

A Study of Shahrazūrī's *al-Rumūz wa al-Amthāl* (I):
Introduction to His Life and Works

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This paper is the introduction to the study of al-Shahrazūrī's *al-Rumūz wa al-Amthāl* (Metaphors and Symbols) which is planned to consist of critical edition, Japanese translation, and philosophical analysis of the work. Shams al-Dīn al-Shahrazūrī is one of the most important figures among the "Illuminationist school" (*Ishrāqīyūn*) of the Islamic philosophy founded by Shaykh al-Ishrāq al-Suhrawardī (executed in 586/1191). However, his life is almost unknown to us besides the fact that he was still alive in 687/1288; and his works have not been edited except *Nuzhat al-Arwāḥ* (History of Philosophers) and the commentary of al-Suhrawardī's *Hikmat al-Ishrāq* (Philosophy of Illumination).

In this paper, I divided al-Shahrazūrī's life into "Peripatetic" and "Illuminationist" phases, and discussed that the chronological order of his works would be (1) *al-Rumūz wa al-Amthāl*, (2) *Nuzhat al-Arwāḥ*, (3) *al-Shajara al-Ilāhīya* (Divine Tree), (4) Commentary of *Hikmat al-Ishrāq*, (5) Commentary of Suhrawardī's *al-Talwīḥāt* (Elucidations), all of which belong to the "Illuminationist" phase.

Next, I described the main features of the *al-Rumūz wa al-Amthāl*. The subject matters of this treatise are the human soul and its self-knowledge as well as the relationship between the human soul and the immaterial divine world. All of these matters, the author insists, cannot be adequately explicated by the ordinary language but by means of metaphors (*rumūz*); and the readers, in their part, are required to have some acquaintance with the spiritual world through the purification (*tajrīd*) of their souls. In this treatise, al-Shahrazūrī argues that the human soul is an immaterial

divine light (*nūr*) and the universe is composed of the world of intellect, the world of imagination (*'ālam al-mithāl*), and the world of material beings. Even from these instances, we can clearly see the trace of “Ishrāq”, i.e. the influence of Suhrawardī’s philosophy, on this treatise against the comment of H. Corbin (*En islam iranién*, vol.2, p.347).

At the end of the paper, I described briefly the manuscripts I have consulted for editing the Arabic text.