



The ontology of Suhrawardi's illuminationism

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Abstract

This article explores Suhrawardi's view on existence philosophy and its role in his Eastern philosophy. In an existential series that extends from the first to the second light and even down to the world of bodies, the paper looks for resources based on the suhrawardi's light of lights and its link with the first light.

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1. *Introduction*

Islamic philosophy attempted to balance the Islamic religious and intellectual heritage produced in early encounters with Greek philosophy. The result of the two interplay was Islamic schools with Greek origins embodied initially with Al-Kindi, Al-Farabi and Avicenna. The latter had absolute dependence in establishing Islamic philosophical theories to the Greeks especially Plato and Aristotle. Contrary, there were Muslim philosophers who rejected the Greek premises such as Al-Ghazali when he rejected and criticized what Aristotle presented. Accordingly, Al-Ghazali's belief attracted philosophers by pointing out the incoherence of the Greek philosophers' theories. Hence, he caused a change in the course of Islamic thinking. Afterwards, Suhrawardi and many thinkers and philosophers continued in the path of Al Ghazali and changed their thoughts after believing in Plato. Suhrawardi criticized Aristotle's logic in an attempt to refute the rational logic and establish another alternative, enlightening, luminous logic that contains in its aspects the existential and the epistemological structure. In Aristotle's sense of perception truth cannot be attained, which is the light of lights according to Suhrawardi, i.e. knowledge of Allah Almighty. Therefore, the research problem is: What is the nature of the light that Suhrawardi spoke about? How did he establish an illuminated ontology?

Definition of light: (Opposite of darkness)
Suhrawardi described "Light" as an existential principle, the only principle, and it organizes as a whole from the greatest peak of existence till the light rays vanish

as dark isthmuses. Darkness, on the other hand, is a lack of light. "

Suhrawardi stated in his book "Wisdom of Illumination" (Wisdom Al-Ishraq) that nothing is more visible than light, so it doesn't require definition more than anything else if there is something in existence that doesn't require description and explanation. ."

"The rich is that which does not depend on itself or its perfection on others, and the poor is that which depends on others, its essence or its perfection. ."

He says in his book, "The Shape of Light" (Hekayel Al-Nour): "O Self-Sustaining One, support us with light and make us steadfast in light and gather us to the light and make the ultimate goal of our demands is your satisfaction. ."

It is noted a clear overlap between the concept of light and illumination. Suhrawardi founded the "Illumination - Ishraq- doctrine" and wrote his famous book "Hikmat al-Ishraqi" (The Wisdom of Illumination). In the second chapter, he discussed the science of light and described the "light of lights" as the fundamental principle of existence. He explained, "Whenever existence descends from the highest source to a lower level, the degree of light diminishes." When we reach the world of bodies, we find that light decreases, then vanishes completely in the world of darkness. ."

In order to understand the purpose of Suhrawardi's writings, we must pay attention to the underlying idea indicated by his title "The Wisdom of Illumination", which is the idea of an oriental divine wisdom. The latter will be pursued by Suhrawardi with determination as a rebirth

of the ancient Persian philosophers and knowledge that govern the doctrine's development .

Suhrawardi stated that everyone who has followed the path of Allah Almighty, the Imam of wisdom and its leader, would benefit from what I have spoken regarding the science of lights and everything that is based upon it. This rule of the East in light and darkness will be based on Plato and those who came before him, including Hermes, Empedocles, Pythagoras, and the fathers of the sages. This is not the way of the Majus's unbelievers and atheists, and it is what leads to polytheism with Allah Almighty and His transcendence. It was the way of the Persian sages, including Jamasf, Farsha, Shatar, Bozur Jamhar, and others who came before them. "

Suhrawardi based his luminated construction on the ancient Persian philosophy represented by a group of divine sages in addition to those who followed the Greek philosophers who were characterized by the quality of light that goes back in its origin to Allah. The majority of Suhrawardi's writings were focused on the science of lights and the design of the luminous rational world; this was his focus in the second part of his book *The Wisdom of Illumination*. He also dealt with it in his book *"Shape of Light"* which consists of seven shapes, each of which symbolizes one of the paths of human knowledge, where he deals with the five apparent and imaginary senses and the rational faculty. The seventh temple, the logical faculty, is said to be the gateway to the higher realm, and these pathways are actually temples that progressively bring us to the world of lights. "

To fully understand Surharudi's ideas about light, a researcher must go through them all throughout his writings to reach their essence and the absolute truth about them. The majority of his works, including *"The Intimations of the Tablet and the Throne," "The Apposite and the Imadiya Tablets," "The Paths and Havens," "The Story of the Western Exile,"* and others, were written in the Peripatetics style. The unveiling and emergence of the divine lights within a person's heart is what illumination means. Methods of illumination include revelation, observation, and manifestation. The latter affect the heart and soul in a variety of ways. Experience is the first manifestation, which is when Allah directly inspires the Sufi on his inner self or heart. Manifestation is what is revealed to the hearts from the lights of the unseen. According to Al-Suhrawardi, the reason knowledge is called Illuminationism is because wisdom leads to truth, which is the ultimate in purity, clarity, and manifestation. Nothing is more self-sufficient in its description, and nothing is clearer and more obvious than light. Because of this, everything can be separated into two categories: light and darkness.

The fundamental principles of the Illuminationist theory include the idea that as light is the principle of emanation, darkness is what is not light or the absence of pure light. In conclusion, light and darkness are two Illuminationist terms that have an existential meaning. Light means existence and darkness means non-existence. Light is not subject to logical definition. Thus, it is more obvious than is recognized, and darkness is the lack of

light, while light is defined by its intensity and weakness, either by richness and poverty or by perfection and deficiency.

All beneath him—the abstract lights "human souls" and the strong mind "spheres"—are flooded with the light of lights (Allah). As a result, each one spills over into the next. In numerous instances, Suhrawardi substitutes deeds of love and subjection for brightness and witnessing. The former is how Allah arranges life in an ascending manner, while the latter is how He arranges it in a downward manner. The subordination of the minds' light folds the souls.

- Division of lights and their relation to the light of lights:

Light, the opposite of darkness and the fundamental principle of existence, organizes everything from the highest peak of this luminous edifice to the point where the light rays vanish as dark isthmuses. Thus, as the Manichaeans portrayed them, light and darkness are not mutually exclusive. The concept of light serves as the foundation for the truth. In the same way that materialistic doctrines base their existence on the idea that matter is the foundation of objective truth, subjective idealism bases its truth on the soul, transcendent idealism bases its existence on the idea of the one, and moderate Aristotelian existentialist philosophy bases its existence on the union of spirit and matter. Hence, the light is the basis of truth and the principle that builds its existence. In Suhrawardi philosophy, light is an energy that infuses existence into beings. Existence is nothing but divine radiance, or an overflow of Allah's light. Therefore, Suhrawardi attached light to his words and phrases, including names and verbs (the

throne of light), (the veils of his light), (lit up), (the sun rose), (O light of all light), (the gleams of your blessings), (the lights of your goodness), (the one revealed by your light), (the one who shines with your light.)

Al-Suhrawardi says that light is evident in its own reality, revealing itself to others independently, and it possesses within itself everything necessary for its manifestation to be supplementary to its essence. The incidental lights also do not reveal themselves for anything additional, so they remain concealed within and their manifestation is the essence itself. Light does not emerge and then require something else to become visible; rather, it is not the light itself that needs another to reveal it, but it is the evident, and its visibility is its brightness. Its brightness would remain intact even if everyone and everything vanished. Because its truth lies in itself and not in anything else, light is therefore evident, clear, and does not require anything to demonstrate it. Thus, light is separated into two categories: sensory light and intellectual light. The principle is the first, followed by an effect of the principle. Controlling the issue of the existence of bodies in this spiritual doctrine, as well as the truth of the senses and the sensed, and whether the sensory visions that the sensory light shows are accurate are two ways to explain the truth of this effect in terms of its relationship to the existential structure. Is the latter an effect of the intellectual light real or illusory? How can the existence of bodies of a dark nature be accepted, even though the only light of existence is pure nothingness and illusions? If it is established that bodies are illusory, another

objection is raised, which is how does the rational light work to show what is illusory through its sensory effect, which is the sensory light ?

In his theory of light, Suhrawardi discussed the various levels of light, beginning with the light of light as the first apparent and existent, moving through the degree of overwhelming light, and finally arriving at the lights that dominate bodies and species, including the light that dominates humans, which he refers to as "Asfahbad" . In his criticism of Aristotle's higher physics, which Suhrawardi expressed as the foundations of thought in terms of its logical standards, he addressed the issue of "the most honorable possibility." Suhrawardi expressed it as "If the least possible exists, then it is necessary that the most honorable possibility has existed ."

Through the previous criticism of the Peripatetic philosophy, Suhrawardi does not resume the arguments of the Platonists against Aristotle as much as he wanted to correct his own idea in the Peripatetic philosophy, which is to determine the number of separate minds with the ten minds that move the heavenly spheres. With this, the existence of things and sensible additions would be incomprehensible and baseless .

Suhrawardi's position differs from that of the Zoroastrians, who say two different principles, based on the Neoplatonic principle that says that one only issues from one. How can matter issue from the spirit or darkness from light, while establishing the existence of matter alongside the spirit or light alongside darkness? Suhrawardi evaded the dualism that explains existence while the Neoplatonic principle decides

that the One does not issue from anything but one, and at the same time he makes matter issue from the spirit or darkness from light, Thus, existence and non-existence exist. Therefore, how can the existence of bodies be justified given that their essence is non-existence? (because darkness is non-existence). How do bodies exist and have a real, tangible existence while they are non-existence. This refers to demolishing bodies or establishing existential dualism .

Suhrawardi's metaphysical view of existence raises a logical question as he starts from the idea that darkness is non-existence. On the other hand, He acknowledged black substances, dark forms, and isthmuses while building bodies and their accidents. This metaphysical argument cannot be explained except by accepting that it is an immaterial position that does not recognize the existence of bodies except as sensory illusions, and they are seen in the sensory world. Suhrawardi links the Platonic conception with his Sufi theory of attainment, and arranges for objective truth to which the soul ascends after stripping itself of the senses and struggling with its pleasures .

Suhrawardi divides the luminous existent into an essence that exists on its own and does not need anything else, and an accident, i.e., it exists through something else. The same division applies to the dark or gloomy existent. As for light, it is accidental or essential. He refers to it as the accidental light in the first and pure light in the second. Similarly, the dark essence is referred to as the "gloomy essence," while the dark accident is known as the "dark form." The dark form is a form like any

other that needs a place and does not exist on its own. The gloomy essence does not need a place and derives its luminosity from something else in its state of illumination. It is not pure or accidental light and does not perceive itself or anything else at all. Among the gloomy substances are bodies, and the body is called an isthmus because it is opaque and not transparent and comes between two things. Since darkness is part of the nature of the isthmus, it does not affect its being a gloomy substance.

In addition to being its essence, light is an accident to it; therefore, the accidental light cannot originate from the isthmus's essence because, even in the event of an accident, the dark cannot be the reason for the luminous's existence. The light's essence is superior to the dark's, and the cause's essence is superior to the effect's. Since the light that illuminates the isthmus comes from lights outside of it, namely the rational luminous essences, rather than from another isthmus, it is impossible for the dark essence to be the source of the isthmus's illumination. The isthmus cannot be their source or the reason for their being; instead, they return to the abstract luminous essences since what is suitable for the isthmuses is also suitable for the incidental forms that are associated to the isthmuses. Therefore, the dark essence does not have a physical form; it is merely a mental concept. The true existence of an essence is defined by its perfect state, which stands independent of any specific location. The dark essence does not apply to this. It has a mental existence that does not give this essence an actual existence due to the absence of light in it. This consideration may return to give an explanation for the

material world since it is a realistic necessity that imposes itself on Suhrawardi. For him, the dark essences are dead units that differ only in accidents, quantities, and forms. With this proposal, he departs from the traditional Aristotelian position (the position of the Islamic Peripatetics) that says matter and form, and adopts the idea of absolute matter, which he considers to be darkness. It is a new immaterial position based on Sufi ideas and deep spiritual data. Hence, the definition of light and its place in Suhrawardi's illumination philosophy is attained. Also, the transmission of light from the Light of Lights (Allah) to the material world, and the relationships between these lights to trace them from the highest peak of existence to the lowest of beings have been reached. This gives the theory of the luminous emanation a unique meaning, allowing him to construct a unique ontology.

In doing so, the truth seeker enters a subject that is inseparable from the previous one, which is how beings are issued from each other and returned to the Light of Lights, and how they emanate from it in an attempt to build a clear material and existential arrangement.

Suhrawardi says "The effect of a one-sided matter is one-sided. If it is one in all respects, there must be a difference between the two, either in reality or in accident. If the effect differs in accident, then it has conveyed the accident that is not agreed upon in the two. It has conveyed the essence of each one and the accident that is in it, and they are different in the truth. In sum, it is necessary that something different in reality issues from it perhaps you can see that with a single will that does

not branch into many wills, it is not possible to do many actions .”

According to Suhrawardi, the light of lights and beings mediates the existential aspect of the earliest emanation. This first emanation has no multiplicity and is not subject to matter. He says in *The Shape of Light*: “The first thing that is necessary is one thing that has no multiplicity at all. It is not a body that would have different forms in it, nor a form that would need a place, nor a soul that would need a body. Rather, it is a light that perceives itself and its Creator. It represents the first spark of creativity. Nothing nobler can exist beyond this. This essence embodies the ultimate possibilities. It is self-possible and necessary when considered alongside the primordial source. Through its connection to this source and the recognition of its magnificence, it gives rise to another sacred essence. By contemplating its potential and its limitations in comparison to the greatness of the source, it becomes like a heavenly body. Thus, it symbolizes the second sacred essence.

He discusses this matter in *The Wisdom of Illumination*, where he says that the first thing obtained by the light of lights is the closest light (the great light). Perhaps some of the Pahlavis called it (Bahman). The closest light is poor in itself, rich in the first.” The evidence that the first emanation from the Light of Lights is this closest Light. if we were to assume that His darkness emanated from the Light of Lights, then nothing would be emanating after that, and the chain of existential emanation would not be interrupted, because darkness is death, and death does not emanate from anything. Reality also

refutes that, the interruption of the chain of luminous beings - since there are shining lights, and therefore the first emanation is not darkness. On the other hand, If darkness came from the Light of Lights, then there would have to be a dark element in Allah, the Most High, which is not imaginable. .

Because darkness is nothingness and nothing emerges from nothingness, the overflowing chain ends right there, therefore the light coming from the light of lights is the first or nearest light. Thus, darkness cannot be coming from the light of lights. According to Suhrawardi, there are differences in the names of the first light that came from the Light of Lights. He refers to it as the first "creative light" in *The Shape of Light* since it is the first from which the entities underneath it arise. In its brightness ruling, he refers to it as the "closest light." He refers to it as the "first intellect" in his book *The Intimations* (al-Talwihat), and *The Paths and Havens* (al-Mashar wa l-Mutarahat) uses the same term. As for the Sufi letters, it takes on a symbolic character.

In his Sufi letter "The Voices of Gabriel's Wings," he refers to it as "the Sheikh," and in his letter "The Lover's Companion," he names it "the Beauty," imitating Plato's definition of beauty. The names are different, yet they are all the same. Muhammad Ali Abu Rayyan attributes this variation in names to the many sources of influence. The first emitting light is referred to as "the first intellect" in the works that approach and describe Peripateticism, and as "the first light" in the literature where he was affected by the radiant tendency. Regarding his Sufi

writings, they support the narrative in which the characters serve as symbols in order to conceal the intended meanings . According to Suhrawardi's definition of luminosity intensity, the light of lights differs from the closest light in that it is more intense in its perfection of luminosity than the second. This ratio holds true for all abstract light series emanating from the closest light. Because the light that radiates from a brilliant substance is always brighter and more perfect than the light that is closer to it. The beneficiary and beneficial lights are unique to the incidental lights, and the beneficial has a more perfect degree than the beneficiary. Similar to how the degree of luminance distinguishes the many abstract lights, the same is true, so it does the matter apply to the incidental lights. The difference between the light of lights and the original light from which it was obtained, according to Suhrawardi, is only due to perfection and deficiency. Just as the acquired light differs from the beneficial light in the senses, so do the abstract lights, and incidental lights may differ in their perfection and weakness due to the beneficial, even if the recipient and its readiness are united like a single wall that receives light from the sun and the lamp .” Light is defined by its intensity and weakness as complete and deficient, or by its wealth and poverty, according to this theory, which divides creatures into complete and incomplete categories. Consequently, everything may be separated into two categories: those that are light in and of itself and those that are not, such as darkness.

Based on the latter, the truth of the abstract luminous beings and their relationship to the first light and emanate from it in

weakness and intensity, and differ accordingly in their existence, as well as the relationship of the sensory beings and their proximity or distance from the source of their light, so they differ accordingly.

The emanation occurs without touching the one who emanates, i.e. without any decrease from him -the separation of a part of him- A light from the lights does not exist because of something separating from it; rather, the light of the lights is elevated above it, and connection is one of the characteristics of bodies. The light of lights is considered to be incapable of taking on shapes. This means that you should not envision the transfer of an accident or the separation of a body in any bright light, whether it be accidental or abstract .” Thus it becomes clear that the transfer of light from the one who illuminates to the one who is illuminated does not decrease anything from the one who illuminates, because the decrease in parts is a characteristic of bodies and accidents, and this is similar to the sun that illuminates the universe without its light decreasing anything from it. Suhrawardi goes at the end of the first on the invalidation of the corporeality of the ray. He states that the ray is not a body since, if it were, the sun would diminish because of its separation from it and the profusion of its brightness, for instance .

He also says: “The virtuous sage Zoroaster, although the first of the existents to be created was Bahman, then Ordibehesht, then Shahrivar Esfidarmad, then Khordad, then Mardad, and some of them were created from others as a lamp takes from a lamp without anything being diminished from the first, Zoroaster followed them. He connected with them and benefited from

them the true sciences .” Since light is not made up of separate components, some of the emanations that come from the One (Allah) are therefore not corporeal. The rays that emanate from the light of lights and spill over into the abstract light are referred to as the emanating light, which is an incidental light. This incidental light is further subdivided into:

- 1- The light established in bodies .
- 2- The light established in abstract lights.

The reason for this is that it lacks an established essence, which is like a place for it, whether it is luminous or dark. Therefore, the occurrence of an accidental or abstract intellectual light does not require the transfer of the radiation source or the separation of a portion of it, but rather the readiness of the recipient, or the person who is prepared for illumination, to accept the ray. In this case, the recipient receives intellectual illumination and a luminous form in itself for the readiness required for that, just as the radiant, or the one who gives the ray, is a radiant intellectual essence. There is a direction in its cause that necessitates its appearance, and this direction returns to the light of lights, the initial and final source of the illumination movement, in the chain of causality and effect. The illumination of the One is founded on the absolute goodness principle.

Accordingly, two directions of illumination can be distinguished :

- A- The first direction: It does not require a recipient, i.e. a subject for illumination.
- B- The second direction: It is what this recipient requires.

The first direction is the construction of existence in an effective manner, and

according to it the chain of abstract lights is organized in a precise descending system, this closest light comes from the second light, and "Bahman" comes from the One. Consequently, the chain of light is created. The abundance of available rays on the abstract lights that are actually present in the chain of luminous beings is a representation of the second direction. These rays have two aspects: one that preserves the beings and works to maintain their connection with the light of lights, and another that has an epistemological component. Aristotle and Plotinus defined "luminous beings" as the spheres' minds. According to Corbin, the world of pure lights exists on three levels: first, the relationship between the light of lights and the first light that emanates from it; second, the process of emanation occurs with the multiplicity of perceived dimensions, some of which overlap in the composition of others. The realm of primary, overwhelming lights exists in eternal forms. These lights serve as the source of others, and the emanation of some lights arises from others. This creates a descending hierarchy that Suhrawardi refers to as “the layers of length.” Regarding the lights of higher origins, which correspond to the worlds of angels, he also designates them as “the world of the mothers.” This arrangement of angelic mothers ultimately leads to the existence of being through two distinct paths. Its positive dimensions (of subjugation, self-sufficiency and positive contemplation) constitute a type of angels who are not causes of other angels, and remain on an equal footing in the order of emanation.

These lights are the "layers of the accident" and the "lords of the species" that resemble the Platonic ideals, but as hypostases of light rather than realized universals. Suhrawardi refers to some of the great angels of Zoroastrianism and others as "Kazaad," which are mentioned in the text by their true names, as also occurs in "The Layers of Length," the angel of humanity or the Holy Spirit, which is Gabriel, or the active intellect of the philosophers. However, by their involvement among themselves, the negative perceived dimensions—such as poverty, negative light, love, and longing—all make up the "ball of constants" and form an infinite planetary group. A new line of lights eventually emerges from this line of great angels, where the great, perfect angels rule the species and manage their affairs, at least in relation to the higher species. According to Suhrawardi, they are the lights of "Isfahbad," or the army's commander.

Based on the aforementioned, Suhrawardi was able to integrate the philosophy of illumination with its insights into the creation of existential realms, beginning with the angelic world and ending with the isthmus world.

The orbit of the moon was no longer the boundary between the heavenly and material worlds; instead, Suhrawardi altered the resulting conception of the universe in its natural and metaphysical aspects, which crystallized in Islamic Peripateticism with Al-Farabi and Ibn Sina. This change made the abyss of constants the boundary between the angelic world, the world of light and thought (Ruhabad), and the dark material world, the world of the isthmus.

Thus, Suhrawardi explains the construction of the world through its division into four worlds, each with its own specificity, which are :

1- The realm of power is the world of pure intellects, which he refers to as the vast angelic lights of the earliest seekers, cherubic intellects, mothers, and ideal intellects.

2- The world of the kingdom: He refers to the world of lights that oversee a body's operations (Siyasiyya), which is the realm of both human and celestial souls.

3- The king's world is the double isthmus made up of the sub-moon elements' world and the heavenly planets.

4- The ideal world lies in the middle between the sensible world and the mental world of pure-light beings. Through active imagination, it is attained. This is not the world of Platonic ideals; rather, it is the world of walls and suspended ideals. He refers to "suspended ideals" as those that have manifestations where the image appears in the mirror rather than being a state in a material form (for example, the color red existing in a red body). It is a world that has all of the complexity and richness of the sensible world, yet it is fundamentally different from it because it is in a delicate state. It is a universe of independent, ever-present images and shadows that serves as a gateway to the kingdom, which is home to the Sufi cities of Jabalqa, Jabris, and Heraclea.

Conclusion:

According to Suhrawardi's Illuminationist theory, the world is composed of pure light at the beginning and moves via an Illuminationist system that starts with the light of lights to the world of senses and bodies. The first light radiates and spills

over into the other lights, as well as the existences and isthmuses that accompany them. He presented and carved out his unique Illuminist notions, which set his philosophy apart. Thus, Suhrawardi surpassed all previous philosophies starting from Aristotelian, Platonic, and Islamic Peripateticism, added to them a foundation from the ancient Persian Eastern heritage, Hermes, Zoroaster, and all the philosophers.

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