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Political Philosophy of Illumination: An Analysis of Political Dimensions in Suhrawardi's Thought

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Abstract

Suhrawardi is a renowned philosopher famous for his thoughts on the philosophy of Illumination. His thoughts are contained in his mangnum opus, *The Wisdom of Al-Isryq (Hikmat Al-Isryq)*. This study aims to reveal the prominent aspect of various political dimensions in his work, whose primordial focus was on the aspects of the political system and the concept of power. The political system and the concept of power were then characterized as a political philosophy of Illumination. For this reason, this study not only uses a qualitative method with factual historical study techniques regarding figures but also uses an analytical approach to the theory of sociology of knowledge by Peter L. Berger and Thomas Lucmann and the theory of socio-political philosophy of al-Farabi's emanation. The sociology of knowledge is used to analyze the social dimensions involved in the formation of Suhrawardi's thoughts. Meanwhile, the socio-political philosophy of emanation is used to characterize the system and the concept of political power contained in *the Wisdom of al-Isryq*. The study concludes that the political system contained in the Illumination philosophy is divine, theocratic, and based on the concept of power in the form of self-control.

Keywords: Hikmat al-Isryq, Illumination Political Philosophy, Suhrawardi, Reality, Sociology of Knowledge

Introduction

The discourse political philosophy has piqued interest of almost all philosophers to an extent that they have at least thought about politics either directly or indirectly. Throughout the history of Islamic philosophy, this tendency can be seen, for example, in the thoughts of al-Kindi, al-Farabi, and Ibn Rushd, who had based their political thoughts on philosophical concepts. Later, Ibn Taimiyah and al-Maududi had introduced the concept of theology in their political thoughts. In addition to aforementioned concepts, there can be seen the concept of gnosis[1] in political thought of Suhrawardi.

Suhrawardi was a philosopher who utilized gnosis in an elaborative manner that not only radiates but liberates as well. He wrote nearly fifty works, both in Arabic and Persian, that has compiled chains of ancient wisdom from the West and the East into what he called *the Wisdom of al-Isyraq*.[2] The entire work, specifically his magnum opus, is comprised of the philosophy of Illumination. Therefore, it is not surprising that Hossein Ziai, a researcher who focuses on studying Suhrawardi's thoughts, said that how could political philosophy be determined in this work? What

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[1]The concepts of philosophy, theology, and gnosis are part of Islamic intellectualism, so it is not surprising that they are used as the basis for the thoughts, including political thoughts, of philosophers. Seyyed Hossein Nasr, *Islamic Intellectuals: Theology, Philosophy and Gnosis* (Yogyakarta: Pustaka Pelajar, 2009)

[2]Seyyed Hossein Nasr, *Islamic Intellectuals: Theology, Philosophy and Gnosis,* 3.

political system and concept of political power are discussed in his writings? Can it be clearly identified as the political dimension in *the Wisdom of al-Ishraq*?[3]

It is due to this reason that this study aims to reveal the prominent aspect of various political dimensions in his work. The political dimension is then characterized as an illuminating political philosophy that focuses on certain form of the political system and the concept of power. For this reason, this research uses qualitative research methods with factual historical study techniques about characters. The analytical approach used in this study is the theory of the sociology of knowledge by Peter L. Berger and Thomas Lucmann[4] along with the socio-political philosophy of Al-Farabi's emanation.[5]

2. Research Methods

This study uses qualitative research methods with factual historical study techniques about characters.[6] The research technique used in this research is a factual historical study of the characters. This technique is a variant of the philosophical research methodology that focuses on the thinking of a philosopher,[7] Through a certain approach, The data analysis approach in this study uses two theories, namely, the sociology of knowledge developed by Peter L. Berger and Thomas Lucmann, and[8] and Al-Farabi's emanation political philosophy.[9] The core argument of the theory of the sociology of knowledge is that reality is socially constructed, and the sociology of knowledge must analyze the process by which it occurs. The keywords in the argument are 'reality' and 'knowledge.' 'Reality' is a quality that exists in phenomena, which have existence, independent of our own will. Whereas 'knowledge' is the certainty that phenomena are real and have specific characteristics.[10]

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[3]Hossein Ziai, "The Source and Nature of Authority; A Study of as-Suhrawardi's' Illuminationist Political Doctrine," in Charles E. Butterworth (ed.), *The Political Aspects of Islamic Philosophy* (Cambridge: Harvard University Press, 1992), 306.

[4]Peter L. Berger, and Thomas Lucmann, *Social Interpretation of Reality: Treatise on the Sociology of Knowledge* (Jakarta: LP3ES, 2013).

[5]Abdullah Said, "Al-Farabi's Political Philosophy," *Indonesian Journal of Islamic Theology and Philosophy,* Vol. 1 (1), (2019): 49-66; Yudian Wahyudi, *Usul Fiqh Versus Hermeneutics; Reading Islam from Canada and America* (Yogyakarta: Pesantren Nawesea, 2014), 5.

[6]Qualitative methods are research instruments that aim to find, express, and describe the meaning behind (as hidden meanings) existing qualitative data. Procedurally, the qualitative data can be in the form of text, images, interview results, and the like, which are then analyzed using unique steps originating from different research techniques. Nyoman Kutha Ratna, *Research Methodology: Cultural Studies and Socio-Cultural Science in General* (Yogyakarta: Pustaka Pelajar, 2010), 245; John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approach* (Yogyakarta: Pustaka Pelajar, 2016), 245.

[7]Anton Bakker, and Achmad Charris Zubair, *Philosophical Research Methodology* (Yogyakarta: PT. Kanisius, 2016), 61; Reza Adeputra Tohis, "Aristotle's Philosophy of Economics (A Study on the Ontology of Critical Realism)," *Maqrizi: Journal of Economics and Islamic Economics,* Vol. 1 (2), (2021): 39-48.

[8]Peter L. Berger, and Thomas Lucmann, *Social Interpretation of Reality: Treatise on the Sociology of Knowledge* (Jakarta: LP3ES, 2013). The explanation of the theory of the Sociology of Knowledge is adapted from Reza Adeputra Tohis, "Progressive Islam- Social Study of Tan Malaka's Islamic Ideas," Dissertation (Yogyakarta: UIN Sunan Kalijaga, 2019).

[9]Abdullah Said, "Al-Farabi's Political Philosophy," *Indonesian Journal of Islamic Theology and Philosophy,* Vol. 1 (1), (2019): 49-66; Yudian Wahyudi, *Usul Fiqh Versus Hermeneutics; Reading Islam from Canada and America*, 5.

[10]Peter L. Berger, and Thomas Lucmann, *Social Interpretation of Reality: Treatise on the Sociology of Knowledge*, 1; Aris Soleman, and Reza Adeputra Tohis, "Feminist Science: A Study of

The sociology of knowledge explains the relationship between social conditions and the reality of knowledge.

The relationship takes place through the dialectical momentum between externalization, objectivation, and internalization. Momentum externalization is the process of continuously manifesting each individual's self into the world, both in his physical and mental activities. Here, the form of knowledge that develops in reality becomes its external space.[11] The process by which the products of that activity are carried into a reality that confronts its original producers in the form of a fact that is external to and different from them is referred to as the momentum of objectivation.Here, the components are institutions (especially the institutional discourse), along with roles and identities.[12]

Momentum of internalization is the individual's permeation of that reality, which transforms it from the structures of the objective world into the structures of subjective consciousness.Here, the main component is the process of understanding reality as well as revealing creative powers and social interests, including politics, in reality itself.[13] Overall, the three momentums took place dialectically: through externalization, society is a human product; through objectivation society becomes a *sui generis*, unique; and through internalization, humans are a product of society.[14] Suhrawardi's sociology of knowledge functions to capture the social dimensions that helps to reshape knowledge, especially political philosophy. Meanwhile, Al-Farabi's political philosophy was used to characterize the form and work patterns of Suhrawardi's political philosophy itself.

3. Suhrawardi's Short Biography and Works

Shihab al-Din Yahya ibn Hasby ibn Amirak Abu al-Futuh Suhrawardi, better known as Suhrawardi.[15] In general, philosophers or Sufis like to study by wandering, in order to deepen their knowledge and to further their mystical experience.[16] His odyssey ended in Aleppo, where he died

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the Sociology of Knowledge," *SPECTRUM: Journal of Gender and Children Studies,* Vol. 1 (2), (2021): 80-89.

[11]Peter L. Berger and Thomas Lucmann, *Social Interpretation of Reality: Treatise on the Sociology of Knowledge*, p. 27-62. Hanneman Samuel, *Peter Berger: A Brief Introduction* (Depok: Kepik, 2012), 16-26.

[12]Peter L. Berger, and Thomas Lucmann, *Social Interpretation of Reality,* 63-175; Hanneman Samuel, *Peter Berger: A Brief Introduction*, 27-34.

[13]Peter L. Berger, and Thomas Lucmann, *Social Interpretation of Reality,* 176-249; Hanneman Samuel, *Peter Berger: A Brief Introduction,* 34-41.

[14]Peter L. Berger, *Holy Sky: Religion as Social Reality* (Jakarta: LP3ES, 1991), 5.

[15]Suhrawardi was born in 1153 in Suhraward, a location in northwest Iran's Jibal region, near Zanjan. Suhrawardi has been given several titles, namely, Shaykh al-Isyraq, Master of Illuminationist, al-Hakim, ash-Shahid, The Martyr, and al-Maqtul. Shaykh al-Isyraq is the name of his usual position as the founder of a new school of philosophy that is different from the paripatetic school. Then al-Maqtūl is a term related to the process of his tragic death through execution in Aleppo. Hossein Ziai, "Suhrawardi: Founder of the School of Illumination Philosophy" in Seyyed Hossein Nasr and Oliver Leaman (ed.), *Thematic Encyclopedia of Islamic Philosophy,* Vol. 1 (Bandung: Mizan, 2003), 544. The title al-Maqtūl is also a difference between Suhrawardi and two Sufism figures who have the same name, namely, Abd al-Qahir Abu Najib as-Suhrawardi (d. 1168 AD) and Abu Hafs 'Umar Shihab ad-Din as-Suhrawardi al-Baghdadi (d. 1145-1234); Annemaria Schimmel, *Mystical Dimension of Islam* (Chapel Hill: The University of North Carolina Press, 1975), 244.

[16]At a relatively young age, Suhrawardi has visited a number of places to meet teachers and mentors, including Persia, Anatolia, and Syria.[16] The figures he met later became his teachers, namely Majd ad-Din al-Jilli, his teacher of philosophy, law, and theology. Then Fakhr ad-Din al-Mardini

by execution.[17] Suhrawardi's death by execution has invited a lot of speculation about the cause of his execution from various circles. Among them are medieval historians who asserted that the execution was motivated by accusations by the judges, viziers, and jurists of Aleppo against Suhrawardi of being *zindiq* (anti-religious), corrupting religion, and misleading the young prince, Malik azh-Zahir (Governor of Aleppo).[18] Their accusations were motivated by jealousy over Suhrawardi's close relationship with Malik azh-Zahir, who, as explained by Sayyed Hossein Nasr, was a leader who loved science, philosophy, and mysticism very much.[19] This can be seen in his palace, where discussions and studies are always held on theology, philosophy, and gnosis.[20] Suhrawardi, who has expertise in all three fields, is often invited to the palace for discussions. Suhrawardi's thoughts, especially the philosophy of Illumination, attracted the governor of Aleppo, so he was invited to live in the palace, which he gladly accepted.

Suhrawardi's presence at the court of Malik azh-Zahir apparently disturbed the viziers, judges, and jurists because their position in the kingdom was beginning to be threatened. This then prompted them to become hostile to Suhrawardi and provoked them to attempt to eliminate him by taking advantage of Suhrawardi's weakness. The weakness, as explained by Nasr, is his outspoken style in expressing his thoughts in front of an audience.[21]

The trap occurred during a dialogue held at the Aleppo mosque. The viziers, judges, and jurists asked the question, "Is Allah powerful to create prophets after the prophet Muhammad?" This question was then answered by Suhrawardi, who said, "God's power has no limits." From that answer, his enemy concluded that Suhrawardi believed in the possibility of a new prophet after Muhammad because God's power had no limits.[22] The conclusions of the viziers, judges, and jurists are generalizations in which there are indications that the possibility of a new prophet after Muhammad is Suhrawardi himself. This is because, as Hossein Ziai points out, some of Suhrawardi's fanatics claim that Abu al-Futuh, another name for Suhrawardi, is the Messenger of Allah.[23] This is what later became the material for accusations against Suhrawardi, incitement to the Governor, and demands against Saladin. Finally, on the basis of those haphazard allegations, Suhrawardi was executed.

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came to deepen the study of philosophy. Suhrawardi collaborated with Zahir ad-Din al-Qari, with whom he studied logic. Amroeni Drajat, *Suhrawardi; Peripatetic Philosophy Critique* (Yogyakarta: LKis, 2005), 30.

[17]According to Seyyed Hossein Nasr, Suhrawardi was thrown into prison and in 1991 he died. The cause of his death is unknown. Seyyed Hossein Nasr, *The Three Main Schools of Islamic Philosophy; Ibn Sina, Suhrawardi, Ibn 'Arabi* (Yogyakarta: IRCiSoD, 2020), 107. The word "execution" is used by Hossein Ziai in his various works on Suhrawardi, without explaining the form of execution. Hossein Ziai, *Suhrawardi and the Philosophy of Illumination; Science Enlightenment* (Bandung: Penerbit Zaman Wacana Mulia, 1998). This article follows the term used by Hossein Ziai regarding Suhrawardi's death, namely execution.

[18]Saladin azh-Zahir is the son of Saladin al-Ayubbi al-Kurdi, also known as Saladin. Seyyed Hossein Nasr, *The Three Main Schools of Islamic Philosophy; Ibn Sina, Suhrawardi, Ibn 'Arabi*, 106.

[19]Seyyed Hossein Nasr, *The Three Main Schools of Islamic Philosophy; Ibn Sina, Suhrawardi, Ibn 'Arabi,* 106.

[20]Amroeni Drajat, *Suhrawardi; Peripatetic Philosophy Critique,* 33.

[21]Seyyed Hossein Nasr, *The Three Main Schools of Islamic Philosophy; Ibn Sina, Suhrawardi, Ibn 'Arabi*, 107.

[22]Amroeni Drajat, *Peripatetic Philosophy Critique,* 34.

[23]Hossein Ziai, *The Source and Nature of Authority; A Study of as-Suhrawardi' Illuminationist Political Doctrine*, 340.

Despite his conspiratorial execution, Suhrawardi has, in a relatively short life span, produced approximately fifty works, both in Arabic and Persian.[24] These works can be summarized into five categories:

i.   Four major works in Arabic, *Talwihat* (Book of Signs), *Muqawamat* (Book of Resistances), *Al-Masyari' wa Al-Mutharahat* (Book of Debates). -Debate), and *Hikmat al-Isyraq* (Theosophy of the Eastern Light).

ii.   Short treatises in Arabic and Persian, *Hayakil al-Nur* (Pyramid of Light), *Al-Alwah al-Imadiyyah* (Sheets dedicated to Imaduddin), *Partaw Namah* (Treatise on Illumination), *Fi I'tiqad al-Hukama'* (Philosophy's Faith), *Al-Lamahat* (Flashes of Light), *Yazdan Shinakhi* (Knowledge of God), and *Bustan al-Qulūb* (Garden of the Heart).[25]

iii. Symbolic and mystical stories in Arabic: *Aqli Surkh* (Intellect/Red Angel), *Awazi Pari Jibril* (Song of Jibril's Wings), *Lughati Muran* (Language of Animals), *Risalat fi Hayat al-Thufuliyyat* (Treatise on the Condition of Children), *Ruzi ba Jama'ati Sufiyan* (One Day with the Sufi Society), *Risalat fi al-Abraj* (Treatise on Travel at Night), and *Shafiri Simurgh* (Song of the Griffin).

iv.   Transcripts, translations, and commentaries on the works of early Islamic philosophy.

v.   Prayers and supplications are written in Arabic.[26]

4. Suhrawardi's Externalities

Externalization is the process of continuously manifesting each individual's self into the world, both in their physical and mental activities.[27] Suhrawardi's external space is a period in which Islamic civilization was at its peak, during the Abbasid dynasty. In contrast to the rulers of the Umayyads, the rulers of the Abbasids, especially al-Mansur, Harun al-Rashid, and al-Ma'mun, were the leaders who pioneered the translation of classical works from Greek, Syriac, Sanskrit, and Pahlavi into Arabic. This is the century of translation (750–900), as well as the beginning of the enlightenment of Islamic civilization in the East.

The translation has encouraged the realization of the golden age of science that lasted until the X and XI centuries.[28] Numerous eminent Muslim scholars owed to this movement that has happened since the first half of the IX, and reached its peak in the X and XI century.[29] However, in the mid-XII century, the golden Age of Islamic civilization slowly began to fade and reached its decline in the early middle of th XIII century, when Hulagu destroyed the domination of Islam centered in Baghdad.

Based on this explanation, it can be understood that Suhrawardi lived in the second half of the 12th century AD, when Islam was widespread. The Islamic region stretches from the West (Morocco in northern Africa and Spain) to the East (India) and from the North (Transoxiana and its surroundings) to the South (Yemen). However, in general, the political condition of Muslims was increasingly becoming instable as the Islamic empires were experiencing decadence and were almost at the verge of collapsing. Meanwhile, nations outside of Islam began to rise. At that time, Muslims

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[24]Seyyed Hossein Nasr, *The Three Main Schools of Islamic Philosophy; Ibn Sina, Suhrawardi, Ibn 'Arabi*, 107.

[25]Fathurrahman, "Suhrawardi Al-Maqtūl's Illumination Philosophy," *Tajdīd: Journal of Islamic and Humanitarian Thought,* Vol. 2 (2), (2018).

[26]Ibid.

[27]Peter L. Berger, and Thomas Lucmann, *Social Interpretation of Reality: Treatise on the Sociology of Knowledge*, 27-62; Hanneman Samuel, *Peter Berger: A Brief Introduction*, 16-26.

[28]Mehdi Nakosteen, *Contribution of Islam to the Western Intellectual World; Description of Islamic Intellectual Golden Age* (Surabaya: Risalah Gusti, 2003), 212.

[29]Ibid.

still had centers of political and cultural power, such as the Abbasid state under the influence of the Seljuks, the Fatimid state in North Africa, and the Ayyubid state in Egypt. The Murabithun and Muwahhidun dynasties in North Africa and Spain, as well as the Hafsah and Marin dynasties, all endured political upheaval in the form of uprisings and battles. Conflicts of individual and group interests also colored the political situation of the governments of these Islamic dynasties. Meanwhile, Muslims in the Eastern hemisphere are seriously facing a wave of great power from the European invaders and crusaders.

Despite the instable political situation of the Islamic world, which is marked by various upheavals, the Muslim world still continues to produce scientists and thinkers. In terms of thought, Suhrawardi lived at the end of the first phase of the development of Islamic culture and civilization, where philosophy in Islam reached its culmination point in the hands of Ibn Rushd and Sufism reached its perfection in the thought of Muhiyddin Ibn Arabi. The Science of *Kalam* was then in the hands of al-Ijji and Usul Fiqh of Imam Syatibi in the following century. From this, it can be deduced that Suhrawardi was present after the distinction between discursive reasoning and *dzauq* methods occurred. The method of discursive reasoning is in the hands of the *mutakalimun* (theologians) and philosophers, while the *dzauq* method is in the hands of the Sufis.[30]

After the death of al-Ghazali, whose attack on philosophy was so devastating, Islamic philosophy headed in a new and important direction, namely pure religious philosophy. The development of this religious philosophy, although influenced by Sufism, is different from Sufism itself. Philosophy of religion has the characteristics of rational argumentation, logical thought processes, and pure intellectuals. Meanwhile, Sufism relies solely on intuition and imagination.[31] It was in this social, political, and intellectual dynamic that Suhrawardi achieved externalization.

In order to achieve this, the philosophical thoughts of Plato, Aristotle, and Neo-Platonism (commonly referred to as the paripatetic school), influenced him a lot. In addition, Suhrawardi was also influenced by Persian wisdom, Sabean religious schools, and the philosophy of Hermenetism. This is clearly seen in several of his works, which often mention the name of Hermes, view him as a figure who adheres to the understanding of Illumination, and describe him as the "father of philosophers" along with Agademon, Scalbius, and Pythagoras. These figures along with Gamasp, Bazarjamhir and the Persian philosophers are seen by Suhrawardi as hidden science figures. Among them, Hermes, Plato, and Zoroaster influenced him the most. While, in the Islamic philosophy, Suhrawardi was influenced by al-Farabi and Ibn Sina (who are known as the paripatetic school of Islamic philosophy), although he did not hesitate to criticize the two Muslim philosophers when required.[32] Besides being influenced by these figures, Suhrawardi was also influenced by the doctrines of the leading Sufis who lived in the III and IV centuries, such as Abu Yazid al-Busthami and Husen ibn Mansur al-Hallaj. He was even influenced by Abu al-Hasan al-Kharqani, who was a great Persian Sufi and was famous for the statement "the occurrence of the union of God and servant". According to Suhrawardi, the Sufis were the original Persian Illuminationists. In addition, Suhrawardi also knew the leading Sufis from Egypt, such as Dhun Nun al-Mishri and Sahl al-Tustari.

Based on the explanation of the influence, it can be understood that Suhrawardi has comprehensive knowledge, as is clearly seen in the *ishraqiyah* wisdom, which is composed of various elements, which, according to Suhrawardi himself, is precisely to revive the "old wisdom" of Indian,

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[30]Hassan Hanafi, *Islamology* 2*; From Rationalism to Empiricism* (Yogyakarta: LKiS, 2004), 5-8.

[31]Fazlur Rahman, *Islam* (Bandung: Pustaka, 2010), 176.

[32]These figures, also mentioned in his magnum opus, Syihab Ad Din As-Suhrawardi, *Hikmat Al Ishrāq: The Theosophy of Light and Hudhuri's Metaphysics* (Yogyakarta: Penerbit Islamika, 2003), xxxiii; Hossein Ziai, *Suhrawardi and the Philosophy of Illumination; Science Enlightenment* (Bandung: Penerbit Zaman Wacana Mulia, 1998).

Babylonian, Egyptian, and Ancient Greek figures. Or it can also be said to be a reunification between what is called "*al-Hikmah al-Laduniyyah*" (the wisdom of God) and "*al-Hikmah al-Atiqah*" (ancient wisdom). Suhrawardi argues that this wisdom is universal and timeless and exists in various forms in people from various regions.[33] All these sources were then mixed by Suhrawardi into a distinctive style of thought summarized in his works, especially his magnum opus, *al-isyraq* wisdom, which is also evidence of Suhrawardi's objectivation process.

5. Illumination Philosophy Objectivation

Objectivation is the process of bearing the products of externality activities. A reality that confronts its original producers in the form of a fact that is external to, and different from, the producers themselves.[34] *Hikmat al-isyraq*, or philosophy of Illumination, was completed by Suhrawardi in 1186 AD, three years after his arrival in Aleppo (1183 AD).[35] To understand the philosophy of Illumination, three other works by Suhrawardi are required as a guide. The works are *al-Talwihat* (intimacy), *al-Muqamat* (oppositions), and *al-Mayari 'wa al-Mutharahat* (conversation). According to Hossein Ziai, these three works, plus *Hikmat al-Isyraq* (philosophy of Illumination), are integral works that contain the essence of logic and epistemology in the philosophy of Illumination. It progresses the philosophy of Illumination from its discursive origins to the figuratively and symbolically depicted experience as its ultimate goal.[36]

Based on Suhrawardi's statement,[37] Hossein Ziai specifically explained the contents of the four books; namely, al-Talwihat is a work that is arranged according to the style of the peripatetic method. However, in it, Suhrawardi revised the existing peripatetic method and also mentioned the core of Aristotle's theories. Then *al-Muqawat* is a work that further explains the content of *al-Talwihāt*.[38] Meanwhile, *al-Masyari 'wa al-Mutharahat and Hikmat al-Isyraq* contain specific statements of logic, epistemology, and the methodology of the philosophy of Illumination.

In the introduction to al-*Masyari 'wa al-Mutharahat*, Suhrawardi points out that the book contains an explanation of the results of his personal intuitive experience, as well as his views on how this knowledge was acquired.[39]

According to al-Jurjani, the reason why Suhrawardi chose to use the concept of *isyraq* (Illumination or light), in his philosophical system is that the concept refers to philosophers who base

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[33]Sity Maryam, *The Rationality of Sufi Experience; Isyraq Suhrawardi ash-Shahid Philosophy* (Yogyakarta: Penerbit Adab Press, 2004), 30.

[34]Peter L. Berger, and Thomas Lucmann, *Social Interpretation of Reality: Treatise on the Sociology of Knowledge*, 63-175; Hanneman Samuel, *Peter Berger: A Brief Introduction*, 27-34.

[35]Hossein Ziai in Seyyed Hossein Nasr dan Oliver Leaman (ed.), *Thematic Encyclopedia of Islamic Philosophy,* Vol. 1 (Bandung: Mizan, 2003); John Walbridge, *The Mysticism of Islamic Philosophy: The Illuminative Wisdom of Qutb al-Din al-Shirazi* (Yogyakarta: Kreasi Wacana, 2008), 36.

[36]Hossein Ziai, *Suhrawardi and the Philosophy of Illumination; Science Enlightenment*, 18.

[37]The systematics of the four works are explained explicitly by Suhrawardi himself, who says that the book *al-Masyari wa al-Mutharat* must be read first before *Hikmat al-Isyraq*, after a brief investigation called *al-Talwihat*. Because al-Muqawat is stated as an explanation for *al-Talwihāt*. Ibid.*,* 19.

[38]Ibid., 25-27.

[39]Suhrawardi's explanation of methodological issues is the same as his introduction to the wisdom of *al-isyraq*, although basically the same as the explanation given in *al-Masyari 'wa al-Mutarahat*. Syihab Ad Din As-Suhrawardi, *Hikmat Al Ishraq: The Theosophy of Light and Hudhuri's Metaphysics,* xxxii; Hossein Ziai in Seyyed Hossein Nasr and Oliver Leaman (ed.), *Thematic Encyclopedia of Islamic Philosophy*, vol. 1*,*547.

their thoughts on Plato. Meanwhile, Abd al-Razaq al-Kasyani called them followers of the holy man, who, according to Muslim sources, is a union of experts and is closely related to hermetism. To Ibn Waisyah, they were the Egyptian saints, the sons of the Hermes brothers.[40] As previously explained, in the discussion of Suhrawardi's externalities, it can be reaffirmed that his philosophy of Illumination is an accumulation of these various sources. Hossein Ziai is more specific, based on Suhrawardi's core works, explaining that Suhrawardi used the term *al-isyraq* wisdom (or philosophy of Illumination) to distinguish his philosophical approach from the paripetetic approach, which at that time was very old and strongly dominated by Ibn Sina.[41] Furthermore, throughout his work, Suhrawardi uses terms such as the rule of Illumination, the basic arguments of Illumination, and other such phrases to identify specific problems in the domain of logic, epistemology, physics, and metaphysics. These new terms indicate the essential components of the philosophy of Illumination and what distinguishes its methodology from the paripetetic philosophy.[42] In the epistemological aspect, Suhrawardi uses the term "illuminating vision." The word "vision" refers to the meaning of vision in mystical experience. Its relation to Illumination is to establish a non-predicative relationship between subject and object, which in turn marks the logical foundations of the epistemology of Illumination through presence, emphasizes the aspect of intuition as a direct, timeless mode of understanding of extended essentialist definitions; and thus signifies the difference between Illumination and peripatetic view. One of the purposes of this emphasis on intuition is to gain spiritual experiences.

These spiritual experiences are expressed by Suhrawardi in the wisdom of *al-Isyraq*: "I am writing for you all a book in which I express the experiences that I have gained through intuition and my spiritual practices."[43] Suhrawardi's acknowledgment of intuition as an instrument for obtaining spiritual experiences and on which his philosophy is built, is further clarified in his statement that …this is another way and the closest method among them (paripetetic). It is more systematic, stronger, and easier to understand. It has never been thought of to achieve results, and even the results they get are in other forms. Then I looked for reasons for it so that even if it wasn't, for example, it wouldn't be doubted by even someone who doubted. What I mean by that is the science of light. (Ziai, pp. 143-150)

Intuition in Suhrawardi's spiritual experience means the light of wisdom emitted *by al-Haqq* in the hearts of His lovers, so that they can distinguish right from wrong without having to quote from books or anything else.[44] As for logic, it is a legal tool that, if executed correctly, will keep the mind from making mistakes. Both do not have to be understood dichotomously, but both can be combined, within functional boundaries, into a coherent whole. Intuition is tasked with uncovering and understanding what is felt or obtained. While logic is used as a tool or method to express what has been obtained itself.

On methodological basis, the philosophy of Illumination consists of three levels in relation to acquiring knowledge (epistemology), namely: how to prepare to experience, receive through Illumination; and arrange it in a systematic view; and also express it. According to Hossein Ziai, the first stage begins with activities such as self-isolation for forty days, stopping eating meat, and

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[40]Sayyed Hossein Nasr, *The Three Main Schools of Islamic Philosophy; Ibn Sina, Suhrawardi, Ibn 'Arabi*, 107.

[41]Hossein Ziai in Seyyed Hossein Nasr, and Oliver Leaman (ed.), *Thematic Encyclopedia of Islamic Philosophy*, Vol. 1, 548.

[42]Ibid., 549.

[43]Syihab Ad Din As-Suhrawardi, *Hikmat Al Ishraq: The Theosophy of Light and Hudhuri's Metaphysics,* xxxiii; Hossein Ziai, *Suhrawardi and the Philosophy of Illumination,* 32.

[44]Syihab Ad Din As-Suhrawardi, *Hikmat Al Ishraq: The Theosophy of Light and Hudhuri's Metaphysics,* 22-123; Hossein Ziai, *Suhrawardi and the Philosophy of Illumination,* 143.

preparing to receive inspiration and inspiration. It falls into the category of ascetic and mystical.[45] Through this activity, as stated by Suhrawardi himself, philosophers, with their intuitive powers, in which there is a part of "the light of God", can accept the reality of their existence and acknowledge the truth of their own intuition through inspiration and self-disclosure.

In the second stage, the divine light enters the human form. This light takes the form of a series of revealing lights and through these revealing lights real knowledge can be obtained. The third stage, the development of correct knowledge. During this stage, the philosopher uses logic (discursive analysis), experience is placed on a burhani or discursive test, then lowers the experience or philosophy of Illumination in written form as the final stage.[46]

6. Internalization of Illumination Political Philosophy

The process of externalization and objectivation gave birth to an internalization process, which is the re-absorption of the reality of objectivation by the individual and transforms it once again from the structures of the objective world into structures of subjective consciousness, which involves understanding reality as well as revealing creative powers and social interests, including politics, in reality itself.[47] Since internalization is a consequence of objectification, the political dimension in Suhrawardi's thought must be traced to the wisdom of *al-Isyraq*.

In the wisdom of *al-isyarq*, precisely in the introduction, there is a statement by Suhrawardi which can be indicated as having a political dimension: "a philosopher who combines theosophy and the competence to analyze discursively is the one who assumes authority, and he is the caliph of Allah. If there is no such philosopher, those with the right to assume authority are theosophically mature philosophers with sufficient discursive abilities. Even if this does not exist, the chosen philosopher is a philosopher whose theosophy is deep, despite his lack of discursive abilities. We believe that this world will never be devoid of theosophical strong philosophers. So the authority to lead will not fall into the hands of philosophers who are only discursively strong but do not understand theosophy. Since a theosophist will continue to regenerate in this world, it makes sense that he is more entitled to that authority than a discursive philosopher. This is because leadership over the world can only be obtained by the experience of reveling in the light."[48]

The political dimension contained in Suhrawardi's statement is in the form of a political system. This form of the political system is divine, which in modern vocabulary is called theocracy. According to Hossein Ziai, the political system contained in the wisdom of *al-Isyrq* is based on divine inspiration with wisdom as its political basis. This is because the construction of Suhrawardi's thought itself is in contact with ancient wisdom and wisdom which culminated in his philosophy of Illumination.[49] Functionally, the political system must be led by a philosopher who has theosophical and discursive abilities and is able to combine both at once.

According to Hossein Ziai, Suhrawardi considered himself to be the perfect unifier of theosophy and discursive knowledge. In his view, the role of philosophers in history is as wise people who combine intuitive and discursive knowledge, which Suhrawardi calls a divine philosopher, and his position as the owner of wisdom——one of these wisdoms is the ability to tell the difference between

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[45]Hossein Ziai, *Suhrawardi and the Philosophy of Illumination; Science Enlightenment,* 36.

[46]Ibid., 36-37.

[47]Peter L. Berger, and Thomas Lucmann, *Social Interpretation of Reality: Treatise on the Sociology of Knowledge*, 176-249; Hanneman Samuel, *Peter Berger: A Brief Introduction,* 34-41.

[48]Syihab Ad Din As-Suhrawardi, *Hikmat Al Ishraq: The Theosophy of Light and Hudhuri's Metaphysics,* Xxxiii; Hossein Ziai, *Suhrawardi and the Philosophy of Illumination,* xxxiv and 38; Hossein Ziai, *The Source and Nature of Authority; A Study of as-Suhrawardi' Illuminationist Political Doctrine,* 340.

[49]Hossein Ziai, *"The Source and Nature of Authority,* 323.

a good government and an unjust and corrupt government.This wise man should be considered, even made, the leader of society in an actual, temporal, and spiritual dimension.[50] Strictly speaking, those who deserve to be leaders in this political system are the philosophers of Illumination.

The workings of this political system can be better understood through the approach, or framework, of al-Farabi's political philosophy of emanation, namely, the relationship between the first cause and other forms that are hierarchical and symmetrical through the process of emanation. All beings emanate from the first cause, and every being has its own potential. The emanation starts with the most perfect form, after which it is followed by other less perfect forms. Therefore, to be perfect, these other beings must reflect on their perfection.[51]

In the socio-political context, the head of state is the key figure in achieving happiness, which al-Farabi equates with the first cause of emanation. Here there is functional differentiation, namely, that each component in a country has a function, potential, and weaknesses. So each component needs to look at the leader as the first cause. How it works is that the leader gives instructions to the components that are close to him. Let's say that an elite group is in charge of organizing a state plan; then the results of the draft are submitted to the components under them, and so on until it is implemented. The relationship with a political system based on wisdom, as described in Suhrawardi's *al-isyrq* wisdom, can be deduced from this. In addition, there is another political dimension contained in the wisdom *of al-isyrq*, as seen in Suhrawardi's statement that: O my brothers, please know how many suggestions you have for me to describe the book of wisdom, al-isyraq, which has made me refuse to refuse and I cannot avoid it. If there wasn't a definite truth, a predestined destiny, or an order that came down from somewhere that was supposed to happen, I wouldn't have had a strong motivation to work for it. Because, after all, there are difficulties that you do not know, my friends. May Allah give me help for his love and willingness to continue to urge me to compose a work in which I mention the various experiences I have had a knowledge that never stops and ends in generations of a group of people, so it is assumed that there are no more doors that are open for them.[52]

According to Hossein Ziai, Suhrawardi's expression is related to the reason the work was written, namely, the pressure from his students. However, in fact, the insistence came from Malik azh-Zahir, who was interested in Suhrawardi's philosophy of Illumination.[53] Here, the form of the political dimension is the concept of power, only with a different style, solely to control and spread the philosophy of Illumination as a form of embodiment, as a form of the final stage of the three stages of the philosophy of Illumination itself. The form of the political system and the concept of power are what the researcher calls the illuminating political philosophy, which is nothing but the disclosure of the creative powers hidden in *the Wisdom of al-Isryq*, through its internalization process.[54]

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[50]Hossein Ziai, *Suhrawardi and the Philosophy of Illumination; Science Enlightenment,* 38.

[51]Yudian Wahyudi, *Usul Fiqh Versus Hermeneutics; Reading Islam from Canada and America*, 5.

[52]Syihab Ad Din As-Suhrawardi, *Hikmat Al Ishraq: The Theosophy of Light and Hudhuri's Metaphysics,* xxxii; Hossein Ziai, *The Source and Nature of Authority; A Study of as-Suhrawardi' Illuminationist Political Doctrine,* 321.

[53]Hossein Ziai, *The Source and Nature of Authority; A Study of as-Suhrawardi' Illuminationist Political Doctrine,* 321.

[54]As emphasized by Hossein Ziai, the political philosophy of Illumination, which in the sociology of knowledge approach is referred to as the process of externalizing the results of the internalization process, was used by viziers, judges, and jurists to sentence Suhrawardi to death, and this political dimension makes more sense to explain the cause of Suhrawardi's execution. Hossein

7. Conclusion

Based on the explanation above, it can be concluded that Suhrawardi's thoughts, especially in his al-*Isryq* wisdom, contain a political dimension. The political dimension is revealed by using an analytical approach to the sociology of knowledge through the momentum of externalization, objectivation, and internalization. Suhrawardi's externalities took place in the social, political and intellectual dynamics of the Abbasid dynasty. It is in this space of externalities that Shrawardi constantly pours out his personality both physically and mentally, which then produces objective product.

The wisdom of al-*Isryq* is one manifestation of Suhrawardi's objectification. In his magnum opus, Suhrawardi expressed his ideas on the philosophy of illumination. There is a political dimension on his work that is nothing more than the manifestation of its internalization momentum, namely the process of re-absorbing the reality of objectivation and transforming it from objective world structures in to subjective consciousness structures that involve understanding reality as well as revealing creative powers and social interests in reality.

The form of the political dimension is the political system and the concept of power. The political system, after being characterized by using al-Farabi's emanation socio-political philosophy, is divine in nature and often refered as a theocratic political system. While the concept of power is in the form of mastery over oneself, including mastering concepts born of one's own thoughts and then spreading the concept to others widely.

Conflict of Interest

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