

*Suhrawardi and Mohaghegh Dawani on the Intuitive
Knowledge of Soul*

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Abstract

With due respect to the verbum of Master of Ishraq's the term "soul" holds the two superior and interior aspects, thus holding two types of acts: an act known as "controlling of body" and an act that would guarantee the mystic knowledge and journey. The nature of the soul is of light, based on the deferent definitions of illumination that is "Self-revealed" and then it "reveals other than itself". Therefore, Master of Ishraq in proving the in corporeality of the soul discusses the "the continual apperception" or the "self-consciousness" and then discusses the different kinds of intuitive knowledge. Presenting this kind of intuitive knowledge among others of its kind indicates its necessity for other division of knowledge, in a sense the acknowledgment of the soul is a product of the intensity and the weakness in this very kind and has priority to intuitive knowledge.

Key Words: 1- Soul, 2- Intuitive Knowledge, 3- Suhrawardi 4- Mohaghegh Dawani.

1. Introduction

The division of the knowledge into two intuitive knowledge and acquired knowledge is an issue of interest among scholars. This division either based on a specific philosophical orientation or a remission of an advance in the discussion, is not efficient with respect to the Suhrawardi's "Hypothesis of knowledge", (1170-1208 A.D) since when he interprets science as "illumination relation" he blocks the way for the "Acquired Knowledge".

The Master in the "Second Heykal" from the concise and significant book of "Hayakil al-nur" introduces some arguments

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about incorporeity of the soul where he clarifies his idea about the intuitive knowledge specially the self-consciousness. Among these arguments, the first that reflects the “non-oblivious of self” is completely devoted to the intuitive knowledge. It seems that this issue is the sole interpretation and explanation the Master can provide regarding the definition of the rational soul as an incorporeal light. Hence, the arguments are so tangible and real any doubt in their fundamentals and the results would be considered inappropriate.

This article is organized in four sections for the purpose of assessing the importance of “the intuitive self-apperception”. In the first section, the old version of the psychology is analyzed in order to determine which one of the souls, according to the scholars are within the existence of human and are subject to the intuitive knowledges and this is continued by the manner by which body and soul are combined and that what the characteristic of soul would be after origination. In the second section, the first argument of Suhrawardi regarding the above mentioned issue will be analyzed as well as the position of the intuitive self-consciousness in psychology and other intuitive comprehensions of the soul. Here the correlation among these comprehensions and the definition of illumination as a soul genus is discussed. In the third section, the reasons of priority of the first kind of the intuitive knowledge on the similar kinds are analyzed and whether this priority as a necessity is of significance or not. The final section contains the completion of the science of guidance with respect to all kinds of intuitive knowledge according to Mohaghegh Dawani. (861-929 A.D)

These discussions, to a certain degree are close to the thoughts of Master of Ishraq and shade more light on the issue of this study although these discussions are based on the old school of thought.

2. The Kinds of Soul and the Nature of the Rational Soul

Before entering the realm of discussion on the intuitive self-consciousness, it is necessary to indicate that what the purpose of self modification in the words of Suhrawardi and the Islamic scholars in general and knowledge of soul are? The domain of discussions around soul this expression has a fourfold application where only one is aimed to the intuitive knowledge. In the words of

the scholars, human has four kinds of soul: Vegetative soul, Rational soul, Human soul and Animal soul, where each one of these souls or spirits (according to the Master, soul and spirit are synonyms) possesses its own specific power. Master of Ishraq in the fourth chapter of his collection of Hadiths “Parto name” has analyzed these four souls and counted their faculties. According to him and the consent of other scholars, the feeding, growth and reproductive faculties do belong to the vegetative soul. The motive power (anger and desire) belong to the animal soul. The apparent senses like sight, hearing, smelling, testing, touching and inner senses like (hierarchy of being).

Aziz al-din Nasafi, in this book “Zobdat Al-Haghaygh” has briefly explained the three wise, esoteric and the prophetic laws’ groupings’ concepts with respect to the macrocosm (the hierarchy of existence) and the microcosm (the human). (14, p.86)

At the end of the above mentioned chapter, he gives another arrangement to the triad souls of elemental bodies. There he realizes that the animalistic spirit is the outcome of the four-fold humors graciousness of the body (melancholy, phlegm, biliousness and blood) that after being produced at the left chamber of the heart is divided into two branches; one that goes to the brain and after cooling off is converted to human spirit and other branch goes to the liver and is called the natural spirit that contains the vegetative faculties. Accordingly, the distinction among the triad spirits are generated on the spot, otherwise each one of the three spirits is unique in nature. Master clearly believes that all animal faculties are inserted in the animal spirit and the animal spirit is the carrier of these faculties and this spirit is of a self bodied nature that is the product of the softness of body humors like the product of the elements from its own impurity. And it comes out from the left chamber of the heart and is called the “animal spirit”. And the branch that goes to the cerebrum and stabilizes is called the “physical spirit”. And the branch that goes to the liver produces vegetation faculties... and is called the “natural spirit” (7, pp. 3, 31).

But, besides all these spirits the “Rational soul” is different from other spirits with respect to existence and space. The rational soul is not produced in the body and is not localized there, but directly in the celestial world, created, and after finding the specific

body it joins without occupying a spot there, since this type of soul is the immaterial or not corporeal.

In order to evaluate the nature of the rational soul, according to the philosophical expressions of the Master, first the two continuum “knowledge of illumination” and “hierarchy of existence” must be rigorously examined as Suhrawardi did in “Hikmat al-Ishraq” to know what exactly the rational soul is and where is its genesis.

To being with, the Master (7, pp.2, 106) claims that light is without definition (Suhrawardi) but latter he defines it as “light is appearance in itself and by in its nature is makes anything other than itself appear” (ibid, p.113) and then regarding the types of light and illumination he believes that light either is the very own thing is dependent on another. Anything that is the light itself is incorporeal light and absolute light but the essence on the illumination of objects is enlightened (ibid, p.107) or the immaterial Light of Lights from “Divine light” emitted on them and is called the “accidental light” (ibid, p.138).

Accordingly the subject of “light” is related to the “equivocal hierarchy of existence”. In the “ontology” of Master “divine light” is at the summit and underneath there are the worlds of “horizontal triumphal lights”, “celestial governing lights” and “isthmuses” respectively, where each one of these worlds in their turn include numerous orders, states and equivocal kingdoms.

But the emphasis here is to express the point that the rational soul is ranked as the last element or member of the horizontal triumphal lights that is “external compulsion” or “Holy Spirit” emitted. The horizontal triumphal lights, according to the Master initiates from the Zoroastrian seven “Amshaspand” months that being with Bahman, Ordibehesht, Shahrivar, Esfandarmaz, Khordad, Mordad and ends in Gabriel.

According to the analysis done by the Suhrawardi when “disposition” reaches its perfection in man and his body is able to find the rational soul, the mentioned soul is emitted to that body, of course in his words the rational soul is called seigniorial tight as well and then:

“It accepts configurations and forms as deserved within moderation; from the horizontal triumphal light that owns the rational talisman kind that is the Gabriel, may peace be upon him,

and the close father from the masters of the horizontal triumphal light; that is “the dispenser of the soul the holy ghost” the Gracious of knowledge and conformity, giver of life and eminence based on the complete humanistic disposition that produces the rational light that occupies the member and the organs of human and is a light of governance “realm of seigniorial light of nature” and points at itself as “personal subjectivity (I-ism)”(7, pp.200, 201).

According to the above mentioned expressions the rational soul has two general concepts: the superior that connects to its celestial origin; the inferior that leads to the explanation of the body. The Master distinguishes the two aspects by addressing them in his thesis “Yazdan Shenakht” as:

“Therefore it should be acknowledged that there are two sides to the soul, one is the superior to be resembled as celestial souls for perfection, and the inferior that controls the body as its instrument. (ibid, pp.3, 423)

The important point here is the manner by which the relation soul relates to the body; since, the relation soul that is endowed with governess intuition must occupy the body. The Master holds the opinion that, the soul is neither a body nor within a body.

His position is based on the argument that is briefed in Nasafi’s “Zobdat-Al- Haghaygh ” that the intellective spirit is immaterial or not corporeal, hence, the usage of terms “inside” and “outside” do not relate to it and have no significance. Immateriality is free of space, moreover, these two words are used for tangibles: The scholars say [rational soul] is neither inside nor outside the body since it is not in space and that inside, outside are the properties of objects and rational soul is not on object(14, p.86).

Nevertheless, the rational soul after being emitted from the Holy Ghost and except the characteristics of a star comes out of the “potential” state and joins the body that it deserves and gains the “actual” state (7, p.421). At the end of arc of descent the dependence of soul to the body enters dominion.

As the Master claims, the relation between soul and body through the animalistic spirit becomes possible by taking light from rational soul that can occupy the body up to the point that this soul runs in the body. This issue is explained in thesis “Hayakil al-nur” as: “and this [animal soul] is a soft matter produced by the softness and the humors of the body. It rises from the left chamber of the

heart and is spread all over the body and then is covered by the rational soul light. And if it were not soft it could not enter the bones and if on the path of this soul there is any barrier that tries to stop it, that barrier dies. And this soul is the means of possessing the rational soul and up to the time that this soul is healthy the rational soul dominates the body and when this ceases the possession is no more (7, p.89).

All in all, the rational soul or the seigniorial light is an immaterial light under the emitted rays of which different animal souls function. Thus through any structural change in the body, conduct, the perception will become possible by the assistance of the seigniorial light that according to the definition it is “extrinsic-self” and “manifestation of something else”. Then, if the triad material soul cause for a conduct or perception their causality is due to the light of the rational soul effects on the focal points of the body (heart, brain, liver). Therefore the material soul in itself contains no conception or awareness about other objects besides itself and when the words run about the self-consciousness of the “soul” it means the self-consciousness of rational soul; an awareness that is the prerequisite of any kind of identity.

3. The Intuitive Self-Consciousness

The issue under discussion here, in fact, is the argument that Suhrawardi addressed in order to prove the immateriality of the soul in an independent manner, as a valuable subject. Although, the Master tried to solve a perplexing knowledge by ascetic practice, eventually Aristotle in a wondrous state of ecstasy decoded this theorem. The Master explains this state of ecstasy in “Al-Talvihat”. (11, pp.70, 74) It is worth mentioning that the apprehension in Master’s mind regarding knowledge is general but Aristotle, through establishment of the manner of forming the knowledge in mind, on self-consciousness, in fact emphasis on the essence and necessity of the knowledge.

Master of Ishraq at the beginning of Second Heykal from his thesis Hayakil al-nur pronounces the first argument on incorporality of rational soul as: “be known that, do not ever be unaware of your “I” and there exist no element of your body that may contribute to forgetting “him” even temporarily and you will never forget yourself. Being aware of all is prohibited and when the

details are not known the whole could not be known. If you were consisted of your “you”, the whole body or a portion of it, you were not aware that you had forgotten your “I” in that state of mind. Therefore, your “you” is not the whole or a part of your body but above all this” (8, p.85).

This argument begins with “continual self-consciousness” and the Master places this issue against the lack of continuum and adherence of awareness from the members and organs of the body. It seems that whatever the conclusion, it is said at the beginning, but in reality the continuation of word is the argument for what was said at the beginning, since body members are subject to be forgotten and due to the fact that the general intelligence is in need of detailed intelligence, when the parts of the body are forgotten the body would be forgotten as well. The subject of interest for the Master here in this argument is to counter-claim the theories which consider soul as the same object as the body or a locality in the main parts of the body like the heart, brain and liver. For instance, (Nezam) recognizes human as a real unit that incorporates the spirit “soul” and the body and defines the spirit as a soft matter inside an impure matter or the body (2, p.286).

According to Ibn Rawandi (226-266 A.D) the soul, is as indivisible and non-angelic part placed in the heart. Some scholars believe it resides in the brain and yet others consider it as the triad factually that is spread in the three centers: heart, liver and brain (3, p.250).

Encountering the doctrines of these thinkers majority of who are among the initial speakers of Islam, Master of Ishraq, based on the continual self-consciousness and not on awareness of a specific part introduces the rational soul as being superior to object and physical space. In the “Second Loh” from “Alvahe -Emadi” thesis he, after referring the invocation with the triad souls and their faculties repeats the Master’s verse which by many speakers of Islam in its face value had been interpreted as a spatial character defined as “spirit” and says the intension here is the “rational soul” (10, p.133).

In order to evaluate the quality of the self-consciousness, as a prerequisite of any kind of knowledge, at the beginning the act of the soul should be analyzed very carefully. The Master, in his thesis “Yazdan Shenakht” after pointing to the two concepts of

rational soul writes that, since soul has two different aspects to it, two kinds of acts is accepted from it: on one hand the soul intends to assimilate the heavenly world and on the other it intends to assimilate the body control. These two acts are produced from two different faculties that exist in the soul, i.e. the theoretical, specific to the superior world and the implementing specific to the inferior faculty. Than the “rational faculty” is the combination of these two orders (10, pp.423, 424).

In finalizing these themes it should be mentioned that Suhrawardi recognizes that the Holy Spirit or “the active intellect” as the donor of intelligibility or the complementary of soul and the celestial souls or types spiritual rector as minor datum of experience of a particular from that of course in both the cases of the concept of the soul do benefit from their superior aspect, otherwise in pure practical state the soul is the dominant enlightenment or the physical soul.

Nevertheless, the Master is of the school of philosophers who consider two aspects of passive and active for the single soul in a sense that the soul with the assistance of its passive aspect, when not controlling the body is able to form a general spiritual form from the active intelligence and from a detailed form from the celestial souls and with the assistance of its active aspect would execute whatever it has learned. In the sixth chapter of “Yazdan Shenakht” the Master writes:

“The radiation of active intellect light emitted on the human soul to make him material evidence and through him comprehend the collective intelligible forms is, similar to the sunshine that makes the sight a material evidence for the physical senses to be revealed just like the sight that is the object perceived and is activated by the sunshine. The rational soul of human is a powerful intellect and through the active intelligence and radiation of light it is actualized (ibid, p.430, 431).

Irrespective of similarity of this viewpoint with that of the platonic “recollection” where it is said that, here we are dealing with two types of soul where within both the relation between soul and “sensory form” or celestial earth concept does not allow for the third celestial form with a difference that in the rational soul an absolute immediate conception of soul belongs to the rational form that was revealed beforehand. The first kind of intellectual mind

can be called “observations” and the second type “commensuration” (in Platonic sense) in the first kind the soul is exposed to difference of horizontal triumphal and governing lights and in the second kind the self is illuminated on animal spirit and soul that are its subjects. Therefore, the relation of soul with its actions with respect to intellective observation is commensuration.

But is the self-consciousness limited to these two intellective definitions or definitions other than these two? For answering this inquiry a reference to the definition of “light” by the Master is necessary. As mentioned before “light”, according to Master’s definition, first is self-revealed and then “manifestation for something else” and because soul is of the nature of “light” necessarily, it must first be aware of itself, and then it can be aware of something-else. Here it should be added that the two intellective knowledges, the “Observation” and “Commensuration” which identify the issues other than that of the soul itself are placed under the second definition of the “light” and the self-consciousness is subject to interpretation of the first part definition. The observation and commensuration which identify the issue other than that of the soul itself are placed under the second definition of the light and the self-consciousness is subject to interpretation of the first part of the definition. Therefore, the Master, prior to addressing this issue, had inserted all subjects in the definition of “light” to be able to determine that the soul in self-consciousness is independent of its own action. Avicenna has considered this issue in “Al-Isharat wa Al-Tanbihat” before Master of Ishraq did. There, after addressing the soul continual apperception, awake or asleep and lack of the need for such conception to the “Secondary cause” or form and meaning writes:

“Indeed if you prove that your act is absolute then it is necessary to confirm its objectivity but not the subject of your nature itself; and if you could prove that it is your action know that your nature will not be confirmed, but your nature becomes a portion of the concept of your action since it is yours. Hence that portion prior to action stable in conception and at least it is with action not from it. Then your nature without that action is confirmed (1, p.292).

Hence, soul according to this view point, is its own prove prior to the actions produced from the physical organs including the triad

souls and the evident actions resulted from the connection with the superior knowledge. In the same context, the Master, in “Hikmat al-Ishraq” explicitly recognizes the awareness of things is interior to self-consciousness; the first evidence is considered as the “accidental quality” of the second. He explains: “Therefore, soul is evident to itself by itself and this evidence is not specific to soul while the soul in itself is evident to not its else; then, soul is the soul light; hence, an absolute one and the evidence of you being other object is subject to your nature and the continuum of your being an evidence, an accidental quality for your nature” (8, p.113).

The hidden analogy expressed in the Master’s wording can be organized as: being the evidence of other objects is subject to soul (minor). Soul is a conception of its own essential reality (major). Being the evidence of other objects of soul is being the subject to the conception of soul itself (result).

Hence, the argumentation of the Master at the beginning of “Second Heykal” and the complementary explanations of it in other thesis is a successful inference of his definition of “light”. This inference accompanied with other explanations are different interpretations of the fact that soul in a possession of absolute light that belong to the triumphal lights and entitled to celestial properties in the first place is evident to itself and then reveals the other issues, as Master would say- this world without intermediary of form and definition is the nature of all kinds of science and the other levels of it in comparison with it are positions/manners/abilities.

4. Measuring the Level of Importance of this Knowledge

The reasoning addressed here regarding the importance of the initial self-consciousness is deduced from the core wordings of the Master and he did not announce them as reasoning, whereas from superior meaning of the word it could be concluded that the priority of this knowledge to other branches of its kind regarding its preference on other knowledge is not what is meant. This subject will be evaluated at the end of this section.

The mentioned reasoning’s can be briefed in a) the self-consciousness lacks the element “relation”, b) the self-

consciousness is implied without the continuum from any kind of “sign” and c) the soul is in constant unity with itself.

A- Dawani, in his describing the “Hayakil al- nur” as “Shawakil al-hur” summarizes the theory of the Master regarding “Conception” as “The reality of conception to him is a illuminative relation for soul in relation with evidence and that relation through the senses takes place and sometimes without it [in this case] the soul from future eternity often observes things that for sure they know these things are not prints in the body by faculties and this observation for a while remains attached to the soul” (inscribed).

The great scholar refers to the superior and inferior aspects of the soul in the above mentioned wording. Due to the illuminative relation in the domain of body the rational soul covers the exterior and interior conceptions of human soul with a garment of light; but when the soul attains the possession of observing the tangible or intangible issues the effluence from the superior light on the rational soul is effused. However, whatever is common in the attributive versions is their being dual-positioned. In fact in the relation realm we are faced with three effects: the mere reasonable, the soul and the mere sensible. Therefore the soul, when in state of conceptualizing something other than itself inevitably directs its movement towards a recognition, while when aware of itself, mottoes and relation do lose the sense of relativity, this means it is not that the soul is not self-consciousness and after contemplation and speculation realizes its self, but awareness and its continuum, prior to any contemplation and no implicit thing, and no relation between the soul and the soul itself.

B- In the process of comprehension it is possible that one of the four types of “Sign” to occur: sensual, imaginary, illusive and intellective .This signs need to be used through one of the extrinsic or esoteric paradoxes or faculties of rational soul in order for a subject to become conceptualized. In this process, regardless of the type of the “sign” conception suggests the existence of a concrete or an abstract state in mind. The point here is that the mentioned “signs” are the product of human soul that possesses the necessity of five extrinsic and five esoteric faculties but the conception becomes possible in the effusion of rational soul. This is when the soul, for self-consciousness does not need the faculty of human

soul that is subject to the body. Hence, continual self-consciousness is without the medium of imagination and the concept is there.

The principle of apperception of soul not being achieved by the assistance of imagination and conception is an axiom that the “First teacher” has analyzed it for the Master in the previous philosophy/doctrine. Due to this analysis, if this self-consciousness is achieved by imagination, it should be said that whatever agrees with the apperception of soul possesses “Wholeness”, then, the mentioned imagination must be universal, acknowledgeable to many, while our self-consciousness according to the Master is “Specific” to the assigned properties and it is not “absolute soul”.

Likewise, the definitions “I”, “we”, “He” and “This” may not be assigned to soul, since these universal concepts are not free of other denotations while we are aware of our selves in a distinguished manner with respect to other souls. In the end the “First teacher” concludes the soul itself individually is “Reason”, “Rational” and “Reasonable”, since in its conception it does not need conformity or disconformities (11, pp.70, 71).

C- The soul in all types of morphology whether sensual, imaginary, illusive and intellective is similar to that form and concept, due to the presence of form and self-consciousness that is independent of the evidence object and will never unit with it. In other words, the soul in the syntax of epistemology and in the capacity of wise is united with its reasonable state but in the syntax of soul ontology is free of evidence object.

The Master in “Al-Talvihat” prior to transference of his physical trance refers to arguments regarding the unity between “Wise” and “Reasonable” that is nothing more than what Avicenna has pronounced in the “Chapter seven” form *نمط هفتم* of the “Al-Isharat & Al-Tanbihat” book with the exception of using the term “Object” instead of “Wise” and “Reasonable” and has kept the way to prove the unity of these terms according to epistemology syntax. It should be explained here that his intention from unity refers to “Mixture”, “Substitution” and “Metamorphosis” while all three are considered impossible, since these states have nature of object and soul belongs to the realm of the angels. (ibid, pp.68, 69)

In “Hikmat al-Ishraq”, Master resorts to the term “Manifestation” in order to explain lack of unity between intelligent and reasonable with respect to ontology; and when the

soul becomes a possession of the body, the body becomes the souls manifestation; and when the soul becomes disinterested is the body by proximity of the superior world the supernal light becomes its manifestation. With respect to the similarity of these two conditions the Master tries to refute the concept of unity in the sense of qualitative changes in the body form one state to another in the supernal lights. He explains the above mentioned as follows:

“The unity that exists among the incorporeal lights is merely an intellectual unity not a corpus unity and just as the seigniorial light belongs to the intermediary world and the body, its manifestation is in illusion whether it is within the body, while it is not, since the governing lights were separating its intensity from corporal lights and the light of lights and the inclination towards them make it perceive, that they are the same; therefore, the triumphal lights manifest the governing lights just as before when the objects were their manifestations” (8, p.228).

The intuitive self-consciousness stands in front of these two types of knowledge; the knowledge of the sensible and the supernal lights that guarantee the knowledge of reasonable facts and truths; therefore, there is a distinction between evidence and object, while in the self-consciousness the individual essence is the evidence and soul takes the advantage of any kind of recognition of this unity. The result of the three characteristics of self-consciousness can be simplified as that there is no need for the soul to be aware in this kind to follow something neither be seeking an relation nor any tool/device through which a “sign” is distinguished and does not seek any “manifestation” that is manifested. Accordingly, the soul when refuting issues other than itself and ignoring all other things is aware of itself and with respect to not considering another issue. Now, with the assistance of primary in dependence it finds dominance on the accuracy and falsity of any other knowledge. In other words, the initial self-consciousness is absolutely accurate and the fallacy is not of it. Soul certainly benefits from this initial accuracy and considers it as a theoretical and practical launching pad.

However, as mentioned at the being of this section, the “priority” does not refer to “preponderance” i.e. the self-consciousness is not superior to the kinds of knowledge specially the observations on the superior to other kinds of knowledge

specially the observation on the superior separate substances. Whatever signifies this claim is the word of the Master in “Bustan al- Gholoob” where after some arguments in proving the incorporeity of the soul and evaluating the intuitive self-consciousness, he explicitly pronounces that human has lost himself.

“Now let it be known that you have lost yourself and you do not know that you are, sometimes you refer to the body and say that I am this body and sometimes when encouraged, your knowledge reaches a point where you being to doubt whether I am this body or not and am I a body or something else? In general you know nothing, and you with respect to all that you know are nothing and you are beyond all these. This is because you have forgotten God All mighty (Quran, 9:67) and in you, you have forgotten yourself as well (Quran, 59:19). Now, if you recall God Almighty and say that the God who has created me with this shape and intelligence, must be the great God and I did not exist before but I exist and after this I will not be; therefore, my being is not a scheme and must think about what is my texture, why am I created for where have I come from and where will be my end, it is possible a desire is raised in your being because of remembering God and found yourself then the amazing point is that you have lost yourself and desire to find yourself from far away, just like the man who was riding on his donkey and still desired to find his donkey (10, pp.368, 369).

It seems that the Master, at the beginning of this expression has expressed a controversial opinion regarding the continuum argument of the self-consciousness, but there is a difference in the predicated “distraction” in the argument and predicated “distraction” in the above expression. It should be noted that rational soul under no circumstance, even drunken, does not forget itself because light is immaterial but has forgotten itself on the basis that of forgetting its “principle”. Nevertheless, the Master at the end of the expression about “the donkey rider seeking his donkey” returns to the contribution of self-consciousness in reference to the source.

Therefore realization of the self-consciousness as radii from an active intelligence denotes that another intuitive knowledge titled as “In connection with an active intelligence”. Upon actualization

of this “connection” the soul achieves the secret cognitions in the concept of the “Sources”, secrets of geneses that is more prestigious than the absolute self-consciousness. Accordingly, there is no doubt that this kind of self-consciousness in no domain be it superior or inferior would vanish and due to its continuum unity remains as is. The soul unity status is the same in both the domains, but the level of self-consciousness in the inferior domain with that of the superior domain is different; that is, there exists an intensified relation among the triad soul’s conceptions (physical, self-consciousness, and in connection with rational knowledge). This conception is actuated in Dawani’s the “Hayakil al- nur” ‘s commentator after it was realized by Suhrawardi; this issue will be discussed in the next section. Here it is worth mentioning that after going through the self-consciousness, with the necessity to achieve the source of light and with respect to distinction, the gap and falsity in soul that is given to the body against the accuracy of infallibility of the conception of self-consciousness in fact the Master pronounces his Gnostic version of the fact against the mere common theoretical views. However, the explicate announcement of the Master above dose not benefit from the existence of an intensified relation between that self loss and the possession of connecting to the superior intellect since the connection of his words carry the indication the will achieve the conception of God through the conception soul.

5. The Theory of Knowledge According to Dawani Theory

Dawani the scholar in his iconic thesis titled “Al Zawrah” introduces two incomparable and new views that have contributed to the bases of modern Islamic philosophy. These two views are: assertion relation between cause and effect and assertion of intensified relation between degrees of knowledge. Based on the thesis of the theory of “mod”, he extracted a theory regarding the “Adaptation of worlds” and begins to work on the completion of “Knowledge”, that is in a sense the conclusion of the thesis. This thesis channels through ontological analysis to epistemological one and by this manner by relying on verses and narrations he not only opens the way for creating intensified relation between existence

and knowledge, but benefits from religious explanation of the relation between material and immaterial.

Dawani, in order to present his thesis on “mod” uses the principle of “generation of an object is impossible from non-existence”, something very common in philosophy. He announces this as follows:

“Be known that whatever you heard through exalted theosophy that “generation of an object is impossible from non- existence” is clear to you that are also true in essential contingency. And ... then effect is neither contingent to cause nor is to his essence [and independent], since it carries its essence in its nature and consists of dignity of dignities and aspect of aspects and a respect of respects” (5, p.174).

According to Dawani effect has neither an independent essence from cause nor is a heteronym of it, but has the dignity of the numerous dignities of cause. Therefore, the world of the existing, the world of subjects, are not countless, but from one with numerous properties/characteristics and dignity. Then in existence, subject is not many but there exist one subject/essence with numerous properties/characteristics (ibid, p.175).

Then Dawani through the manifestation of this unique fact begins to explore the human’s knowledge. In this realm, first the truth covered in a specific form is revealed to our vision and then without these effects on the common sense and then that truth is manifested in intellect. (ibid, p.178) With due respect to all of these, he explicitly announces that: the unique fact in any of the soul’s different domains changes attire and any kind of knowledge form even intellectual form is untrue. According to him whatever is beyond this otherness is the difference in awareness and evidence.

Regarding this concept he writes:

“We made it apparent to you that the truth is not a form, then due to its pore absolute essence it is reserved without all forms that it becomes manifested by, but that truth manifests at different levels of form that are precisely another to each other, while the truth is manifested in two forms that have difference in their domains as a single unit” (ibid, p.180).

Hence, the principle of Dawani’s opinion is the distinction between form and the truth. There exists a delicate and fine relation between this theory and assertion in lack of unity between the soul

and the actual fact inflicted on the soul but not the actual form inflicted on the soul-be it from the superior light kind or common beings in Suhrawardi's wording. The soul is one in the position of intelligence and reason regarding itself, but does not unit with anything that indicates the reasonable form. With all this said, we are concentrating on this issue as a level above the expressed assertions, where Dawani in producing the prestige of knowledge addresses an issue called "excessive disclosure" and expresses the status of the intensity of knowledge as follows:

"You witnessed how the sole truth emerged on the rational faculty as a unit, tender and angelic and on the senses as multiplies of unrefined and material as though that [truth] accompanied the soul by lowering its level to multiplicity and unrefined state and when the [soul] riches the soul and when it riches the level of senses it is at the maximum multiplicity and unrefined state. Hence, the truths ascend and descend as soul does, therefore the truth is within the soul and not without and the [truth] possesses the soul in different domains and in each domain to another domain, due to the decrees of unity or frequency or tenderness or unrefined state it takes color and that's the reason of multiplicity when we say: Be aware that the prestige of knowledge is the multiplication of one and the unity of many" (5, p.181).

In reference to the above mentioned the known that is next to the soul is the truth itself that in different univocal states possessions states of soul in different shapes of tender and impure material and angelic state is uniquely manifested. Therefore truth could not be stabilized outside the soul while the soul is the manifestation of truth. For the same reason, Dawani, after this statement adds that the "soul is the fertile grounds for all truth" in a sense truth grows on soul and the branches of the roots are stable in it (ibid, p.182).

In Dawani's wording these levels are distinguished in three orders:

- a- Truth is not a form.
- b- The truth serves unity and multiplicity in different topics regarding the soul.
- c- The soul is the fertile ground of the truth.

In these orders, the first level is the constituent of the last and the last is the ultimate constituent in a manner that (a) supervises

the knowledge in a sense that it belongs to the accidentality of existence, while (b) contains the concept of knowledge in a sense that it is related to the linear aspect of existence, but (c) guarantees the meaning of “intellective self-consciousness” and (a) and (b) are the outcome of the intensity or the weakness of this awareness. This is explained as: the efficiency of soul as the imitation of truth that is due to the lowering of soul to the bodily level, therefore weakness of and reduction in self-consciousness, while by intensifying this very awareness, the soul gains its unity and through unity the truth itself becomes the inclusive truth. The weakness of intuitive self-consciousness is the human perplexity to which the Master assigns a religious weight to it and unifies it with the concept of forgetfulness in the holy Quran, while the frequency and completeness of this knowledge that coincides with acquiring unity is a subject covered completely in Platonian philosophy and is referred to as the extreme acme of the soul knowledge.

6. Conclusion

When Master of Ishraq discusses the incorporeity of the soul in his “Hayakel al-nur”, he refers to the rational soul that differed from, the vegetative, animalistic and psychic soul which are emitted in the body.

The rational soul has two superior and inferior aspects to it and in its interior aspects it employs these three souls as means/tools and governs the body, but since the rational soul is emitted from the active intellect is oriented towards the superior world.

These two aspects of soul contain two types of intuitive knowledge since governing the body and the mystical journey both are the two present acts of the soul. It should be mentioned that regarding the act of governance of soul through the material spirits there always exists a distance between the rational soul, the body and the world. With respect to the process of ascent act, due to lack of unity between soul and the luminous non-material substances there exists a distinction between all the knowing and known. Only in this realm of intuitive self-consciousness and all divergences are removed and because of this continuum unity no error is allowed in this knowledge. This infallibility and continuum by all means do not indicate that the intuitive knowledge is generally different from the other two kinds. All three kinds of intuitive knowledge do not

diverge with the whole instinct; in general there exists an intensified relation among them. Scholar Dawani in his theory of knowledge has pointed to this issue and he concludes that; if the soul follows its path of knowledge it would reach its main knowledge and if it acts weak regarding the luminous reality- and not that forget it completely? Since this is impossible, even in the state of being asleep or drunk- he will be affected to the material world and will suffice to controlling of the body. Therefore, due to intensified relation in the manner of knowledge, any resultant reduction in self-consciousness is an act of body control and the outcome of its increase in an act in self-transcending towards the superior words.

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