

The Role of Soul (*Nafs*) in Suhrawardi's System of Light

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Received: 2016/7/6

Accepted: 2018/6/11

Abstract

Trying to understand the reality of the soul and its result (Self Knowledge Theology) has always attracted philosophers' attention and has been regarded as one of the concerns of philosophical thinking. In this article, it is specified that the peripatetic philosophers, whether Greek or Islamic, have considered the soul as a chapter of naturalia and try mostly to comment on the soul's powers and activities; they have not had any epistemological view of it. In contrast, Sheikh Eshragh closes the psychology to the theological discussions and looks at it from the epistemological point of view. His discussion is not about soul's powers, but he provides a way to save the soul from the prison of the body and emancipate the human being from the darkness of material world. In the illuminationist philosophy, the theory of intuition was proposed for the first time (The substantial form), so it has discussed the nature of the soul from this viewpoint. Suhrawardi's psychology isn't a consequence of theoretical discussion, but it results from introspection and self-awareness that is possible only through the asceticism and controlling the dragon of carnal soul. It is soul which shows not only the Light of Lights, but it becomes divine and finally through this path he founds his luminous system. The system of being is realized through the epistemology of soul.

Keywords: Soul, Immateriality, Light, Light of Lights, Suhrawardi.

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Introduction

Shihab al-Din Yahya Suhrawardi is one of the Iranian philosophers with a distinctive personality and with an intellectual independence and ability of generalization and systematization. He founded the illuminationist school and believed that his illuminationist philosophy was of a certain method whose materials were not provided completely by thinking and reasoning but also mental intuition and spiritual vision and ascetic reflection and practices had an essential role. Thus, it should be understood how and through what a process this way of thinking was expanded? What a role has the soul in this school? And in what a way the soul becomes light? Suhrawardi's philosophy is based on the light. In other words, the principle of this philosophy is not the existence or essence but an existential identity of an object that is live and perceiver; this is the subject of our study in the present article.

Suhrawardi was living in an age of cultural diversity and political turmoil. For understanding Suhrawardi, the comprehension of the socio-political situation of that time is of great importance (Yathrebi, 2011: 30).

When Suhrawardi came into the world, philosophy had flourished and had been the target of attacks of different orders. Philosophers were subject of attacks due to their beliefs since they originated from Greek thoughts and especially Neoplatonic ideas. They were outside of Islam and the attempt for reconciliation between religion and philosophy was leading to discussions and hence; were intensifying the attack. The attack on the peripatetic philosophy to which Ibn Sina, Ibn Rushd and Farabi were attached, could have two forms of defense and reaction. In one way, the other

philosophy was substituted for the first; in another, it should be re-expressed by a new version, so that it was revealed that philosophers were not infidels and their beliefs were not inconsistent with religion. Suhrawardi acted in both ways; he founded initially the illuminationist philosophy then explained the philosophers' opinions (Suhrawardi, 2005: 24).

Philosophy and illuminationist School

The Illuminationist philosophy is a strong current of thought that was created in the 12th century of Hijra in the light of the ideas of Suhrawardi, the young thinker. It attracted attention of many great thinkers of the Islamic world. In his youth, Suhrawardi was attacked by deviant and dogmatic people and did not find the opportunity to grow further.

The term *Eshragh* (illumination) means to clear, radiate, discover and express. *Eshragh* is taken from the root of *ISHRAG*; it has a relation with the sun that rises from the east (*Eshragh*) and gives light to all things. Land of light (east) is related and united semantically with the Land of Illumination (east). God's essence is the source of all objects. And thy because of His extraordinary radiance is visible.

The origin of all things in the world is the Light of Lights, Divine Essence and due to extraordinary luminosity the Light of Lights is visible. All things in the world take their lights from the Light of Lights and a light that is emitted from or shined to them is from Him (Tadayon, 1978: 88-90). The Illuminationist philosophy is a conscientious vision and mystical experience by which "the reality of being" appears for man as it is.

Suhrawardi's illuminationist school was a turning point in the history of Islamic

philosophy, because he changed the way and character of philosophical thinking from a purely rationalistic approach to an approach whose epistemological pattern was asceticism and austerity. Most of philosophical schools after Suhrawardi were influenced by his teachings. Some of them such as the Shaykhism movement that agreed with some of the veins of illuminationist thinking opposed to other schools. The School of Illumination became not only a means for reconciling two opponent traditions, Sufism and Peripatetics, but also created integration between them. Consequently, the esoteric purification and asceticism became a necessary condition for the philosophical thinking which ultimately leads to the attainment of truth (Razavi, 2008: 192).

Understanding the illuminationist philosophy is based on the consciousness of the human interior and interpretation of human existence; in fact, the psychology and self-knowledge is key to understanding of this philosophy and its essential and vital discussion. The most significant chapter of Suhrawardi's treatises from the special illuminationist point of view is the very chapter on soul. When the Sheikh discusses the elements and temperaments and their mixture, his discourse is not far from the discourse of Peripatetics. But when he enters the world of soul and looks at the subject with another view, his major divergence of view is revealed. Peripatetic philosophers, Muslim or Greek, consider psychology as a chapter of naturalia and pay attention mostly to explanation of soul's powers and activities. However, Sheikh closes psychology to theological discussions; his word is not about soul's powers but on clarifying how the salvation of the soul from the prison of the body and emancipation

from the darkness of material world is possible. Suhrawardi's psychology is not a result of a theoretical discussion. It is a result of introspection and self-awareness that is possible only through asceticism and controlling the dragon of carnal soul. It is here that the main difference between the Peripatetic philosophy and that of Illuminationist becomes apparent. We clearly understand that the illuminationist psychology is obtained from internal vision and experience that is an outcome of practical philosophy and applying moral and mystical principles, not only through the wordy discussion and research. Therefore, the aim of this study is to make students conscious about the possibility of salvation from the material limitations and attainment of the real freedom. This is possible just in the endless horizon of space of the divine world.

Soul's Luminous Identity

Suhrawardi analyzed the science of soul, and through the phenomenological analysis of soul's self-knowledge, emphasizing on the perceptual identity of soul and proving the intuitive nature of this knowledge, Suhrawardi paves the way to his original thesis namely the soul's luminous identity (Light essence). He regards the existence of soul and every immaterial to be luminous. In his view, the whole reality of every immaterial and separate being like soul is a luminous identity. The immaterial beings are simple things whose simple beings consist of the light. In contrast, the material world is deprived of immateriality and the identity of material objects is throughout dark. Hence, Suhrawardi explains the whole existence according to their modes of existence in the structure and system of light and darkness.

For explaining the luminous identity and consolidation of it, the founder of the philosophy of illumination benefits from the soul's self-knowledge; this is a starting point thanks to which he proves the angles' luminous identity and darkness of the material things. In other words, relied on this he explains the system of light and darkness (Yazdan panah, 2014, Vol. 2, 17-18). Since the light is self-manifested and manifesting the other, in fact it is the very manifestation and the manifestation is a kind of permanent presence in which is not any absence, distance and alienation. Based on this way of thinking, the psychology in the philosophy of Suhrawardi takes another form and is based on the foundation of self-knowledge and self-consciousness. In his view, the presence for itself is the focus of any cognition. This would not be possible without intuition. Where the humankind finds himself and refers to it as "I", anything other than "I" comes to be alien. In other words, it can be said that the importance of human is his presence and manifestation and presence or manifestation also is what is called the pure "I" and mere self. Where Suhrawardi speaks of the presence of pure "I", existential philosophers use the "I exist" or "existing I" and form their ideas (Ebrahimi Dinani, 2004: 26-27).

Therefore, the main focus of Suhrawardi's philosophical theory of science is the human intuition. This is a point that Suhrawardi considers it as indebted to his philosophical ecstasy. Suhrawardi says: "I am employed for a long to the problem of knowledge and it seems difficult for me and what was in the books of the philosophers, it is not clear to me. At a night, in a state between wakefulness and sleep, an ecstasy occurred to me and while I was sunk in pleasure, in the beam of light a human ghost

was represented and he was the leader of philosophy, the First Teacher. After representation of this luminous ghost, Suhrawardi says his problem to him and complains from the problematicity of the knowledge. In response to Suhrawardi that ghost says: refer to your soul" (Suhrawardi, Vol. 2, 1994: 15 *ibid.*, Vol. 3, 72). In numerous works, Suhrawardi has discussed this point; he believes: everyone has knowledge of his soul and essence and nobody is absent of his self. This knowledge is not obtained through the concept or representation. Suhrawardi says: my self-perception is a perception of a form or representation of my essence that is the same concept of "I". This means that each form and concept is essentially applicable to multiplicity and so-called is "general" and never does essentially prevent the participation of multiple instances. On the other hand, in self-perception, we find ourselves such that in no way is applicable to the multiplicity and general, but it is an individual. That form and concept of "I" that we percept has the attributes of concepts and thus is general. But the self-perception is not so. Hence, the human possesses a non-ideal and non-conceptual action that is the very intuitive knowledge (Suhrawardi, 1994, Vol. 2, 15, and *ibid.*, Vol. 3, theology, 70-71-484).

Proving the Existence of Soul

We can say that in the philosophical system of illumination, the light system begins with psychology and the luminous identity that accepts the soul constitutes the illuminationist system. Therefore, the recognition of soul and its faculties as well as its characteristics and immateriality and ultimately its attainment to the Light of Lights and becoming light is very important

in this article; this is possible by the knowledge of the soul. So the first thing that a philosopher needs to do for approaching the soul is to prove it. This is why in the first step, Suhrawardi begins to prove the soul's existence and states: know that you are never absent from your essence and you're never unaware of your own existence; even if you are so drunk who you forget himself your members, you are aware of your essence. If you think well your essence and imagine where and what is it and you do not deceive yourself, you are aware of yourself as if you fly through the air as without any contact and you find your members as being beyond the world of sense and what belongs to the senses and you find them immediately present (Suhrawardi, Vol. 3, 1993, 363).

For Suhrawardi, where man finds himself and refers to himself as "I", anything other than "I" is considered alien. Everything that is alien to "I", it would be necessarily "he" or "it", so the reference of pronoun "I" is not similar to other reference of other pronouns. In all pronouns, there is a kind of absence and separation, but in the reference of the pronoun I the presence of a fact that constitutes the very reality of reference, is evident; a pronoun that shows the presence and self-consciousness and is the foundation of epistemology of soul.

Soul Characteristic

Suhrawardi states that the soul is not body or physical so that we can refer to it, because anything that can be sensibly referred has a quantity and direction and accordingly it will be material; since the soul does not have these features, it should be immaterial.

Suhrawardi says that your soul is neither body nor in body, because if it was in body, with weakening and collapse of body it should be weakened and collapsed, while

this is not the case (Suhrawardi, 1993: 367-368).

Here Suhrawardi tells that if one takes up the self-knowledge some more, he will enjoy the existential perfections to same extent; so if one knows himself, he acquires some knowledge of God Almighty according to his ability and disposition; if he takes more asceticism and is closer to perfection, his knowledge increases. (ibid: 377).

Immateriality of the Soul and Intellective Soul

From the perspective of the illuminationist philosophy, the soul is a simple truth and has a perceptual and luminous identity, in other words it has a luminous identity and intuitive knowledge and is not involved in darkness, materiality, division and any other materiality suspicion. In the following, we discuss one of the reasons of the immateriality of soul stated by Sheikh Eshragh:

In his *Philosophy of Illumination*, Sheikh Eshragh shortly says: anyone has an essence and cannot ignore it (and in one sense, every being which cannot ignore itself) is non-tenebrous; because its essence is present to himself and has self-appearance. It is evident that such a being is a pure and immaterial light to which is sensibly not mentioned (ibid, 110-111).

Therefore, anything that is immaterial is light and since it has a luminous identity can perceive itself; but what is material is dark and tenebrous and its identity is nothing but darkness and since the intellective soul is something that has not absence of itself and its identity is nothing but knowledge, perception and light, it is not contaminated with the dark and material things and materiality suspicions such as composition, location, time, direction, position, and

sensibility etc. In contrast, the things that cannot find themselves and have not self-appearance and intuitive self-consciousness, these are the obscure substances and the material and dark things. Consequently, what has a self-evidence and self-appearance, it is not contaminated with the matter and the intellective soul is such a thing (Beheshti, 2014: 80).

Sheikh pays special attention to the intellective soul from between other powers and types of the soul; the soul that has an ability to ascent to the high levels and achieve the divine knowledge. For Suhrawardi, "the intellective soul" is a light of lights of God Almighty who is neither the body nor sensible, but He is immaterial, spiritual, non-divisible, administrator of the body and perceiver of intellectual concepts (Suhrawardi, 1976: 87-425).

Sheikh believes when you know something, a representation of it whose analogous is outside is realized for your mind, otherwise knowing is not possible. He states that the locus of realization of this knowledge is immaterial and without quantity that is the intellective soul (Suhrawardi, Vol. 3, 1993: 85-87).

For Suhrawardi, the spiritual wayfaring of the soul depends upon avoidance of material occupations and the return to the spiritual virtues. He considers the intellective soul as a divine substance that should not be occupied with the physical jobs and in this way gotten neglected of his truth. The soul will be stronger by the spiritual virtues; this is achieved with little sleep and avoidance of too much attention to the physical strength, etc. In this case the soul finds its way to the world of sanctity and through which achieves knowledge (Suhrawardi, Vol. 3, 1993: 107-108).

In some of his works, Suhrawardi has mentioned the intellective soul as a lordly light and the body as a Barzakh. The lordly light (intellective soul) does not influence the Barzakh (body) (Suhrawardi, 1976: 204).

Soul's Attainment to the Necessary Being

Suhrawardi believes that since the soul is living and this living implies the being that is living and self-subsisting and the constitution of all being depends upon it, this being living of the soul of the living must end to a being upon which depends its subsistence and it is the necessary being. In previous discussions, it was stated that the soul is contingent according to body's contingency; then it is a possible being and in need of a determinant and the determinant of soul cannot be the body, because it does not cause the existence of a more superior thing. Therefore, if the determinant of the soul is the necessary being, the desired is proved; but if it is possible too, it will be necessary that the series leads to the necessary being. So it can be said that since the human soul is immaterial and contingent; in other words, it is brought into existence with bringing into existence of body, consequently the human immaterial soul is a possible being and in need of a determinant and a cause that brings it into existence. The determinant of soul cannot be the body, because the body is inferior to the immaterial soul and an inferior thing cannot bring into existence the superior one. The cause and determinant of the soul will be a non-body and an immaterial thing; if that is the necessary being the desired is proved and if it is possible, there must be a necessary being inevitably, because the infinite regression of causes is impossible (Suhrawardi, 1975: 30).

What prevents intellection is matter, so long a thing does not go beyond the matter, will not be intelligible. The Necessary Being is the bestower of life by itself. It cannot be assumed that He grant a perfection to an existent, while lacking that perfection. Therefore, knowing his knowledge and life the soul is aware of knowledge and life of God Almighty and this is because of its immateriality that causes its intellection.

So the soul is a living and self-subsistent substance, namely it is far from the locus and matter. The subsistent living, therefore, indicates a self-subsistent living from which originates the existence of everything. « لا اله الا الله » and « القيوم هو الا اله ». The self-subsistent means that something is existent by itself and all other things are existent by it and this is The Necessary Being (Suhrawardi, 1976: 30).

Soul as Divine Light

As stated, the soul attains ultimately the necessary; but to achieve this, the soul should reduce the material and sensual pleasures and immerse itself in the divine knowledge and strengthen its spiritual subtle aspects. So the soul observes the divine luminous flash in its own as if the soul becomes a divine light; in other words, the soul becomes a divine light and in this way anything is revealed to him, moves away the darkness and in every moment new illuminations prevail him so that he sees nothing but the light and the universe becomes light and luminous.

From Sheikh Eshragh's philosophical system it becomes obvious that the psychology is the origin of metaphysics. Thus, for explaining the light system, the Light of Lights, dominant lights and

separate lights etc. he bases his discussion on the soul.

In fact, Suhrawardi bases his thought on soul's self-knowledge and achieves in this way its luminous identity and thereby rise beyond the soul to the Light of Lights (Transcendence Necessary) and finds out that the identity of all of them is light. Thus, he founds his light metaphysics and then through this light metaphysics specifies also the position of soul; this means that after the completion of the arc of ascent it starts gain the arc of descent and returns from the Light of Lights to the soul and finally shows its position in this system (Yazdanpanah, Vol. I, 2013: 84).

The Relationship between Illuminationist Psychology and Intuition

For Sheikh Eshragh, the beginning of philosophy is the self-knowledge of soul; the soul knows himself through intuition and thus the illuminationist psychology comes into existence. When Suhrawardi came to this conclusion by intuition, found that the soul has a luminous identity; this requires that two features exist in the soul: the ontological identity that indicates its mode of existence which is luminous and the existential identity of light which implies that it has not any absence from itself. Therefore, we find that the thought began from intuition and arrived at psychology and then by explaining the problem of soul came to light. From the other point of view he investigates the light in two ways due to soul's luminous identity: in epistemological way and in ontological one. According to its ontological dimension the light is a mode of existence; its epistemological dimension reveals this fact that the light is never absent from itself and this is the foundation of intuitive self-knowledge of soul. The second

discussion returns to the heart intuition. Sheikh Eshragh explains on one side the heart intuition by the illuminationist psychology; in other words, by explaining the light metaphysics and illuminationist psychology he clears the position of heart intuition and shows that the heart intuition is a necessary way to arrive at the other and real world. On the other hand, he says that we can understand by the heart intuition that the soul and its superior have a luminous identity.

Therefore, on the one hand, Sheikh Eshragh's light metaphysics opens the way for the illuminationist method and illuminationist psychology; on the other hand, the illuminationist psychology in turn opens the way for the illuminationist method and light metaphysics. Furthermore, the illuminationist method paves the way to the illuminationist psychology and light metaphysics. A deep look at these three aspects, the light metaphysics, illuminationist psychology and illuminationist method shows that they have always tied together and caused to emerge a coherent system (Yazdanpanah, Vol. I, 2013: 87).

Light and its Types

The most fundamental concept of philosophy of illumination is light. This is clear as indicates the title of "philosophy of Illumination" and "Eastern philosophy" which implies light; it becomes apparent also from its main source, the Khosravani or Iranian pre-Islamic philosophy whose foundation is light. It becomes apparent also from the main source of this philosophy, the Khosravani or Iranian pre-Islamic philosophy whose foundation is light. Thus, the illuminationist philosophy has been celebrated as the "light philosophy", whose

unique principle and various levels are explained totally based on the light. For Suhrawardi all levels of existence and knowledge are originated from the light and the beginning and the end of the world and the human happiness are based on the light. The world has been generated from light and is moving toward the light. By establishing the light as the all-emanating source of the universe, Suhrawardi joins the genuine philosophy of Plato, Platonism, the light philosophy of ancient Iran and the mystics' illumination and intuition so that his philosophy is linked with all of them; but first and foremost we can find the foundation of his philosophy in the Verses and Islamic traditions in which considerable attention has been paid to the concept of light.

The system of being in the illuminationist literature has been known as "the system of light". The extent and scope of the system of light is coextensive with the absolute sense of being that in the illuminationist philosophy has included seven concepts: the Light of Lights, the nearest light, dominant light, world of ideas, imaginal world, world of souls and the world of nature. The basic role of system of light is to explain the great network of being around the light; the whole of being as a united, integrated and harmonious system is manifested as based on the light (Suhrawardi, Vol. 1, 1993, 505; Vol. 2, 135-147).

In the illuminationist ontological system, the universe not only is not limited to the material world and nature, but it can never be compared to the nominal worlds known as worlds of light. For the extensiveness, sublimity and the characteristics of light worlds are such that

the world of nature is not compared to it (Beheshti, 2014: 29-30).

What is this light of which Suhrawardi speaks? In this regard he states that the corporeal light is a form of body, so it is apparent for other and light for other. If you were the light of any nature itself were vertical and did appear, however, were alive, and the living is a single light of its perpetuation. If it was self-subsistent, it was light by itself and self-apparent and living, and whatever is living, it is an immaterial light in itself; and every immaterial light is living in itself. The First Truth is the light of all lights, because He gives the life and light; He is self-apparent and makes apparent the other. In the Holy Quran we read « نورُ الله » « نورُ الارض و السموات ». His being light means that He is apparent by itself and any other things become apparent by Him; then He is the light of all lights and the light of any lighting is a shadow of His light, so « بنور الارض اشرفت و » « ربّها ».

Since the subject-matter of Suhrawardi's ontology is "light", so Sheikh's ontological opinions will revolve around "light"; to learn about these ideas, we should deal with the interpretations and explanations of Sheikh in this case. The first step is to explain the "concept of light".

In explaining Suhrawardi's view, we can say that the light is nothing but appearance, as well as the appearance is not nothing but the reality of light. The appearance is not something that can be considered it as an attribute added to the essence of light, because if the appearance is considered as an attribute added to the essence of light, it will imply that the light in its essence were not appearance, while the light in no way is without appearance and is always both apparent and makes apparent the other.

Therefore, for understanding exactly the concept of light we must recognize the concept of "appearance" and we should not turn our minds to the concept of the sensible light. The appearance is an evident concept that is widely used and even includes the sensible light as well. For example, the appearance of entity such as human for itself or the appearance of concepts and representations for human and so on fall under the concept of appearance. Suhrawardi also on the sensible or accidental light says: the appearance of accidental (sensible) lights is not also due to thing added to them so that these lights are hidden in themselves, but also their appearance is by their very reality; it is not the case that first a light is created and then it is added to it the appearance so that it implies not to be light in itself and consequently something else makes apparent it, because this is absurd, but any accidental light is also apparent and its appearance/manifestation is its being light. Thus the sensible light is also an extension of light and appearance absolutely. So it must be said that the concept of appearance includes a wide range of things such as perceptual (intuitional, mental) and the objective appearance.

The concept of the appearance like the concept of being is an evident logical concept that only makes its home in the human mind, but its extension in the external world is a reality that makes apparent the other things and is self-apparent. It means that statement is that the appearance in the external world is not but the very reality of light. The light that permanently makes apparent the other things cannot be non-apparent. Thus it can be said that the light is something that is

self-apparent and makes apparent the other (Ebrahimi Dinani, 2014: 111).

The appearance in the external world and the noumenal world is the same light. Therefore, the principle of the appearance and the origin of the intuition can be found only in the light.

The foundation of Suhrawardi's philosophy is the light. He believes that if there is something in the universe that does not need to definition and description, it must be apparent and there exists nothing more apparent and clearer than light in the world. So nothing is more needless to be defined than the light (Suhrawardi, 1976, 106). There is nothing clearer than the light in the world. Therefore, there is not something like light in being needless to definition. One thing to which at this point must be paid attention is that the light here is meant to be the same as the appearance; for this reason, it should never be limited to the sensible light. For Suhrawardi the "sensible light" is "an accidental light" that for being realized occurs always as an accident on the other; the other type of light is a light that does not occur on the other as an accident and is called the "immaterial or pure light". This type of light is exactly what for the intellect is apparent. The universal core of different types of lights is the appearance and clearness and Suhrawardi in his philosophy mentions to this fact and considers it as the first principle and point of departure (Ebrahimi Dinani, 2014: 22).

Therefore, the light can be defined as something that is both self-apparent and makes apparent other things. In fact, the light is apparent in the first sense, contrary to Perpatetic conception of perception and awareness that are considered negatively; they said that the perception requires immateriality. According to the

illuminationist philosophy, the perception and awareness should be considered positively; it is the act of appearance and this act in the first place is a predicate of light and luminous objects. If the immateriality was enough for self-knowledge, then the matter could be immediately aware of itself, because the matter is not of other matter, namely the matter is not imminent in material locus. In fact, the Perpateticians have assumed the pure matter (hyle) as necessary being, because both of them, as they say, are the pure essence. If the necessary being simplicity of the beam itself could think his essence and essence of other things, the matter could also be able to do the same.

For Suhrawardi the reality of a thing is light or darkness. The light is divided into what is accidental for non-self, namely the accidental light and a light that is not an accident for other, namely the immaterial light and pure light. (Suhrawardi, Vol. 2, 1993: 107) the immaterial light is divided into the victorious lights and the lordly lights. The victorious lights are of two kinds: a) the (transcendent) vertical victorious light, b) the latitudinal victorious light (Farvardin).

Darkness or what its reality is not light is divided into the dark substance that does not require a locus and the dark form that is a form for other thing. If you want to find a criterion for the light in the absolute sense that is this: light is something that is in its reality apparent and making apparent the other; it is in itself more apparent than anything that the appearance is not its very reality (ibid. 113) (soul in case of self as the light gets light).

Conclusion

Creating the illuminationist school, Suhrawardi set about an innovation that plays an important role in fertilizing the science, especially the philosophy and due to which the great thinkers grew up. By reviewing briefly the mystics and the philosophers before himself and Greek philosophers, especially Plato to whom he was a devotee, as well as Peripatetic philosophy, he could make to converge the spiritual taste, spiritual vision and reasoning, although it is weighed down by the intuition. So magnanimous and widespread he was who does not monopolize the thought. For Suhrawardi the worst time is one in which the people do not make any effort, stop the knowledge progress and consider closed the way and window of spiritual vision and intuition.

The illuminationist philosophy is a light-based and presence philosophy in which the light is the key to self-awareness and self-evidence. This systematic philosophy has been widely formed around the light, so we can say it is a theory of light, theory of consciousness and awakening; darkness is marginal in it. The principle of Suhrawardi's philosophy is knowledge and presence. The illuminationist knowledge is a knowledge that should be reflected in illumination philosopher; this should be achieved by the

spiritual experience, struggle and asceticism the basis of which is the soul. The illuminationist philosophy is one that originates from the illumination of intellectual lights on the souls susceptible for shining. He has a special look to the soul problem and his philosophical system has a close relationship with the correct understanding of soul and its ability and presence. For Suhrawardi the "soul" or "lordly light" is a light of Divine Lights, pure existence, spiritual immaterial substance, body administrator and receiver of the intelligibles; then this soul benefits more and more from the divine light.

In the illuminationist philosophy anyone who perceive more and better the light and enjoy more the Light of Lights, he will be more valuable. In this way, the light determines the proximity and distance and it is the criterion of perfection and defect. As we get closer to the essence light, we acquire greater perfection and as we get distance from the principle of light and the Light of Lights, we move away from perfection and go near the defect. The proximity to the Light of Lights is a luminous one and to the extent that we enjoy the Light of Lights, we approach Him and otherwise we get away from Him.

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نقش نفس در نظام نوری سهروردی

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پذیرش: ۱۳۹۷/۳/۲۱

دریافت: ۱۳۹۵/۴/۱۶

چکیده

تلاش برای پی بردن به حقیقت نفس و نتایج حاصله از آنها همواره مورد توجه فیلسوفان بوده و به عنوان یکی از دغدغه‌های تفکر فلسفی آنها به شمار می‌رود. این مقاله در صدد پاسخ‌گویی به این سوال است که نفس چه نقشی و جایگاهی در نظام نوری شیخ اشراق دارد آن‌چه در این مقاله مشخص می‌شود این است که شیخ اشراق بر خلاف حکمای مشائی (اسلامی - یونانی) علم النفس را به مباحث الهیات نزدیک می‌سازد و از حوزه معرفت‌شناسانه به این مسئله نگاه می‌کند و سخن او در نیروهای نفس نیست بلکه ارائه طریق در چگونگی نجات نفس از زندان تن و رهایی انسان از ظلمات جهان مادی است. لذا در فلسفه اشراقی بود که نظریه علم حضوری برای اولین بار مطرح شده، به همین خاطر در خصوص ماهیت نفس نیز از این مبنا سود برده است. علم النفس سهروردی ثمر بحث نظری نیست بلکه محصول یک درون‌نگری و آگاهی به ضمیر است که فقط از طریق ریاضت و مهار کردن اژدهای نفس اماره امکان پذیر است؛ نفسی که نورالانوار را نه تنها نشان می‌دهد بلکه خود، الهی می‌شود و در نهایت از این مسیر هست که نظام نوری فلسفه خویش را سروسامان می‌دهد و نظام کائنات از طریق معرفت‌شناسی نفس محقق می‌شود.

واژه‌های کلیدی: نفس، تجرد، نور، نورالانوار، سهروردی.

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