A large, ornate, multi-pointed star-shaped decorative border in shades of green, blue, and gold, featuring intricate floral and geometric patterns, surrounds the central text area.

Conference Schedule and Abstracts

**Abū ʿAbd al-Raḥmān
al-Sulamī of Nishapur**

and His Role in Transmission of Sufi Doctrines

On the occasion of the 1000th anniversary of his death

Department of Religious Studies, Iranian Research Institute of Philosophy

with the cooperation of Islamic Sciences and Culture Academy and Iranian Philosophical Society

International conference

Abū 'Abd al-Rahmān al-Sulamī of Nishāpūr
and His Role in the Transmission of Sufi Doctrines
On the Occasion of the 1000th Anniversary of his Death

نشست
تخصصی و بین‌المللی

به مناسبت هزارمین سالگرد درگذشت

ابو عبد الرحمن
سلمی نیشابوری

جایگاه سلمی در انتقال
تعالیم عرفانی

با حضور استادان:

فائزه بختویه، شهرام پازوکی، نصرالله پورجوادی، ژان ژاک تیبون، اکبر راشدی‌نیا،
محمد سوری، سید رضا فیض، کینث هنرکامپ

Invited Speakers:

Faezeh Bekhnaveh, Seyed Reza Feiz, Kenneth Honerkamp, Shahram Pazouki, Nasrollah
Pourjavady, Akbar Rashedinia, Mohammed Soori, Jean-Jacques Thibon.

زمان برگزاری: Date and Time:

۲ اسفندماه ۱۴۰۰ ساعت ۹:۰۰ (IRST) February 21, 2022 09:00

برگزاری به صورت مجازی، آدرس وبگاه: Online Attendance:

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بسم الله الرحمن الرحيم

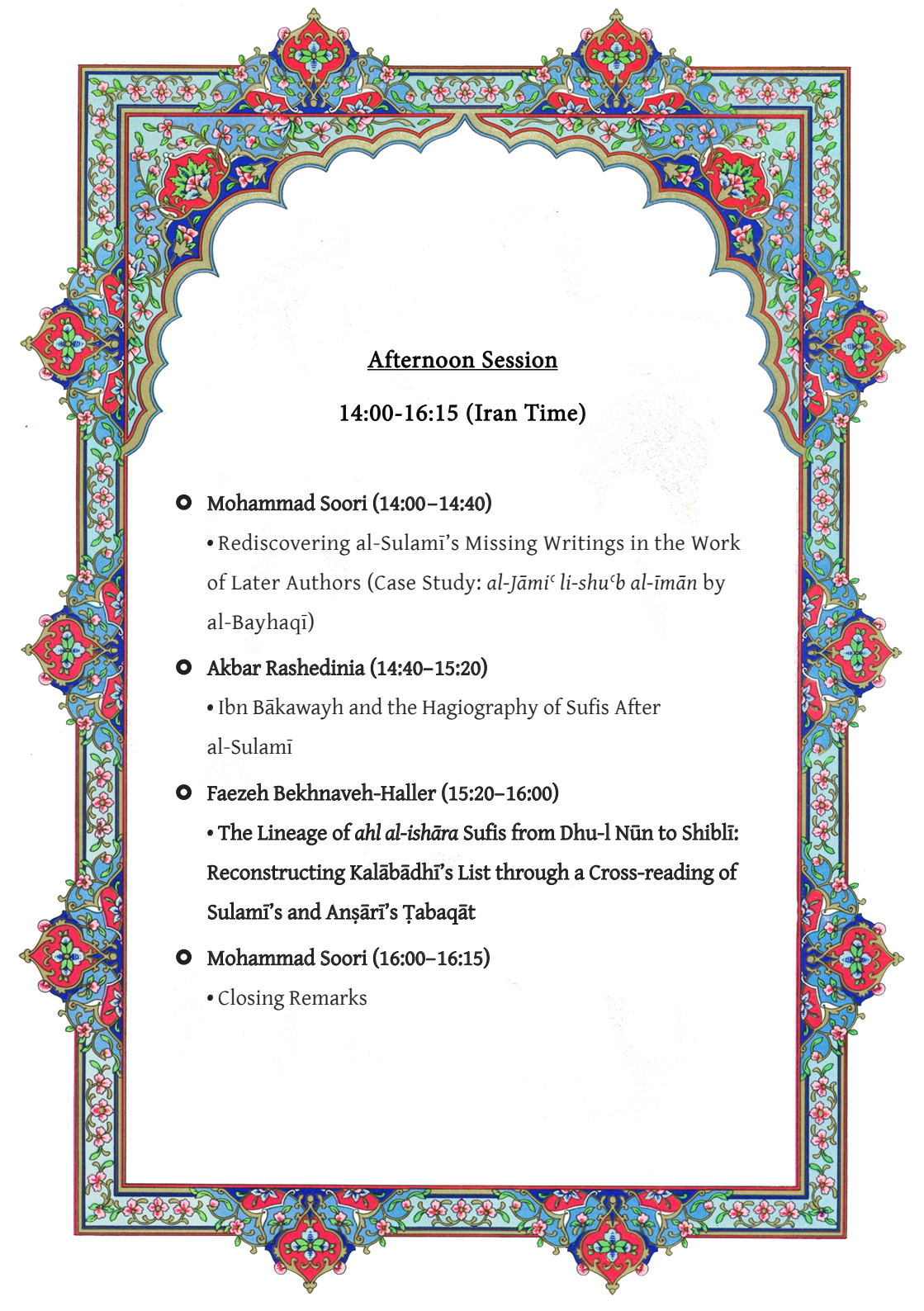
Conference Schedule

February 21, 2022 (Monday)

Morning Session

09:00-12:30 (Iran Time)

- **Qur'an Recitation (09:00–09:05)**
- **Shahram Pazouki (09:05–09:50)**
 - Welcome and Greetings
 - Abū ‘Abd al-Raḥmān al-Sulamī and His Role in Transmission of Sufi Doctrines
- **Nasrollah Pourjavady (09:50–10:30)**
 - Authenticity of the Commentary Attributed to Imam Ṣādiq in al-Sulamī's *Ḥaqāyiq al-Tafsīr*
- **Kenneth Honerkamp (10:30–11:10)**
 - Unfolding Abū ‘Abd al-Raḥmān al-Sulamī's Spiritual Heritage: The Critical Edition, Translation, and Analysis of *Stations of the Righteous*, Twenty-Five Years Later
- **Jean-Jacques Thibon (11:10–11:50)**
 - Aspects of Wilāyah and the Characteristics of a Walī in Sulamī's *Ṭabaqāt al-ṣūfiyyah*
- **Seyed Reza Feiz (11:50–12:30)**
 - Ibn ‘Arabī's Narration of His Meta-historical Meeting with Sulamī in the State of Nearness (*Maqām al-Qurbah*)



Afternoon Session

14:00-16:15 (Iran Time)

- **Mohammad Soori (14:00–14:40)**
 - Rediscovering al-Sulamī's Missing Writings in the Work of Later Authors (Case Study: *al-Jāmi' li-shu'b al-īmān* by al-Bayhaqī)
- **Akbar Rashedinia (14:40–15:20)**
 - Ibn Bākawayh and the Hagiography of Sufis After al-Sulamī
- **Faezeh Bekhnavah-Haller (15:20–16:00)**
 - The Lineage of *ahl al-ishāra* Sufis from Dhu-l Nūn to Shiblī: Reconstructing Kalābādhi's List through a Cross-reading of Sulamī's and Anṣārī's Ṭabaqāt
- **Mohammad Soori (16:00–16:15)**
 - Closing Remarks

Authenticity of the Commentary Attributed to Imam Ṣādiq in al-Sulamī's *Ḥaqāyiq al-Tafsīr*

Nasrollah Pourjavady, Tehran University

The commentary on Quran attributed to Imam Ṣādiq (AS) is the oldest layer of Abū ‘Abd al-Raḥmān al-Sulamī's *Ḥaqāyiq al-Tafsīr*, the rest of which is written by the Sufis of the 3rd century AH (9th AD). Since Imam Ṣādiq's (AS) commentary was written in the first half of the 2nd century AH (8th AD), before the formation of Sufism, some scholars have raised doubts on the authenticity of its attribution to Imam Ṣādiq. However, if we would ask Imam Ṣādiq himself about the nature of this commentary, he would certainly call it not a Sufi or even esoteric commentary, but a symbolistic or allusive (*ishārī*) one. The issue of the authorship of this commentary, that is, the authenticity of its attribution to Imam Ṣādiq, should be examined, therefore, in regard to the nature of this commentary as being allusive. In this talk, I will try to examine the commentary of Imam Ṣādiq as an allusive commentary written in a symbolist language, in the historical context of this language and its function in sacred texts.*

* Translated from the author's Persian abstract

**Unfolding Abū ‘Abd al-Raḥmān al-Sulamī’s Spiritual Heritage:
The Critical Edition, Translation, and Analysis of
Stations of the Righteous
Twenty-Five Years Later**

Kenneth Abdel Hadi Honerkamp, The University of Georgia

My earliest introduction to the ethical-mystical facet of Islam, namely Sufism, was through the study, critical edition, and translation of two texts by Abū ‘Abd al-Raḥmān al-Sulamī. In the nineties, a good friend pointed out to me the existence of two early Moroccan manuscripts of Sulamī’s in the Marrakech Manuscript Archive of Ibn Yousuf. One was *Stations of the Righteous*. This work posed the question of what the difference between Sufism, the path of Blame, and the way of the People of Love is. It was 1993. Sulamī’s response to this question would frame my research and academic endeavors for the next twenty-five years. Ethical discourse and its application within the domain of journeying (*sulūk*) through the lens of the works of Sulamī and the Andalusian scholar, Ibn ‘Abbād of Ronda (d. 1390/792), who had originally attracted my attention to Sulamī, became the focus of my scholarship and my own *sulūk*. From this ethical discourse, which was founded upon the *Qur’ān*, *Sunna*, and their commentaries by the teachers of the

formative period of Sufism in Nishapur and Greater Khorasan as well as their heirs across the Islamic World, I have drawn my own intellectual and spiritual inspiration. This paper will be an expression of the debt of gratitude I own to Sulamī and the scholars who have preserved his heritage for us until today. In this presentation, I will survey *Stations of the Righteous* through my critical edition, translation, and analysis of the text, citing from my earlier publications in England, Iran, and the United States, with mention of other pioneers of the field.

Aspects of Wilāyah and the Characteristics of a Walī in Sulamī's *Ṭabaqāt al-Şūfiyyah*

Jean-Jacques Thibon, INALCO, Paris

Abū 'Abd al-Raḥmān al-Sulamī's *Ṭabaqāt al-Şūfiyyah* (Classes of Sufis) shows a collection of Sufi doctrine in the fourth century AH and also an attempt to organize the lineages of Sufi masters and their teachings. Although the concept of *wilāyah* (sainthood) does not appear clearly through the text, it is obvious that the theory of *Wilāyah* is essential in the book, but rather it is the most important topic and the axis around which everything in the book rotates. In his introduction to the *Ṭabaqāt*, Sulamī himself emphasized that all the characters in the book are the *walīs* (saints, friends) of God without exception. We can say that this feature is one of the author's criteria for selecting the Sufi masters and including them in the book. And if Sufis mentioned in this book are all *walīs*, then what are their characteristics? Or in other words, how does Sulamī envisage this ultimate state of Sufi perfection? The author of the book does not explain or comment on the sayings quoted from these Sufis, but he is the one who chose these sayings as he chose the Sufis who make up the five classes of the *Ṭabaqāt*. This choice denotes somehow Sulamī's conception of *wilāyah* and the outward and inward

attributes of a *walī*. In this talk, I try to examine the aspects of *wilāyah* the models of the *walīs* according to Sulamī through his *Ṭabaqāt al-Ṣūfīyyah*.*

* Translated from the author's Arabic abstract

Ibn ‘Arabī’s Narration of His Meta-historical Meeting with Sulamī in the State of Nearness (*Maqām al-Qurbah*)

Seyed Reza Feiz, Shahid Beheshti University

Muḥyī al-Dīn Ibn ‘Arabī (1240-1165 AD) in one of his books, the *Meccan Illuminations* (*Futūḥāt al-Makkiyya*), mentions his entrance to an unknown state (*maqāmun majhūl*). Although he recognizes this state as a sublime one and he is glad to plunge into this *maqām*, he does not know its name and finds himself a lonely stranger there. In this loneliness, Abū ‘Abd al-Raḥmān al-Sulamī (1106-1029 AD) suddenly appears to him. Sulamī, mentioning that he died while being in this state, tells Ibn ‘Arabī the name and characteristic of the state, and gives him the tidings of his entrance to the state of companionship with Al-Khidhr, the Green one. In the narration of this meta-historical meeting, Ibn ‘Arabī not only introduces us to a portion of his spiritual journey but also emphasizes the sublime station of Sulamī. Furthermore, regarding this state which is called the state of nearness (*maqām al-qurbah*) as taught by Sulamī, Ibn ‘Arabī mentions important points about the meeting of Khidhr and Moses (AS), some of which are to be examined in this presentation.*

* Translated from the author’s Persian abstract

Rediscovering al-Sulamī's Missing Writings
in the Work of Later Authors
(Case Study: *al-Jāmi' li-shu'b al-īmān* by al-Bayhaqī)

Mohammed Soori, Islamic Sciences and Culture Academy (ISCA)

Abū 'Abd al-Raḥmān al-Sulamī al-Naysābūrī (d. 412/1021) is the greatest Sufi historian and one of the most prolific Sufi writers, who played a key role in passing on the ancient heritage of Sufism to future generations. He is said to have written about 700 books and treatises. Of these numerous writings, only about several dozen books and treatises remain, and the rest have been lost throughout history. Many of al-Sulamī's surviving writings have been edited and published in recent decades by scholars interested in Sufi heritage, although there is still great hope for finding some other treatises of al-Sulamī's in manuscript libraries. Training many students, Al-Sulamī's words and narrations were spread by these students throughout the Islamic world. In addition to the surviving work of al-Sulamī, one of the ways to retrieve his work of his is to search among the work of these students and the next generations of those who heard (*samā'*) and narrated his work. It can be claimed that a significant part of al-Sulamī's words and narrations can be rediscovered in the others' writings. Being

a great student of al-Sulamī, Abū Bakr Aḥmad b. al-Ḥusayn al-Bayhaqī al-Khusrujirdī (d. 458/1066) is a famous Sufi, narrator of ḥadīth, and Shāfiʿī jurist of his time. In his writings, he has narrated many sayings, anecdotes and ḥadīths of al-Sulamī. One of the important works of al-Bayhaqī is called *al-Jāmiʿ li-shuʿab al-īmān*. This book, pertaining to the domain of ethics and Sufism, has been very influential among Muslim writers since its appearance. Al-Bayhaqī has used many sources to compile his book, among the most important of which are al-Sulamī's work. In this presentation, I will discuss how much influence al-Sulamī had over al-Bayhaqī in compiling *al-Jāmiʿ li-shuʿab al-īmān*, and examine the various topics that al-Bayhaqī quoted from al-Sulamī.

Ibn Bākawayh and the Hagiography of Sufis After al-Sulamī

Akbar Rashedinia,

Research Center for Proximity of Islamic Schools of Thought

After the death of Abū ‘Abd al-Raḥmān al-Sulamī in 412/1021, Abū ‘Abd Allah Muḥammad b. ‘Abd Allah b. ‘Ubayd Allah b. Bākawayh (in Persian: Bākūya) al-Shīrāzī (d. 428/1037) succeeded al-Sulamī in his khāniqāh (monastery) and instructed the disciples and shaykhs of Khorasan, especially Nishapur. In addition to being al-Sulamī’s successor in guidance and preaching, Ibn Bākawayh also continued his path in writing Sufi hagiographies (*ṭabaqāts* or *tadhkiras*). Unlike some Sufi hagiographies who have devoted all their energies to presenting an exaggerated and superhuman face of the great Sufis, the characteristic of al-Sulamī and Ibn Bākawayh’s hagiographies is that they have made every effort to portray the real and fair figures of early Sufis. The most important work of Ibn Bākawayh has been his *Hikāyāt al-Sūfiyya* (Sufi Anecdotes), which unfortunately has not remained to our days. This book seems to have been in the possession of Muslim scholars until the 10th AH (16th AD) century, but no information has been available after that. Of course, it is our good fortune that this book was available to most historians, biographers, and writers

of the Sufi hagiographies of the 5th to 10th centuries AH (11th to 16th centuries AD)—such as Khaṭīb of Baghdad (d. 463/1071), Abū al-Qāsim al-Qushayrī (d. 465/1074), Abū al-Faḍl al-Sahlaḡī of Bastam (d. 477/1084), ‘Abd Allah al-Anṣārī (d. 481/1088), ‘Abd al-Ghaḡfār al-Fārsī (d. 529/1135), Ibn ‘Asākir of Damascus (d. 571/1176), Ibn al-Jawzī (d. 597/1201), Ibn Qudāma al-Maqdisī (d. 620/1223), Al-Rāfi‘ī of Qazvin (d. 623/1226), Ibn ‘Arabī (d. 638/1240), Ibn Najjār of Baghdad (d. 643/1245), Shams al-Dīn al-Dhahabī (d. 748/1348), and Jalāl al-Dīn al-Suyūṭī (d. 911/1505)—who have quoted parts of Ibn Bākawayh’s *Hikāyāt al-Sūfiyya* in their book and have given us, although incomplete, a general picture of the book. In this article, a report of the three surviving excerpts from Ibn Bākawayh’s *Hikāyāt al-Sūfiyya* and the sources that have had access to this book and have quoted parts of it in their work will be presented.*

* Translated from the author’s Persian abstract

**The Lineage of ahl al-ishāra Sufis from Dhu-l Nūn to Shiblī:
Reconstructing Kalābādhi's List through a Cross-reading of
Sulamī's and Anṣārī's *Ṭabaqāt***

Faezeh Bekhnavesh-Haller, INALCO, Paris

The recurrent mentions of the word '*ishāra*' or the formula '*ʿulūm al-ishāra*' — "the science par excellence of the Sufis" that we know mainly through Kalābādhi's *Taʿarruf* and its commentary by Mostamalī Bokhārī — frequently intrigue the readers of Sufi texts. Yet, as Paul Nwyia points out, while "the Ṣufis frequently use the word *ishāra* in a very technical sense, [...] when one attempts to define its meaning exactly, one finds that they give few satisfactory definitions or explanations" (EI2). This paper shows how a cross-reading of the two *Ṭabaqāt* adds to the groundwork provided by Kalābādhi on the sciences of *ishāra* and the Sufis that were adepts and defenders of it. This approach firstly uncovers the full lineage of the *ahl al-ishāra* Sufis as both *Ṭabaqāt* give us hints about figures preceding Junayd (m. 911), who on Kalābādhi's list appears as the first figure. As a result, names of some of the first masters of Sufism (*mutiqadimīn*) — namely Dhu-l Nūn al-Miṣrī (m. 860 or 863), Ḥārith al-Muḥāsibī (m. 857), Abū Ḥātim al-ʿAṭṭār al-Baṣrī (m. 874 or 84) and Sarī al-Saqāṭī (m. 865) — are uncovered.

The question however then emerges, why Kalābādhī did not mention these names in his list? On the basis of the researches of classical Western scholars of Islam, the paper explores the suggestion that this might be caused by the fact that the figures in question are linking figures between the spiritual traditions of late antiquity—Jewish, Christian and Neoplatonic—and the emerging Islamic mysticism; and that is why Kalābādhī, in a work that he dedicated to defending the Islamic authenticity of Sufism, might have avoided naming them as the founders of the *ʿulūm al-ishāra*. Secondly, the paper, by referring to both *Ṭabaqāt*, highlights the eminent role Junayd played in the establishment and the propagation of these sciences; a point that reduces the probability of auto-censorship by Kalābādhī.