

تقديم
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الدراسات
الإسلامية
بمصر

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danz, *Papyri graecae magicae*, 1928-1931 ; pour les astrologues : Boll et Cumin, *Catalogus codicum astrologorum graecorum*, 1898-1941.

Pierre A. RIFFARD

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William C. CHITTICK. – **Ibn al-'Arabī's Metaphysics of Imagination – The Sufi Path of Knowledge.** – Albany : State University – Press of New York, 1989, XXVII + 478 p.

This colossal work is in a sense the culmination of some half a century of ever more concentrated scholarship in the West on the Supreme master of Islamic gnosis, Muhyī al-Dīn ibn 'Arabī. Ever since the late T. Burckhardt made available the essence of Ibn 'Arabī's metaphysics in his masterly translation of major sections of the *Fusūs al-hikam* in his *La sagesse des prophètes*, numerous works have been devoted to Ibn 'Arabī in various European languages, and especially in French. In fact hardly a year passes without one or two serious translations and studies of Ibn 'Arabī appearing in French or English.

This work, however, possesses a scope beyond what has appeared thus far in any single work on Ibn 'Arabī. In contrast to most of the other studies which have based themselves on the *Fusūs*, Chittick's work is devoted exclusively to that immense treasury of gnosis and esoterism which is the *Futūḥāt al-makkiyy-yah*, of which a selection has appeared recently bi-lingually (in French and English) under the direction of M. Chodkiewicz with the title of *Les Illuminations de La Mecque* (Paris, 1988). This monumental work, which will be in some 30 volumes in its modern Arabic edition, is an ocean into which nearly every tributary of earlier Islamic esoterism has flowed and which has itself served as repository of gnostic and esoteric knowledge for all the later generations of Sufis and sages in the Islamic world.

The work of Ibn 'Arabī does not possess an outward systematic structure and deals with matters as far apart as the esoteric meaning of daily prayers and numerical symbolism but there is an inner unity which persuades the whole work. Chittick is able to draw from this inner unity to present the various aspects of the thought of the master in a manner that does justice to him and is in fact a veritable scholarly *tour de force*. After an overview dealing with earlier Ibn 'Arabī studies in the West, especially those of Corbin and Izutsu, Chittick turns to Ibn 'Arabī's theology, ontology, epistemology, hermeneutics, soteriology and finally a consummation concerning the supreme end of the spiritual path.

The author's work consists of a commented original and spiritual tradition, a gnostic and saint, r

This book on Sufism and a unique work the study of is a veritable a single volume and intellectual work inward aff Shaykh al

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The author allows Ibn 'Arabī to speak for himself and in fact most of the work consists of translations of the master's words very ably arranged and commented upon by Chittick. One thus gains direct access to the intellectual and spiritual world of that incredible figure whom the later Islamic esoteric tradition came to know as "The Supreme Master" (al-Shaykh al-Akbar), a gnostic and sage who was at once a metaphysician and visionary, esoterist and saint, religious scholar and poet.

This book of Chittick is one of the major works of Western scholarship on Sufism and a watershed in the study of Islamic esoterism in the West. It is a unique work which cannot but be highly recommended for those interested in the study of not only Islamic esoterism but authentic esoterism as such. It is a veritable gate to the world of Ibn 'Arabī and reveals for the first time in a single volume in a Western language the immense richness of that spiritual and intellectual world. The author is to be highly congratulated in producing a work which is the result of not only outstanding scholarship but also an inward affinity and consonance with the everliving spiritual universe of Shaykh al-Akbar.

Seyyed Hossein NASR

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Jean REYOR. – *Pour un aboutissement de l'œuvre de René Guénon. Les « Aperçus sur l'initiation » & « La Franc-Maçonnerie et l'Eglise catholique »*. – Milano : Archè (bibliothèque de l'Unicorne. La Tradition : textes et études, vol. 42), 1988 & 1990, 307 p. & 202 p.

Depuis sa rencontre avec René Guénon en 1928, Marcel Clavelle alias Jean Reyor (1905-03.07.88) entretint avec le philosophe, à la doctrine duquel il fut vite acquis, des relations d'étroite amitié puis de constants échanges épistolaires après que celui-ci se fut retiré au Caire où il mourut en 1951. Directeur de la rédaction du *Voile d'Isis* puis des *Etudes traditionnelles* de 1932 à 1960, Jean Reyor devint rapidement l'un des porte-parole les plus autorisés de René Guénon en France.

Divisé en trois parties, le présent ouvrage inaugure, sous l'égide des prestigieuses éditions Archè de Milan, la publication de trois volumes complémentaires réunissant les études quasi introuvables que Jean Reyor fit paraître de 1945 à 1970 dans les *Etudes traditionnelles* et *Le Symbolisme*. Ses travaux constituent un commentaire rigoureux et fidèle de l'œuvre et de la pensée de René Guénon. Le tome II, que nous examinerons ci-après, comporte des études centrées sur la Franc-Maçonnerie, ses rapports avec l'Eglise catholi-