

a historian who is not a specialist of Sufism, the idea of Sufis who eschewed to call themselves such is promising and intriguing. For instance, it may help explain the ostensible marginality of Sufism in the life and work of some later damascene *ḥadīth* scholars who never describe themselves as Sufis but who were certainly so at least judging from some of their minor writings. *The Journeys of a Taymiyyan Sufi* is a meticulous and thoughtful piece of research. It makes an important contribution both to the field of Sufi studies in the Mamluk period and that of Taymiyyan studies. Future enquiries into the relationship between Ibn Taymiyya and *taṣawwuf*, or into the extent to which al-Wāsiṭī's understanding of Sufism enjoyed subsequent reception, will have a lot to benefit from Arjan Post's book.

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Mukhtar H. Ali, *The Horizons of Being: The Metaphysics of Ibn al-'Arabī in the Muqaddimat al-Qayṣarī*, translation and commentary. Leiden and Boston: Brill, 2020. vi + 257 pages, bibliography, index.

Review by Cyrus Ali Zargar

The prominence of Muḥyī al-Dīn ibn al-'Arabī (d. 638/1240) within Islamic studies is in part secured by the eruption of a school of theoretical Sufism with wide-ranging influence. That school of metaphysics came to fruition through commentaries by his students, and students of his students – commentaries that have mostly remained untranslated. For that reason alone, Mukhtar Ali's English translation of and commentary on the introduction to Dāwūd al-Qayṣarī's (d. 751/1350) Arabic commentary on Ibn al-'Arabī's *Fuṣūṣ al-Ḥikam* (*The Ringstones of Varied Wisdom*) is a valuable contribution to the study of Sufism and Islamic metaphysics. Added to its value is that *The Horizons of Being* offers the parallel Arabic text of al-Qayṣarī's introduction to his commentary, using a recent edition by the renowned contemporary Iranian Ibn al-'Arabī scholar, Ḥasan Ḥasanzāda Āmulī (b. 1929). *The Horizons of Being* is limited to al-Qayṣarī's introduction to his commentary on Ibn al-'Arabī's *Fuṣūṣ al-Ḥikam*, the proper name of which is *Maṭla' khusūṣ al-kilām fi ma'ānī Fuṣūṣ al-Ḥikam*, or *A Preamble of Select Discourse on the Meanings of the Fuṣūṣ al-Ḥikam*. It should be mentioned that that introduction stands apart from the rest of al-Qayṣarī's commentary as an almost independent treatise. It thus makes sense to publish a translation of the introduction separately, as has been done here, yielding a text that might be considered a worthy primer to the study of the school of Ibn al-'Arabī from the perspective of metaphysics.

The commentary itself, as Caner Dagli has discussed, has great historical significance. It played an important role in disseminating Ibn al-'Arabī's teachings throughout Ottoman lands, since it rendered those teachings in a systematic way, one that brought together Sufism (*taṣawwuf*), philosophy (*falsafa*), and theology (*kalām*). The commentator, al-Qayṣarī, was made head of the first Ottoman school system in 736–37/1336, himself trained by a student of Naṣīr al-Dīn Ṭūsī (d. 639/1242), whose name was Muḥammad ibn Sartak al-Marāghī and who studied at Ṭūsī's observatory in Marāgha.¹ Another of his teachers – the one acknowledged in al-Qayṣarī's commentary – is the eminent Akbarian 'Abd al-Razzāq al-Kāshānī (d. between 730–6/1329–35), who authored his own oft-referenced commentary on Ibn al-'Arabī's *Fuṣūṣ* and whose Qur'anic commentary is frequently, in publication, attributed to Ibn al-'Arabī. The wide-ranging academic training that al-Qayṣarī underwent, which included masters

¹ Caner K. Dagli, *Ibn al-'Arabī and Islamic Intellectual Culture: From Mysticism to Philosophy* (London and New York: Routledge, 2016), 119.