

The theory of mind in terms of Sheykh Ishraq:

Zeinab Sagvand

Technical University of Country

Teacher of Girls Technical college of Khoramabad, Khoramabad, Iran

Abstract: In this paper we tried to study Sheykh Ishraq's view on knowledge. Although Suhrawardi's views on epistemology system considers wisdom and intuition as the knowledge tools, in this view there is deep stuff which must be studied in this manner, including Ishraqi's style which is actually conscience perceiving and mystic examination. Ishraqi's philosophy aimed to get the facts by experiencing not by rational reception and acclaiming by long-distance.

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Introduction:

In Sheykh Ishraqi's epistemology, origin and final reason aren't the way through which human can discover the reality, and if the ladder of logic is short, mystical intuition and esoteric perceptions and physical science will continue idealism and seek for truth and reality. To Sheykh, the necessity of his knowledge is moving towards Kingdom of God which obtained through scientific and abstraction, and the condition for entering the Kingdom of God is abstraction and deposition the body. Indeed, in Sheykh's philosophical system, one of the truth-seeking implements is abstraction. So human can, by deposition his body and gaining abstraction state, get to the abstraction light and benefit of it. Accordingly, since abstraction is the main condition of entering to the light universe and discovering the facts, Sheykh in his philosophy has masterfully changed the entering way of abstraction and light universe in the axis of humanity and joined it in a point called self-knowledge.

In Ishraq's philosophy system self-knowledge is the center of all talented learning and the axis of all problems reason and transportation sciences and the basis of all charities and prosperities.

In Sheykh's epistemology realm what is right and is of genuineness is the fact of objects in the Kingdom of God which are truth. So, human in order to reach fact and discover the facts requires some objects of abstraction class, and realizes it as a talent. In fact, for him understanding the facts is as experiencing which includes getting to destination. He believes that it should be united with the essence of wisdom and scientific forms of donor, which population denominators is from flaw up to perfection, then Sheykh prepares and arms himself by the wings of science and reason for human not to fail in his discoveries, and measures whatever he has discovered, believed and felt by means of argumentative benchmarks. To Sheykh it is also not enough and uses another safe criterion of

discovering to self-purification and also uses Jihad field in his book Al-Mashare' which is the interpretation of formal science and illumination philosophy. In response to a problem he explains that formal knowledge is obtained through realizing and perceiving known scientific form. So, the subjective known must match and be identical with the external object.

Sheykh Ishraq's views on theory of knowledge:

Abolfath Yahya ibn Habash Suhrawardi in the Islamic universe and philosophy of wisdom does not need to be introduced. Suhrawardi's philosophical system despite many exile and nostalgia is one of the most important systems in Islamic philosophic systems which is strongly influenced by Platonic and neo-Platonic and Fahlavi philosophy, in exchange for this sad and influence Suhrawardi has a remarkable effect in his later philosophy, i.e., Transcendent philosophy. In Suhrawardi's epistemology, reason and intuition, both are of originality and the two instruments can be used to identify things.

In his epistemology, the origin and final reasons are not the course of truth-seeking for human and if the ladder of logic is short intuition and esoteric (inward) perceptions and physical science (Ilm-e-huduri; knowledge by presence) will continue the course of truth-seeking and idealism, in fact intuition is one of the knowledge tools, as the reason and sense. Wisdom uses intuition itself. If wisdom copies or uses the sense perceptions, the lowest of powers, now cannot it copy heart and intuition? In Suhrawardi's philosophy, wisdom is accepted as far as not go beyond its limits in the knowledge and its limits be observed and not be greedy in the comments beyond his understanding power. Due to the limitations of reason, we can never consider it as the only means of knowledge infinite beings including God.

And so, discussions about talents (chimerical) in Ishraqi's philosophy are of importance. Sheikh Ishraq in

his epistemology respects and reverences intellects and wisdom and for him deprived of intellect and wisdom is as a defect and failure.

Sheykh believes that in the wise man, mind and heart must be in agreement with each other, and what is in speech should be consistent with what is going on the mind that is he believes that thought and intuition should be synchronized with each other. For Suhrawardi, it is possible to think about intuitive knowledge, and obtained the facts thoughtfully by evident combination.

In this case thought with heart and gaining knowledge with intuition will be in harmony.

That is we can intuitively think of theoretical thought in terms of intuitive sciences and can understand the intuitive theoretically and objectively.

For Suhrawardi wise is a person who gets the facts by any way whether intellect or by the heart. So that he finds a mystic who is of right wisdom. Therefore the absolute discursive intellect is not the way of getting to right wisdom. What is needed in philosophy is utilizing the absolute reason either discursive intellect or wisdom derived from intuition but Suhrawardi prefers intuitive wisdom. Accordingly Suhrawardi defines philosophy on the basis of its ends through which fact is obtained. To his vision, pure spirituality, due to its purpose, is the same as philosophy, and mystics (Sufis) are the true scholars.

In sheikh Ishraq's school reason and intuition are another ways because both talent and wisdom ways are open to each other. Hence it must be admitted that intuition and intellect are not opposites.

Sheikh claims that he can argue about his intuition and implement these two tools. He believes that intuition and wisdom aren't against each other. He acknowledges this in his Kitab Talvihah and hikmat-al-ishraq (the intimations and illumination philosophy)

And so similarity to right is the way of eternal bliss and happiness, i.e., man is the greatest manifestation of the self-existent.

Suhrawardi's epistemology, although considers wisdom and intuition as the knowledge tools but this view there is deep stuff which must be studied in this manner, including Ishraqi's style which is actually conscience perception and mystic examination. His philosophy aimed to get the facts through experiencing and getting to Kingdom of God not through rational perceptions and calling from long-distance; in this respect what can help man to reach the facts are two: first expertise in forensic science i.e., theoretical reason and secondary the way of self-discovery to collect abstraction and entering into the world of facts. For Suhrawardi, since the facts of objects are in the world of Anwar (Lights) so in order to get the facts we must enter to their world, and the condition of entering is self-knowledge deposition of body and abstraction. Prof. Dinani in his book "arrays

of thought and intuition" on Suhrawardi's philosophy writes:

"This illumination philosopher, although finds the basis of wisdom on the abstraction science associating with intuitive knowledge, he also relies on argument and considers it as the criteria of affairs. He warned his audience from any duplication, and says with great emphasis that: "copy neither me nor anyone else in any way", because the diagnostic criteria are in the proof of state.

As it can be seen in the words, Suhrawardi made an essential emphasis on argument and considered it as the state criteria. So, we can claim that according to him, Illumination philosophy was based on thought and intuition, and Sages' grades are evaluated and classified based on these two factors.

According to his view, Seir-o-solok, self-illumination, and thoughts and recollections of God are arranged in reasonable manner, and sufficient truth is getting through the real perceptions and corresponding to God.

He writes in his book "Bostan al-Qoloub":

"Thought is after praying and recollection". Praying and recollection is of great importance and influence, and the Lord is always good and acceptable to you. When the prophet Muhammad has come and introduced by Gabrael, most intellects did not believe it and said that when Gabrael comes, brings Qur'an with himself.

In Sheykh's epistemology field, what is right and authenticity and the truth of objects is in the Kingdom of God which is facts. So, human needs some tools of abstractive type to get and collect facts and discover truths which finds it as a talent. In fact, to him everybody should experience it to understand the facts such as approaching to God. He believes that nature and essence of wisdom and scientific forms of donor must be united which population denominators is from defect to perfection, so Sheykh prepares himself with knowledge and proof to help to man not do any errors in his discovery and evaluate whatever he has discovered and experienced but to Sheykh it is not enough, and for him, another measure of the safe discovery is self-purification, thinking of God and Jihad (Tajahod). In Sheykh's epistemology, man as a microcosm, and as the comprehensive and concise description of the realms, is a being that can move towards universe by self-knowledge and self-realization, and be in the ascending course of the universe which is in correspondence with outside and external world. In fact, self-knowledge in illumination philosophy is as an interface segment between man and the Kingdom of God which is the entry way for man into Kingdom of God and real and scientific forms of objects and self-knowledge is a short and close way that man can enter it by thinking and recalling God, and by self-discovery realizing the conscience can get to self-reality, and reality of

testimony world, so we can get to their reality through this knowledge.

The priority of epistemology or ontology:

As it was mentioned, although emphasizing to epistemology for the pioneers of new philosophy is evident, the history of priority of epistemology problems over ontology topics belongs to Kaant's philosophy. Many intellects after Kaant influenced by this and even some of contemporary Muslim scholars prefer epistemology logically, that is why in order to comment about existence issues we must discuss in the beginning about identification, so that commenting about reality requires comment about identification. But, there are some people against this who believe that ontology proceeds epistemology. To justify this view, some points noted here:

1. Natural state of mind considers the fact and mind only considers the quality of identifying the truth when it ignores the reality indirectly.

2. In contrary, a counterpoint reason that documents it, we can say that whatever we say about knowledge and recognition requires a theory of reality and existence. That is as far as there is no viewpoint about the self-reality any theory about knowledge will be senseless.

3. In the theory of those who believe in the priority of epistemology, it is possible to find a kind of priority for the theory of ontology, for example Dekart's view on knowledge and technique based on "I think, so I am" and that is a theory about universe. Also, indeed there is a theory about emergent distinction and per se object which is actually a theory concerning ontology, because knowledge itself is one of the realities of universe.

So, it seems that we should not easily submit to the viewpoint of the priority of epistemology over ontology, and note that these two topics are strongly associated with each other: "we should note that the distinction between these two topics and differentiating them, such that some of contemporary philosophers take pride in it, it is important for those who know that it is impossible to ignore these two topics from each other, in such a case this view would be virtual and baseless."

So, it should be noted that separating the topics on ontology from those of epistemology is difficult and probably not correct.

Levels of knowledge:

The first point that should be noted in the studying of Suhrawardi's views about knowledge is that for him knowledge limited not to an order. Thus he considers some types of knowledge that form the hierarchy. He divides the knowledge into acquiring or gaining knowledge and knowledge of presence.

In the knowledge of presence which is noted by the changes of illumination, association, intuitive and talent knowledge, the Known is indirectly and immediately

recognized. But in the acquiring or gaining science, also named formal science, is an intermediate in the work which if the intermediate is a form of senses it is called "intuitive knowledge", and if it is conceptual, logical or discursive it is called "rational knowledge".

Formal and illuminative science:

Suhrawardi uses some versions of formal and illuminating sciences in Al-Mashare', and in order to response to a problem explains that formal science is obtained over the acquiring and perceiving of known scientific form and there should be a compatibility between the subjective and the external object. Accordingly, truth and falsity which are defined based on compatibility of the scientific form with the external object, respectively. It is only meaningful about formal science. If scientific form is in accordance with out it will be true otherwise, it would be false. So, Suhrawardi's point (ostensible purpose) of formal science is the acquiring or gaining science. There is another type of science against formal science that needs not to match. This kind of science which is called illuminative shows a clear relationship and supplement between the universe and known which Suhrawardi takes it as "illuminative addition". In this kind of science, soul of the universe surrounds known and there is no need to acquire or gain the scientific form. It is obvious that in this world there is no possibility of error, because error or false is the incompatibility of scientific form and external object, while scientific form cannot do as an intermediate in the Illumination sciences in any way.

So, illuminating science is completely based on knowledge of presence (physical science).

Classification of acquiring or gaining knowledge into notion and authentication:

In logic, science is divided into notion and authentication. If scientific form shows a relationship of something than to another thing it is authentication otherwise, it is called notion. Suhrawardi notes that this division is in relation with acquiring (gaining) or formal science but then notion or authentication cannot be included in physical science (knowledge of presence), because both notion and authentication are kinds of scientific form, while in the physical science (knowledge of presence) there is no scientific form and the known is indirectly and immediately perceived. Therefore, the division of notion and authentication is not an absolute science but it is only an acquiring or gaining science. Notion and authentication is senseless about science which is a kind of physical science (knowledge of presence), because in this science, the existing of illuminated universe will suffice to known (ascertain) and there is no need for scientific form to be an intermediate. Also science of God is not of notion or

authentication kind, but of surrounded existential and illuminated presence.

Surface science and inner science:

There is another division of science that can be seen in Persian treatise of Safire-e-Simorgh. Suhrawardi in this treatise separates the surface and inner science from each other. Common science and technology amongst the people are of surface science. Suhrawardi also considers most of the provisions of worship and transactions such as divorce, Ataq and bill in the group of surface science which are against the inner science and it is a science that stems from development scenarios Qiyomat and Kbrya and Roboobiyyat and those who know this science can aware of the orders of universe and Kingdom of God and Hidden secrets of heaven and earth. If it is noted in prophet's Hadith (words) that "God never chooses an ignorant representative, then prophet himself asks for science and knowledge from God and He seeks science and knowledge, never assume that its purpose is surface science, but also inner knowledge is included. According to Suhrawardi's descriptions, surface and inner knowledge is based on acquiring and physical knowledge, respectively.

We mean formal science by surface knowledge which Suhrawardi considers them in the group of mediated or acquired knowledge, but the inner knowledge is a kind of immediate or physical awareness and therefore it is associated with illuminated knowledge or talented wisdom. So, Suhrawardi's theory of knowledge must be expressed in three parts:

1. Sense perception (feeling)
2. Mental science
3. Physical science

Conclusions:

What is extracted in this article is that a science on which Suhrawardi studies is a wisdom based on discussions and witnesses. His intended wisdom is not discussable and theoretic wisdom. Sheykh Shahb Al-Din Suhrawardi believes that wisdom is an instrument or tour of hunting. In addition to his emphasis on his own witnesses Sheykh believes that there are two ways of realities in philosophy;

The intuitive and rational ways and these two are not incompatible. In fact, we should know that in epistemology system of Sheykh Ishraq also wisdom is necessary, like a progression wing of intellect, to transcendental journey of man, and Sheykh never orders to his followers deny or scorn the reason and always finds the rational reasoning topic as an instrument of knowing the realities and considers it necessary but not enough.

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