

The sensory knowledge & the Illuminative knowledge in Avicenna & Suhrawardi's points of view & their relations with "the Beauty"

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Abstract

In the Iranian philosophy & mysticism, Aesthetical matter & the Beauty, have been the most ancient subject of studies to the prominent Iranian philosophers & mystics. Most of these philosophers believe that the Beauty has resulted from self- existent. So the God is considered as the source of beauty. In fact, in Avicenna and Suhrawardi's points of view, beauty comes from God. But the question for the most of these philosophers and mystics was that how could you define & conceal the Beauty? In the Islamic- Iranian world, we have met three philosophical currents. The first current that Avicenna was its founder, named Peripatetic school, which has formed by Aristotle's deductive & experimental teaching. The second has known as Illuminationism & the third one, is referred to Isfahan school which has known as transcendental wisdom & Mollasadra is the philosophical premier of that school. This article is going to study the Avicenna and Suhrawardi's points of view about the Beauty, and then survey their relation with the sensory knowledge and Illuminative knowledge.

Key words: The Beauty, sensory knowledge, Illuminative knowledge, Suhrawardi, Avicenna, peripatetic philosophy, Illuminationism.

Introduction

The philosophical system of Avicenna and Sheikh Ishraq

Avicenna's philosophical system is based on the Masha's philosophical school. Undoubtedly, understanding Mashai's philosophy is directly related to knowing the approach of Masha's philosophers to important categories such as the soul, intellect, and the self existent or Vajeb al_ Vujud. Therefore, to understand this philosophy, we will examine some of the important categories of Masha's philosophers.

A: Soul

The basis of Masha's philosophical system is the division of existence into obligatory and possible and then the division of possible into essence and presence. It is a definite and accepted principle in Mash's philosophy. Except for the Supreme Being, the existences of universe are essence or presence; there are 5 presences and 9 significant essences in the world. The types of essences are :matter, form, body, soul and intellect. The most extensive subject of the soul is mentioned

in the sixth art of SHAFA. It is one of the scientific masterpieces in intellect and natural sciences and is about logic, physics, mathematics and the theology. In fact, Shafa should be considered the first encyclopedia of intellectual and philosophical sciences in the islamic world(zabihi, 1392:267).

In Avicenna's definition; the soul is the perfectional essence, but this essence isn't the body or the face or the like, but the perfection. The soul isn't a body, because if it is a body, the physical body can be the source of works, while this isn't the case. In fact, the soul is the first perfection. It means the perfection that is the complement of the object. According to Avicenna, the existence of the soul is self evident and it doesn't need to be argued, because every human being, by contemplating himself, acknowledges the existence of a truth called the soul. Therefore the reasons for proving the soul should be considered punitive reasons.(Zabihi, 1392:270)

Ethel Gilson(1884_1978) considers the most important point about the soul in Avicenna's views to be that he doesn't consider the soul to be the face of the body, but an independent, single and eternal being. Hence, Avicenna believes in the essence and abstraction of the soul. Among the various powers that he considers for the soul, Avicenna believes only in the abstraction of the power of intellect. Although he has sometimes spoken of the abstraction of the imagination, but this view isn't compatible with his principles. (Taheri,1383:61)

B: Intellect

peripatetic philosophers believe that one of the most important sources of human knowledge is the human senses and intellect. Human senses are the windows which sensory perceptions are given to the person through them. Intellect is also the power that abstracts sensory perceptions from private attributes and understands the rationales and forms reasoning and analogy. The human intellect through analysis and division based on axioms, restricts the existence into possible or obligatory. Through analysis and division based on improvisation, human intellect restricts the existing into the obligatory or possible and reaches to the concept of Vajeb al Vojud and with the help of philosophical arguments, proves the obligatory objective existence of God and relying on the necessity of its existence, forms a coordinated system to describe God in its framework.(Imanpur,1382:65)

we must add that a logical definition about the existence or nature of God is an inefficient one, because this definition is based on the nature of matter while according to islamic philosophers, the nature in the sense of what, doesn't have a way to the obligatory realm of God, so any definition based on matter in the case of obligatory, is fundamentally excluded.

But in the peripatetic philosophical system, intellect which is one of the five essences, shares only the name with the intellect which is part of the levels of the soul.

In Masha's philosophy, theoretical intellect has a hierarchy. The first step is to accept general meanings and forms. This readiness for the soul is called the Hayulaei intellect. The reason for this naming is that

it is similar to the first monster that is the subject of images. So, in Masha's philosophy, the pursuits are done by two kinds of intellects: the human intellect that its first step is monstrous intellect and the agent intellect which separates and extends images.

C: VAJEB AL VOJUD

In the history of Islamic philosophy, one of the things that has occupied the minds of philosophers, theologians and thinkers in various ways, is the origin and foundation of all that exists in the universe. The main question was who created this world? So in the Islamic world, Muslim thinkers and scientists have tried to describe this sacred existence to the best of their ability. In fact, the starting point of Islamic philosophy is the problem of existence and philosophy has no value other than recognizing the intrinsic effects of existence. For Avicenna, the nature of philosophy is "absolute existence or God". (Zabihi, 1392:6/)

If we look at beings or existences in terms of abstraction and immaterial dimension, Vajeb al Vojud has the highest level of abstraction in Islamic philosophy and it is free from matter and any of its effects. Because of the distinction that Muslim philosophers have made between existence and nature and consequently their division of essence into obligatory and possible, God or the highest degree of abstraction, is interpreted as Vajeb al vojud. Among those who have tried to investigate this problem, there are Avicenna and Mulla Sadra. Avicenna is the one who in turn, was able to show how to know God and he doesn't place non existence as a mediator in proving him. The foundation of Avicenna's

philosophy is self examination. The word that plays a key and vital role in Avicenna's philosophy is the word existent and not existence. Existence in terms of mental analysis is the nature that actually exists or the nature that is being realized and it is distinct from the verb of exist by which an entity is realized and formed. For this reason, we must accept that Avicenna remained within the realm of the Aristotle's metaphysical philosophy that dealing first and directly with existent. Mulla Sadra's existential desire is to transfer and escape from existent to existence. This reveals the original nature that they gave to "existence" as an actual existence. (Akbariyan, 1386:263) It should be noted that the concept of existence is an obvious concept that thinking about it, doesn't require the mediation of another concept. So, it is understood automatically and there is no clearer concept than the concept of existence.

2. Suhrawardi's philosophical system

Undoubtedly, Suhrawardi's most important innovation was a theory called the enlightenment philosophy. He wrote a comprehensive book called *Hekmat Al-Ishragh* and tried to gather all his enlightenment and philosophical views there. In fact, Suhrawardi's *Hekmat Al-Ishragh* is an attempt to collect the philosophy of peripatetic, Sufism, the philosophical ideas of ancient Iran called the Khosravani or Fahlavi wisdom and the enlightenment philosophy of Greeks in the new Plato and western Augustines. (Mohammadi Vayeghani, 1385:101)

Sheikh Shahab Al-Din Suhrawardi represents Plato's ideas on Islamic philosophy. In *Hekmat Al-Ishragh*, he has

the importance and the position of Aristotle in Masha's philosophy.(Movahhed, 1384:59)According to Jorjani, Aristotle is the master of enlightenment.

In his writings, Suhrawardi has interpreted Plato as the Mercury (Alahi) Plato and Imam Al-Hokama (master of sages) and similar interpretations. He considers himself a Platonist. It can be said that if Plato and his ideas have a brilliant radiance in Islamic philosophy, Suhrawardi's thought represents it, as he says in Hekmat Al_ Ishragh what I have said about Elm Al-Anvar and what is based on it, is the taste and talent of Imam Al_Hekmat and his leader, Plato who has the power and light.(Khorasani, 1352:584_585) According to Sheikh Ishragh, the levels of universe begins with light and end with darkness. Suhrawardi talks about the three worlds that mentioned in the speeches and works of other sages and mystics, but there may be differences in their names. These world are: 1. The world of intellect, 2. The world of the soul, 3. The world of the body. Here we examine the world of intellect and knowledge in thoughts of Sheikh Ishragh. Some sages call the world of intellect as Jabarut and some such as Sheikh Ishragh call it the Great Malakut and in contrast he calls the world of the soul as the Small Malakut and on the other hand, they place the world of the body in front of the Malakut and called it as the Molk.

Sheikh Ishragh writes about this subject in Partonameh as follow: " Aware that there are three worlds, the world of intellect is the essence that is abstract from body and one of its aspects is the world of Jabarut which is called the Great Malakut.

The world of the soul is an essence that is abstract from the body, but it has interference on it and it is called the Small Malakut and the other world is the world of the body and it is called the world of Molk. Sheikh Ishragh analyzes each of these three worlds according to his enlightenment philosophy on the scale of anger and reconciliation and for each of them, he considers a certain territory, he believes that these levels go up.

In his treatise as Hayakel Al_ Nur, Sheikh Ishragh says that one of the world is the world of intellect and intellect means wisdom. It is an essence that doesn't occupy objects and can not be referred to sensory. So there is a difference between intellect and the soul. Although they are both single, but the soul can occupy the body, but the intellect can not. Thus all three worlds are inherent, but in terms of their dignity and closeness to God, they have levels. the first level is intellect, then the soul and in the last level is the body, they affect each other in the same way. Sheikh Ishragh says in YAZDAN SHENAKHT that God is the essence and source of all beings, he is the first intellect and the source of all souls and it is the first soul that is the source of all body. The first intellect is the most honorable one. The first soul is also the most honorable one and the first heaven which is called ARSH, in terms of SHARIAT is the most honorable of the heavens. since all beings are part of the grace and knowledge of God, then all artifacts and creatures are from him.

intuitive knowledge based on Sheikh Al Rais's view

Avicenna believes that knowledge has two types: Acquired and present. There is no choice but to believe in a knowledge that hasn't rely on the mental form and doesn't mediate between knower and known in order to justify rationally and also to achieve the acquired knowledge based on the mental form. This type of knowledge is called present knowledge. After clarifying the fact that Sheikh had accepted the present knowledge briefly (at the level of divine knowledge), it remains to be seen what his opinion was about intuitive and direct human knowledge? In a way, it separates him from purely argumentative scholars and places him among mystics such as Ibn Arabi.

The characteristic of mystical knowledge is its intuition and immediacy. The way to achieve representative and visual knowledge is thinking and reasoning, but it must be remembered that thought works with the face and its product is the acquired knowledge, so the only way to achieve present knowledge is through intuition.

In Nicomachean ethics, Aristotle refers to a power called intuitive intellect. In his view, the essential principles of the sciences of wisdom are not obtained by reasoning, thus the only possible way to reach them is intuition and intuitive intellect. (Aristotle, 1368: vVol.2, 15-16) He means a power that directly causes intuitive to understand the principles of knowledge and according to the translator of Aristotle's Nicomachean ethics, Dr. Seyyed Abo al-Qasem Purhosseini: "it can be interpreted as conjecture or shrewdness". (ibid: 15)

It is interesting that some of Avicenna's works have been written in the style of mystics' speeches, thus it is necessary to refer to these books and treatises in order to examine his views on knowledge. The mystical subjects that Avicenna discusses in works such as treatise of AL-ESHGH, and three stories of Hay Ibn Al Yaqzan, treatise of AL-TAIR and SALAMAN and ABSAL; poems of EYNIYE and the last three notes of the AL-ESHARAT and AL-TANBIHAT and some Persian poems attributed to him, have caused a philosopher like Ali Ibn Abdullah Nomirysheatory (one of Ibn Sab'in students and servants) to consider him a kind of mysticism. (Jahangiri, 1389, vol.2, 173)

On the other hand, none of the great mystics and Sufis have considered Avicenna as their master and haven't given him a position in their classes; however some of them have praised his scientific position including: Abu Sa'id Abu Al-Kheir, Ain Al-Qazah Hamedani, Seyyed Heidar Amoli and others such as Sanai, Ruzbahan Baqli and Attar Neishaburi have criticized him.

Others such as Ibn Sab'in and Abd Al Rahman Al Jami have gone even further, attributing him to ignorance or excommunicating him like Abu Hamid Al-Ghazali. (ibid:188) Judging by the fact that Avicenna was really a mystic or had mystical sayings or only commented on mysticism, and wrote scientifically about theoretical mysticism, is itself a subject that professor Jahangiri has studied in a scholarly article. (ibid,203) and has made it unnecessary for us to reexamine. However the purposes of this study is not

to examine whether Avicenna is a mystic or not, but to see what he thinks about intuitive or present knowledge. In other words, finding his opinion about theoretical mysticism. Although Sheikh's mystical discussion especially what he has presented in the poem of AYNIA and the final notes of the Al- Esharat and Al-Tanbihat, are different from some Sufi views in terms of explaining mystical subjects. However, his opponents and supporters agree on philosophical and ideological subjects that such statements of the Sheikh have been made quite wisely and accurately. Although mysticism in the word means identification, but the word mysticism or Sufism has been used in two meanings through out history.

Practical mysticism is the direct spiritual experience of the soul and connection to God. Its goal is to identify the right .Thus, mysticism is the knowledge of the secrets of religious truths. In this sense, mysticism is the scientific name of the divine sciences, the subject of which is God and his names and attributes. In this sense, the way that God worshipers have chosen to know the truth is called mysticism. Theoretical mysticism is the sum of theoretical discussions related to the course and behavior is called theoretical mysticism. The theoretical themes of Sufism are justifying the possibility and interpretation of connection to God and perishing in the way of God. Although Avicenna is not a Sufi and never like mystics such as Ibn Arabi or even philosophers such as Suhrawardi and Mulla Sadra, claims to have received his knowledge through intuition, but he believes that for philosophical reasons, human can attain direct and intuitive

knowledge. In other word, in this treatise, we are not looking to say that Avicenna had mystical experiences or that he had reached the position of annihilation. We didn't look at his behavior at all, but what is important is to know from a theoretical point of view whether he believes in existence of mystical experiences which is intuitive knowledge or not?

To find the answer of this dilemma, we first looked at Dr.Dinani's opinion in the book of" Intellect and sign of love" and then we examined other evidence from Avicenna's books.Dr. Dinani by using Avicenna's treatise of Al- Tohfe, considers him similar to Al-Farabi and says that just as Al-Farabi didn't introduce the method of asceticism and austerity to achieve the truth, Avicenna also didn't entered the realm of asceticism and austerity in order to reach the truth. Regarding the theory of knowledge and cognition, the thought of these two great philosophers is close to each other because both Avicenna and Farabi believe that human beings reach the stage of rational intellect as a result of contemplation and thinking and it is at this stage that divine illuminations and merciful impulses enter and descend upon man.(Ebrahimi, Dinani, 1385: vol.1, 146-147) then using the same treatise, Dr. Dinani discusses other aspects of Sheikh's theory of how to benefit from divine grace, saying that " it is clear that Avicenna, the Sheikh Al-Ra'is , attached great importance to science and knowledge and considered consciousness to be the basis of happiness.(ibid: 148) Dr.Dinani uses the " treatise of Eagerness to praying" and he believes that in Avicenna's view, thinking precedes praying and of course he

considers praying to be necessary to avoid false fantasies.

The third level that the Sheikh has raised in this treatise and even considers it higher than the two elements of thought and praying, is repentance and return toward God. Here, Avicenna emphasized the recourse to God and the attainment of divine and occult help to the seeker.(ibid, 149-150) Dr.Dinani then refers to the Sheikh's mystical books and treatises such as *Al Eshgh* and *Al Tairand* the treatise of Hay Ibn Yaqzan and concludes that " it is clear how much the Sheikh has been interested in matters of enlightenment wisdom."(ibid: 155) he then continue to describe the Sheikh's views on the limits of intellect and considers this as evidence for the Sheikh's belief in the transcendental, which we have a rational argument for its proving.(ibid,160)

After explaining the final notes of the "*Al Esharat* and *Al-Tanbihat*", Dr.Dinani says that Sheikh Al-Rais as a philosopher is aware of the role of proof and its importance in achieving the truth, but he is also aware of the fact that it is out of the realm of argument.(ibid:169)

The concept of perception based on Avicenna's view

A:Definition of perception

Sensory perception has two dimensions: psychology and epistemology awareness and understanding of the subject by the perceiver. Emotion is a common and general factor of the senses. Emotion is a primary and insignificant part of perception. Perception begins with the senses, then it reaches to the imagination and the intellect. What is realized in the

stage of Eyn Al-Yaghin(positive knowledge) and Hagh Al-Yaghin is out of the realm of proof.

Avicenna has given several definition of perception in the following of different sections. Perception means taking the form of a document , but of course , this taking the form of a document is done in different ways and in any case, it is called perception. It is a science of attainment of information's form in the soul. Science is a something and a process that is obtained from the form of beings, imagining an object and acquiring knowledge about an object and creating its meaning in the mind. The perception of an object means that the form of that object must be created in the perceiver's mind . This meaning can be summed up in such a way that perception is either sensory or non-sensory, and sensory perception is either mediated or direct.

Direct knowledge is present knowledge of the soul to itself and knowledge of everything other than the preceded soul to the knowing of the soul.

Regarding the intellect which is the last stage of perception , Avicenna believes that perception is direct and with the soul. He considers perception as the representation of the truth of the object itself or the like.

B:Types of perceptions:

1. Sensory perception that this form of perception has three characteristics: 1. it is conditioned by the presence of matter, 2.It is accompanied by material effects and 3. it is partial(it isn't adaptable to anything).
2. Imaginary perception has only second and third characteristics: 1. being

along with material complications, 2. it is partial(it isn't adaptable to anything).

3. Perceptual perception has only the third characteristic: 1. It is partial.

4. Rational perception has no characteristics and it is general.

Sensory perception plays an important role in other imaginary, abstract and rational perceptions, especially based on the abstraction theory that Mashaies follow and the basis of reason is derived from the senses. Sense is effective in complementing the soul and the outside world. Achieving perception has two conditions: external and internal conditions. From the conditions of perception, three conditions must be obtained in the text of perception:

1. Taking a form of an object for the perceiver

Avicenna believes in a special kind of connection between the mental form and its external truth and mentions it in different interpretations.

2. That object has the quality of evidence, in other words, Having the ability to be perceived

The mere presence form in an object is not perception, just as the mere presence of tangible forms in an object is not a feeling, but perception requires that the object itself have the ability to be perceived.

3. Paying attention of the soul to that object

The mere presence of an object in the soul is not enough. If it is present but the soul doesn't realize it, it will not be perceived.

At the end of his speech on the principles of perception, Avicenna referred to the subject of the relationship between mental forms and their external facts. This subject of the relationship between mind and object, or more precisely, the conformity of mental concepts in the stage of sense, imagination or intellect with the outside which is referred to as the value of perception, is in a sense the most fundamental subject of cognition.

Perception occurs when the truth of an object is clarified by perceiver and that clarification, represents what is being observed. It means in fact, it is representative form of an object that appears in the mind, not the existence of the object itself. In fact, perception is not just the acquisition of a form or passivity of that form. Perception is contemporaneous with passivity. As a result, soul's perception is not passivity, but Avicenna considers perception to be prior to it and he considers other conditions necessary as well.

Intuitive knowledge based on Sheikh Ishragh

Sheikh Ishragh believes that there are two ways to reach the reality, one is intellect and the other is intuition. This claim that Hekmat Al-Eshragh contains argumentative and tasteful wisdom, only means that two methods are used to discover the truth, not that enlightenment wisdom means the juxtaposition of philosophical and intuitive discourses. It is true that Sheikh Ishragh in achieving reality, put intuition next to intellect, but in the stage of proving, he considered intellect to be the ultimate criterion in any subject. Thus, intellect and intuition or discussion

and taste are together in every subject and the comprehensiveness of the enlightenment wisdom is in this sense.

It should be noted that Sheikh Ishragh had dealt with Mashai method in two ways, one is that he puts his base of his philosophy on the intuitive method alongside the intellectual method and the other is the order in the methods of inference as opposed to the methods of Mashai inference methods. For example, in reducing propositions and the number of forms of analogy.

Suhrawardi rationally explained intuitive perceptions and present them as a coherent system of thought. It means that in addition to intuition, he also provides an intellectual proof. What is acceptable to the Sheikh in the position of proving is trust in both intuitive and intellectual methods, but in the position of proving, he trusts only in intellectual and argumentative reasoning. As he himself presents the intuition of the proof and the meaning of this statement is to adhere to the intellectual method of proving the point and it is the characteristics of all philosophical schools.

In explaining the meaning of intuition, it should be said that sometimes intuition means knowledge and the way to achieve it, is purification and cultivation. In this way, the intuition can be used as a category of certainty in analogy. Sometimes intuition means the way to achieve knowledge and philosophy which is what we mean by intuition. (Fulke, 1377:29) thus, Sheikh Ishragh in addition to using intuition, believes that the result of intuition is different from the achievements of intellect and another type of science is available to human. The possible forms of

the application of intellect and intuition can be imagined in five forms which are:

1. Both come to a reality and in that case, there is no conflict between the two so that one takes precedence over the other.
2. Intuition comes true, but intellect is incapable, in which case, there is no room for intellect.
3. Intellect may come true, but intuition doesn't have access to it, in which case intellect prevails.
4. In some cases, neither may be able to reach them, but there is no room for disagreement.
5. Intuition reaches a reality and the intellect reaches another one, and in this case, there is a conflict between the two, but here the priority is with the intellect or with the intuition? (Rezai, 1386:31)

Given Sheikh Ishragh's commitment to intellect reasoning, it can be argued that precedence is with intellect, because intuition, although attaining reality, but it is never immune to error.

In general, the amount and validity of intuition depends on its analysis and explanation. If the reason and citation of a claim is merely intuitive, it isn't valid for a non-intuitionist unless there are other reasons for the validity of that intuition. But in cases where intellectual explanation has taken place, the validity of that claim depends on the validity of reasons.

For this reason, Sheikh Ishragh tries to explain and justify his intuitive claims.

Thus, it can be concluded that Suhrawardi uses two intuitive and philosophical methods in proving, but in proving and in practice, he appeals to reasoning. However, it can be argued that enlightenment wisdom

while using the method of discovery and intuition, to achieve the truth and reality, in practice he has a method of reasoning which is a characteristic of philosophy and the formulation of logic and its precedence over wisdom, confirms this view.

The methodological advantage of the enlightenment's wisdom over its predecessor philosophy and mysticism is that in cases where intellect can not be accessed, intuition must be aided although the validity of intuition requires a measure and a standard. Thus, it can be said that in terms of method, the wisdom of enlightenment is superior to both pure philosophy that is, peripatetic philosophy and to pure mysticism, which is itself philosophy and this is the comprehensiveness of the wisdom of enlightenment.

At the same time, it itself is a philosophy and that is comprehensiveness of the wisdom of enlightenment. On the other hand according to Suhrawardi, the path of the seeker begins with knowledge, passes through love and finally reaches the level of love which only the staunch scholars and the wise (METALE) scholars will find their way to it.

In other words, Suhrawardi describes a ladder whose first step is cognition and knowledge, the second step is kindness and the third one is love. Love is not possible without knowledge. The difference between this knowledge and knowledge after love is similar to the differences between brief and detailed. Lover doesn't reach the level of love until he has a brief knowledge of his beloved. knowledge after love is detailed knowledge because lover has found and knows love with all his

beings and moves in search of the beloved's home.(Sadeghi, 1386:108)

Suhrawardi believes that the human soul, before entering the material world, in the world of abstractions, has seen the absolute goodness and truth of beauty and from that embarrassment, it feels sad and like a bird in a cage and eager to fly and reach God. It is suffering that is always accompanied with love. So, when introducing love, he says that after enduring all hardships, you will reach the water of life and drink it and bathe in it. then you will reach love because love is the water of life and the source of survival.

Knowledge and mysticism are the first steps on the path of conduct and the first steps in the ascension of love. In mystical treatises, it isn't just an attempt to teach all the chapters of wisdom, but also, to draw the audience's attention to protagonist who seeks knowledge and from his point of view, human realized to see the reality of the lives of those who live according to enlightenment principles and see the world.

Sheikh Shahid says in SAFIR SIMORGH's treatise about the importance of knowledge and emphasizes that nothing is more important to man than Greathappiness. Anything as compared to it, seems insignificant and the most important means to achieve it, is knowledge. Thus, knowledge is the most honorable of all sciences. Two points need to be mentioned about the subject of light in the wisdom of enlightenment. First of all, light means knowledge and science that is the more the soul perceives the truth, the more it desire for the world of light increases. Love is the fruit of knowledge and the more love there is, the greater feels

of independence of purgatory there is and the closeness to NUR AL ANVAR is happened because attraction is as much as love, and the joy of union is as much as love and affection. Secondly, love and affection are in no way incompatible with intellect and science. Thus, free intellect from utilitarianism is by no means inconsistent with love. For this reason, the great mystics consider love as the fruit of knowledge and consider love as the extract of intellect. When the turmoil and dust of temptation is removed from the face of intellect, the light of love is revealed. Suhrawardi believes that as the human or NAFSE NATEGHE has love and affection to its origin, after getting rid of the scatterings, he reaches the world of light which is the source of eternal life. (Ebrahimi, Dinani, 1366:519)

The Beauty according to Avicenna and Suhrawardi

Undoubtedly, the concept of the beauty is very important for philosophers and mystics of the Islamic world. Before discussing the definition of beauty, in the philosophy of Avicenna and Suhrawardi, it is necessary to mention Ibn Arabi is one of the famous mystics of the Islamic world. According to him, the definition of the beauty is something that is suitable for any object and it is necessary for that object. Following this definition, he considers material beauties such as tactile beauty, hearing and taste beauties and etc as examples of the desired definition and he even enters the concept of cleanliness in his definition. According to Ibn Arabi, based on the element of cleanliness, the prayer that is recited after brushing is seventy times higher than the prayer without brushing. In addition, all the works of Ibn

Arabi and especially Fusus Al Hekam are embellished with a heartwarming poem about love and end as an entry on complete love to God. Ibn Arabi believes that man finds the most complete reflection on God in the existence of woman and as there is a supreme union of unity between man and woman, there is the same relation between the man and God who created him in his own image to represent him and to establish himself in his existence. In fact, mystics of the first centuries described the path between the mystic and the absolute beauty as a journey towards the romantic union of a loving soul with innate and romantic independence which it is both the source of the creation of the universe and distinct from it at the same time.

Ibn Arabi believes that the destination is not primarily love, but wisdom. The wisdom that in the light of it, one can achieve from the multifaceted idea to the single absolute beautiful inner knowledge that always has a complete connection with universe and man.

According to Ibn Arabi, the absolute beauty always has two aspects or two attributes.

The perfection aspect that through the creation of the external world, human is eager to project himself outside and the face of glory which through it, he tries to be unknown and non-existent. With the conquest of the face of beauty, the universe or the three of life as well as man, became a symbol of absolute beauty.

Ibn Arabi interprets the problem of creation through the concept of beauty and explains his mystical philosophy with aesthetics. The books of Fusus Al Hekam, SHAJRAT

AL KAVN and TARJOMAN AL ASHVAGH are excellent examples of his aesthetics. But what does beauty mean from Avicenna's point of view? in his treatise of Al Eshgh, Avicenna mentions several preludes to the flow of love in all beings which defines love in the form of these preliminaries.

A: Every creature has two aspects: one is existence and the other is nature.

B: Existence is the source of goodness and perfection and nature is the source of evil and imperfection. Every creature with the aspect of perfection, is interested to perfection and charity, but according to the nature, it avoids the defects which are necessities of aspect of nature. This innate and JEBLI passion is called love. (Babaie, 1394: 65)

Avicenna made a few introductions to express the love of the owners of the sound taste in beautiful ways.

A: The first premise is based on the violation of human powers from their limits.

According to Avicenna, there are different powers in human that are superior and inferior to each other. Superior powers affect the action of the subordinate powers. In human, for example, the power of speech helps animal powers and as a result of this cooperation and assistance, the sensory powers and sometimes the imaginary powers in human violate their practice and method. They do something that is duties of the power of intellect and it is not the work of senses. One of the causes of evil in the world is the violation of own power, but it is far from wise to leave a lot of good because of a small evil. Basically,

leaving a lot of good because of a little evil is itself a big evil.

B: The second preamble mentions the reign of Nafse Nategh to other powers:

The proximity of Nafse Nategh to other powers is done in two ways:

1. In relation to matters inferior to it and at the same level or lower than other powers. It exposes the actions to the most beautiful and subtle state, the effect it has on the senses is much greater than the effect of other animals. A situation that doesn't even reach the suspicion of others. Sometimes Nafse Nateghe with the power of illusion seeks the deputy and agrees with the perfection and beauty followers.

2. To achieve superiority, it associates with lower power or to understand general affairs, it holds the senses responsible for abstracting details through induction. To gain the intellectual demands, the imagination power uses lustful power and etc to survive the human spices. There is a relative good in every one's nature, but since goodness is a relative one, sometimes its superior is not pleasure.

3. Relative Goodness: In the essence of all human beings, there is goodness, but as it is a relative concept, sometimes its superior is not pleasure..

4. Now we say that if the human intellect acquires beautiful forms and good landscapes, it should look at them with kindness and even beyond that, it should take the lead in seeking beautiful and desirable things because such a thing is considered a delicacy and chivalry.

Avicenna emphasized that this beauty loving varies depending on which powers it belong to. In other words, whenever a

person loves beautiful faces for the sake of animal pleasure, it is ugly and worthy of torment. According to Avicenna, in addition to virtue of humanity which made human as a head of all beings in universe, the beauty of the face and moderation of stature is one of the effects of divine reappearance and indicates the inner beauty and goodness of human morality and purity. To find love in beautiful faces, Avicenna describes three states that may occur.

1,2. in his opinion, the beauty of appearance indicates inner beauty. He introduces the love and beauty loving and acquaintance with beautiful faces as natural as kissing children and associating with them out of love and considers it to be attributed to nature and innate love that is in the nature of all by the true lover.

3. This kind of love belongs to the animal aspect and Nafse Nateghe doesn't interfere in it and is reprehensible.

But if it is in accordance with the principles of Shariat and for marriage, it is for the preservation and survival of the human race and it is good. In this type, the Nafse Nateghe is associated with the power of lust.

In addition, Avicenna discusses beauty, goodness, pleasure and love in the book of SHAFA and NEJAT in the subject of God Almighty and its perfection. His view and approach on the beauty is based on supremacy and perfect intellect and perfection of God Almighty himself. Thus, it is absolute goodness inherently. Goodness is something that is desired and encouraged by every one. What is eager for object is existence and the perfection of

existence which as the perfection is due to existence, thus, goodness and beauty are what complete the existence of an object. Sheikh believes that there is only one goodness inherently and that is God Almighty and the rest of beings who may be existent are not inherently pure goodness because they may be existent.

As inherently, existence is not necessary for its essence. So in its essence, in all respects, it is not far from evil, so that goodness is essentially only obligatory.

Sheikh considers the goodness as perfection. From this point of view, VAJE AL JOJUD is good and virtuous because it is useful for the perfection of an object.

But Sheikh Ishragh in a short but expressive treatise called treatise on the HAGHIGHAT AL ESHGH, expresses a symbolic interpretation of beauty and love and sorrow. The understanding of the beauty in Sheikh's works should be sought in the works that is written mainly in allegorical and virtual expressions. It begins with the first creature that is the intellect. He continues with the creation of sky and the earth and human being. In the middle of treatise, he equates goodness and beauty to beautiful Yusuf.

Suhrawardi believes that beauty, love and sorrow are three brothers that the greatest of them is beauty. They have a province and property for themselves, love and sorrow are the handiwork of beauty. A creation that is both heavenly and earthly as well as physical and spiritual.

All three were happy in their province until the call of creation of earthly man reached them. A creation that is both heavenly and earthly as well as physical and spiritual.

As a part of the province of beauty, love and sorrow became in the name of man. they join him in a desire to see man. Sheikh finally speaks of the climate of love which beauty as its law maker considers the sacrifice of the soul as a condition for the entry of love in other climates.

Another point that is very important to pay attention is illumination which is the radiance of the seeker's inner light from his love and beauty and perception with the eye of the heart and spiritual pleasure doesn't contradict the Masha's intellect and reason and in one sense, they can be summed up. This is one of the advantages of Suhrawardi's wisdom. Suhrawardi's mysticism following the principles of beauty school begins with light which is the same as beauty. In this wisdom, existence and knowledge are the same as light and this light can't be imagined without pleasure, beauty and intoxication and this leads to a positive and optimistic world view.

Suhrawardi in this article expresses completely the philosophy of aestheticism and shows that he has a beautiful worldview. Thus, there is no doubt that his mysticism is beauty. Like the other elders of this school, he considers love to be the child of beauty and then compares beauty, love and sorrow to Yusuf, Zuleikha and Yaqub. He expresses the best aesthetic points and says that when you have a good idea, everyone wants goodness and tries to bring himself closer to beauty and goodness. It is difficult to achieve the goodness that is desirable for all, it isn't possible to achieve goodness except through love, but love is not manifested in all human beings.

In addition, enlightened ontology is based on light which is the same as beauty. As other beauty loving mystics reaches love through this beauty and as all beings love that absolute beauty, they are moving with his enthusiasm. As it is beauty that creates love and it is necessary of it, all the particles of universe want to move towards their original homeland or their inner nature which is absolute beauty and the philosophy of movement and the secret of creation can be understood from here.

The movements of the planets are common in the rotation side and they are similar to a lover who was the supreme light and at the same time, because of the difference between their lovers, they are different in the world. All the numbers of movements and illuminations of continuous love and constant enthusiasm for sequence of lights were accidents. In addition, Sheikh Ishraq in his treatise of Safir Simorq, in defining the bills, considers it as an electric light that shines on the psyche of the seeker on behalf of the lordship or the world of Quds. He considers the light as beauty. Suhrawardi like Avicenna and later Mulla Sadra considers the existence of light and knowledge to be the same as beauty.

Conclusion

Avicenna considers the following three things to value and strengthen the Beauty:

1. Having order
2. Having authorship
3. Having moderation

The result of having these things is to achieve proportion and harmony. He believes that Vajeb Al-Vojud has the pure beauty and goodness and he is the origin of beauty in every thing. In fact, Vajeb Al-

Vojud which is the absolute perfection, beauty and brilliancerationalized its essence to the most complete extent of beauty and radiance. With all intellection and the intellection of wise and what is thinking about, both are in fact the same and he is the greatest love and beloved for himself and he's the greatest pleasure and who is pleased.

Since Avicenna is an existential philosopher, the path of aesthetic perception is very important to him, so he examines the soul. Explaining sensory beauty and sensible beauty, he states that pleasure includes both sensible and tangible pleasure. Sheikh Al-Rais in part of perception, believes in three types of knowledge: sensory knowledge, intellectual knowledge and enlightenment knowledge. He then expresses the perception. For him, sensory perception plays an important role in other imaginary and rational perceptions especially based on the abstraction theory that Mashaies follow.

On the other hand, Suhrawardi believes that acquisition of a true knowledge is such that it is obtained by itself, as the human soul is a single light, but only when there is no evil between him and object. Since the world and everything in it is enlightened by the illumination of NUR AL-ANVAR, when the soul pays attention to something, if it is pure in the case of materialism, and the soul is cultivated on the transcendent truths, knowledge is obtained. Also according to Suhrawardi, sensations are innate and they are the source of human knowledge. Man's knowledge of material affairs is exclusively obtained through the senses, but this enlightened sage considers

the intuitive and revelatory method as the basis of knowledge, although he also values the method of discussion and philosophy.

On the other hand, for Suhrawardi's point of view, the acquisition of true knowledge is such that if there is no evil between human and everything else, knowledge is obtained because the human soul is a single light. Since according to Suhrawardi, the way of recognizing the tangible world is by using the senses, the way of recognizing mental and abstract affairs is based on axioms and with the help of general concepts and logical rules, but in his view, the only way to know single things is through inner observation.

Just as knowledge is obtained in present knowledge based on axioms and with the help of logic, in order to know the divine truths based on present knowledge, intuitive knowledge is obtained by purifying the soul.

Suhrawardi believes that the highest kind of knowledge is the enlightened knowledge which is obtained not only through scientific reasoning and discussion, but also through the cessation of worldly relations, self purification and esoteric behavior and attention to God Almighty. So, he succeeded in establishing harmony between reaching to philosophical knowledge on the one hand and intuitive knowledge on the other hand and presented a comprehensive system of knowledge.

In applying Plato's and Suhrawardi's views on the discussion of knowledge, it can be said that sensory perception is one of the sources of cognition. Sense is the tool of

cognition of the material world. Material beings can be recognized by the use of the senses. The difference is that according to Suhrawardi and contrary to Plato's view that doesn't consider the sensory perception as knowledge, even he believes that sensory perception or the result of enlightenment is considered knowledge. Based on the philosophy of enlightenment, in order to reach the truth, self cultivation is necessary, thus the knowledge of truth is the result of two realities: First the cultivation of the soul along with the use of intellect, as a task that truth has entrusted to man in the sense that he is human and capable of acquiring knowledge. Second, the illumination of the NUR AL ANVAR in the level of the universe which is always present.

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