Light in Suhrawardi’s Ontology

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Abstract

Sheikh Ishraqh philosophy is language of symbols and codes. He has vast understanding, correct interpretation of Quran and understand the wisdom of Iranian recognition of the centrality of “light formation”, he was the cause of great movement in physiology and wisdom of the world.

The present research also introduce the ideas and interpretation and explanation of Sheikh Ishraqi’s seeking the answer of what is wisdom latent semantic in philosophy and illumination (Ishragh wisdom)? This research is a descriptive analysis that is done by collecting the dates in library and documental information and the written source.

Keywords: wisdom, philosophy, light, intuition
Introduction

According to the base thinking of Suhrawardi is Iranian Quran, which means his wisdom is centered on the light. We can see everything through light and the truth of everything is revealed but is this light the true light? Intellectual foundation of Sheikh Ishragh is how light is concerned in philosophy light and intellectual foundation. What is the true light in Suhrawardi’s philosophy?

The expression Ishragh in Arabic language is known as East (Mashregh) and also is concerned about light and illumination words. Suhrawardi is based on this additional meaning of the Ishraq and explains the mysteries and allegories found in describing the word that has been established. Light as phenomenon evidence in Suhrawardi philosophy is centered. He has specialized most of the illumination (Hekmat Ishragh) place and much light has been explained that has some steps and the first step is Light of Lights which means the source of all lights. Therefore the way of gaining the wisdom of unit and the same way of penetrating (Serian) and illuminating light of Lights. According to this, people should first deliver the system of wisdom, bright Ghose Nozoolin a reverse path and rise to Holy Spirit and then see the source of wisdom in Light of Lights. Given the rich philosophy and different illumination in Sheikh Research, one has to study, the wisdom and truth of light philosophy, ontology from Sheikh viewpoint.

Research history

The debate on light goes back to prophets and kings of that time. Philosophy and peripatetic science through Arabic translation during the eleventh and twelfth century, platonic wisdom of earlier times were replaced in those days. In middle east objections of rational aspects of Aristotle’s philosophy led to the weakness of this type of philosophy and that was when philosophy in the west territories were getting stronger and in the world of Islam its own place were given to rituals and religion which means Ibn Arabi Sufism theory and Shahab al-Din Suhrawardi illumination. The aims of both rituals knowledge were the right to be human to achieve transcendent. Suhrawardi gave speech about the position and source of light and the impact on the ontology of sheikh Ishraq.

The aims of the research:

- Wisdom (concept of light).
- Explanation of the meaning of light in view of Suhrawardi.
- Explanation of the origin of light in Suhrawardi’s mind
- Effect of Sheikh from Quran.

Wisdom; the word of philosophy or wisdom in ancient expressions are mostly meant rational knowledge against traditional knowledge and therefore the concept of the term includes all human intellectual thoughts, also doctrine was emerged and these doctrines had an impact on each other. The first doctrine was Aristotle doctrine which was called peripatetic. This doctrine was accepted by Muslims and caused to become familiar with
Greek philosophy. Despite the opposition theologians and religious scholars, philosophy was not removed by Muslims, but new thinking was opened with the emergence of new ones like suhrawardi, revived the wisdom. Suhrawardi’s wisdom was divided into two parts; wisdom debate (Greek) and enthusiastic (discovery and excellence). Suhrawardi named his wisdom as Ishraqi wisdom and was specialized to Middle East and he believed that Aristotle’s wisdom debate and the enthusiastic wisdom were detained and wisdom in original meaning existed in metaphysics and Iran. Suhrawardi thought that in the past, the wisdom was passed from generation to generation with traditions symbols and myths and has been transferred to Islamic periods.

Light concept
Many evidence indicate that light is usually a direct light; the fact is that no one can see through an opaque body through another, it is an obvious instance of this evidence. The shadow behind the opaque body is formed by the sun, environment is clear and it is very far. Light itself is the recognition and the more the light source is bigger, the more the recognition is. when the eye sees something it sees with light, so there is a light in the eye of course the eye sees with the sense light, the eye cannot see Burckheardt as a single of light and no manifestation of the spiritual reality believes that light is a symbol of the fundamental ideas of Islam meaning unity and no secret is no deeper than light to express the divine unity. According to these a Muslim artist can create a submission of works of art, tried to understand how light is absorbed, how brilliancy pass through thousand of different brilliant radiations. Burckhardt liked the art of archenemies that the main issue of conversion of substance to light rays that archenemi of traditional arts, convert rock to light and light to crystal. Burckhardt(2007). Suhrawardi at first described the concept of lightning, then he provided the evidence of his criteria deals and then he found the concept of light that met those criteria. He wrote ; if the universe is something that did not need to define and describe, then it should look apparent and the world is not something but obvious and clear light, so there is nothing except light that needs to be defined.(Suhrawardi1976). In explanation to the view of Suhrawardi we could say that light is nothing more that the advent of reality and the emergence of light as well. The emergence of light is not something that can be considered as a trait acquired due to excess of the nature of light because if the emergence is a waste on natures light then it would be necessary to have light in the nature regardless of the emergence attributes and there will be no emergence. While the light in any way or at any stage does not emerge and continue to be self-lit and also none self-lit. The concept emerged as the concept is evident and there is no need of definition. Because when something is “essential appearance”, it cannot be considered an important appearance because it is self-apparent. So to understand the exact meaning of light, we must understand the element of “emergence” which should not go into the visible light.

The emergence of a concept that obviously has a broad width of the visible light and is even included. Suhrawardi also implies to the light sensory or accidental sensory and says the emergence of the sun its “neuritis” even if no one and the object that can and feel the
sense of light cannot feel the sense of waste and fading of sunlight neuritis and will not be destroyed and the visible light from light with the emersion of absolute meaning. Thus we can say that the concept of emergence in such a wide range of perception (intuition, mental) can be objective (Suhrawardi). From the view point of Suhrawardi, light is an abstract the principle of light is Allah which he calls “nor al anvar” light of lights and Suhrawardi world view is formed from light that comes from the Quran. He believes that wisdom light is important in ancient Iran and the Iranian cosmology is based on light and darkness. Suhrawardi 2001) he also knows the secret of wisdom, he believes that the philosophers before Aristotle coded languages and have allegorical and the wisdom of Aristotle’s argument because we could not understand the statement of Socrates who was the key of understanding. Suhrawardi has interpreted their words in the light of their wisdom and has illuminated them. In Ishraq’s philosophy, light is a secret knowledge and self-awareness, it means there is no alternative and is completely separated and districed from existence. Light itself is a secret in the discussion of Suhrawardi, one of the properties of light, without neglecting its essence and consciousness, the direction of light can be a secret and self-awareness. Mirrors and all glossy and clear objects are embodies of the ideal picture hanging and picture in the mirror is not because of the mirror, but mirror is only embodies or image processing place that is in front of it. Suhrawardi considers himself an heir to the wisdom that only practices its predator’s awareness but set its own world outlook and extent of expansion. This attitude is his specific style of thought; his intuition is not something strange. Suhrawardi believes that great sages of antiquity were monotheism and expand their thoughts without idols. Those who believe their big words without exact analysis without thought and lack of reflection on the meaning of familiar words. Their words were analyzed for idols, they were familiar with coded words and they were not acquainted with the real fact of words.

The relevance of light and darkness

In the holy Quran in Surah Nur verse 40 Allah says “or their work or deeds are like thick darkness in a vast and deep sea, which a wave covers, over which there is another wave, above which are clouds; layers of darkness, one upon another. When he holds out his hands, he can hardly see it, and he whom Allah gives no light—for him there is no light at all.” According to the above verse it refers to the distance of light which has been changed to darkness. The concept meaning of light is darkness. Therefore the collision of light and darkness, what kind of collision is it? Prophetic philosophers believe that the contrast between light and darkness is the contrast between the queen and the poor people. The darkness means that it can have light but it does not have it, darkness is lack of light. Therefore darkness is against light, that there is a source of light in object but is not active. When we say there is congruity between light and darkness it means that at first the degree of light or qualified light which are very far from other, they do with borders and do not match their limit. Second these limits

Is there direct relationship with light and special light that creates the limitation? In other words, the light is in the process, which is bordered to the stage and then the self-scanning light that reveals its own borders which is precisely the result of light.
Suhrwardi considers the cause and reason of the relationship between the world of light and darkness. On the other hand he believes that dark world is darkness and lack of light. In fact, in casual relationship it is necessary congruity, the dark is on one side, edge, or border of light. When you consider a mountain there is a certain limit to explore and the border is necessary (Suhrwardi 2001) this border is lack of mountain and this lack makes the determining of the format of the mountain, jewelry foundation board of darkness surely is covered and hidden. This is essentially posterior and sheikh believed that latency is non existence and do not lack or is not elsewhere, he says darkness is poverty of light (Suhrwardi 1976). There is another interpretation of the border affairs. It means that these are pure and there is no clear objective and has no determinative nature, but ‘non- existence’ which means the limits of truth is light. So Ghasegh jewelry is the real barrier of light.

Affected effect by Suhrwardi in Quran

Suhrwardi also paid attention to the Quran and used them with great thought and taught others also to pay attention to Quran and says in this subject; from this verse we can understand that when we read Quran unwillingly or when we are tired, there is no benefit and is useless (Mohammad Madadpoor 2011). Ishraqi philosophy is a philosophy of religious Quran and from Sheikh Ishraq’s contents writing we can see the effects that has been applied to many Quranic verses in his work. His knowledge and mastery of many Quranic verses were high. No

or –ol- anvar is right because it gives life and is a generous life. Appearance and representation of light itself is the creator of the world. It is more brightful than any glowing light and light has illuminated the entire world. The darkness of ignorance of light cause flaw education (Suhrwardi 2001)

Affected effect by previous wisdom.

Despite the differences in the wisdom of Ishraq with peripaticism but in the wisdom of Avicenna, some part of Ishraq thinking is found. Suhrwardi’s cosmology with all the disputes was under Bu ali Sina’s cosmology influence. Now you study Suhrwardi’s testament at the end of his book Hekmatt al Ishraq the allegory’s Ishraqi philosopher is also considered, then it will show how Ishraqi philosophy’s idea has a deep and wide root and these two rationalist philosopher works are close to each other in some cases. Ibn Sina has described series of creatures (essentially) from the beginning and (former Heuvel) to the end. Since their creation in Allah’s universe Buali Sina knows the possibility of (masouye Allah)we towards Allah, because all the creatures depend on him (Allah) Suhrwardi has maintained these series but instead of the word existence he has substituted light and he believed that since light could help so that everything could be seen, the base of ontology is light. In Quran also the word existence does not
exist. Sometimes words such as Vajada and Yovajedo are derived from the word existence but existence is only written in Quran. Vajebol Vojood Is the expression of rulers and is derived from Greek language. Allah is self exist, that’s certain, but Quran interpretation is necessary, for Allah did not use the words, it is not mentioned in Quran, while Quran simply states “Allah is the light of the Heaven” when Allah wanted to speak of himself. It is Allah himself who says Allah is light. This is also in our ancient culture and history in the holy Quran that the theistic world’s most progressive school Suhrawardi 1976). It is obvious that Suhrawardi belief is a root of Iranian Islam because in ancient Iran, light was known as light and darkness in Zoroastrianism in Mehr religion, was an issue and Suhrawardi also in his teachings he has deprived from Zoroastrian to Islam.

Intuitive understanding

Suhrawardi says that there are many truth that do not appear like our character and are covered inside and this internal intuitive is just understood like the non-existence of purgatory or orientation, that does not exist and from all these interpretation to the concept of emergence or darkness can be felt, and we can accept the concept of emergence is also acknowledged. Suhrawardi1976. Suhrawardi in vocal treaties Gabriel, all these living things are the result of vocal Gabriel. This was downward trend; (Sheikh Ishraq in upward trend believe that all melodies and motifs and all the educations are from Safir Seemorgh (phoenix) Seemorgh has a special place in literature and Iranian wisdom. In Suhrawardi thought Seemorgh on one side is the first reason and the first modest and on the other hand is the angel of oracle or Gabriel. According to him, knowledge appears from mind and from angel of oracle (Gabriel) and it has origin and divinity. Hence, the wisdom is the fact that can be understood from intuition, in Ishraqi witnesses and the realization from truth through intuitive understanding has been revealed. (Suhrawardi 2001)

Division of light in regard to Suhrawardi. Object is in such a way that in reality its nature is light or the reality of its origin is not light. On the second stage which means that when object’s origin is not a thing, it’s origin is not light (dark) or it is in such a way that it does not need a location. This is the same essence of darkness or it is such that the same darkness (accidental categories). The essence of darkness itself or Barzark and is divided into two groups. The first Barzark is one type of Barzark that light is eroded just like mountain and the second type is that light is not eroded and its light is permanent just like sun and stars (Mohammad Madadpoor2011).

On the other hand Sheikh says that light is divided into light itself to itself, light itself to others, itself means Naf-sol-amr- illuminate in Nafsolamr and has illumination and radiation. For example illumination of nafs in concerning an issue for understanding it. It should be added that as light is needed for Ishraq we do not need for second split for itself. In other words light for others is some kind of paradox so we can say that light for it. The meaning of Nafs is its own nature like the opposed light. (Poor namdarian). on the other side Sheikh has divided light into two parts- real light and virtual light. Vitual light means light in mind (or may be generally the entire mind concept are called virtual light) and real light is visual light finally came back as a real light because light in our mind has two meanings. The first understanding it, the other is the
direction of the rise of it for mind that is something real and objective and the same virtual rise therefore virtual rise goes back to real rise.

Noor o l anvar; light of lights

Light of lights is the best and the greatest stage of existence. Suhravardi described light of lights is an environment light Qayyun, holy and the greatest light. It is the richest light, and there is nothing better than it, it is superior. Light is pure, real, divine and the brightness is due to severe light, the chief light is the source of everything and the world consist of different levels of light. Suhravardi says; (Allah is the origin of absolute light) is always bright (Ishraq) and is manifested in this way and causes this world and with its own rays cause life in this world. Everything in this world is a part of the branch is from Allah and all the beauties and perfection are the mercy of Allah and salvation which means reaching to the pure light). Light is visual like light and sunlight begins with it, and after that conscious light and exterior light and secret of soul (secrezamir) and reach to light of Allah. Light is made of layers, however deep we go we will reach to pure light and finally we reach to Allah’s light and it is an absolute light.

1-To prove the light of lights

The first question arises after defining light of lights is; is there any nature essence outside it or not? In order to prove this question we should find the reasoning. Suhravardi tried to prove the presence of light in his own way. The reasoning of Suhravardi according to his own principle, we can conclude: In existence, the origin is from light.

Light has a unique level dignity, reality.

Subordination of light needs superior steps of light.

Stage of light is divided into abstract and not abstract light.

2- Determination of the light of lights.

In Ishraq philosopher, existence is divided as light and darkness world and any living thing has its own place and its place is determined by the nearness of light. Each light which has more awareness about itself is higher and on the contrary each light which has the least awareness about itself is lower. Therefore the criteria are determined by light rating (science and cognition).

3- The knowledge of light of lights.

The knowledge of light of lights can be discussed in two ways. Knowledge of origin, knowledge of non-origin. Suhravardi in order to prove the light of lights has noted this point that the origin of light of lights is absolute light and the greatest degree of existence.

Basically there is no doubt about darkness, there is absolutely no light in darkness and also all the faults of darkness are eroded. Therefore light of lights has its own knowledge. In brief we can say because light of lights is clear and obvious and therefore is the divine. Suhravardi (2001).
Due to the principles and concept Sheikh can bring other reasons about knowledge of light of lights to his own. For example light of lights has and give the whole perfection of creatures and origin knowledge is one of the perfection, therefore light of lights has its own perfection and has knowledge about its origin. So all the knowledge is possessed in his presence and Allah is above all divine. The knowledge of Allah is the knowledge of presence. Suhrawardi (1976) .in conclusion everything is effect by lightning of light of lights knowledge and everything is surrounded by this light, permanent enjoyment and pleasure is the same.

4-light of lights and its characteristics.

Suhrawardi believes that light of lights have neither the characteristics of darkness nor the characteristics of brightness. It is explained according to Suhrawardi either it is true objective are credit objective. The characteristics of true objective are independent and excess in essence but the brightness is not independent. Somehow it is abstracted from nature Sheikh Ishraq believe that light of lights has no real characteristic, on the other hand it makes great addition to the light of lights such as extra (rzaqyat) extra mabdayat and extra universe and etc and finally he says that all these additions goes back to one addition which is (mabdayat). In addition Sheikh believes in many negative attributes, he also believes light of lights is not an object not Ghasq, not possible and is zojahat and finally these entire negative attribute goes back to one negative attribute and it is possible. All these extra negative are the credit attribute, none of them is clear independent objective and no combination of the divine nature is not neede Suhrawardi (2001).

- Relation with light of lights and creature of the universe.

Suhrawardi is a philosopher who believes in the existence of creatures and different mediator lights it means light of lights by creation of the universe, first create the agents and then gradually the network of the universe was formed. According to this, concept questions may arise, the question that Suhrawardi has forgotten, and it is whether the existence of solar system light of lights faces the distance with its creation? Or in other words it did not face the ontological dimension? Of course by accepting this base, the distance and dimension cause the divine power of Allah and its effect on effects is not an obstacle? Suhrawardi replied that basically in the universe of light, abstract light the distance is absolutely meaningless. The distance is a notion that the value of the universe is darkness and oppressed and if we say that we meant that ontological dimension, he answered that the creatures that are higher and far superior dominant and his closeness to infrared creatures are more and the reason is strong emergence of strong brightness. We know that light of lights is more severe and brighter than all the lights and no light is bigger and mightier than all the lights. So, nearness of it will be greater and better than any lights. So, light of lights is the greatest and also nearest and it is the highest and also the lowest. It should have been mentioned that as light of lights is the closest light to the creatures therefore it is prior to power and effect on them.

Conclusion:
In illumination, light is the reality itself that is light of lights. Human being by his intuition to recognize about truth and physical matters and in this recognition he is active not passive. The recognition has a kind of light, in other words the matter of recognition that gets light to be a matter (the human Nafs that is light) is recognized. Allah who is the source of truth and is the highest level of reality, is light of lights, and physical existence which is the lowest level, if it has relation with light it will be real and it means body in Barzark or in a stage between light and darkness and it is seen to be latif, moghtased andhajez but if there is no light it is changed to Johare Ghasegh. As regard to Suhrawardi, the effect and realization source in existence is only light. All the phenomena and creatures of existence are fulfilled only by one source and all of them are taken from one reality and that reality is only light. It is obvious that Suhrawardi as a religious Muslim and intellectual person, he has taken his thoughts from Quran, and he has used his wisdom through Quran and created his philosophy that leads to illumination. Therefore according to philosophical theory of Sheikh Ishraq existence is not something more than light and whatever exists in the world and will exist is from light. According to this theory, human being should need a guide to reach to light and that guide should have a heart full of light and the prophets and imams are the guide of life, philosophy and wisdom of Ishaq. Everyone is motivated to research about philosophy of light with curiousity and the relationship with different concept like light and its meaning, its effect and its appearance on Eastern art and etc. Therefore the way to achieve unique and permanent wisdom is the Sierian and illumination of light of lights. In general Suhrawardi has done a complete change in understanding and the development of philosophy especially in western wisdom. He is the best philosopher of the world.

Postscript:

Al-Nur verse 35:
Allah is the Light of the heavens and the earth. The similitude of his light is a lustrous niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a blessed tree – an olive – neither of the east nor of the west, whose oil would well-nigh glow forth even though fire touched is not. Light upon light! Allah guides to his light whomsoever He will. And Allah sets forth parables to men, and Allah knows all things full well.

Al-Baqarah verse 257:
Allah is the friend of those who believe: He brings them out of every kind of darkness into light. And those who disbelieve, their friends are the transgressors who bring them out of light into every kind of darkness. These are the inmates of the Fire; therein shall they abide.

Al-Nur verse 40:
or deeds are like thick darkness in a vast and deep sea, which a wave covers, over which there is another wave, above which are clouds; layers of darkness, one upon another. When he holds out his hands, he can hardly see it, and he whom Allah gives no light—for him there is no light at all
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