The Ratio of Philosophy and Allegory in the Sohravardi Idea

Hasan Hosini¹, Tayebe Zareie²

¹,² Department of Islamic Sciences College of Humanities, Kermanshah Branch, Islamic Azad University, Kermanshah, Iran

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ABSTRACT

This article is the result of a research project, about the relation of philosophy and the idea Sohravardi acting, with emphasis on Cryptic one Sohravardi Epistles, the Namely (full song is Gabriel), performed with an analytical method. Explain the purpose of this paper is to show the analogy between Sohravardi's works, and whether the literal and allegorical treatises can tell Philosophy of the great Iranian philosopher, or not? Illumination of Philosophy and representation, to the greater emphasis on the mystical aspects and special taste, style and trend ideas systematically in judgment and mystical experiences show, as well as reflecting the will Sohravardi intention, expressed in coded philosophy and allegorical narratives and cryptic is to Sohravardi combine the ideas Sohravardi former sages, to reconstruct the Peripatetic philosophy with mystical themes, and their philosophy of illumination link between philosophy and mystical experiences were, by intuition and inspiration and stating More subtle mixed. In the end, seeking the wisdom, his stories are, in a way that shows the fields of epistemology and ontology stories on his theology and anthropology is based.

KEYWORD: Philosophy, allegory, philosophy of Illumination, Sohravardi

1. INTRODUCTION

Sheikh illumination of the illumination of wisdom, that knowledge is light Spiritual says:

"This way, the knowledge and wisdom and doctrine, and the taste and leader, and head of Plato, God's blessings are apparent and the hidden. And by the way, who, in his earlier days had been, from time to time his father Hermes Sages' ie, Sages' leaders and pillars of knowledge, such as Pythagoras Anbazqil's except him." (Sohravardi, 1998: 18)

As is evident, Sohravardi, the hermetic Al-Sages’ parent knows, the son Sages, philosophical lines removed. Greece is a continuing one, and the other in history continues to expand. Anbazqil's and Pythagoras and Socrates and Plato, Greek Philosophy Hermes heirs, and in ancient Persia as well as parents and Governors Jamasb, and Farshad Shoo and Boozer Jomhoor, and Zoroaster, and Keykhosrov and Fereydon, were ruling inheritors of the treasure, the peripatetic philosophers Chain is Muslim.

Out Sohravardi sight, wisdom, eternal order of the divine intelligences god to come, and there is a sink in the main board, apostles and philosophers and mystics, who have formed a triangle of knowledge, historical boundaries, has identified human intellectual. Thinking Sohravardi history and background illumination tradition, the "Hermes Aghasazimon" cycle. Under the effect of the oriental philosophers of religion, there’s also seen the light, and the nature of its commitment to prison or account light.

But what the ancient sages in Iran, Aristotelian philosophy became common as the peripatetic philosophy, in the form Islamic ideas were formed, the Muslim Peripatetic philosophers such as Ibn Sina, Avicenna with ideas of Sohravardi's Philosophy of Illumination, were mixed together, to Since in both the angels of heaven, remains in force, and in instances mystical and oriental income, whatever the theoretical treatises of Ibn Sina (Hay Ibn Yaghzan, Salaman and Absal and Resalatolteir), and Sohravardi cosmological meaning and function of in instances mystical essence of salvation, and salvation, and that is no accident that, in the treatise on " Hay Ibn Yaghzan " angel of the old saying, if you come with me, then me tonight. (forozanfar, 2002: 176).

The works of Avicenna and Sohravardi has many similarities, but Sheikh illumination, however, acknowledge this fact, believes that because of Avicenna, the sources of ancient wisdom, illumination is achieved, not achieved all the secrets of the mystical spiritual journey, in your stories stated that, in view of the introduction, "the story of Ghorbat Gharbi” clearly found. (See: Sohravardi, 1998: 83)
2. The relationship between philosophy and allegory, the thought Sohravardi

Multiple meanings and is used to apply the wisdom, justice, and including science, philosophy and theology and ... (Dehkoda, 2009 judgment entry), and in a sense is to flourish in the spirit of the water of life, love Breeze by Raiser perfection and brilliance of science and philosophy. The Philosophy of Illumination is the so-called experts, the emergence of wisdom and Glitter and flood lights on population, the status of the material and sensory barriers. But the wisdom of view of Sheikh Eshragh illumination, in the opinion of commentators on his head, three views of the graph;

2. The philosophy that requires intuition and inner wisdom and practical mystic Sufi's journey, is the knowledge that, as soon as the source is east intellects, it is oriental wisdom.

3. The divine wisdom of ancient philosophers, but not just because of the philosophers belonging to Iran, but that the chicks of the earth, because their knowledge was illuminative, that is based on intuition. (Muhammadi Vayqani, 2006: 338)

The illumination Sohravardi wisdom, for wisdom and seek the wisdom that is hierarchical, shall exercise the degree of talent and wisdom Deify discussion. He says: "When will that happen when sientist, both in Deify Motavaghel and discuss her department is complete, and the caliph and successor of God in Him. (Sohravardi, 1998: 19)" He also expressed the Wise believes that, while the lowest alone is wise who seeks the seeker debate, argument and controversy Sohravardi demands upon it, introducing the Peripatetic philosophers. (Ibid: 20)

As for the acting, which literally means unique, as it is also sometimes defined such that acting is to present a topic, the form, the other issue. (Poornamdarian, 2004: 139).

The acting in general, short story or tall tale or a thought or message, moral, and other mystical states, that if the idea or message as a corollary of this story, or find the story in words is explicit, and explicitly mentioned "allegory" and if the idea or message in the story or the story is completely hidden, and discovered the need for imagination and interpretation of the story is, "a cryptic allegory" call. Sohravardi believes that the differences that exist among philosophers. Due to the usage of words in a password and a secret instances, he believes that "the difference between the former sages, and of late has only words and phrases, and of the difference in their habits and methods, as some affirm, and turn say, and some widening and the password is known. "(Sohravardi, 1998: 18).

In this allegory, strands of unreality there, so that animals expressed or language, or abstract concepts are related to, or arising out of Accidents unreal and fantastic, and the characters, creatures and action is unknown, but examples of metaphors that the quoted language of animals, and Message bird from acting on the basis of abstract concepts such as love and wisdom and mystical ideas, etc., Mons lovers allegorical tale or " In fact Adoration " Sohravardi, he's Tale "fill Gabriel singing "also, given the abstract concepts of personality.

3. The relationship between philosophy and principles of acting, thinking Sohravardi

Sohravardi wisdom or the wisdom, illumination, rests on three pillars: first, epistemology, second, and third ontology, anthropology, we briefly discuss these three articles dealt with, and we try to show the relationship between these three illumination of wisdom, to special "spirit-filled singing" show.

3-1. Epistemological foundations

Sohravardi theory of knowledge, consists of two components. The first part of the tradition of decentralization, in which different theories Sohravardi science, specifically by the definition of science, sensory perception, concepts or prior to the first experiment, it criticizes.

Sohravardi criticisms of the scheme Mashaiyon, in terms of epistemology, the person's knowledge of science, which explains how acquired knowledge is used to supply it. (Amin Razavi, 149: 2006) also argues that in the context of viewing and illumination process of mutual observation and illumination, the effect is all the more true in humans with physical, sensory perception, such Absar begins. Baser visual or when the power of seeing, monitor Do not struggle when illuminated by the sun, sees. (Sohravardi, 2: 2001/134). In this view, states that, Illumination, Light of Lights, is comprehensive and that the Sun God "Horakhsh". This observation makes it possible, therefore, the dual view of the action, and the resulting illumination and consciousness, is its true motive. Therefore, the ability to recognize his rank and self-perfection, causing delight to "see" the whole is greater than its own. This observation led to the "illumination" is. (Ibid, 141-139) under the illumination light source has the highest Varmint Trine element is amplified. (Ibid, 143-142) also increases the consistency of illumination with moving his holy. Finally, through illumination, intuition possible source of truth, the Light of Lights is possible. Each object a degree of intensity, proximity, or later with the Light of Lights. Flood "Single lights" the
Light of Lights is not necessary to disconnect them from the source. Light of Lights Illumination of the level of human reasoning, mediated by specific amplification, and violent lights and lights are also resourceful. (Ibid., 201 and 236) in the "resourceful lights" lights that directly impact on the human soul is, Lights Asfahbod called. (ibid, 215 to 213,201). Moment Sohravardi illumination of the "Brotherhood of abstraction" and "People see" the light of experience, it gradually fifteen steps described. The experience of the "strobe light delicious" started, and experienced a very strong light, as if the man had a break from each other joints, ends. (Ibid., 254-252).

he thought the system would not be complete without divine wisdom, is described.

Sohravardi epistemological system, is ultimately dependent on the kind of wisdom that is obtained using illuminative teachings, and that is exactly what he tries, draw his own mystical stories. The rules and guidelines in the acquisition of truth, in other works even more pronounced and more specific. (Amin Razavi, 67: 2001-46).

Two Treatises " In fact Adoration ", and "knowing God," both written in peripatetic mode, and not just the old philosophy with a discussion about the issues, but discussions are taking place concerning the acquisition of knowledge, the theologians, the and also in another book Sohravardi own called "Moran word", which describes the nature of science, the knowledge of God is needed. Esteem and creativity among the topics that they (Mashaiyon), has risen through the veil and intuitive knowledge are not acquired, the difference will be. When this knowledge is gained, you will Jamjam, and "What'll it be done to study and understand the universe and to be aware sunset." (Sohravardi, 2001: 3 / 298-297).

Sohravardi, the fundamental elements Sohravardi epistemology is discussed from the viewpoint of divine wisdom. The story of the true meaning of words, and in connection with our ordinary experience of the physical world and the invisible, vague and meaningless altogether. Regardless of Waist world or the universe, for example, without the possibility of spiritual experience which, in contemplation and in a place beyond the world of sense of place, and besides intellect and senses of perception, and perception is observed, and no familiarity with the field of thought and worldview of people, these stories are paid, these stories are not significant, nor justifiable reason to express their secret and vaguely mentioned, and no open code and discover the true essence of the right to appear.

As a writer, the stories from the first person, just like a dream quotes, and that your comment does not mention about them, and even invites the reader to reflect and open codes, and to clarify the ambiguity of not being could be because he or seeing your private event, from the world above the world of sense-perception and the image, and the audience is primarily self. Others who hear or read these stories, whether to accept the possibility of such an event, or reject the author's opinion is very important. The general acceptance Sohravardi Rsalatoteyr story says: "Anyone who does that, I do not trust the ignorant." (Ibid., 25) Examples of the Epistles of the angel's visit, as are the experiences Sohravardi own scientific fact, or occurrence that is perceived as evidence of the correctness Sohravardi views on Philosophy East book, a picture. Clearly, the Epistles, especially those that are more complex and difficult symbolic language, for Non-native and unfamiliarity with the principles of oriental wisdom, Slip gadget seems vague and unclear. Thus the Sohravardi order, the disciple and seeker of illumination during the reading of the Book, the Wisdom Eshragh - the time to become familiar with the oriental wisdom, and also be familiar with the thoughts of the author - to study them. In this case, the meaning of symbols of the Epistles in the light of the knowledge of the mind, intelligence and talent seeker, and the reader, a clear and obvious, and therefore their usefulness would be great.

3-2. Foundations of Ontology

As far as the hierarchy of truth, Sohravardi belief in traditional ontology. He has tried, philosophical and mystical matters are tissue levels of description. He thought and hierarchies are maintained, but Avicenna's ontology framework, from "there" to "light" into. It is precisely this fundamental change which has allowed him to be a description of the mystical and esoteric teachings, as well as many traditional philosophical issues in particular, the relationship between essence and existence, is presented.

According to Sohravardi, natural light is obvious, because all objects are known to light. Light is composed of an infinite sequence of light-dependent and light as possible, the rationale is that light, it is lower. Light is ultimately the Necessary Being, the ultimate cause of all things Sohravardi and the Light of Lights. The ontological argument he gives a tool that can analyze many of the issues in this regard. And analyzed according to some researchers, the Sohravardi order of all creatures according to
their degree of closeness to High light and their degree of shine. The Sohravardi, just as the light
degrees of strength and weakness, the darkness of the importance of such symptoms, although there is
a degree of light to which classifies him. Although not necessarily a criterion for determining the level
of light is that, whether or not they are aware of their existence. So consciousness is the basis for a
higher level of existence, the wisdom of illumination system requires intense levels of light. It should
also be noted that, in some Sohravardi writings have dualistic interpretation of light and darkness, and
its interpretations and the wisdom to know the secret.

The first Sohravardi writings, written in the style of Peripatetic far intelligents tithe is accepted,
including in "full Gabriel singing" the first Sohravardi writings, that the classes are nine intelligences.
which belonged to his knowledge, and it is located in the middle of two, self-created heaven. Then the
second reason, so my sense of adventure has continued.

Sohravardi's "full Gabriel singing" The first reason, as well as other intelligences as the old notes,
and the wisdom of the old saying, and on the basis of the mysticism that one disciple and the other in
terms of meaning, and disciple of love gown is the ability and talent. Higher than any Sohravardi old
cloak, and the garb of mysticism have become masters of the universe. "I asked the Sheikh, the sheikhs
do you belong to? Said that the Sheikh that he Sjadh is top-Sheikh and the old professor and mentor
who, seated at his side, and second in the Gazette his old record ... and is."

The first reason, as we have stated many times in the first issue Sohravardi school of illumination,
light color and everything to do with light and illumination, expression, and are defined and described. So
far as the first issue of the first light, also referred to as Sheikh illumination of the spirit-filled singing, it
is. The word "word" in this paper, the upper word is the first light, the greater is words. In light of the
manifest words, no more sun than the other stars and also at the beginning Sohravardi treatise " In fact
Adoration " about it, so to speak, and as noted in the directions trilogy reason I refer, here, too, so that
other aspects are discussed, and a sense of self and reel instead of interpretations and uses in other words,
he says that the first thing that God created right Almighty and bright gem he called to mind that, "our
first creation of Allah minded", and gave the jewel of three characters; an understanding of one of truth
and knowledge, and an understanding that it was not so was. the same material.

Tenth Intellect is also the same reason, in spite of the hierarchy Sohravardi peripatetic lifestyle, as
well as in some other books and treatises have been paid, in proportion to the situations, which have
different names, creatures, land and soil for credit there are special. For much Sohravardi relationship
with the Supreme earth, and his angel as a guide for people who desire spiritual rise and rise, and want
the heavens or the earth to purify the world of travel. Without the guidance of reason, which, as an
"Gabriel", the journey may be made holy. It is full Sohravardi works, from the wisdom of the angel
Gabriel Tenth or guidelines, and messaging messengers of God and the interface between land and sky,
and Growers human intellects, and those who desire perfection supplier of ascension and ascended to
the heavens.

This property is wisdom wise world, and the world village chief element Sohravardi
interpretation, and monsters common forms include the reason is that our population. About the
wisdom Sohravardi "Eleanor structures," says violent Any such lights is one minds that our relationship
with the Father, and He is the Lord of mankind spell, and complement our breaths and generous man,
and he is the founder of the "Holy Spirit," he says, and his wisdom from the "active intellect," say ...
In "tablets Emadi," Together, we read the words Sohravardi: "And we know that the strength of the
resulting populations, and achieved the shit out of him early and he quoted, he Seconds due to the
presence of our soul and its complement, and the power to act is redact, philosophers call "active
intellect" read and judge it, "Holy Spirit" calls. our intellects like more sun than he is, with our ideas.
"Similar expressions, or words on paper can "fill Gabriel singing" well, seeing that "the last word that
Cobra is Cobra, S. unlimited Poison words that express the limits and not fit to be considered as a
divine book: " What ran out of the words of God " and said, " Ran out of the sea before they run out of
Lord of the words ", all of which are within the word Cobra, Cobra is the Last clan has been created,
and so far as he has, I filled my spirit tidings., said it would take two full Gabriel is the right one and it
is pure light, it filled all the singles plus, he's right and Perry has left some of that darkness, he would
surely like Direct the on the moon peacock to left foot, and it was the sign that he is, one side is
destroyed and ..."

Sohravardi book, "Knowing God", also spoke of this issue, and so we said to the active intellect,
the power of the human soul becomes a verb, is said that active knows. He constellation according to
the active intellect, wisdom Korea Phoebe knows that in the direction the images donor told him,
whether he fashioned earth's creatures, as well as to the current policy on this world, the world of her ass and resourceful corruption work.

3-3. Foundations of Anthropology

One of the pillars Sohravardi oriental philosophy, anthropology. The topic of the rational soul and the soul, and its relation to the body and its relation to the world, for example, the discussion on the anthropology Sohravardi school.

Rational soul, in fact all of the identity of human beings. Philosophy elders talk about this a little hard to get all opinions, slightly unwieldy and difficult, especially in recognition Sohravardi illuminative wisdom. And confidence in the wisdom Sohravardi rational soul, so it is important that if someone does not know about the views of Sheikh illumination, it can be said that never fails to find the essence of wisdom. Understanding of the rational soul in the wisdom of illumination is essential and very basic.

The rational soul is the human truth, the jewel is honest and reliable. Wise man knows is composed of body and soul, and the soul is the rational soul which, on various human existence is secret. This is the rational soul, the spiritual law of God has been defined in terms of the owners, is what is the consistency of human existence, and this is what, it could have been due worshiped by angels. One of the most important topics in the philosophy of illumination, the existence of the soul or spirit and its relationship to the body, Sohravardi's "Partovnameh" his talk with a few reasons to support the existence of "soul" independent, the body begins. This is his first argument, we often refer to our own, and I do say so myself either. If your part of my separation, and put it on the table, not in the "I," I said, not as far as my character is concerned, the "I" will differ. Accordingly, Sohravardi concludes that, "self" or "self" apart from the body, and therefore must be immaterial. is assigned to the faculties of the soul and the senses inward and outward forces is discussed in detail, and in this regard the latter said, "and that the rational soul, not the body nor substance in the body, but the body's wisdom, and categories can be perceived. "It says in the description, "the rational souls know like that before just are not available, then they may be self-created. And not that So how the anatomy of the soul, so it should be preferred. If Likely may be, in his words he comes to be self-existent."

Also in "Eleanor structures" also says that the soul and body and not maybe physical, mental and allusions to him, because the physical body and what not tip him, of course, much has to be, and that which is holy these characters and ...

Epistles Sohravardi own secret, the mystery and metaphor in the story acknowledges, for example, in the mission "High Gabriel singing" rational soul seeker that has to communicate with the Active Intellect, and the journey are explored in this paper, immateriality of the soul and its journey to the upper world, and has been shown to encode union with the active intellect, as well as the "brains fried" in the course of circulation in the world, and then old access comes in and questions how universe asks the rational soul. responded to more detail, you should refer to the works.

4. Conclusion

Sheikh illumination in his allegory, the Secretary avers, so that nothing other than its apparent meaning, understood as the full Gabriel singing "The Sheikh asked, What is the last full Gabriel?, said the neglect (do not know which) is that all these secrets, if they appear, this is all pointless Debris. "it also states, my secrets, wisdom, illumination, and by the way I wrote it, Non-native it does not reach so Sheikh Eshragh on secret, and why it is aware and conscious, and was admitted. And the study of mystical stories that are allegorical, and mystical stories are known, they are full of unknown words with secret meanings, and discover the names of persons and places unknown, to reach the inner meaning and secret codes in their garb, which requires interpretation, unsaid this method is commonly seen in the works of Sufi mysticism. So this must be a common reason that it is mentioned:

1. Generally, Gnostics believed that truth and meaning within the realm of intuition and Seeings heart, does not fit within the language, the manners of the great mystic of the reasons stated, the illuminative experience or revelation of the heart is exposed, and in the words of the Sufi trance and collapse, which in this case is nothing mystical perceptions, beyond the intellectual and sensory perceptions, and therefore the issue of concepts and words, the scope of their application status and perceptions of common sense, and human intellects. It was not domestic.

2. Another reason is the lack of understanding of the audience and the listener, because it requires an understanding of the meanings of certain perceptions, a process that is practical and specific, and non-Sufis believe in the journey and open "The Eyes are heart" or "Insight "will not be possible.
3. Another reason is the lack of capacity "means special taste," is the literal interpretations. In addition to these factors as reasons Variability of expression mystical experiences, another important point is significant, and the difficulties of expediency and social conditions of the time.

4. Some have suggested that Gnostics speak the code of secrecy, secrecy and non-disclosure of mystical truth, the People of the opposition has emerged. But it should be noted that, in secret because they fear their lives and avoid excommunication Religious Goods just an excuse not to do, the people appear to have been used, but is primarily used to express meanings, expressed in terms of fail and fall short of Intellectual has been the only effective means. Suﬁ the obstacles that had to be depended breakouts of linguistic constraints, and the facts stated integral illumination Sohravardi heart, somehow revealed, the only possible way to achieve this purpose, the language was codiﬁed. Education is possible to express the unspeakable secret language of the mystics, largely because the The institution and building it though brief and to the secrets of the point, is it "tongue tip" call. Sheik of illumination, the fraught meanings of this are the reason why they are encoded in the garb stories portrays as the only way of expression is not possible.

5. Sometimes great works of philosophy and mysticism were written so that the public and to their own interpretation of it, nothing shakes head Pass on those. Among those who are contemporaries of Sheikh illumination, the way encoded and symbolism have used to get their writings non native future. Philosophy of Illumination books, he finds the Sheikh illumination, and some commentators have therefore Understand and is always in need of commentary. Eshragh the last Sohravardi wisdom, not only in order that the book, but kept losing non native to read and understand it much, procedures and practices imposed.

Among the works Sohravardi four treatises "Song wing Gabriel", "Rsalatoteyr", "red reason", and "the story of ghorbat gharbi" in a class, and their common allegory and mysticism. Gabriel and qualitative dissertation The fact Adoration probably full of singing, after ghorbat gharbi story was written, the final expressions are similar to some Sohravardi other Persian treatises, including "The Day the Sufi congregation" and " Orchard hearts " is, in all Sohravardi works, such as there are many spirit-ﬁlled singing ciphers, codes, although some are quite common and repetitive, often with his thoughts on the wisdom of illumination, in most of these anecdotes can be encoded in a reasonable and sensible worlds, the three worlds of body and soul and intellect, not far Planetarium and intellects ten or eleven dimensions, and world elements or constants and Planets direction or strategy.

The Song wing Gabriel, though often in different parts of the complex metaphors, but in terms of literary prose of outstanding examples of Persian prose, and a source of relief, and the taste is illuminative Sohravardi thoughts, his metaphorical language functions fostering swans in there We supply, which is able to acquire knowledge directly without intermediaries. Sohravardi Suﬁ poetry and prose relying on traditional symbols, to describe the conﬂict between empiricism and rationalism discussions, and fans of the mystical way knowledge is concerned.

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