



## A Study of Sheikh Shahab Al-Din Suhrawardi's View on the Meaning of Life Based on Allegorical Treatises

Hadiseh Khodashenas<sup>1</sup>; Abbas Bakhshandeh Bali<sup>2</sup>

<sup>1</sup> Master of Theoretical Foundations of Islam, University of Mazandaran, Iran

<sup>2</sup> Assistant Professor and Faculty Member of University of Mazandaran, Iran

Corresponding Author: Abbas Bakhshandeh Bali ([a.bakhshandehbali@umz.ac.ir](mailto:a.bakhshandehbali@umz.ac.ir))

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### **Abstract**

The meaning of life, although it is an issue that has been considered by researchers in recent times, but this issue has been studied in the past in the form of various topics such as purpose, philosophy of existence and the like. The purpose of creation and its value has thus become an important concern for researchers. Considering the richness of Islamic thought and the background of great philosophical and intellectual figures in the Islamic world, in the present study, the issue that is considered is the meaningful study of life. This issue has been studied from the perspective of the prominent figure of the Islamic world, Suhrawardi. Of course, it should be noted that the scope of this research has been limited to the allegorical works of this philosopher. The method of the present research is descriptive-analytical and the author has tried to explain the research problem by referring to the works of this philosopher and also by referring to some authors who have interpreted and explained the thought of this philosopher.

**Keywords:** *Suhrawardi; Meaning of Life; Allegorical Works; Happiness*

### **Introduction**

Until man understands the true meaning of life, he will not feel much different from other beings in his life. The meaning of life is one of the most important and fundamental issues in human history that some people have paid attention to, but unfortunately most people did not pay attention to it. Given that a significant number of people are facing a meaningless crisis in life, it is important to look for attractive and effective ways to give meaning to life for humans, especially Muslims, to be radically cured and or be prevented.

The meaning of life is one of the common themes and issues of past and present human beings, each of which had a new approach to this category and can be studied in various sciences such as: philosophy, philosophy of ethics, philosophy of religion, biology, and psychology. Man's descent into the unknown world is the cause of problems that occur from generation to age among the generations that

continue and take on a more complex form. Life from one perspective includes the period from birth to death, and at this level of life is a network of experiences, thoughts, actions, memories, plans, predictions, relationships and social relations (Adams, 2003, pp. 302-317 Meaningful life of a person has insights, tendencies and actions that the most meaningful life has a high level of these dimensions. One of the great crises of contemporary man is to find the meaning of life. Not only has it involved scientists and philosophers, but it has become a tangible concept in the daily lives of millions of people and has been reflected in various fields such as the works of contemporary writers and filmmakers and has become widespread. People who have spoken about the meaning of life have always disagreed on whether meaning should be found within life or the universe itself, or whether it should be constructed from the outside. Mostafa Malekian considers the meaning of life as the goal of a person's life and what to do with his total life and energy. (Malekian, 2012, vol. 3, p. 222) One of the characteristics of Shahabuddin Sohroudi that is revealed by studying his works is the application of philosophical teachings, including the meaning of life in the form of interesting words and stories, which encourages every reader to continue reading. Therefore, in this article, we seek to examine Suhrawardi's view on the meaning of life based on symbolic or allegorical treatises. In this case, no trace of background was observed. The only article written about the meaning of life based on allegorical treatises is "The meaning of life in Ibn Sina's allegorical works" written by Zamani and Mo'meni. In this article, the authors examine the meaning of life in the fictional allegory of three works (Hayy Ibn Yaqzan, Risaleh al-Tair, Salaman and Absal). Therefore, the present article is innovative and problem-oriented.

### ***Conceptology***

Before entering into the discussion of the meaning of life, one of the concepts that needs to be clarified is the concept of "meaning of life". The compound phrase meaning of life consists of the two words "meaning" and "life". It is clear that the meaning of meaning in this phrase is not its application to the text, whether it is intended or written (Malekian, p. 18). Three meanings of the meaning used in the phrase meaning of life can be identified: First, the meaning of the meaning is the same as the goal. (Alizamani, 2007, p. 59) Second, that the meaning of meaning is function (Morton, 1383, p. 518) and third, that the meaning of meaning is value. "Absurdism" is a general concept that has various applications in various fields. In the field of ontology, absurdism has a meaning equivalent to the negation of any realism. It has different meanings in the field of epistemology and ethics, but absurdism in the field of philosophy of life means the negation of any value and meaning in life. The concept of "allegory" is one of the concepts that has different meanings in different areas. This concept is derived from the root of parable and means to parable and also means to liken something to something else. (Safiapour, 1998, vol. 3, p. 1170) It also means to write the body and make the face of something.

### ***Suhrawardi and Meaningful Factors in Life***

Sheikh Ishraq is one of the great sages of Islam in the sixth century AH who was born in Suhrawardd around 549 AH (Shahrazuri, 1986, p. 458). In his scientific and spiritual travels, he went beyond Iran until he reached Mardin, Turkey and benefited from the presence of Fakhreddin Mardin, the mystic and sage of that time. The master always praised Shahab al-Din and praised his intelligence and talent. (Halabi, 1373, p. 355) Finally, Suhrawardi was killed around 587 AH at the age of 38 by the order of Salahuddin Ayoubi and his son Malik Zahir (Ibn Abi Asiba, 1997, vol. 2, p. 274).

Shahab al-Din Suhrawardi begins his philosophical school by focusing on "light" and draws the "system of light" and deals with its angles. In this philosophical system, he used various schools and ideas (see: Qofti, 1371: 15-16; Zarrinkoob, 1369: 268; Shahrestani, 1361: 236; Iqbal Lahori, 1380: 105; Amin Razi, 1379: 88).

The path that must be taken to the world of light to get rid of darkness is the human soul; for this reason, self-knowledge and awareness within man play a key role in understanding the wisdom of enlightenment. The human soul originates from the light of the lights or God and is in fact from the valley of light, but spends sometime in the dark material world. Introspection and deepening in the inner human being is done with austerity, and with this method, it is possible to get rid of the prison of the material world and go to the world of light. This philosophical school had a significant impact on the Orient. Although the teachings of this school were considered by various thinkers in India, Turkey, Syria and especially Iran, but it was unknown in the West for centuries until it flourished in the contemporary world due to the activities of Orientalists such as Henry Carbon and others (Amin Razavi, 1998, p. 192). Suhrawardi uses different thinkers in the past in his works.

A common feature that can be seen in all of Suhrawardi's allegorical treatises is that in all of these allegorical treatises he seeks to lead the result of the seeker's behavior to a connection with the Wahhab al-Sour. Of course, Suhrawardi's other treatises will also be considered in this research. Moran's treatise, one day with the Sufi community, pays more attention to knowledge and intuition. Suhrawardi in his treatise "Fi Haqiqat al-Ashq" seeks to express how the universe and man were created. In the treatise Al-Tair, the general spirit of the story observes the fall of the human population in the prison of the body, and considers knowledge as the result of conduct and attainment of intuition and the ability to enjoy the Holy Spirit.

### 1- The position of man

In relation to human beings, the soul is the main factor in valuing human existence. In Suhrawardi's thought, the narcissistic soul is the main factor of his humanity, but the important issue is to express what the soul is. Suhrawardi's view, especially on the truth of man, or in other words, on what the narcissistic soul is, shows an important difference with the philosophy of Masha'i, including Ibn Sina. In Peripatetic philosophy, the soul is "the first perfection for an organic natural body that has potential life" (Aristotle, 1389, p. 412). This definition is rooted in the works of Aristotle, which has been accepted to some extent by the Peripatetic philosophers in the Islamic world.

Although in some respects there are differences between Ibn Sina and Aristotle's view, but in the works of Sheikh Ishraq there is no such view of the human soul. According to Suhrawardi, the soul is the light of ignorance. In explaining this ignorant light, he denies the essence of the soul and does not consider the management of the body by the soul as the essence of the soul. Rather, according to Suhrawardi, the truth of the soul observes its perceptual role; because the essence, in other words, the existence of the subject as a negative thing, is not the truth that is the result of reflection in itself.

What results from the contemplation of "I" has a positive meaning, and that is that I find myself. (Suhrawardi, 1372, vol. 1, p. 115) If the management of the body by the soul was one of the components and essences of the soul, then after the perfection of the soul, which gains the power to dispossess from the body, the soul must continue to manage the body, while the soul, when discharged from the body, Leaves. (Ibid., P. 115) Therefore, the important feature of the human soul is the perception of perception, and the perception of the rational soul in Suhrawardi's thought is interpreted in the light of ignorance. The main feature of light is that it is self-evident and the appearance of self and other manifestations (it is inherently obvious and reveals to others) and there is no more obvious than light in the universe. (Ibid., Vol. 2, p. 106) In Suhrawardi's thought, the body is described as darkness. Darkness is the absence of light and the human body has a dark identity that is described in Suhrawardi's thought with terms such as body, fetish, talisman, purgatory. (Qasempour, 1393, p. 7)

If the main feature of the soul is its perceptual and optical aspect, the main feature of the body, and matter, is its darkness and consequently its irrationality. (Suhrawardi 1372, vol. 3, p. 139) Due to its perceptual and optical aspect, human skin is in fact one of the homeland of light, and there is a motivation to desire a higher world in his nature. Hence, the return and attraction to the real homeland is always present in him. Suhrawardi, in explaining the optical nature of the soul, relies on presence knowledge and

says that self-knowledge is presence itself and it is this presence that shows the identity of the soul. (Ibid., Vol. 2, p. 111) Therefore, in Sheikh Ishraq's thought, he emphasizes that the source of the narrator's soul is from the realm of the kingdom and due to its light and mirror-like nature, it has an attraction to the unseen world in its essence. And of course he states that worldly and physical pursuits are always important obstacles in the way of the soul.

In the treatise on the Temple of Light, he says about being imprisoned by the earthly body and the issue of liberation: "Know that the rational soul is the essence of the kingdom and has been deprived of the powers of the body and jobs from its world. And whenever the soul becomes strong due to spiritual virtues, and the king of physical strength becomes weak due to eating less and sleeping less, it is so that the soul gets rid and joins the holy world and acquires knowledge from the holy souls. And may the heavens be joined to the heavens, for they are all-knowing, the blues of their movements." (Ibid., P. 107) He believes that the soul of man, which has its roots in the East, is imprisoned in the earthly world. Homesickness overwhelms him. To further explain the basis of East and West in his system of thought, he refers to cryptographic stories, the most important of which is the story of the West. He begins the story by saying that my brother, Asem, and I traveled west across the river to catch birds on the shores of the Green Sea. Suddenly, our passage fell to the land of the oppressors, which was called "Qirwan". The people there surrounded us and chained us and imprisoned us at the bottom of a deep well. The depth of the well was so dark that we could not see our hands.

At night we could climb over an abandoned well, but in the morning we had to return to the previous position. Sometimes a breeze blew from the east, reminding us of our homeland. He recalls a moonlit night when Hudhadi came to them from Wadi Sharq with a letter in his beak. Hudhud promised them freedom. The letter that Hudhud brought with him conveyed a message from their father, Hadi, that if you were to be released from prison, you would have to travel a long way. They set out on a dangerous journey. They boarded a ship and, with Hudhud, passed through many lands that led to dangerous events, until suddenly their course was over. Suhrawardi points out that at that time he saw Alawite objects and joined them and heard songs. There we saw the "fountain of life" surrounded by fish. He asks the fish what that huge rock is. One of the fish replied that this rock was "Sinai", and that these fish were like you. Happiness pervades his being and he embraces the fish. Then he goes to the top of the mountain and sees the old man who was his father. He prostrated, cried, and complained of being imprisoned in the well of Qirwan. The great old man told him that in order to be cut off from all the shackles of belonging to the world, he had to return to the same prison. Of course, he also gives him two good news that he can go to him whenever he wants, and that the preparations for his complete freedom will be made soon. These gospels provide him with happiness. He adds at the end of the story: "I was in this story when I suddenly changed my mind and fell from the sky and fell into the pit again. Among the unbelieving people who were imprisoned in the Maghreb, but I still had a pleasure that I could not describe. I screamed and cried. Regret remained from this separation. It was the comfort of sleep that passed quickly. May God save us from the captivity and imprisonment of nature?" (Ibid., Vol. 3, pp. 93-97).

One of the effective methods that Suhrawardi uses in such stories is to convey high intellectual and mystical messages through attractive words and phrases that create a great interest in the audience to hear and practice such concepts. . In this mysterious story, he refers to the sorrow of homelessness in the earthly world, which stimulates the human soul to think of a way to liberate itself. The way he proposes for liberation is what he deals with in the method of mystical conduct.

## 2- The value of life

In the previous part, the purpose of life from Suhrawardi's point of view was stated. As mentioned in the introductory discussions in the first chapter and also in the second chapter, the issue of meaning of life has different meanings, some of which have not been expressed directly. The meaning of life in terms of its value is not directly mentioned in the texts of the ancients. This is also true of

Suhrawardi. In Suhrawardi's thought, the narcissistic soul, or in the words of the Enlightenment wisdom, the essence of the light of piety reaches its end by abstaining from physical affairs.

In any case, the purpose of life in Suhrawardi's thought, which, as stated in most of his allegorical treatises, interprets the human being trapped in the world of soil and physical body like a chicken in a cage and the like, is to reach the stage of abstraction.

He refers to those who strive for abstraction as the brothers of abstraction, the "Brotherhood of Abstraction" and addresses them as follows: O Brotherhood of Abstraction, be aware that the important benefit of abstraction is that the speed of human return to it increases the main homeland and provides the ground and connection to the Alawite world for human beings. (Khademi, 2012, p. 18) Abstraction or the ability to deprive the soul of the body is the end that prepares man to reach his original homeland and the peak of pleasure arriving at home is conceivable for anyone. Homeland is where it is Sun belongs to it and the word return is a good word for it. Therefore, in Surah Al-Hijr, verses 27 and 28, God invites His servants to return with the same word: It is not an invitation to return to a homeland like Musq and Baghdad and the like. Why these lands are from the world of matter and darkness. (Ibid., P. 18) Considering this central doctrine (abstraction) in Suhrawardi's thought as a prelude to returning to the homeland, it can be acknowledged that for Suhrawardi the value of returning to the homeland is inherent and therefore trying to achieve abstraction It is a valuable thing, and human beings go through all the hardships and efforts to reach the main homeland to which they belong, despite the apparent hardships.

Suhrawardi, like Ibn Sina, considers the ultimate goal of the rational soul in the flourishing and growth of intellect. And considers the flourishing of reason in both theoretical and practical areas. The flourishing of the rational soul is theoretically in the perception of rational things and in practice expresses the transcendence of the intellect in overcoming the body. (Suhrawardi, 1993, vol. 1, p. 501) Suhrawardi, since intellectual pleasure is superior to tangible pleasures, there is superior pleasure in overcoming the soul over the body. (Ibid., Vol. 3, p. 69) To consider the superiority of intellectual pleasure, including the pleasure of overcoming the soul over the body, can be considered a parallel that is valuable in Suhrawardi's thought of living and abstraction.

### 3- The purpose of life

Suhrawardi enlightened wisdom, which was based on light, considers the purpose of life to reach the status of Taleh. Achieving the status and dignity of Taleh is through human effort and endeavor so that in the first step, man acquires knowledge of himself and through austerity and purification of the soul, which is the main axis in enlightened wisdom, he will be able to achieve wisdom. The goal of man is to reach the status of tallah, and the position of tallah or enlightened wisdom is a position like covering over a human being. Such a person has reached his goal and his body is like a garment that he can put on or take off whenever he wants (Ibid., Vol. 1, p. 503). In his symbolic and allegorical works, Suhrawardi tries to express the way and manner of conduct in this way, how man will be able to attain the position of misery and disguise, which in fact enables him to be freed from his material body. In all these treatises, the human condition is described in such a way that it is like a captive in the well of Qirvan (world and worldly appearances) according to the content of the story of the story of al-Gharbah al-Gharbiyyah or like a winner according to the content of the Red Wisdom treatise and the like in other treatises. . In Suhrawardi's epistles, the human body is considered as the first trap in the path of his life goal because this body is composed of elements that prevent man from moving beyond matter and nature. But according to Suhrawardi, it is a more difficult obstacle to the world and material appearances that can powerfully entertain the soul in such a way that it does not even have the power and opportunity of thought to get rid of the material world in its head.

According to Suhrawardi, caught in the trap of the material world and worldly appearances will not be closed, and the soul caught in such a trap thinks in its solitude and always asks itself where it really belongs and where it came from in such a situation. Man, caught in a worldly trap, thinks of liberation. The active intellect helps him to get rid of this trap, and in this way, it is possible to get rid of the exile in

the material world. Therefore, Suhrawardi considers austerity and distance from physical pleasures as a path that makes it possible to ascend from the material world (Ibid., Vol. 2, p. 280).

#### 4- The relationship between intellect and intuition

Ibn Sina explains the intellect as the most important power of the rational soul by dividing it into theoretical intellect and practical intellect. Theoretical intellect is a power that is the evidence of general truths, but it has different interpretations about practical intellect, including its interpretation in the definition of practical intellect is the power that regulates the work of the body. The soul manages the body through practical intellect (Ibn Sina, 1363, p. 162). Of course, in terms of terminology, it should be noted that intellect has two uses in Islamic philosophy. In the first application, the intellect is the essence of existence, which does not need matter both in its essence and in its action. (Tabatabai, 1990, p. 137) In this application, the intellect is equivalent to an angel in religious literature. But in another application, intellect is a force of the powers of the rational soul.

Although Suhrawardi died or was assassinated at a young age, he founded a new school of Islamic philosophy during this short period of his life. He himself was a Peripatetic philosopher in the first period of his intellectual life (Beheshti, 1394, p. 32) and studied philosophical questions in the form of the Peripatetic system, but by withdrawing from this philosophical school by writing the book *Hikma al-Ishraq*, the School of Illumination. Founded. He himself states that in this book he has expressed its contents with the method of intuition and heart experience which was the product of his years of austerity (Suhrawardi, 1372, vol. 2, p. 9). He is the four worlds (world of intellects, world of people), . Considers the material world and the example world) as the product of its intuition. (Ibid., P. 232) Of course, he, as the founder of the Enlightenment method in which intuition is the basis for accepting and analyzing philosophical discussions, not only does not establish hostility with the Peripatetic method in which reason and reasoning are used, but also besides this method. Uses the illumination method. Relying on the experience of his peripatetic activity and mastery of rational issues, he tries to use what he has gained through personal intuition to convey to others (argument, vol. 1, p. 121).

According to Suhrawardi, although intellect can be used in the path of recognizing and solving human problems and it can be used to transmit lust to others, but

That he believes in reason and reasoning has the aspect of confirming intuitive findings and is always intuitive. (Ibid., Vol. 2, p. 10) Apparently in Suhrawardi's epistemological system, the precedence of intuitions over reason is due to their infallibility and the correctness of intuitions is unquestionable. Nevertheless, the noteworthy point in Suhrawardi's Enlightenment philosophy is that there is no enmity between intuition and reason, and unlike intuitionists who ruled on the enmity and contradiction of reason and intuition, he does not believe in such enmity because truth is one thing and the way achieving it can be combined with intellect and intuition. Neither intuition nor intellectual intuition will contradict reason, nor will reason contradict common sense (Yazdanpanah, 2012, p. 45).

The point that should not be overlooked is that Sheikh Ishraq builds a school in the Islamic world that emphasizes intuition but reason is not denied. Although he gives precedence to intuition, reason retains its place as a very important method in philosophy to some extent, and this is done by Sheikh Ishraq at a time when al-Ghazali had begun a difficult struggle with philosophy and rationalism. In rejection of philosophy, he had written the book *Tahaft al-Falasma*. He replaced mysticism with the rejection of philosophy, and Fakhr-e Razi, although he took a step in rejecting philosophy in the way that Ghazali followed, has replaced philosophy with philosophy instead of mysticism. (Ibid., P. 28) Of course, although Ghazali is hostile to philosophy and reason, but according to some, he uses reason to prove his opposition to unwanted philosophy and uses philosophy to deny philosophy (Karbon, 1392, p. 9), but Suhrawardi with reason He does not oppose and puts it next to intuition and interprets the relative position of reason in the wisdom of enlightenment, which he interprets as the jurisprudence of the lights or the science of lights (Suhrawardi, 1372, vol. 2, p. 10). Gives to intuition and accepts reason beside it. In addition to accepting reason along with Suhrawardi's intuition, in some respects he is like the

peripatetic philosophers, especially Ibn Sina. Of course, it should be noted that Suhrawardi was the first philosopher to use intuition in the Islamic world as equivalent to experience (Yazdanpanah, 2012, p. 45).

In Islamic philosophy, intuition sometimes means sensory experience, with the explanation that our sensory experience as intuition is sometimes It means present knowledge, like human knowledge of hunger and other internal states such as pain and happiness, etc. Another meaning of intuition in Islamic philosophy is rational intuition. This meaning is the same as face-to-face knowledge of concepts. The fourth meaning that can be shown to intuition is intuition of the heart or the observation of facts beyond the material world (Ibid., P. 45).

According to Suhrawardi, intuition in the first sense, which is his own initiative in Islamic philosophy, can be used for proof. According to him, the concept of observation is a general concept that includes both the inner sense and the outer sense. Just as primacy (sensory intuitions) are valid in logic and are inherently authoritative, so are intuitions of the heart inherently authoritative, and like primacy (sensory intuition) they can be used as preliminaries for evidence (Suhrawardi, 1993, vol. 2, p. 18). He, who is considered as an innovator in Enlightenment philosophy, along with reason as a perceptual force that perceives the generalities, there is also a superior power and perceptual force called the heart, which the empirical knowledge resulting from asceticism and austerity is inherently authoritative. And can be used as a valid introduction to the argument (Ibid., Vol. 1, p. 113).

### **5- The position of mystical behavior**

Intuitive behavior plays a pivotal role in Suhrawardi's Enlightenment wisdom. Purification of the interior and removal of the dust of belongings from the soul is the secret of man's liberation from the trap of the physical and worldly body. The material world in which man is located is a world of darkness, and man, since his soul has a light and perceptual identity, provides him with the conditions of thought and reflection on his homeland and his main position, and the main step in stepping forward. Provides the world of conduct and austerity to free itself from the darkness of material life and physical body.

Suhrawardi says: "Any stranger who knew his heart could see could be seen, and his example was an example of suffering that makes him suffer terribly. The sufferer is captive to this suffering, he does not know about himself and his suffering, because suffering falls on the nose and weakens the nose. Because the patient changed his mind, he was unaware. When he comes to himself and knows that he is suffering, that his suffering has been corrected and that Salah's nose has accepted it... the stranger is still there. When he knew that his heart was blind, he became somewhat blind. (Ghasempour, 1393, p. 9)

According to Suhrawardi's Enlightenment wisdom, although the human soul has a light nature, but worldly and physical occupations always hinder his path. He likens the material world to a spider's web that traps man. To get rid of this trap, man has to remove nineteen guards from his path: five visible birds, which is another interpretation of the external senses, five hidden birds, which is another interpretation of the inner senses, two fast-moving paths (night and day), and Seven slow moving movements. (Suhrawardi, 1993, vol. 3, p. 330).

According to Suhrawardi, the explanation of existence by relying on the peripatetic method, which is based on reasoning alone, is not enough, and the conduct of the heart and the struggle to purify the soul are essential for intuition and the discovery of truths. Of course, he does not deny the role and importance of reason and reasoning in discovering the truth, but gives precedence to intuition, which is the result of struggle and austerity. It should be noted that the combination of reason and intuition by Sheikh Ishraq is a kind of innovative action, and in an era when the attack on reason by many people, especially with religious motives, was a kind of strategy to preserve the life of philosophy in a different way. Putting reason next to one's intuition was a kind of breaking tradition. (Sadeghi Hassanabadi, 1387, p. 6) Shahroozi, who is a student of Suhrawardi and has explained the wisdom of enlightenment, says about Suhrawardi's behavior and characteristics: "The Messiah was a figure and the adjective Qalandar had austerities that others could not bear. He was inattentive to the world and did not pay attention to food

and clothing. What he was building did not matter to the presidency, position, or honor. Most of his worship was hunger and awakening and contemplation in the divine worlds. He spends a lot of time in i'tikaaf. "He paid less attention to the people, he was quiet, he was busy, and he loved listening and music very much " (Ibid., P. 7).

## 6- Relationships between worlds

One of the important issues in Suhrawardi's thought is the universes. Creation in Suhrawardi's thought means the same common view in Islamic philosophy, that is, the existence. God, as the Creator of the universe, is the creator.

Relying on the theory of grace, Suhrawardi believes that the existence of beings originates from the essence of God. In contrast, he does not accept the theory of creation from nothing. The world is the result of the transcendence and enlightenment of the essence of light, and the grace of light shines without interruption. Like Mashaei to Suhrawardi, he believes in the existence of intermediaries in the creation of the universe. In Suhrawardi's Enlightenment system, there are mediators that the grace of the existence of the universe is realized. The light of the lights first imparts intermediaries and is created through the imparted intermediaries of the worlds of the universe. Suhrawardi considers the activity of God as a type of activity with satisfaction. Activity with pleasure is a kind of creation by God in which the action is issued both from knowledge and science and also the agent has the authority to perform his action. In contentment with satisfaction, the knowledge of the subject is a detailed verb, but before performing and issuing the verb is not detailed and is concise. A concise knowledge of the light of the lights to the action before creation is the result of his knowledge of the essence. (Suhrawardi, 1372, vol. 2, p. 153)

In his treatise "Fi Haqiqat al-Ashq", he states that the light of the lights first created the light of the intellect. (Ibid, 268) The first intellect as the first issuer has three aspects in its essence: first it looks at its creator who is pure light and in the second stage it looks at its essence and pays attention to its cognition and then to existence it pays attention to its possibility. From each of these three considerations the next plurality is issued. From the first aspect, the second intellect and from the second aspect, the first soul and from the third aspect, the first heaven are issued. As it is obvious, the way of explaining plurality in the universe in Suhrawardi's Enlightenment thought is the same model that is done in Ibn Sina's Mashaei system. Suhrawardi in the treatise on the truth of love, names the names of these three beings (the second intellect of the first soul, the first heaven) as goodness, love and sorrow. According to the Peripatetic, which Suhrawardi agrees with, the second intellect, in turn, mediates in the process of creation, and with the intellect of its essence, mediates the creation of the third intellect, and the second soul and the second heaven are also issued at this stage. The third intellect is thus mediated by the creation of the fourth intellect until finally the tenth intellect or the active intellect and the ninth soul and sky are created.

Although Suhrawardi interprets the existence of multiplicity in the universe through the theory of reason, he believes in four worlds and states that it became clear to him in personal experience that the worlds of existence are four worlds. First, the longitudinal and transverse light of Cairo. The creatures of this universe are all completely single. Total abstractions are beings that are inherently and materially free of matter. The longitudinal and transverse rays of Cairo are the same as the longitudinal and transverse intellects. The second world is the world of radiant light or the celestial population and man. The task of managing the population of the heavens and man is the responsibility of Anwar Madbareh. Anwar Espahbodieh is another name for this Anwar. The third world is the world of purgatory in which there are constellations and elements. The fourth world is the world of examples, which is also called the world of suspended forms. It should be noted that the example world differs from the Platonic world in the discussion of Suhrawardi's four worlds. In the discussion of creation and the worlds of existence, despite the general similarity between Suhrawardi and Ibn Sina's peripatetic thought, two differences can be seen: first, the intellects are ten in Sinai thought, while in Suhrawardi's thought there is no limit. In creation, he considers the universe to be of the type of activity with satisfaction. But the main point that can be shown



as an important commonality in the discussion of creation between Ibn Sina and Suhrawardi is to pay attention to the issue of love in creation. Ibn Sina can be considered as the first philosopher who in the matter of creation, interpreted God's effulgence based on love (Sarourian, 1394, p. 116).

According to Ibn Sina, it manifests absolute goodness for its lover. (Ibn Sina, 1400 AH, p. 396) Now the interpretation of creation based on love was accepted by Suhrawardi. Relying on love and affection, he interprets creation: "If there is no love and passion against us, the event of the event and there will be no change at all" (Suhrawardi, 1396, vol. 1, p. 433) in this phrase, Suhrawardi creates creation without enthusiasm and love. Denies. He also states in *Mons al-Ishaq*: He had love with Hassan Ansi, he could not take his opinion, love was always associated with Hassan's service, because Hassan's smile appeared, the world became salty, he became anxious, he wanted to move, he was sad. From this hanging the sky and the earth were found. (Suhrawardi, 1372, vol. 3, 269).

## 7- Real pleasure

In Suhrawardi's thought, there is complete and unique pleasure in knowing the truth. In his view, acquiring knowledge of the truth is the perfection of the rational soul, and the acquisition of such knowledge is associated with unparalleled pleasure. In his view: "The perfection of the essence of the wise is its reference to the truths and knowledge of the truth and the wonders of the kingdom and the property of the Almighty. (Ibid., Vol. 4, p. 82) Of course, by reflecting on Suhrawardi's works, it is clear that the definitions of pleasure in Suhrawardi's works.

Dedi was presented. In Safir Simorgh's treatise, he defines pleasure: "But the hadith of proving pleasure is the attainment of perfection of everything and knowing the attainment of it, which is not perfection if something is achieved and the finder did not know it. (Ibid., Vol. 3, p. 330) He also defines pleasure in the treatise of *Emadi Tablets*: » (Ibid., P. 170).

According to the above definition of pleasure in Suhrawardi's works and similar definitions to another that is presented in his works, pleasure can be considered to include elements such as: perception, gentleness, perfection and goodness. The constraint of perception and gentleness seems to be more important. (Khademi, 1392, p. 82) Of course, it should be noted that illumination wisdom is based on light and the central elements of philosophical issues in illumination wisdom are explained with the focus on the concept of light and the problem Pleasure is explained in the same way. Since the concept of perception has been taken in the definition of pleasure and perception has a light identity according to Suhrawardi, thus pleasure also finds light identity in the Enlightenment wisdom. Suhrawardi states that people in whom the intellect is not developed and are in a weak state deny pure intellectual pleasures. (Suhrawardi, 1372, vol. 2, p. 225) Reflection on *Sohrari's* works shows that in addition to the definition of pleasure, he also pays attention to the division of pleasure and in a division divides pleasure into sensory and spiritual and physical N.

Suhrawardi even states that the planets have pleasure and the pleasure in the planets is spiritual because the planets lack animal lusts, anger and inclinations. Since the heavens have a certain perfection and lack power, light is constantly radiated to them. (Ibid., P. 440) Of course, Sheikh Ishraq in the book *Wisdom of Illumination* divides pleasure into real and unreal and introduces sensory pleasure as examples of unreal pleasure. According to Suhrawardi, only intellectual pleasure is considered real pleasure.

An important point that is remarkable about pleasure in Suhrawardi's view is that the relationship between pleasure and evidence is such that the more beautiful the evidence, the more pleasure. Hence, in his view, the pleasure of a single light is superior to the pleasure of physical affairs. (Ibid., P. 224) It should be noted that according to the *Mashai* sages, there is a connection between evidence and pleasure, and the greatness of the evidence results in the superiority of pleasure (Khademi, 1389, p. 45).

## 8- Reaching the meaning of life

According to Sheikh Ishraq, the root of the human soul is the immaterial world, but it spends sometime in the prison of the earthly body. Separation from the beauties of the transcendental world and descent into the material world provides the meaningless premise of life, which causes great sorrow in human beings. Suhrawardi considers the soul as abstract light and believes that the only barrier between this light and his real world is the earthly body. Removing this veil leads to liberation and as a result, the unseen affairs of the universe are revealed to man. In the *Wisdom of Illumination*, he states: "Whenever the preoccupations of the human senses are diminished and the imagination is abandoned, at this time he becomes aware of the hidden secrets of the universe, which are evidenced by real dreams. (Suhrawardi, 1372, vol. 2, p. 236) In the treatise of the *Temple of Light*, he also says about being imprisoned by the earthly body and the issue of liberation: had. And whenever the soul becomes strong due to spiritual virtues, and the king of physical strength becomes weak due to eating less and sleeping less, it is so that the soul gets rid and joins the holy world and acquires knowledge from the holy souls. And may the heavens be joined to the heavens, for they are all-knowing, the blues of their movements." (Ibid., Vol. 3, p. 107).

According to Suhrawardi's Enlightenment, what keeps a person away from his original world and prevents him from reaching the beautiful world is the prison of earthly dependencies. By diminishing these dependencies and disappointments in that world, the way to reach it is provided. It is then that the human souls communicate with the celestial souls and even become aware of the unseen. Suhrawardi believes that in order to control the material body and prepare the ground for mystical intuition, one must learn the correct austerity and put it into practice. The austerity he refers to for mystical conduct is based on abandoning worldly pleasures and dealing with other issues such as hunger, remembrance, thought in the earthly and heavenly world, night life, supplication, etc. (Ibid., Pp. 396-401). The highest position that the path of mysticism reaches is the position of monotheism. Referring to this point, Suhrawardi considers it to mean liberation from all the shackles of corporal imprisonment and believes: As much as possible; so that everyone is forgotten in the presence of the greatness of divine guardianship. Therefore, monotheism is the highest position, although it also has a hierarchy." (Ibid., Vol. 4, p. 136) Understands life and is liberated.

## Conclusion

First, after stating the introduction, the role and place of allegory in Suhrawardi's works were mentioned. Then the meaningful requirements of life in Suhrawardi thought were pointed out. In this regard, attention was paid to the function of reason and the place of intuition in Suhrawardi's thought. Although the Enlightenment school methodologically emphasizes intuition, an important aspect that exists in this school and can be considered as a kind of innovation is that its intellect and work in the study and answer to the problems of human life are denied. It is not included, and despite the fact that some people, including Ghazali, seek to deny the value and position of reason in They have been the intellectual life of human life, but in Suhrawardi's Enlightenment school, although it takes precedence over intuition, the role of reason and its function in analyzing the issues of human life is not ignored. After stating this issue, the worlds of existence and human value were two other issues that have been examined. About the value of man, Suhrawardi stated that the main factor in the value of man is his rational soul. The issue that can be suggested as a starting point for future research from the present study is how the issue of self-centeredness and God-centeredness makes meaningful and valuable life possible. In the studies of recent decades, nihilists and critics point to the meaningful and valuable aspects of life. In response, this issue can be raised as a new research.

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