



Al-Suhrawardi al-Halabi:

Between Philosophy and Illuminative Sufism

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Abstract ;

Suhrawardi acknowledges the importance of Aristotelian logic used in Peripatetic philosophy, but he critiques its exclusive reliance on reason and sensory experience, believing that formal logic is insufficient for attaining true knowledge. He introduces Illuminationist logic, which integrates logic with inner contemplation, based on unveiling and witnessing. This logic focuses on perceiving truths through inner light, allowing the soul to understand truths more clearly through illumination. Suhrawardi strives to integrate theoretical wisdom with spiritual experience, believing that true wisdom encompasses both intellectual knowledge and direct experience of divine light. This integration makes his philosophy a unique model that merges philosophy and mysticism.

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1. Introduction

In the book **Research Methods for Islamic Thinkers** by Dr. Ali Sami Al-Nashar, we find the following phrase: "The way of looking is divided into two parts – the way of the philosophers, i.e. Greek logic – and the way of the speakers, i.e. Islamic logic, and the last way is divided into two parts, the path of radiance and the path of mysticism (Al-Nashar, 1984, p. 299)", it is clear from the above statement that we are dealing with types of logic, logic we attribute to a specific country, which is Greece, and logic to a creed, which is Islam, forgetting that the "Aristotelian" logic itself called it from its foundations with the first analyzes and the

¹ Al-Halabi, may also call it logic as a purely intellectual field of radiance.

Mustafa Al-Nashar is considered the contribution of Suhrawardi Al-Halabi in logic deepest attempts that are unparalleled by the thinkers of Islam and the thinkers of Greece before them and that he criticized the investigations of logic when Aristotle

second analyses, even Nicolas Riccher's statement cannot be accepted in his book "The Development of Arab Logic" when he justifies the naming of his book that everyone who writes in Arabic or translated into a logical text we call him "Arab logic (Riccher, 1985)", and the same with Stoic logic, and it is better to say logic among the Stoics, while we can describe logic as mathematical relative to mathematics, or multi-valued logic, or positivist logic, or transcendent logic, and this is in order to preserve the objective character of thought, so what about "Illuminating logic" founded by Suhrawardi Al-Halabi? Is it correct to carry the character of radiance on him? If its founder, Al-Suhrawardi

and put a second logical doctrine (Al-Nashar, 1984, pp. 302-325) and the concept of doctrine may withdraw to the level of theory, and we find in his various books – Suhrawardi Al-Halabi – a presentation of his logical theory in the form of "controls" and "glimpses", but they are not glimpses in the literal sense, but are characterized by presentation, analysis, accuracy and

such as waves, and matharat, and the wisdom of radiance, and some of them were written in Persian and Arabic, the structures of light, the baptisms of the tablets, Bar Tnama, the belief of the wise, Yazdan Shanakhet, the eye of the judges, and some of them were written in Persian such as: Aqli Sarkh, Awazbar Gabriel, Western alienation, the language of Moran, a message in the state of childhood and others, and he is rightly considered the founder of Illuminati mysticism and Illuminationist logic. See **Suhrawardi's Illuminating Logic**, Mahmoud Ali Muhammad.

¹ He is Abu al-Futuh Yahya bin Amirik, 1155, 1291 AD, and nick named the murdered because Sultan Salah al-Din killed him, in 1193 AD, and this name distinguishes him from some of those who share with him the title of Suhrawardi, such as Zia al-Din, Abu al-Najib Abdul Qaher al-Suhrawardi, who died in 1157 AD, and Shihab al-Din Abu Hafs Omar bin Omar bin Muhammad bin Amawayh, who died in 1235 AD, and Muhammad bin Sheikh Shihab al-Din, the owner of Zad al-Musafir in Sufism, as for the writings of Suhrawardi al-Halabi are of three varieties, according to the language in which they were written Some of them are in Arabic

sequence to some extent, ranging from explaining the logic of Aristotle and criticism, And try to contribute to what Aristotle is blamed on him or Peripatetics in general, such as definition, and the study of issues and measurement, and this calls for the possibility of serious research and confirmation of such provisions on the mystic Illuminati combined a mental tendency "research" and other "taste" at the same time, with a spiritual tendency taste calls it " logic Illumination", and kindness Suhrawardi kindness Maher taste on the last research, and thus unification between the research method and the approach of taste, and therefore we may reach what is called the unification of the approach to Suhrawardi, and from here we can start From the problem of his method, within his illuminating philosophy, then we can pose the following problem: How effective is the unification between the taste and research method of Suhrawardi Al-Halabi?

We cannot address the thought of Suhrawardi from his methodological side without addressing the pattern of his philosophy of Illumination in general and taste in particular, which in turn carries the concept of Sufism, and therefore we will address the control of the concept of Ishraqiya when he has no other¹, this on the

one hand, and on the other hand adjust the concept of taste that refers to Sufism in all its stripes and types, as well as for the so-called research or mental method, which refers us to Peripatetic ²philosophy Thus refers us to Aristotelian logic, so there is the duality of reason and taste, which is the origin of the duality of Peripatetic philosophy along with the philosophy of radiance.

If the philosophy of Aristotle is a realistic philosophy in contrast to the idealistic philosophy led by Plato, the relationship between these two is a relationship of opposite, and it is also in terms of foundations, but it began in the overlap that we find when Al-Farabi (Al-Farabi, 1986) and to a lesser extent when Ibn Sina, which is a compromise attempt at the level of the entire philosophical system and is not limited to the concept of the method only, and this is what happened in Andalusia with the philosopher Ibn Rushd, almost all of these philosophy is characterized by a Peripatetic character despite the range of Sufism between these We exclude Ibn Rushd, starting with the philosophical lesson and ending with the Sufi flood similar to Suhrawardi Al-Halabi (Abu Rayan, 1974, p. 80), the latter if we follow his intellectual path - through his books

¹ It is worth mentioning Ibn Sina and his philosophy of the East and the extent to which it is different from the philosophy of Ilraq of Suhrawardi, compare the logic of the Levantine by Ibn Sina and the philosophy of Illumination by Suhrand Wardi Al-Halabi.

² It is the philosophical movement that was founded by Aristotle Thales and carried by a number of philosophers after him and has devolved into complex formulas in the Middle Ages, especially Muslim philosophers, see the Encyclopedia of Philosophy by Abd al-Rahman Badawi, Peripatetic material.

glimpses, waves and suggestions, we find that he began with a peripatetic and even elaborates in the explanation corresponding to the educational books in his reign such as Ibn al-Farabi and Ibn Sina, especially the works in the field of logic, because the goal of logic for the Arab Peripatetics is to obtain knowledge that is embodied in perceptions, or in the ratifications, i.e. the provisions that link the concepts (Salem, 1983, p. 156) As for Suhrawardi Al-Halabi, he considered Peripatetic philosophy as a mere sport and training before entering the world of light, or what he calls radiance.

2. Illuminating mysticism or illuminating philosophy:

We want to show the difference between Sufism and philosophy, to avoid confusion, especially if we carry it on the concept of radiance, which in turn needs to adjust my concepts, at least at the level of Suhrawardi's thought, in the sense that each of the above concepts: Sufism, philosophy, radiance, with a moral, ideological and intellectual load, Sufism is a behavior, cases, shrines and sports, or in other words, it is a practical framework for certain behaviors in line with a certain doctrine for a specific group or religious faction, such as the Sufism of Christ and the Sufis of Islam, this is the custom On the definition of Sufism in general, but the latter has multiple stripes, whether in Islam or in others, there is devotional mysticism and virtual mysticism as there is philosophical

mysticism, the common between the first and second that both beginnings were verbal nodal somewhat far from Sufism, and appeared as existing schools such as the fighter of the followers of Suleiman al-Balkhi and Karam al-Sijistani (Fattah, 1993, p. 12), most of which are in educational formulas devotional Trig to the subject of ethics in an applied manner without theory, but limited to physical struggles And psychological on the grounds of access to certain places and conditions, without taking into account the subconscious and thus limited to the apparent order of mysticism, the mysticism of the Illumination is distinguished from the previous in its self-reliance and the concept of light, but "lights radiant alternating successive rob the soul from the body and remain suspended, to watch abstraction and above of abstractions" (Suhrawardi, 1380, p. 4), for these differences in the concept of mysticism make the latter multiple definitions and thus the multiplicity of trends and approaches, as for philosophy, whether in its old suit poisoned Eastern thought (Al-Marzouqi, 2003) Or Greek, or modern and even contemporary almost share one thing is that philosophy vision and approach and foresight is the search for the truth even if the multiplicity of Masadaqat the latter of the face of a philosophical current or doctrine or philosophical school, and here we find that the supreme truth that aspires to Suhrawardi through his philosophy to the truth of light and dissolution in it,

"because light is the elixir of knowledge and wisdom (Suhrawardi, 1380, p. 26)", and it is clear from the previous phrase that Suhrawardi makes light a requirement and a source of knowledge at the time Himself, and this is not a contradiction as much as it is a summary of the mysticism of the bright, so that the student's march is the march of the disciple, the first student of the truth on the face of the research, while the march of the disciple is a taste of the truth, here we note a difference between the student and the disciple, and it is worth mentioning here according to the pattern of Suhrawardi's thought that the disciple is synonymous with supervision, although he did not state it directly in his books, but distinguished between types of students on a systematic academic basis, the research student is the one who is satisfied with research science and logic And analysis within the philosophy of mentality, "the finest students students deification and research and what to go to collect perfectionists (Suhrawardi, 1380, p. 23)", and means perfectionists research wisdom and wisdom taste combined at the same time, ie in the form of a curriculum that combines the wisdom of research and taste, and the output of the curriculum is the roses of the divine lightning and the abundance of mental abstractions on the speaking soul (Suhrawardi, 1380, p. 26), and we can say that Suhrawardi Halabi recognizes the mental research, which is an extension of the Peripatetic school, which in turn is a descendant of Aristotelian thought in

general and logic in particular, and on the other hand requires a student Deification radiance, and this combination of two approaches simulates the combination of two doctrines, namely Plato's idealism, and Aristotle's realism, However, he leans towards Plato at the expense of Aristotle and considers him at the forefront of the wisdom of the Illumination as "the Imam of wisdom and its chief Plato because of the compatibility of his doctrine in his book called Timaeus. And because the Imam is the role model, the role model of researchers is Aristotle, which is a good of Aristotle's good deeds (Suhrawardi, 1380, p. 15)", and we note that this distinction is not in the box of differentiation as much as it refers to the separation in the importance of the place of each of them, that is, it is far from the syncretism of Abu Nasr Al-Farabi (Al-Farabi, 1986), and from the above, we find that the mysticism of Suhrawardi Al-Halabi was influenced by the spirit of Islamic philosophy as well as directly influenced by Ibn Sina and indirectly by the thought of Plato and the predecessors of Plato, if we can say that there is no doubt In the mysticism of Suhrawardi, which turned into a mysticism Ishraqi in terms of ontology, and it came incidental, like theology, but it was the concern of Suhrawardi Aleppo focus on the unity of the method in Islamic thought (Hassan, 1974, p. 187), that is, Suhrawardi moved from theoretical mysticism to mysticism that explains existence, which is mysticism Ishraqi, or what he calls the wisdom of

radiance, but the latter is indispensable for the wisdom of the Peripatetics, which Suhrawardi Al-Halabi considers a condition for achieving deification because there is no conflict between them, There is no real conflict between the two wisdoms, but it is an apparent conflict because the real Ishraqi is "who masters the wisdom of research and at the same time the secrets of wisdom taste (Fakhri, 1974, p. 85)", and therefore the combination of research wisdom and taste is the core of philosophy Illumination, therefore Valsuhrawardi trying to combine the two approaches is impossible philosopher, in terms of influenced by the spirit of philosophy, especially Platonic or Platonic modern, which was emanating when most philosophers of Islam such as Abu Nasr for Farabi and Ibn Sina, but it was mixed with the teachings of the Peripatetic school along with On the (Fakhri, 1974, p. 113) other hand, we find that Suhrawardi Al-Halabi was very inclined to the Platonic part at the expense of Aristotelian philosophy, the latter which had an excellent position in which the destructive aspect of Aristotelian logic will be mentioned later, which in turn constitutes the mainstay of Peripatetic philosophy, just as we find the theory of ideals is also a pillar Basic for Platonic thought, especially the updated of it, if it occupies the status of the Sufi, and if we combine this rank and the place we find Suhrawardi became a wise and philosopher Illumination, and we can summarize the above in four ranks,

which are either the sage of God - Sufi - without research preoccupied with deification such as Bustami or Hallaj, or sage divine - Sufi - penetrating into the search without deification and research as Ibn Sina and Al-Farabi or wise deified - Sufi - penetrating in the search and busy with deification Here we reach the place of the Sufi sage with a Illuminati philosophy, which is Suhrawardi Aleppo himself, a rare rank that no one else has risen to (Hassan, 1974, p. 213), but his Illumination philosophy is often reflected in his criticism of Aristotelian logic and the attempt to make it up, although we do not find Suhrawardi a book or a special work for his contribution to the field of logic, but his contributions in the field of logic came within his books that deal with Sufism in general, especially the Illumination aspect From it, and here we reach the position of Suhrawardi of Aristotelian logic and here exactly appears Suhrawardi Halabi as a philosopher Peripatetic does not differ from the theory of Ibn Sina and Al-Farabi in terms of explanation in a manner dominated by education. What is the nature of Suhrawardi's position on Aristotelian logic?

3. Suhrawardi's position on Aristotelian logic:

Since Aristotelian logic is the mainstay of Peripatetic philosophy and one of its most important investigations, Suhrawardi did not reject Peripatetic philosophy altogether because he is well aware that there are

modifications and changes that have been interjected by the Peripatetics, which mixed with him to the extent that it is difficult to differentiate between the Aristotelian origin with the Peripatetic branch (Moussaoui, p. 154), but urged to practice it considering it a good way to collect, and therefore he did not reject Aristotelian logic as much as he tried to restrict it, or in other words abbreviate or summarize it (Suhrawardi, 1380, p. 4) For example, if we examine the book "The Logic of the Easterners", (Hassan, 1974, p. 174) we find that it does not exceed the traditional logic of Aristotle and does not indicate the word Levantine on any direction or side related to logic refers it to a side or doctrine, but Suhrawardi Al-Halabi has a unique vision to some extent, especially in his book "The Wisdom of Radiance".

It is worth recalling that Islamic philosophy is not pure Aristotelian and not pure Platonism, but the latter has more luck as influenced by Al-Farabi and Ibn Sina, this at the level of the general philosophical context and philosophical doctrine as a whole, but Aristotelian logic remains the close link that pulls them to Aristotelian thought and its impact is reflected in the development of Neoplatonic philosophers through their focus on explaining the works of Aristotle and classifying and studying it and commenting and we find the picture of Verpheus has a famous entrance to the book of sayings or known as Asagogi Which took this author a big step in the

development of Arab and Latin logic in the Middle Ages, and the position of Suhrawardi towards Aristotelian logic was heading towards the Islamic Peripatetic, especially the subject of logic, and it seems that there is duality in the nature of the position of Suhrawardi Aleppo towards Aristotelian logic, it endorses it without denying it, but refers to it and delves into it he says, "As for the protective machine of thought, we made it here abbreviated controlled controls few number, many useful, which is sufficient for the smart and the seeker of radiance, and who wanted to detail let him return to the detailed books" (Suhrawardi, 1380, p. 4)

This is what reinforces the main idea of Al-Suhrawardi Al-Halabi, which is that Peripatetic philosophy and its works are indispensable for the seeker of radiance, but he considers it a condition and considers it a perfection first, as we saw above, and he dealt with the logic of the Peripatetics positively and additions he calls funny and humorous and he changed the names of some logical concepts to other names that extend to the feeling of a direct connection, because they are in the process of direct replacement of the classical designations of Aristotelian logic, starting with the illuminating logic to the issues of enlightenment and the definition of enlightenment., and caution and others we will come to mention in another article, contrary to the Islamic Peripatetic tradition that refers to the formality and lack of content without any spiritual experience or

contents that express the usefulness of logic among the late Peripatetics such as Ibn Sina and Abu al-Barakat al-Baghdadi, those who delved into theoretical research, analysis, synthesis and demonstrative inferences and work to revive the first wisdom to revive the true illuminating philosophy, and return to the source that was taken from its inexhaustible helper both Plato and before him Socrates, Hermes, Agathimen, and Anbazoglides." (Suhrawardi, 1380, p. 165)

Suhrawardi for Aristotelian logic is of great importance in Islamic philosophy and philosophical thought in general for the following reasons:

1. **Development of Illuminati Philosophy:** Through his critique of Aristotelian logic, Suhrawardi contributes to the development of an Illuminati approach that combines reason and inspiration. This approach offers an integrated alternative that can include Western rationalism and Eastern spiritual experience.
2. Suhrawardi calls for a reassessment of rationality, as it is not limited to theoretical reason but also includes spiritual and psychological dimensions. This expands the scope of philosophy and gives it a new dimension that deals with man's spiritual experiences.
3. **Transcending the traditional boundaries of philosophical thought:** Through his critique, Suhrawardi opens the door to transcending the traditional boundaries of philosophical thought, leading to the development of new philosophies that deal with reality in a more holistic and integrated way.

4. CONCLUSION

In conclusion, Suhrawardi's critique of Aristotelian logic is not merely a rejection of the prevailing logical system, but an invitation to reconsider the foundations of knowledge and philosophy in ways that combine reason and spirit, contributing to the development of a more holistic and integrated philosophy.

The philosophy of logic and methodological spirit of the murdered Suhrawardi (Shihab al-Din al-Suhrawardi) represents a unique combination of rationalism and mysticism. Suhrawardi, known as the founder of the Illuminati school, sought to integrate reason and light as complementary ways of knowing the truth. In his philosophy, logic relies on mental principles that are considered an inner light that leads man to true knowledge, a knowledge that transcends the senses and material concepts.

Suhrawardi's methodological spirit is characterized by the pursuit of divine wisdom through meditation and spiritual

mathematics. Suhrawardi emphasizes that philosophy is not merely an accumulation of knowledge, but a path that requires the purification of the soul and the radiance of the soul to reach higher truths. Suhrawardi also places great importance on inner experience and spiritual inspiration, stressing that true perception can only be achieved by a balance between mind and heart.

In conclusion, Suhrawardi's philosophy reflects a comprehensive and integrated vision of knowledge, combining strict logic and spiritual radiance, which makes it capable of providing a renewed perspective on the interaction between mind and spirit in man's constant quest for absolute truth. This philosophy still retains its appeal and importance in philosophical and spiritual studies to this day.

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