

Tan Tan Davani H.,
post-graduate chair of ethics, esthetics and culturology
of the Taras Shevchenko National University of Kyiv
(Ukraine, Kyiv), hamilatahamtan@yahoo.com

THE HERITAGE OF SUHRAWARDI'S WISDOM OF ILLUMINATION (HIKMAT – AL ISHRAQ)

Shahab ad-Din Suhrawardi was a Persian mystic, philosopher and founder of the Iranian school of Illuminationism, an important school in Islamic philosophy and mysticism that drew upon Zoroastrian and Platonic ideas. In Suhrawardi's «Philosophy of Illumination» the Light is a divine metaphysical source of knowledge. In this article, the ideological heritage of Suhrawardi is reviewed, together with his influence on the Iranian mind, tracing the origins of his philosophy back to ancient Persian wisdom and Greek philosophical thought, through its contemporary manifestation in modern Iranian nationalism. Suhrawardi links the ancient Persian wisdom with modern Iranian thought. In our research we used the methods of analysis and synthesis, induction and deduction, and also historic and comparative methods.

Keywords: Ancient Persian wisdom, Hikmat Al Ishraq, Hikmat Khosravani, Illumination, Iranian mysticism, Jaam-e Jaam (Cup of Jamshid), Science of Light (ilm al-Ishraq), The myth of Key Khosro, Suhrawardi.

(стаття друкується мовою оригіналу)

Shahab ad-Din Suhrawardi (Persian: شهاب‌الدین سهروردی), also known as Sohrevardi (1155–1191) was famous as the master of illumination (sheykh al-eshraqh), Persian mystic, philosopher, advocate of what he called «ancient wisdom» (hikmat al-Ishraq) and the founder of the philosophical school of Illumination, an important school in Persian philosophy and mysticism that have been further developed after his death. He has provided his own theory in the late 6th and early 7th century. He called his philosophy «wisdom of Illumination», which means brightness and the sun rising (*aurora consurgens* in Latin).

Suhrawardi's works circulated mainly within the traditional philosophical circles of learning of the Islamic East until the end of the 19th and the beginning of the 20th centuries when, in the wake of the works of Carra de Vaux, Max Horten, Louis Massignon, Otto Spies and Khatak, and Helmut Ritter, the French Iranologist Henry Corbin began to study and edit a great number of Suhrawardi's works.

The key element of Suhrawardi's school of illumination is a particular theory of knowledge known as «Knowledge by Presence». The elaborate web of myth and symbolism in Suhrawardi's philosophy articulates his theory of knowledge, an important subject in the ishraqi school of thought. Suhrawardi, who claims to be the first to have discovered the truth and then embarked on a path to find the rational basis of his experiential wisdom, represents a thinker who tried to reconcile rational discourse and inner purification. The basic idea is, once the soul is purified, it will be illuminated by Divine Light.

Despite the existing diversity of intellectual inquiries within Islam, which range from the rationalistic philosophy of the peripatetics (mashsha'is) and the intellectual intuition of the illuminationists (hhraqiyyun) to the ascetic and inner journey of the Sufis, there have been few philosophers who have made an attempt to synthesize these diverse schools of thought into a unified philosophical paradigm. Unlike earlier Sufis and gnostics in Islam, Suhrawardi claimed that philosophical discourse was a necessary training for those seeking to pursue the path of illumination. This was quite revolutionary, since Sufis rejected rationalistic philosophy as exemplified by the Peripatetics who in turn rejected Sufism. The significance of Suhrawardi becomes more

clear when he is viewed as a gnostic who advocates both philosophical discourse and asceticism as an essential part of the path of illumination. He also incorporates various elements from Egyptian, Greek and Persian traditions of wisdom. Suhrawardi was undoubtedly instructed in the Avicennan Peripatetic tradition (in Maragha and Isfahan), but this would have also included the study of the ideas of Aristotle, Plato and, most importantly, of the Neoplatonists and earlier philosophers who wrote in Arabic. Avicenna's (d. 1037) works were undoubtedly crucial ones. Much work still needs to be done to assess the real significance of Avicenna's *Discussions* and his *Notes on Aristotle's De anima*, as well as the nature of the influence made on him by post-Avicennan philosophers, in particular, Abu al-Barakat al-Baghdadi (d.ca. 1150), the original, yet eclectic critic of Avicenna's logic, psychology and metaphysics, and the logician Ibn Sahlan al-Sawi.

The influence of both Plato and Aristotle remains identifiable in Suhrawardi's works. Attempts have been made to trace the Greek influences of such figures as Empedocles, Pythagoras, and the Stoics, which resulted in Suhrawardi being labeled a «Pythagoreanizing Neoplatonist». He provided an original Platonic criticism of the dominant Avicennan Peripateticism of the time in the fields of logic, epistemology, psychology, and metaphysics, while simultaneously elaborating his own epistemological (logic and psychology) and metaphysical (ontology and cosmology) Illuminationist theories. His new epistemological perspective led him to criticize the Avicennan Peripatetic theory of definition, to introduce a theory of «presential» knowledge, and to elaborate a complex ontology of lights, and add a fourth «imaging» world.

Suhrawardi with the School of Illumination attempts a rapprochement between rationalistic philosophy, intuition and practical wisdom. Suhrawardi is known as resuscitator of Aryan mysticism and the creator of «Kosravani wisdom». Suhrawardi explores the Magi, Mithraism, Zoroastrianism and the mysticism after Islam as continuous sequence, and all of them (Philosopher illuminated and Khosravani's sage, the Symbols in Persian poetry and issues raised in Zoroastrianism Spirituality and philosophy after the Islam) can be considered as the sources.

According to Suhrawardi, Khosrvanyan were illuminated who expressed their perception of the fact which they had discovered, with the word «light» and the interpretation of this word. It is important because philosophical expression from the way of simulation verity to light is common denominator among all the illuminated. The fire and the sun are symbols of light which play an important role in the Philosophy of Illumination. In fact, a light shining in the mind is a way to achieve verity.

Suhrawardi held the position that Science of Light (ilm al-Ishraq) originated from Hermes and passed on to such figures in the West as Pythagoras, Empedocles, Plato, Agathadaimon, Asclepius and so on, until it reached him. In the East the science was transmitted through ancient Persian priest-kings such as Kayumarth, Faridun, Kay Khusraw and Sufis such as Abu Yazid al-Bastami, Abu Hassan al-Kharraqani and finally Mansur al-Hallaj, who deeply influenced Suhrawardi.

Charting Suhrawardi's intellectual journey and encounters with mysticism, ancient Greek Gnosticism and

Hermeticism, or ancient Persian Zoroastrian traditions, to whose symbols he often appeals, remains exceedingly difficult. In addition, no one has as yet fully explored the possible influences of Ismailism or Sufism on Suhrawardi; his Illuminationist doctrine could have more affinity with Ismaili thought (such as the hierarchical notion of being in the works of 10th century Abu Ya'qub al-Sijistani) than with the doctrines of classical Sufis whom he claims to be following, although similarities with certain Sufi theories have been noted. Medieval biographers, on the other hand, readily reported Suhrawardi's mystical inclination, his association with mystics, his ascetic practices and (hagiographic) wondrous deeds. Suhrawardi himself considered spiritual exercises as a necessary preparation for the advent of knowledge and vision of the Lights.

He often appealed to ancient Zoroastrian motifs, terminology and mythical figures, even Mazdean theology, e.g., in his Invocations and Prayers [1, p. 80–97]. His appeal to angels as embodiments of the intellectual principles, for example, shares much with ancient Zoroastrian angelology [2, p. 111–3, 124–5]. In fact, the general schema of Mazdean cosmology, that is, the structure of the heavenly pleroma of light. The Mazdean vision divides thinkable totality into an infinite height of Light in which there dwells, for all eternity, Ohrmazd (the Avestan Ahura Mazda), the «Lord Wisdom»; and an unfathomable abyss of Darkness that conceals the Antagonist, the Counterpower of negation, disintegration, and death, Ahriman (the Avestan Angra Mainyu). Between the power of Light and the counter power of Darkness there is no common ground, no compromise [3, p. 6]. Shrawardi had mentioned that the Zoroasterian angels were equivalent to the Platonic forms. For Suhrawardi this is corroborative but incidental evidence that the ancient sages all taught the same truth, more or less symbolically. Corbin interpreted it as a self-conscious attempt to revive a central doctrine of the Iranian spiritual tradition. Corbin held that there was a continuous Iranian spiritual tradition whose central themes were esotericism, angels, «visionary geography» and the reality of the realm of imagination [4, p. 108–109].

Hkmat al-Ishraq first was based on intuition – that is, illumination from the divine light, or, second, it means the «Philosophy of the Easterners». They amount to the same thing, Shams al-Din Shahrazuri (13th-century Persian historian and philosopher) says, since Persian philosophy was based on intuition. The choice of this name from Suhrawardi can be a dual-purpose word, it refers to the illumination from the divine light on the other hand it may refer to a wisdom that come from the East in the path way of perfection in illumination is from intuition. The way of «Intuition» was the element of the old of East spiritual history. With the Persian mystics there is an idea that in the back of the heart there is an empty seat which is the place of light, Spirituality and the place of God.

It is a characteristic feature of the Zoroastrian view that the Lord Wisdom should always appear surrounded by six Powers of Light. These are the Seven Powers who are designated as the Amahraspands (the Avestan Amerta Spenta), a name that is currently translated as «the Holy Immortals»; their holiness is understood not as a canonical attribute, but as a transitive, active, and activating Energy that communicates being, establishes it, and causes it to superabound in all beings. 3 These are the Seven Powers

who are also generally designated as the Zoroastrian Archangels.

In Avesta, existence is Light; from the One only the One is begotten; from Ahura Mazda (or the Light of the Lights, according to Sohravardi) came the Light that is Bahman (Vohu Manah), and then the Lights of Amesha Spentas, and from each Light of the Amesha Spentas came the Lights of Izadan. In the 13th Yasht called Faraoshi Yasht, it is stated that the order and the whole structure of the Universe emanates from the Light, and that it is the Amesha Spentas who fulfill the Divine Will in the world. This same view about the Light leads to the concept of Unity of Existence, as Sohravardi says: «In the philosophy of Illumination, the first to emanate from the Light of Lights is Bahman or Vohu Manah of Zoroaster, and this first emanation shines and sheds a great Light upon Zoroaster. In the mystical myths of the Manicheans, in the great battle that rages in the Cosmos, particles of light become captives to the demons, and hence the human beings are a mixture of the darkness of the matter and the particles of light. Man's duty then is to set free, through special rituals, the light that is imprisoned in the body and to make it transcendent, so that all would be Light and attain unity with the Source or, according to the Khosrovani Wisdom, reach the Light of Lights» [5, p. 91].

The Islamization of Iran occurred as a result of the Arab conquest of Persia. It was a long process by which Islam, though long rejected, Iranians have maintained certain pre-Islamic traditions, the majority of the population were Zoroastrian, including language and culture, Islam from its first entry to Iran (the end of the Sasanian Empire in 651) to centuries later was a foreign and strange religion for Iranian. The advent of mysticism was Iranians' natural mental response in order to create a more pleasant image of Islam. All the mystics of that era as well as Suhrawardi began to lay the foundations of the Islamic mysticism with the aim of attaining a spiritual concept from this religion, since their mind went far beyond mere religiosity, the mystic mind of the Persian philosopher and mystics was full of questions, they were the open-minded people of that time, it was and still is a dynamic mind. This dynamism started from Kava Hos [h[ravah (or, as spelt by Boyce, Haosravah = Key Khosro), who is the revered sage-king of ancient Iran even mentioned in the Avesta and Sushravas in Veda (Indian Holy Book). In ancient Persia, Key Khosro is one of the greatest kings whose. He was therefore one of the greatest figures in the Indo European era. Jaam-e-Jam which is in fact the Cup of Kai Khosrow and was called The Cup of Jamshid from the 6th century was a cup in which one could see a reflection of the whole world. According to Persian mythology, this cup was made by the Wise, and through it one could see the condition of the Seven Skies. All the secrets of the Cosmos were thought to be hidden in this cup. All the ancient myths and all the mystics have always been in search of this cup, or the Wisdom that it represents, and were seeking answers from it. That is why Hafez says the Cup has always been with us, but we have ignored it:

For years my heart inquired of me where Jamshid's sacred cup might be,

And what was in its own possession It asked from strangers, constantly;

We suppose that it was the unanimous belief of all Iranian mystics that the answer to the question lies in the source of the question itself. In other words, they always

started the search from within their own, and believed that man himself is the answer to his own questions and problems. They believed that the Jaam-e Jaam lies within inside man himself. Or in the words of Protagoras, the famous Greek philosopher, «Man is the gold standard for everything. He is the measure of existence, of what is and how it is, and also he is the measure of non-existence, of what is not and how it is not».

Persian mystics have always walked in the path of inner search for truth and perfection, whatever form that might take. They were searching the answer within their own selves. In the words of George Berkley, the famous Irish priest and philosopher: «To be is to be perceived». In mysticism, too, man is the essence of everything. Mawlavi says: «Wine became intoxicated with us, not we with it; the body came into being from us, not we from it».

In mysticism, man is God's representative on earth and is the only creature that carries the burden of love and feels the pain of separation from the beloved. Therefore, here too man is his own Jam-e Jam: he can view a reflection of himself by looking into his own inner self.

Admittedly, hekmat-e khosravani is a place that springs from the imagination of myctic Iran's contemplative work, but from the outset it was quite clearly an echo from an ancient time. By way of hermeneutics, the khosravan tradition trace in itself the earliest recorded reference to a sapiential tradition that runs through Iranian consciousness to its most current religion and spiritual expression. In a way, elements of this perceived tradition of wisdom are rooted in Persia's most ancient past. These dispersed artefacts of historical and symbolic representation of Iran's religious heritage have on occasion been revived and retained as an esoteric history. Evidence of this can be found with Ferdowsi's popularization of Persian language and mythos and Sohravardi Maqtol's mystical opus.

Therefore, the etymology of hekmat-e-khosravani is brought to light through the tradition of Kava Hos. Here again the themes of regality, sagacity and chivalry are intertwined in a Trinitarian concept defining the Perfect Man. Repetitive pattern of this are found in the legend of Zarathushtra and Vishtaspa, and those attributed to Cyrus and the Magi, building on the older models of Iranian folklore preserved in the Avesta and reverberating in Ferdowsi's Shahnameh in the story of the wise king, Key Khosro. However, the specific usage of hekmat – khorasani in the works of Soharawardi – is of a doctrinal and theosophical nature; it defines the ancient sapiential tradition of Persia and directs the reader's attention to an imagined «essential» and mystical purport. For this reason, it is necessary to expound on the etymological significance of the term in order to gain insight into this theosophical reckoning. The connection between hekmat-e khosravani and self-knowledge is found in an analysis of the etymology of «khosravan».

On the relationship between philosophy and Hikmat, Sohrwardi in the introduction to *The Philosophy of Illumination* states:

«...This book is of a different methodology and a path (of truth) that is nearer than the other one (discursive)... Its truth and other enigmas first did not come to me through thinking or discourse but its attainment was of different nature. Finally, when I attained the truth, I questioned its rationale in such a way that if I ignore the reasoning process no doubt can come upon me» [6, p. 10].

Hegel writes in his book *The Philosophy of History*: ... in Persia first arises that light which shines itself, and illuminates what is around; for Zoroaster's «light» belongs to the world of Consciousness – to sprit as a relation to something distinct from itself. We see in the Persian world a pure exalted unity, as the essence which leaves the special existences that inhere in it, free; – as the light, which only manifests what bodies are in themselves; – a unity which governs individuals only to excite them to become powerful for themselves to develop and assert their individuality. Light makes no distinctions: the sun shines on the righteous and the unrighteous, on high and low, and confers on all the same benefit and prosperity. Light is vitalizing only in so far as it brought to bear on something distinct from itself, operating upon and developing that. It holds a position of antithesis to Darkness, and this anthithetical relation opens out to us the principle of activity and life [7, p. 91].

Suhrawardi has given name to his ontology «Light of Lights». The same truth of God, that the brightness of that blinds the eyes. Light cannot be defined by anything other than it.

«Light of Lights» or «absolute light» is the «absolute Existence» and all things come from this source, and the Universe is nothing except various degrees of brightness and darkness. For this reason, the hierarchy of creatures depends on the degree of proximity to the «Light of Lights». This means that the «enlightenment» comes to certain degree, and the light that reach to them from the Light of Light.

«When illuminations (al-ishraqat) reach the soul via the hierarchy of lights, «all knowledge is given to the person in visions or experiences of the «apocalyptic lights» (al-anwar al-sanahah) confer this unrestricted knowledge. Human souls who experience those lights are designated as «souls separated from matter» because they escape the bondage imposed by the physical body. This separation from matter is described in terms of a gradual experience of light in fifteen steps, «starting with the experience of the «flashing pleasurable light»... and ending with the experience of a light so violent that it may tear the body apart at the joints. Such matters are not open to immediate verification [8, p. 455–456].

Rumi likens God to light upon light «Stay away from all illusions and imagination Just Light light light light light» And he states the nature of this light is love, «It is the fire of love which has filled this flute – It is the fervor of love which has filled this wine».

Thereby, relying on the light he separates the human ability to recognize the truth from reason. And thus he is revealing his links with the Illuminati. This light is completely separate from reason and sense.

According to Suhrawardi, the nature of light is axiomatic in that all things are known through it. Light is made up of an infinite succession of contingent dependent lights and each light is the existential cause of the light below it. The ultimate light, which is the same as the Necessary Being (Wajib al-Wujud), is for Suhrawardi the Light of lights (Nur al-Anwar).

The light that functions as the illuminator of the body and the soul for Suhrawardi is the incorporeal light which he calls Kharrah. It is the presence of this light in the human soul that enables man to have the inner yearning which is necessary for the pursuit of the spiritual path. Suhrawardi describes the human soul as a tree whose fruit

is a certainty, or a niche that, through divine fire, becomes illuminated. In his writings Suhrawardi sees the encounter of Moses and the burning bush in this context and uses the story to substantiate his ishraqi claim that it is only the divine fire that can illuminate the human soul.

Although nominally he is not a Sufi, his expansion and revision of rudimentary concepts of early Sufis had bequeathed to their esoteric posterity played the crucial role in forming the dominant Sufi mythic cosmological weltanschauung (a comprehensive conception or apprehension of the world from a specific standpoint) In his visionary cosmography old Hermetic Ptolemaic cosmos of seven onion-like spheres has dissolved and a vast spiritual universe was revealed to the later generations of Sufis. Abstract concepts of «Lahut» and «Nasut», designating metaphors for divinity and humanity, have grown into full-fledged worlds, or dimensions of existence, quite similar to quasi-emanationist «worlds» of Neoplatonism and Kabbalah.

Suhrawardi considers a previous existence for every soul in the angelic domain before descending to the realm of the body. The soul is divided into two parts, one remaining in heaven and the other descending into the dungeon of the body.

The human soul is always sad because it has been divorced from its other half. Therefore, it aspires to become united with it again. The soul can only reach felicity again when it is united with the celestial part, which has remained in heaven. He holds that the soul should seek felicity by detaching itself from its tenebrous body and worldly matters and access the world of immaterial lights. The souls of the gnostics and saints, after leaving the body, ascend even above the angelic world to enjoy proximity to the Supreme Light, which is the only absolute Reality.

Suhrawardi taught a complex and profound emanationist cosmology, in which all creation is a successive outflow from the original Supreme Light of Lights (Nur al-Anwar). The fundamental of his philosophy is pure immaterial light, and nothing is more manifest than it. It unfolds from the Light of Lights in a descending order of ever-diminishing intensity and, through complex interaction, gives rise to a «horizontal» array of lights, similar in conception to Platonic forms, that governs the species of mundane reality. In other words, the Universe and all levels of existence are but varying degrees of Light – in his division of bodies into light and darkness, he categorizes objects in terms of their reception or non-reception of light. Things, he believes, are divided into light and darkness: thing, which per se is light, and thing, which per se is darkness.

From this first Light emanates a longitudinal order of Lights, as each produces the one following it. Each Light is in a position of domination to the one below it, and love to the one above it and serves as a purgatory between the Lights above and below it. This order of Lights is also called the world of mothers because all other things stem from it in the Cosmos.

He also suggests that the human soul seeks Nur al-anwar (the Supreme Light) at all times and enjoys the same degree of purity and knowledge it has attained in this life. In his tripartition of souls, he mentions those who have reached some measure of purity in this life (su'ada); those whose souls are darkened by evil and ignorance (ashqiya); and finally those who have already achieved sanctity and

illumination in this life, that is, the sages or theosophers (muta'allihun). In the meantime, the souls of the Gnostics and saints, after leaving the body, ascend even above the angelic world to enjoy proximity to the Supreme Light.

In his philosophy, he leans towards a kind of mystical outlook in a state where one renounces the affairs of the dark Cimmerian world and seeks after the spiritual world through lofty ambitions. His influence on the Muslim thoughts is manifest particularly on the philosophy of Mulla Sadra (the most enchanting figure of the School of Isfahan flowering with the Safavid Renaissance) in his combination of Peripatetic and Illuminationist Suhrawardi's thought influenced the dominant philosophical tradition in Isfahan, where Sadra studiedю Mulla Sadra, at the beginning of his philosophical career, and under the influence of Mir Damad and this dominant philosophical trend in Isfahan, advocated the doctrine of the primacy of essence and was one of the followers of illuminationism» [9, p. 2]. His ideas of an independent intermediary world, the imaginary world (Alam-e-Mithal) have exerted a powerful influence down to this day, particularly through Mulla Sadra's adoption of his concept of intensity and gradation to existence, wherein he (Mulla Sadra) combined peripatetic and illuminationist description of reality.

The concepts of Illumination and Light in the Ancient Persia have become a solid foundation for Iranian mysticism. In the Gathas and in the inscriptions of the Achaemenians, Hormoz has been described as a God who illuminates the world, a God who is the Light of the Heavens and the earth. The concept of the three worlds with their four time periods as described in Zoroastrianism, has survived in theoretical Iranian mysticism to this day. Suhrawardi has revived the ancient wisdom of Iran, gathered all the ancient thoughts of the mystic before him, amplified them, and then delivered this heritage onto the future – a heritage which remains alive and dynamic to this day.

In Iranian mythology, Light is a significant aspect, and has been interpreted in mystic thoughts. Life and existence has been described entirely as light, and in the Sohrawardi interpretation, this has been described in different stages. God's glory, the Light, Wisdom of Khosravan and the Persian illumination are rooted in both mythology and mysticism. This metaphysics of light lies in Iranian culture, architecture, literature and art like painting, miniature, mosaic, pottery and carpet weaving.

Sohrevari's wisdom, which indicates his high status in Persian literature, is based on thinking and avoiding attachment to worldly desires. Sohrevari was the promoter of sarcastic literature. Sanaei and Attar Neishabouri, two prominent Iranian poets, had adopted a sarcastic approach prior to him. Suhrawardi's thought is innovative. He is considered the outstanding scholar, whose ideas are discernible in Persian language and indirectly conceivable in Western literature.

Conclusion: Suhrawardi was an Iranian mystic who has provided his philosophy, 'wisdom of Illumination', in the late 6th and early 7th century. At the heart of Suhrawardi's school of illumination is a particular theory of knowledge known as «Knowledge by Presence», collected on the basis of myth and symbolism, represents a thinker who tried to reconcile rational discourse and inner purification. Suhrawardi was unique in his deep insight into the origins

of ancient Iranian wisdom and Greek philosophy as well as Islamic teachings.

Suhraward's philosophy «wisdom of illumination» is based on light and ultimate human perfection lies in joining the Light of Lights (Nour Al-Anwar). He renewed the Eshraq philosophy which consisted of ancient roots, producing an amalgamation of Zoroaster and Plato's thoughts. Attempts have been made to trace the Greek influences of such figures as Empedocles, Pythagoras, and the Stoics, an exercise which has led to Suhrawardi being labeled a 'Pythagoreanizing Neoplatonist'. Sohrevardi's wisdom, which indicates his high status in Persian literature, is based on thinking and avoiding attachment to worldly desires. The fundamental constituent of Suhrawardi's philosophy is pure immaterial light, of which nothing is more manifest, and which unfolds from the light of lights in emanations through the descending order of the light of ever diminishing intensity.

Suhrawardi, also known as Sheikh Eshraq (Master of Illumination), elaborated the idea of an independent intermediary world, the imaginary world (Alam-e-Mithal). His views have exerted a powerful influence down to this day. Sohrawardi taught the mystery of life by the knowledge of metaphysics and the practice of self-control. The ideological heritage of Suhrawardi is the process by which Suhrawardi was orientalised in the Iranian mind, tracing the notion of Persian sages from its origin in ancient Persian wisdom and Greek thought through its contemporary manifestation in modern Iranian nationalism. Suhrawardi linked the ancient Persian wisdom with modern Iranian thought.

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Тан Тан Давані Х., аспірантка кафедри етики, естетики і культурології, Київський національний університет ім. Тараса Шевченка (Україна, Київ), hamilatahamtan@yahoo.com

Спадщина «мудрості осяяння» (Хікмет – Аль Ішрак) Сухраварді

Шихабуддін Абуль-Футух Яхья ібн Хабаши Сухраварді – перський мистик і філософ, засновник філософії ішракізму («осіяння»). Це потужна іранська філософська школа, в якій використовувалися ідеї зороастризму і платонізму. Згідно праці «Філософія осяяння» Сухраварді, світло є божественним метафізичним джерелом знання. У статті розглядається ідеологічний спадок Сухраварді і його вплив на іранський світогляд. Простежується його коріння від стародавньої перської та грецької філософії, а також його сучасні виваги в іранському націоналізмі. Сухраварді розглядається як сполучна ланка між стародавньою перською мудрістю та сучасною іранською думкою. У нашому

дослідженні було використано методи аналізу та синтезу, індукції та дедукції, а також історичний та компаративістський методи.

Ключові слова: стародавня перська мудрість, хікмет аль-ішрак, хікмет хосравані, осяяння, іранський містицизм, чаша Джамшида, «наука світла» (ільм аль-ішрак), міф про Кей-Хосрова, Сухраварді.

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Лисовский П. Н.,
доктор философских наук, профессор кафедры
международных отношений и общественных
коммуникаций, Межрегиональная академия
управления персоналом (Украина, Киев),
lisovsky-pm@i.ua

ЕСТЕСТВОЗНАНИЕ КАК СИСТЕМНОЕ СОЗНАНИЕ В СТРУКТУРЕ ЛЕКСИКО-СЕМАНТИЧЕСКОГО МЕТЕОПОЛЯ: ФИЛОСОФСКИЙ ПОДХОД

Рассматриваются вопросы функционирования языковой способности человека в естествознании. Акцентируется, что матричной совокупностью системного сознания является ядерная семантика, координатами которой служат человекокосмизм и человекоцентризм как существенное выражение распространения электромагнитных волн в трехмерном пространстве. При этом выделяются такие качественно феноменальные микрополя как атмосферные явления, вода, воздух, земля. Отмечается, что важным принципом в структуре лексико-семантического метеополя является диагностика «Времени» и «Пространства» с целью определения различных природных явлений и аномалий. Подчеркнуто, что языковая игра в массовых транс-медиа становится объектом внимания для человека, государства и общества, поскольку такие исследования зависят, в частности, от искусственных спутников Земли. Констатируется, что императив модификации страха приобретает созидательную функцию как превентивную безопасность в феноменальных рецепциях мудрого сознания.

Ключевые слова: естествознание, системное сознание, ядерная семантика, метеополя, языковая игра, императив страха.

(стаття друкується мовою оригіналу)

Сегодня, когда языковое сознание выходит на иной уровень в постсовременности, все большее значение приобретают вопросы функционирования языковой способности человека. Поэтому системность сознания в структуре лексико-семантического метеополя является актуальным, поскольку каждое в отдельности поле диалектически взаимосвязано с другими полями языка и в матричной совокупности с ними образует языковую систему сознания.

Целью данной статьи является диагностика структуры лексико-семантического метеополя, а также установления их связей, что предмечивает системность сознания.

Ядерная семантика

При этом необходимо отметить, что лексико-семантическое поле представляет собой совокупную матрицу языковых единиц, объединенных общностью содержания и отражающих понятийное, предметное или функциональное сходство обозначаемых явлений. Для такого поля констатируется наличие (интегрального) признака, (дифференциальных) признаков, по которым оригинальные единицы поля отличаются друг от друга [4, с. 6]. Таким образом, одним из важных черт любой полевой структуры является распределение ее на ядро и периферию. Поэтому в организационной структуре метеополя иерархического характера, координатами которой являются человекокосмизм и человекоцентризм, выделяются такие качественно феноменальные микрополя как: атмосферные явления в