Sheikh Eshragh’s Viewpoint about Nor-al- Anvar (Light of Lights)

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ABSTRACT: The most important aspect in Sohrevardi’s though is the meaning of “Light”. According to Sohrevardi light is apparently sensual and seems unchangeable. Therefore it is impossible to define the light. After all, the same condition is true for the light of all lights that has created all the other lights and limbos. For this reason human is not able to define the light. Anyhow every man and women can find out the light in the bottom of his/her pure nature and intellectually understand it. He believes that Nour-al-anvar (Light of Lights) requires no factual attributes and it has no redundant on nature attribute, but it has got extra and considerable attributes. The whole extra attributes of Nor-al-anvar (Light of Lights) plus maxim, as well as, all privative attributes are able to turn over an in contingent privative attribute. Luminosity of Nour-al-anvar (Light of Lights) is the source of power, science, life and the entire affirmative attributes of God. Therefore Nour-al-anvar (Light of Lights) has an eternal domination on objects and existence of objects before him is exactly like the presence.

Keywords: Shekh-Al-Eshragh, Light, Light of Lights, science, power, Life, will, privative attributes

INTRODUCTION

Recognition of unidentifiable Nour-al-anvar (Light of Lights).

Light is the most important aspect of sheikh- al-eshragh’s thought figure. The existence got its appearance out of light and the light itself appears naturally (Dinani Ebrahim, 1996). Since there is nothing more appearance than light around the world, so it is impossible to define it. Meanwhile, Nour-al-anvar (light of lights) or the greatest light which gets light from the other lights and limbos is indefinable either (Sohrevardi, 2001). On the other even human who has got the meaning of his/her existence from Nour-al-anvar, is not capable to define the light thoughly. According to Sheikh-al-eshragh the reasons for weakness are.

1) The intensity and brightness of Nour-al-anvar (light of lights).
2) Exact existence of God
3) Human’s weakness
4) Quran’s emphasize on human’s inability to control God (Dinani Ebrahim, 1998).

Although it is impossible for human to define the Nour-al-anvar(light of lights) as it deserves, but s/he would able to understand its existence in the bottom of heart by his/her own nature. All these are effective incentives for making scientific researches to prove the existence of God and its attributes, which seems more important for human being (Dinani Ebrahim, 1998). It should be reminded that; firstly taking about the existence of God is nothing more than correction and advice. Secondly this endeavor leads to blossom of human nature and look at everything either on earth or sky as a sign of God’s existence. Therefore there would be no reason for human's suspicion concerning this phenomenon (Dinani Ebrahim, 1987).

Confirmation of Nour-al-anvar(light of lights)

Sohrevardi has presented various evidences for confirmation of Nour-al-anvar. These evidences are almost in accordance with peripatetic’s school. In this study we just talk about two evidences related to intuitionist idea (Dinani Ebrahim, 1986).

The first theory (Truthful Theory): The cornerstone of this theory is accepting the genuineness of light and skepticism about the reality of light. Since if we consider the light genuine and burnet, therefore the lower levels would demand strong facts and the hierarchy of lights would end to a light which is the strongest of all. Sheikh-al-
eshragh referred to this evidence in intuitionist school as A chapter about Nour-al-anvar(light of lights) (Dinani Ebrahim, 1986)

**According to Sheikh-al-eshragh**

1. Every object depending on their nature is either Light or non-light (Omid, 1998).
2. Light can be either self-existent or non-substantive. The former is called “existence light” or “incorporeal” light and the latter are called accidental light.
3. Lightless (darkness) Or “material substance” is “object and purgatory” and is called “gloomy figure”
4. These triple concept i.e. “accidental light,material substance” and “gloomy figure” demand “substantial light”
5. Substantial incorporal light is either rich or poor. Abstract light free from necessity is the same as Nour-al-anvar, otherwise it requires evidence to be proved. On the other hand if the incorporeal light becomes indigent, it may demand it’s inferior or superior. Since the degrees of inferior light are more particular than superior, therefore it is impossible to call the superior light as an evidence for abstract light. As a result, objects can be called as evidences for abstract light. Since abstract light is more superior than body (material substance).Therefore, if abstract light requires some thing, it needs an abstract light which is more superior than itself. In this way, because of falsehood succession in follower and complex existence, the lights join the light of all lights which is comprehensive, absolute rich, ever- standing (Aburian, 1993).

**Argument through the Intellective Soul (Sohrevardi, 2001)**

Sheikh-al-eshragh does not believe in soul before body. He believes that soul and body are created concurrently. He says that this idea is both proveable and agreeable legally (Sohrevardi, 2001). Therefore he suggested his theory for confirmation of God through the intellective soul as follow:

1. More than body, human has intellective soul
2. Soul is an evidence for itself, and it is a self- dependent light
3. A determinant is needed for soul existence. Its brightness should be higher than soul
4. Soul is a created object and never existed before the body
5. Body and specific contingencies and cannot be the origin of soul which is superior.
6. Sequence is the reason of abrogated
7. There the origin of soul determinant is light of lights or the Necessary Existence, which is the greatest light and light of all lights.

Sheikh- eshragh in the fourth chapter of Light Frames book says (Sohrevardi, 2001): “objects are physically the same and the level of finding light is different. Because the light that keeps them brilliant, and is concurrent to them On the other hand concurrent light is not apparent for its entity; on the contrary intellective soul (against body) is apparent for its entity i.e. it is an evidence for its entity. Thus it is a self- dependent light. But intellective soul is contingent. This means that it requires a superior determinant for existence. Therefore if this determinant is obligatory, we should come to end this stage; because it is impossible to find double obligatory with a unique feature. Meanwhile if it is not obligatory, this current flows up to joining to the Necessary Existence. Finally we are able to prove the Necessary Existence to the confirmation of intellective soul.”

**The Attributes of Light of Lights**

According to Sheikh Eshragh the attributes of the light of lights is able to be classified in two groups:

a) Real attributes; including essentially independent attributes which are abstracted from nature. Sheikh Eshragh denies God's real attributes and believes that there is no other attribute or configuration in the essence of God, because this kind of attribute or configuration in the essence of God is caused of a possible existence. In former and latter theory it is important to have more than one the Necessary Existence, While its falsity has been proved earlier by various reasons. More over in the third theory we face to a problem which says that the Necessary Existence with determinant reasons is not true and acceptable. He says that if Light of lights creates an attribute or configuration for itself, it should be either agent or receptacle, but it is obvious that an indivisible existence can play the role of either an agent or receptacle at the same time, because the path of acceptable is different from action. Therefore Light of lights is abstract from any kind of otherness and it is free from all kinds of attributes and configurations (Sohrevardi, 1988). As a result it can be said that Light of lights naturally has science and existence and these characteristics are not redundant for its essence and nature. Although Sheikh Eshragh believes that Light of lights has no real attributes, but it covers a lot of conventional and correlative attributes such as knowingness, provider, and redundant pulse originality is referable. On the other hand Sheikh Eshragh believes
in some negative attributes such as; impossibility. The whole redundant and negative attributes are belong to conventional attributes and none of them is independent and concert, so they are not redundant to nature and there is no need for their mixture in nature. He writes that the All mighty has no redundant attribute. Since the illuminators naturally disperse light, therefore it is lighter and brighter than light receiver existences and as a rule lighter nature is also lighter that light receiver nature (Sohrevardi, 1988).

Shamsat-din Mohammad Shahrouzi describes this word and says: “He (Sheikh Eshragh) desires to prove that non-being is naturally impossible for the Necessary Existence and it is not true to prove an affirmative attribute for God (Shahrouzi, 2001).

Science
Science and apprehension are two set of problems that were very important for Sheikh Eshragh (Sohrevardi, 1984). He writes in his book- Talvihat- that in his mystic trance, he visited Aristotle and as the first question he asked about science and apprehension (Sohrevardi, 1984). After this conversation he found out that science and apprehension is part of object’s presence against the abstract nature. Sheikh Eshragh uses these words to solve the problem related to Divine knowledge on the creatures. He says that God is not hidden by itself, because it is light of lights and light itself detects others and makes them visible, Therefore God’s nature means are not detached from him (Sohrevardi, 1984). Like intellectual attribute which covers all its comprehensive forms and look at them as parts of itself, the nature of God has sovereign encompassment on the existence of objects, and their existence is equal with their presence (Sohrevardi, 1984). Accordingly, Sheikh Eshragh denies any kind of allegory and intermediation in God’s knowledge and believes that the basis of God’s comprehension on the creature is their concrete presence before God (Sohrevardi, 1977). Therefore even a tiny object either in heaven or earth and entire world and existence cannot be hidden from God. For this reason, Sheikh Eshragh knows God’s knowledge and sight a unique entity and refers God knowledge to its vision (Sohrevardi, 1977). Therefore Sheikh Eshragh believes that; Knowledge, is presence, light and manifestation, and since God’s obligatory is absolute spiritual light, so it is knower by itself and all the creatures and objects are obligatory present under Divine comm. And. As a result all objects are clear before obligator nature (God). As human nature observes itself; his powers and what they do; body and its actions, the Necessary Existence encompasses the entire creatures knowingly and powerfully (Sohrevardi, 1975). Sheikh Eshragh says that (Sohrevardi, 1975); everything is part of God’s reality or nature or branches of its nature, therefore it is knower to everyone and everything and nothing can be absent from its knowledge.

Power
Sheikh Eshragh emphasizes on the direct impact of Light of lights on creatures. He looks at the Light of Lights as a dominant and absolutely powerful essence. The reasons for this idea are as follow:

A) In illumination school God is Light of lights and the creatures and objects find their existence from this light. There for what exists and all the creatures and their deeds are presented before God; therefore they cannot have an independent role and impact. He exam plight and stars light and says that before the whole light (Light of light), defective lights could not have independent effect (Sohrevardi, 1975).

B) According to Sheikh Eshragh lightness perfection of Light of lights shows the origin of its indefinite power and because this attribute, it is actor and dominant to every mediators. As Sheikh Eshragh refers God’s knowledge to its lightness, he refers God’s power to its lightness either (Sohrevardi, 1975). He, also refers God’s power to its knowledge (Shahrouzi, 2001). He says (Sheikh Eshragh, 1988):

“It isnot conceivable that besides the existence of the invincible light of the sun other defective lights such as star lights could have independent domination and glow by themselves. This perfect light concerning this effect (i.e. it is not supposed that either the star light have an independent effect before the sunlight or subdued before its domination); therefore Light of lights is actor and dominant on every inter mediators because of it is infinite. More over what the inter mediator does is in accordance to its willingness and permission. God is independent and dominant to every emanation; therefore he is the absolute creator with or without intermediate. There is affair in the world without his allowance. Finally, we sometimes act negligently and virtually allocated some action to others."

Life
Sheikh Eshragh believes that life and light are unique. Life means lightness and manifestation and abstract light is intelligent and all-emanning. Intelligence of abstract light means its manifestation and appearance for itself.
In other words it knows its existence without requiring any kinds of imagination and agreement. Sheikh Eshragh suggests the following reasons for God's life:

A. God's awareness of itself: Sheikh Eshragh in partov name says that the reason for God's eternally living refers to its awareness of itself

B. Liveliness of nature is a reason for God's life. In Hayake-al-anvar; Sheikh Eshragh says that a live line of nature is a reason for God's life (Shahrouzi, 2001).

C. Life is perfect and the origin of each perfection is from God. In Alvahe-emadi; Sheikh Eshragh say that life is perfect and it is necessary for uniqueness essence of God, because life renaissant cannot be lifeless (Shahrouzi, 2001).

Will

According to Sheikh Eshragh a volitionary actor is who has knowledge about what s/he does. Since Light of lights has knowledge about itself and all the creatures, therefore God's subjectivity is volitionary (Shahrouzi, 2001). God's will never needs refresh mend and modification like human will. Since God is absolute benevolent therefore what he does is perfect signify cannily and no modification, change or review is needed (Mulla Sadra, 1989). For this reason he kept complaining Abolbarakat Baghdadi, who behaved in permanent manipulation and renovation of God’s essence (Mulla sadra, 1989).

Wealthy

A wealthy creature is one who does not dependent on others in its nature and perfection of its nature. According to this definition Light of lights is absolute rich, since all lights dependent to it while it does not dependent to none of them. Otherwise, Light of lights would lose a kind of its perfection, while this is against its light of lights attribute. Sheikh Eshragh extends wealthy attribute of Light of lights to unity and uniqueness, and supposes absolute richness and needless theory as the theory of unity and believes that these two meanings are not separable (Javadi Amoli, 1993).

Generous

Generosity means one make something deserved to get bestowal and in this its purpose does not be attaining something else (Javadi Amoli, 1993). Based on this definition, Sheikh Eshragh believes that light of lights has no intention in its munificence, therefore it is generous. God is affluent and does not require acclaim and praise, or like business men bestowed to get more benefit from his trade. Or he does not afraid of something that makes him to bestow in order to be released. As a result since Light of lights is the severest light and is generous by itself, there it can be called absolutely generous (Javadi Amoli, 1993).

Luminous Substance

Sheikh Eshragh classifies the substance in two categories:

1) Abstract substance (mind and soul, 2) material substance (object). Unlike the followers of Aristotle, who divide the contingencies in two groups, substance and accident, and believe that the Necessary Existence is another category; Sheikh Eshragh classifies the Necessary Existence and contingencies in to a single category and writes (Sheikh Eshragh, 1988): Everything due to its nature is either light or other thing, Therefore the Necessary Eistence is in this category. It is a luminous substance, so that it is called light of a light that is classified in to a set of luminous substances that includes both genus and difference. The genus contains proximate genus which is luminous substance and higher level of genus which is the reality of luminous substance and higher level of genus which is the reality of light. He solves the problem related to the combination of obligatory and all mighty and after accepting gradation in substance and says: Light of lights because of its nature originates from the first effusion and requires no difference. Light of lights is the prime source of the lights and other lights comes from it, Therefore, existence of light of lights in necessary. Sheikh Eshragh in his book- Mothered- emphasizes on this reality that Light of lights classified in no category and accepts Aristotle’s in this regard (Javadi Amoli, 1993).

Negative Qualities

Sheikh Eshragh attributes negative qualities such as; non- existence of contrary and similitude, non corporeality and........ to the Light of lights. He turns over these qualities to impossibility which is a negative quality (Tabatabaei, 1996). He calls these qualities; conventional attributes which are not redundant to nature and do not combine with God’s essence. According, Sheikh Eshragh believes that the Light of lights which is an abstract light and self- sufficient is unique; and its independence and not needing assumption is the same as its unity and necessity assumption (Tabatabaei, 1996). Accepting this rule makes the Necessary Existence free from contrary
and similitude. On the other hand Sheikh refers non-existence of contrary (God’s attribute) to its power, because God is supreme power, therefore having contrary or opposite is meaningless (Tabatabaei, 1996).

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