the Neoplatonic emanation – as we move away from the One, the multiplicity of beings increases. And here we come to one of the most fundamental constructs of the “philosophy of insight” – “the world of suspended images”, (*alam al-mithal*) or *mundus imaginalis* in the interpretation of Henry Corbin. Being absolutely self-sufficient and integral, the upper world of the ruling luminaries (*kabirat*) or the world of ideas descends down into the world of souls (*mudabbira*), or the world of moving luminaries. Even lower, devoid of involvement in the original integrity at all, is the world of bodies (*mulk*). Such a triadic system is not new, it resembles the hierarchical cosmological constructions of Porphyry and Iamblichus, a similar ontological system was reconstructed by Ruth Mayerchik based on the analysis of the Chaldean oracles [Majercik, 1989, p. 247].

The Near Eastern Neoplatonists Ikhwan as-Safa, the "Brothers of Purity", whose work Suhrawardī was no doubt familiar with, take this division more literally. In the *Message of the Brothers of Purity*, the world is divided into three spheres of Ether (*atir*), Zamharir and Nasim, which is associated with different refractions of solar and lunar rays [Rasā'il Ikhwān al-Ṣafā', 1928, p. 57]. Approximately, in the same vein, Zamharir understands the Qur'anic term and the peripatetic tradition, while for Suhrawardī it denotes a separate, very specific ontological level. Suhrawardī introduces *the world of suspended forms into the traditional Neoplatonic triad*, emphasizing that none of the philosophers had previously singled it out as a separate ontological level, and at the same time he "himself had reliable experiences indicating the existence of four worlds".

Here is a quote explaining the essence of this ontological level. “Jinns and demons come from these souls and suspended images (*al-mutul al-mu'allaqa*). These suspended forms can be renewed and destroyed, like images in mirrors. Those who control the light of the spheres can create them so that they serve as places (*mazakbir*) in which they appear in barriers (*baraḥizib*) for the elect... We call the aforementioned world “the world of incorporeal images (*al-ashbah al-mujarrada*)”. The resurrection of images (*amtal*), majestic images (*al-ashbah al-rubbaniyya*) and all the promises of prophecy (*nubunna*) find their reality through him” [Suhrawardī, 1993, p. 232].

This ontological level is located between the world of absolute light and the material level. It is inhabited by amazing images, constantly changing insofar as they are devoid of materiality and permanence, just as they are not enclosed in the framework of matter. Images that are born in the world of *alam al-mithal* are like mirages, smoke or hallucinations. The great heroes of literature, born of the human imagination, are found on this level of reality, they exist insofar as they are endowed with an inner reality. In addition, the images born in *alam al-mithal* serve as inspiration for numerous prophetic visions, they, according to Henry Corbin metahistorical, since time, as a physical construct, does not exist at this level of reality. This is the eternal "here and now", grasped by the human consciousness only to the extent that the consciousness is ready to catch the ever-changing images of the world of imagination. The souls of the dead also converge here, projecting their experiences and aspirations, because of which a “vibration of light” is born, which ensures the appearance of eschatological pictures. Unfortunately, Suhrawardī does not give detailed explanations about the essence of this ontological level, therefore his followers and students were forced to reconstruct the teacher's reasoning system. Thus, a separate work by Qutb al-Din Shirazi is devoted to the world of images, “*Risala fi Tabkik Alam al-Mithal*”, “Message about the reality of the world of images” [Quṭb al-Dīn al-Shīrāzī, 1895, p. 214]. Thus, he argues that each of the ontological levels is embodied in the quality and character of soul types - divine, angelic, jinn / demons and, finally, human. The main difference between one and the other lies in the fact that angelic souls can rise to the contemplation of the One, although they are not free from dialogism when referring to it. They are not able to dissolve in the Absolute, unlike the divine ones, because they are too attached to the nature of their "I". While the demonic souls found in *alam al-mithal* can only contemplate reflections or creations of their mind. Thanks to this,

according to the “Sheikh of Illumination”, the resurrection and fulfillment of eschatological promises is possible – souls that have risen to the demonic level experience and observe the creations of their mind and their faith, reflected and embodied in the world of images. Henry Corbin draws parallels with the Zoroastrian concept of *daena* – the eschatological personification of faith, which was supposed to meet the dead on the Chinwad distribution bridge. Depending on the deeds of the deceased, she took the form of a beautiful maiden or a terrible old woman. So, according to Henry Corbin, the visions available to the soul in the world of images are only a logical continuation of the idea of the imaginative embodiment of faith. However, it can be assumed that such a concept, like all other ontological constructions of Suhrawardi, does not stem from Zoroastrian eschatology. Their roots must be sought in the neoplatonic system of reasoning. Let us recall the already considered principle of genads by Proclus and draw parallels with his 181 theorems of “The Fundamentals of Theology”: “It means that some kind of mind must be together with the divine and allow participation in itself. However, there must also truly be a mind that does not participate in divine singularities, but only thinks, because the primary in each series and connected with its monad can participate directly in the higher category; the multiple, in comparison with the original monad, cannot depend on them” [Proclus, 1992, p. 102]. Understanding the logic of Proclus' reasoning, we will be able to apply this principle to all ontological levels – the level of Mind, Soul and Nature. Thus, one can argue after L.J. Rosan that in Proclus theological system, the souls attached to the divine have reached those heights in which they can contemplate the world of ideas, while demonic souls are rewarded only with the contemplation of its reflections in the mind. This is consistent with the system of “worlds” that Suhrawardi *presents to us*, where *alam al-mithal* is the demonic level of the soul, directed at the “only thinking” mind and devoid of connection with the Absolute. Therefore, those images that arise in the world of suspended images depend on the abilities of the human mind, and do not come from the “source of all lights”.

The influence of Suhrawardi's ideas on the later Persian philosophical tradition is difficult to overestimate. In particular, representatives of the Isfahan school of philosophy in the Safavid era revered the divine revelation of the “Sheikh of Illumination”. Arguing with him, Mulla Sadra, the greatest thinker of the “Safavid renaissance”, will refuse the role of *alam al-mithal* in the ontological system of “illumination”. Undoubtedly, the philosophical reflection of Suhrawardi's texts was preserved within the framework of the Iranian intellectual tradition. The conducted research allows to clarify the influence of the ideas of al-ishraq on Persian painting, literature, ideology, worldview in the era of the Safavids. Things are much more complicated with understanding the influence of Suhrawardi's ideas on the Ottoman Empire.

One of the founders of the commentary tradition of Ishrakism in the Ottoman Empire was Ala ad-Din ibn Maj ad-Din Muhammad al-Bistami, known under the pseudonym Musannifak. Of his heritage, only a small work of *Ḥall al-rumuz wa-kashf mafāṭih al-kunūz*, a commentary on *Risālat al-abraj* Suhrawardi. Born around 1400 in the city of Bistam in Eastern Iran, in 1444 he arrives at the court of Mehmed II in Edirne, and after 1454 settled in Constantinople. In Edirne, according to H. Corbin's suggestion, the Neoplatonic philosophical school arose [Corbin, 1991, pp. 31, 34]. In this environment, according to Gennadius Scholarius, through the Hellenized Jew Elisha, the last great Byzantine Neoplatonic thinker Gemist got acquainted with the “wisdom of Zoroaster” Plethon [Tardieu, 1987, p. 141]. Probably the “Chaldean wisdom” of Plethon, which he attributed to Zoroaster, was a reception of the works of Suhrawardi. Taking the free retelling of Proclus for the “original wisdom of the East,” Plethon became a participant in the orientalized discourse of the al-ishraq tradition. The bright symbolic language of Illuminativism, juggling with the images of Iranian and Greek mythology create the semantic framework of the semantic game. At its center is the concept of the “world of suspended images”, which takes various forms in the treatises of Persian, Greek and Jewish authors. Consideration of Suhrawardi's influence on Renaissance Neoplatonism is beyond the scope of our study. However, living quotations from Suhrawardi's works in Pletho's treatises show the role played by the philosophy of al-ishraq in the intellectual tradition of the Ottoman

Empire in the 15th century. A detailed study of the Topkapı archives showed that in the Mehmed II library, there were several treatises by Suhrawardi and his commentators, such as treatises MSS Ahmet III 3377; 3183; 3217 [Mavroudi, 2013, p. 188]. Probably after Mehmed's II death most of the works were destroyed. Thus, the work of Plethon (Topkapı MS Ahmet III 1896) with the tugra Beyazid II was thrown into the fire and only its title was preserved with a note about the unfortunate fate of this treatise.

Speaking about the key figures of the Ottoman illuminativist discourse, it is worth mentioning two more names - Jalal al-Din Davani and Gıyas ad-Din Dashtaki. It is their work that can give us the key to understanding the aesthetics of the Saz style. Jalal al-Din Davani (1426-1502), a native of Shiraz who wrote an extensive commentary on Haikal an-Nur around 1490. According to Henry Corbin, a thorough acquaintance with the previous commentary tradition, as well as deep knowledge of Platonism, emphasizes Davani's belonging to the tradition of Illuminativism [Corbin, 1933, p. 44]. His opponent was Gıyas ad-Din Dashtaki (1462-1542). Dashtaki's works are rather a polemic with Davani, his commentary on "Haykal an-Nur" indicates his position in the dispute that flared up within the Shiraz philosophical school. It is important for us that in his response to criticism of Davani, Gıyas ad-Din Dashtaki resorts to detailed analysis of the concept of "alam al-mithal". In his youth, he experienced mystical revelations of contact or "entry" into the world of images. It was alam al-mithal that became the starting point for his research on the work of Suhrawardi. Both authors were honored by the Ottoman scribes, receiving gifts from the Sultan's court. Probably, during the same period, their comments fall into the Ottoman Empire.

It can be assumed that the wary attitude towards the works of Suhrawardi was caused by a special sphere in which his heritage was used, namely, the sphere of *istinzāl* and *istiḥdār* - "bringing down" and "summoning" entities from alam al-mithal, in other words, magic. Philosophy, as knowledge of a symbolic language, according to Suhrawardi, endowed a person with a different ontological status. The various entities appearing in the alam al-mithal are projections made by the human mind, but their nature is absolute light. In this argument, Suhrawardi also follows Proclus and the later tradition of Neoplatonism, in which numerous "demonic" and "divine" entities, being an emanation of the One, formed multiple levels of realities. Thus, the appeal to them and their glorification is not an act of pure polytheism, since the supermundane entities are only a projection of the One Primary Principle. A collection of theurgic works was presented in the Mehmed Library II in the form of a complete compendium of practical Illuminativism, called *Recep Pasha* 1480. Mention must also be made of the collection *Veliüddin* 2050 containing several works by al-Shahrizuri and Suhrawardi himself. It is noteworthy that the scholia to this collection contains the signature of a Jewish scribe from Sivas, and in the comments to it - quotes from the largest Jewish Illuminativist Ibn Kammuna, who played an important role in spreading the ideas of Suhrawardi in the Ottoman Empire. Given the context of the surviving collections of manuscripts and their contents, it can be assumed that Illuminativism retained its influence in the circles of Ottoman intellectuals opposed to the ghazi ideology. The new elite of the young empire was multinational by definition - based on Persian culture and having as a model the centuries-old tradition of Iranian literature, it absorbed Jewish, Italian and Byzantine elements. Bold aesthetic experiments were born within the framework of a closed discourse, represented by ghazal poetry and receptions of Akbarite and Ishraqit traditions.

The revived Suhrawardi tradition provides a universal toolkit for multi-level reality - a complex topic of various ontological levels. On the other hand, Illuminativism, with its emphasis on ancient Eastern and Hellenistic mythology, presents a kaleidoscope of traditional images, mythologies, and symbols. It can be said that it is Suhrawardi who returns interest in Iranian and Greek mythology to Muslim intellectuals. In the world of alam al-mithal, the heroes of ancient myths and the Iranian epos, biblical narratives and Islamic tradition are equivalent and equally great. They are on the same ontological level, acting as a projection of global universals, refracted through the prism of human consciousness. The wisdom of the First Hermes is to learn to interact with these images and recognize them. So, in the style of Saz, chronologically coinciding

with the growing interest in the discourse of al-ishraq, we see a revolutionary transition to the image in its integrity, "suspension". One of the theurgic techniques proposed by Suhrawardī is visualization, as it seals the changing image born of cognitive effort. Such sealing is an act of power, commensurate with the seal of Solomon - the creator is likened to the creator, imprinting the image shown to him in alam al-mithal. It is important to emphasize here that the function of the creator is somewhat different from the idea of wahdat al-wujud of Ibn Arabi and the later Sufi tradition. The philosopher in Suhrawardī is not identical with the Absolute. He uses the multiple levels of the divine hierarchy to ascend "mountain Kaf" - to approach the Absolute from the depths of ontological abandonment.

Conclusion

Thus, certain conclusions can be drawn. The concept of Proclus, Neoplatonic dialectic, proved to be meaningful for Suhrawardī's "orientalized" reasoning. Healing the "original philosophy", Sheikh al-ishraq attempted to build an ontological concept based on the Neoplatonic system. In such a case, Proclus's dialectic would have helped to reconcile Islamic orthodoxy and the Shiite concepts of ghulat. The reception of Platonism within the framework of the Illuminati school had a tremendous impact on the development of Iranian philosophical thought in subsequent periods. Thus, the thinkers of the Safavid period, especially Mir Damad and Mulla Sadr, in building their concepts, repelled from the Neoplatonic reflections of Suhrawardī. Unlike the tradition of peripatetism, which did not survive the "collapse of the positions of the philosophers" of al-Ghazali and ibn Taymiyyah, neoplatonism turned out to be the main language of philosophical reflection of the Iranian (more broadly, Shiite) intellectual sphere throughout the High Middle Ages and Modern Times.

Thus, the strict hierarchy of the ontological and epistemological system confirmed the complex religious and historical constructions of Shiite imamology. The chains of revelation "vilayat" were considered in the context of Neoplatonic emanation, and one of the forms of legitimation of the prophetic revelation of the Imams was an appeal to the accidental light, the boundary space between the world of ideas and the world of matter. In addition, it was precisely the complex, multi-level system of Proclus and Damascus that offered not only a vertical orientation from the Highest Source to the lowest forms of matter, but also numerous horizontal levels parallel to each other, in which each of the hypostases of the One is divided into a number of self-completed participating hypostases emanating from their unparticipated monadic cause. Keeping this structure, Suhrawardī speaks of the multiplicity of self-fulfilled revelations coming from a single source of all prophecies - the world alam al-mithal.

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МІЖ ПРОСТОРОМ УЯВНОГО ТА СФЕРОЮ ІДЕЙ: ОНТОЛОГІЧНА МОДЕЛЬ ПРОКЛА ТА ІРАНСЬКА НЕОПЛАТОНІЧНА ТРАДИЦІЯ СУХРАВАРДІ

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АНОТАЦІЯ

Стаття присвячена дослідженню впливу неоплатонічних концепцій, зокрема філософії Прокла на дискурсивний простір іранського неоплатонізму. Система Прокла, неоплатонічна діалектика, виявилася слушною для школи Йахі ас-Сухраварді. Досліджуючи «Першу філософію», Сухраварді робив спробу побудувати онтологічну концепцію на підставі неоплатонічної системи. Відтак діалектика Прокла допомагала йому примирити ісламську ортодоксію та шіїтські концепції гулат. Рецепція платонізму в рамках ілюмінативістської школи вплинула на розвиток іранської

філософської думки в наступні періоди. Вона поставила дискурсивні рамки іранським філософським школам періоду Сефевідського Ренесансу XVI-XVII століть, неоплатонізм виявився основною мовою філософської рефлексії іранської (шиїтської) інтелектуальної сфери протягом усього Високого Середньовіччя та Нового Часу. Крім того, вплив Сухраварді та його послідовників проявляється і в інтелектуальній традиції Османської імперії, проте ілюмінативістські традиції Високої Порти вимагають подальшого детального вивчення. Так, сувора ієрархічність онтологічної та епістемологічної системи підтверджувала складні релігійно-історичні побудови імамології шиїтів. Ланцюжки одкровення «віляят» розглядалися в контексті неоплатонічної еманациї, і однією з форм легітимації пророчого одкровення імамів була апеляція до акциденційного світла, прикордонного простору між світом ідей та світом матерії. Крім того, саме складна, багаторівнева система Прокла і Дамаскія пропонувала не тільки вертикальну орієнтацію від Вищого Первоначала до нижчих форм матерії, а й численні горизонтальні рівні, паралельні один одному, в якому кожна з іпостасей Єдиного ділиться на ряд самозавершених причетних іпостасей непричетної монадичної причини. Зберігаючи цю структуру, Сухраварді говорить про множинність самозавершених одкровень, що виходять з єдиного витoku всіх пророцтв, реальності алам ал-мітал.

Ключові слова: : онтологія, неоплатонізм, ілюмінативізм, Сухраварді, гностицизм.

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