

Sufi educational purposes from Suhrewardi's perspective

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Abstract

Spiritual education rooted in teachings of theoretical theosophy and approaches of practical theosophy which are the very spiritual journey and behavior, is considered a form of moral education. The objective of this study was to derive the purposes of Sufi education from the works of Suhrewardi the sage and mystic in sixth century AD. The study is of descriptive-inferential. Based on and according to what is deduced from Suhrewardi's works, the final purpose of the Sufi education is annihilation and survival by God, and other objectives which are considered as the progressive and intermediary ones have been proposed in order to achieve it. These intermediary purposes may include attainment of intuitive knowledge, heavenly twinkle, arbitrary and voluntary death, love, moderation, nurturance of reason and so on, each of which has a major contribution to human's achievement of his main objective, that is, annihilation in and survival by God.

Keywords: Suhrewardi, reason, intuition, spiritual education, educational goals.

1. Introduction

In educational system of Iran, extracted somewhat from the western's educational system, the structure of education is almost closed and mechanically formed, and included little dynamics and flexibility. This is while the education can cover all dimensions of personality and all layers of personal and social life having necessary dynamics and flexibility. According to opinions of philosophers and great thinkers, no positive change, even in a social context, is possible without changing the wrong educational way. (Noroozi & Hashmi, 2012: 76). To unveil current educational-didactic defects and to solve them, it should pay attention to philosophical-theological-educational approaches some of which has been mentioned long time ago in our rich textures. Theological education has been considered equal to mystical spiritual journey and behavior. Interpretively that the journey is defined as traveling from a place toward somewhere or something and the behavior is manner of doing things with precise plan and definite policy. In the glossary of mystical terms, the mystical journey and behavior is defined as the path of purification, refinement, style of movement in sublime way, rise of spirit, covering the stages of perfection from journey to God to attainment of God, and it is equal to mystical education (Beheshti & et. al, 2009: 285). It is claimed in the present study, reflecting on the works of Suhrewardi that what is mentioned in Suhrewardi's works, the great philosopher of sixth century and founder of illuminated philosophy, is based on illuminative - intuitional insight and can make desirable impression on nurture and education of physical and spiritual aspects of human, either in a self-improvement manner or in educational methods related to educator and educated, and improve the defects of the present educational system. This paper seeks to address this issue that Shaykh al-Ishraq defined the educational purposes, based on illuminated-intuitive ideas that provide educational guidelines, and in other words, extract theories and practical guidelines for the authorities of the education.

Considering few researches examining Suhrewardi's ideas in relation to education, the importance and the value of the present study can be conceived in several aspects as follows: the first, in terms of necessity resulting from the role which is generally expected of educational philosophy. Educational philosophy is applied as logic and standard for the educational system of a society or a nation, hence educational philosophy is relied on to make decisions about great educational policies, to direct and integrate the educational system's branches. And certainly, Suhrewardi's educational manner may be important in directing Islamic cultural and educational institutions. The second is related to our social system, that is, the system of Islamic Republic of Iran. In this system, Islamic teachings and guidelines of Shaykh al-

Ishraq influence profoundly our culture, so his educational method can be a good practice guide for educators in our community.

The third factor necessitates the study is that there is no specific written texts on mystical philosophical teachings of Suhrewardi to compare and to design the education models. The present study can both provide such desired text and serve as a useful resource for courses on Persian literature and education. And also it can be important in directing educational texts. The present study is of descriptive - inferential method and like most research in humanities, it benefits from historical manner. Considering that the discussed education is theoretical, the present research project is intended to construct a theory, thus this qualitative study needs the highest level of abstraction and interpretation. At first, studying Suhrewardi's works, his intellectual fundamentals are extracted, and then mystical educational purposes are reflected on, inducted and defined.

Suhrewardi's educational opinions can be addressed in the researchers conducted by Khademi & GholAghaie (2010) which defined the educational principles and methods to achieve annihilation and survival by God, Ranjbar (2002), which analyzes the moral education in Suhrewardi's viewpoint, by HashemiArdekani (2009), which explores the ideas of Suhrewardi illuminated philosophy and defines epistemology and derived pedagogical implications in quiddity of educational principles about teacher and student considering what stated in explaining educational goals, by Hashmi Ardekani& et. al. (2008), which investigates educational implications of Suhrewardi's epistemological viewpoints, by Beheshti&et. al. (2007), which investigates Suhrewardi's general educational ideas on epistemic, ethical and anthropological issues. As a result, it can be stated that there is no independently conducted study, inferring the purposes of Suhrewardi's mystical education. This study will deal with the educational goals of Shaykh al-Ishraq, including final and intermediary ones, considering Suhrewardi's epistemological, mystical, and anthropological ideas. As stated, the study is intended to find the goals of mystical education from Suhrewardi's perspective. The goals are realized in the study by answering the following questions: 1) What are Suhrewardi's ideas in epistemology?

2) What are Suhrewardi's ideas in theosophy?

3) What are Suhrewardi's ideas in anthropology?

4) Considering Suhrewardi's educational perspectives inferred from his epistemological, mystical, and anthropological ideas, which educational goals can be inferred in mystical education context?

2. Epistemology from the viewpoint of Shaykh al-Ishraq:

Epistemology explores various proper and fruitful methods to achieve cognition and knowledge by human, and is considered a science underlying all other sciences. Epistemology is closely related to logic, away of reasoning from known statements to unknown ones. A general relationship can be allowed between epistemology and logic, because some issues are discussed in both sciences, including various forms of cognition, knowledge-by-presence (al-'ilm al-huduri) and acquired or representational knowledge (al-'ilm al-husuli), imagination and verification, and so on. What the logic and epistemology are seeking is to reach to the correct way to achieve true knowledge which is permanent and different from the conventional and well-known science.

2-1. Types of science from the viewpoint of Shaykh al-Ishraq:

Knowledge, in terms of with or without means or mental form for scholar or learned to acquire, or in term of be presence to him, is divided into two categories: acquired knowledge and knowledge-by-presence. All is accounted for knowledge is not beyond of these two forms. That is, knowledge is acquired either by means and mental form for the scholar, called acquired knowledge, or without any means and mental aspect, called knowledge-by-presence. In his works, Suhrewardi defines the acquired knowledge and knowledge-by-presence as follows:

1) Acquired knowledge: a type of knowledge which is the perceiver accepts by himself the image of the perceived (Suhrewardi, 2009: 15). Accordingly, when a person understands something, this knowledge is obtained by the image of that object or reality. In other words, this is the obtainable perception that the

perceiver comprehends the image of the perceived, not its reality (Omid, 1997: 3). Acquired knowledge has several features including:

A) It is *known by essence* which is the objective and imaginary state. It is outside and general and implies other referents.

B) It is *known by accident* which is the outside referent of the known y essence. It is not present at the scholar at all and is a mental form of the thing, indicating the absence.

C) It needs to be matched with the outside thing (Yazdanpanah, 2010: 269).

According to what was said, for example, when someone imagines a tree in his mind, he has perceived it through a subjective concept which implies many referents and instances in the outside world, but in no way the reality of the tree is presented to his mind. Another point is that the mental concept of the tree has certainly an objective referent. So, human's knowledge of a tree is considered an acquired knowledge.

2) knowledge-by-presence: it means to perceive a thing in a non-imaginary way when it is presented to scholar not by its imaginary form, but only by its essence and reality (Suhrewardi, 1976: 70). In other words, it is a present knowledge with no means and imaginary form for the scholar. So, in such cognition, the reality of the known is presented fully to the scholar. The features of the knowledge-by-presence are as follows:

A) The known is a specific and minor issue rather than a general.

B) The known is present to the soul, not absent.

C) There is a relation-by-presence between then not by acquisition.

D) It doesn't need to conform to the outside (Yazdanpanah, 2010: 270).

According to the description stated for knowledge-by-presence, for example, when one is thirsty, his knowledge to his thirst is knowledge-by-presence, because thirst is minor, immediately and without external referent. Accordingly, one's knowledge to himself is knowledge-by-presence, because one is present to himself by no means with whole of his "ego", and doesn't acquire it.

Knowledge which was established by Suhrewardi is an illuminative knowledge, based on knowledge-by-presence. In fact, unlike philosophers of Mosha, he believes that knowledge is not acquired only through reason, but illumination and presence of the known to the scholar and immediate observation are of the most important method to reach to the real cognition and to discover the unbeknown. Immediate observation means that when one encounters an illuminated thing, he comprehends it completely (Suhrewardi, 1976: 244). Of the known sciences, those sciences which are obtained by heartily and immediately observations are knowledge-by-presence, and the rest are axioms, rudiments, feelings, experiences, etc., which are discussed in logic under the title of easily accessible sciences, and considered as acquired knowledge because of not having all features of knowledge-by-presence. It can be understood from Suhrewardi's works that he is trying to promote people to understand the facts of universe and benefits from acquired knowledge to achieve knowledge-by-presence.

2-2. Theosophy in viewpoint of Shaikh of illumination:

Observing the real knowledge which one is looking for is achieved through stages, of the main conditions to enter to which is the abstraction of physicality, materiality and behavior in the realm of mysticism. Suhrewardi's essays are rich in rational and philosophical issues decorated flavored with mystical spice. Also, the life of Shaykh al-Ishraq testifies that he also believed in practice to involve in the mystical journey to achieve true and intuitive knowledge. Suhrewardi knows philosopher a philosopher when he can make agreement between rational arguments and mystical journey to acquire intuitive facts. Suhrewardi gives some definitions of Sufism and its stages in his work in an explicit and symbolic language, and it leaves no room for doubt that he was aware of the Sufi traditions like other mystics. Certain interpretations he states, for example, in Safir-e Simorgh (Roc's Whistle) or Loqat-e Moran

(Ants' Word) or in exciting essays such as AqelSorkh (Red Reason) or Moones-e Oshagh (Companion of Lovers), to describe the Sufi and Sufism, are solely enough to prove Suhrewardi to be philosopher or to be beyond of a mere philosopher (MohammadiVayqany, 2006: 383-385; Suhrewardi, 1969). "Action" is considered by Suhrewardi as a principle to achieve mystical truths and to discover spiritual worlds; in fact he sees this issue from a Quranic perspective.

He says that one should act in the world and the act based upon the knowledge is of the most essential things. As he stated in Bostan Al-Gholub (Gardens of Heart), he divides the act in the live into three categories as follows (MohammadiVayqany, 2006: 391): 1) what is related to the self-knowledge, 2) what is related to the knowledge of the truth, 3) what is related to religious traditions and practices such as eating and wearing (Suhrewardi, 1969: 392). In fact, he believes that doing such acts is the way to achieve intuition and mysticism.

2-2-1) Visible lights in the journey to imaginary world:

Undoubtedly, whoever is in the journey to the truth, achieves some of truth in exchange for his attempts. His task is to be aware of heavenly twinkles and does not ignore them and comprehends merciful and beneficent breathes. According to Suhrewardi, of special favors of God to Salek (journeyer) to the imaginary world are lights from the abstract intellectual world. Suhrewardi believes that if someone becomes free from his physicality, can reach to eighth heaven of the imaginary world. In his opinion, if fifteen lights, each of which implies an attribute and illuminates from the intellectual world to Salek and is elixir of knowledge and power, are experienced, the natural world can be dominated:

- 1) A light which is graceful but unstable, and shines at the beginners.
- 2) A light shines at others like lightning.
- 3) A soothing light that enters the hearts of mystics similar to warm water that is poured over someone and he experiences a pleasant feeling.
- 4) A light that shines at the hearts of people of vision and lasts for a long time. This light is very strong and is stupefying and astonishing reason.
- 5) An extremely delectable light that comes into movement by love.
- 6) A burning and blazing light which comes into movement by honor.
- 7) A light which is bright at first, brighter than the sun.
- 8) A bright and pleasant light that emerges as if it exudes from the head and lasts for a long time.
- 9) An emerging light which is painful but enjoyable.
- 10) A light which appears as if it has been established in the brain.
- 11) A light from the soul shining at all components of the human spirit.
- 12) A light which originates in intensity and authority.
- 13) A light which eliminates the soul and seems to be suspended. Immateriality (uniqueness) of the soul can be seen through this light.
- 14) A light which is seemed to have specific graveness so that it is beyond to be tolerated.
- 15) A light which is the cause of movement of physical body and soul. Suhrewardi say that he has seen and experienced all these lights and why Hokama (sages) can do unusual things is that they get rid of the body and experience these lights (Suhrewardi, 1976, vol. 2: 253 & 254).

2-2-2) some mystical status and expressions from viewpoint of Shaykh al-Ishraq:

What are explained in further reading as terms, statuses, expressions in Suhrewardi's viewpoints are the most frequent ones in his works, and they are the most stressed and relied on and the first and most important reasons for his mystical look and thought.

1) Status and position: Of mystical expressions which are of Suhrewardi's interest are status and position. In his opinion, the position is viable and permanent and the status is potential, but not permanent. So, a position has the value of several statuses, because the position can be trusted while the status is not stable. Shaykh al-Ishraq divides the positions in their works are into six stages. They are as follows: gusto, eagerness, love, connect, annihilation and survival.

2) Time: Suhrewardi knows one of the first positions as "time". In this position, some lights flash rapidly to Salek. Shaykh knows these lights the same as Tawalih and Lavayih in language of other Sufis. He necessitates mortification along with the praise and thought for durability of time in Safir-e Simorgh (Roc's Whistle). It is noteworthy that these lights are some of the very lights of early and middle stages of spiritual journey, which are imparted to the Salek after passing several stages and reaching to the imaginary world.

3) Tranquility: Suhrewardi knows the tranquility as a position for average Salek in the spiritual journey when the light doesn't flash to him and lasts for him more memorable and enjoyable. And Salek should not be convinced by seeing and enjoying the lights, and not stop the journey.

4) Wonders: Expressing the wonders of some Sufis in his works, Shaykh al-Ishraq is seeking to justify them and in one place he states they are because of the impact of the shed lights and in other place he said they are because of the effectiveness of being assimilated to dominating lights. He believes the wonders come to Salek in middle of the journey and resulted from Salek's soul power. In opinion of Suhrewardi, the prophets' secret of capturing the world is that the whole world serves for them as their body. As the soul can leave some certain impressions on the body, the soul of prophets can also affect the nature of the universe (Mozaffari, 2011: 103-107). Salek must also not be convinced and continue his journey to the truth.

5) The position of be: When Salek puts on the dress of abstraction and remoteness of the body and voluntary death, he achieve the position of be in which he can create anything he will by achieving the desired imaginary body with permission of God (Suhrewardi, 1976, vol. 2: 242).

6) Annihilation and unity: Shaykh al-Ishraq, like Ibn Sina, doesn't believe in the unity of intelligent and intelligible. He believes that the regulating light which is the very soul fades in the dominating light and the light of lights due to the extreme proximity to, the intense love for and attraction to them, so that it imagines that it has turned into them, hence it mentions them as "ego", and exclaims "I'm the truth". However, the regulating light hasn't been wiped out indeed, but there is the prominence as before (Suhrewardi, 1976, vol. 2: 228; Mozaffari, 2011: 107-108). The fancy of unity with truth is created due to the extreme proximity to it and this is the very annihilation in God.

7) Mortification, retreat, praise and thought: Suhrewardi knows a high value for mortification by hunger. In his opinion, eating and sleeping are of animalistic qualities. He believes: whoever is given the opportunity to think and to praise can achieve high sublimity by doing spiritual duties. Hunger and retreat nurtures the mind. Thinking about the universe and its creatures and discovering their secrets and coming to praising God (Mohammadi Vayqany, 2006: 438). So, mortification leads human to think of the world of creation and the magnificence of its creator and thus to praise God.

8) Supreme spiritual guide: In Suhrewardi's opinion, pivot is the very caliph of God. Such person masters also in the discussion wisdom. According to the religious traditions, Suhrewardi refers to this person as proof (Hojat) on whom the existence relies and without whom the equilibrium of the existence is lost. Pivot is supported by heavenly confirmations and the earth is never free from this grace of God, and obedience to Him is equal to obedience to God (ibid. 235).

It should be noted that based on the introduction of the book Hekmat Al-Ishraq, philosophers are different in degrees, and the highest degree belongs to whoever the best both in intuition and in mysticism along with the science of discussion (Suhrewardi, 1976, vol. 2: 12).

2-2-3) Suhrewardi's suffering and ignorance of peoples of that time:

What is certain is that the majority of real and true scholars, mystics and scientists have suffered from the ignorance of peoples of their time. Suhrewardi like many other scientists was suffering from the ignorance of peoples and finally was martyred by lade of ignorance. Shaykh al-Ishraq mentions and complains in his works of his loneliness, and peoples' ridicule and ignorance. At the end of the book Safir-e Simorgh (Roc's Whistle, he writes:

"In the days of Junaid, it was narrated of the Sufis, and Golam Khalil and groups of Muslim theologians and jurists issued a decree on the atheism of brethren of abstraction and testified and recorded it. And Junaid was enraged and summoned Amir Al-GholubAbol-Hosseinoori, Kattani, and a group of noble persons, and headsman was order to behead the brethren of abstraction. It was said that Abol-Hosseinoori hesitated. He was asked the reason. He said "I wanted to sacrifice to my brethren a moment of life remained for them". This event was narrated for the Caliph, and he ordered to emancipate them. And before that, they bore enmity to Egyptian Dhul-Nun al-Misri and God saved him (Suhrewardi, 1969: 331). It is obvious that those who were a few steps ahead of peoples of their time were exposed to public invective and ridicule, and the history has witnessed many cases like this. It should be noted that most of such behaviors rooted in peoples' ignorance of the elites' thoughts and utterances. In most of researchers' opinions, Suhrewardi was executed because of his words and works (MohammadiVayqany, 2006: 447). But in the author's opinion and according to historical evidence, the source of such behavior was fanatical beliefs of majority of influential scholars among narrow-minded people.

2-3. Anthropology in viewpoint of Shaykh al-Ishraq:

Most of philosophers' thought is based on how they regard human. Most of philosophers before Suhrewardi have brought anthropology in natural sciences, but Suhrewardi has discussed it under the theology, that is, align with theosophy and the definition of light of lights and abstract lights.

2-3-1) Relationship between soul and body in viewpoint of Shaykh al-Ishraq: In Shaykh al-Ishraq's viewpoint, human is a divine immortal creature with will and knowledge. He has been descended from the higher world to the lower one, and his reality is consisted of body and reasoning soul. Although the reasoning soul is the regulator of the body, however it cannot do its duty because of its abstraction, subtle elegance, and devoid of time and place, and animal soul relates the physical body and soul. Animal soul is an delicate material and the product of elegance of body and its humors and originated from the left cavity of heart, and circulates throughout the whole body, consisting of perception and movement. In the case of its healthy condition, reasoning soul captures the body and when it is cut off, the soul is also interrupted (Suhrewardi, 1976, vol. 2: 206). Suhrewardi knows human as superior to animals and other creature because of his reasoning soul. In his opinion, the soul is apparent due to its nature of light and reaches to the light of lights due to the finiteness causes (Suhrewardi, 1976, vol. 2: 269). For Shaykh al-Ishraq, relationship between the soul and the body is a passion one. The soul and the body need each other; the soul for its perfection and the body for self- administration, and each one love the other, and help the other to reach its fullest perfection (Suhrewardi, 1976, vol. 2: 217 & 218). As in his philosophy of light, Suhrewardi believes in the love relationship between lights and lower creatures and higher ones (Suhrewardi, 1976, vol 2: 137), and believes this love resulting in growth to higher degrees or enjoyment of emanation of higher creatures, specially light of Lights, he knows the relationship between the soul and spirit as "a passion relationship", considering this difference that the higher lights look at the lower ones in mandatory way because they don't need the lower ones, only the lower lights have passion for the higher, but there is a bilateral need in the relationship between the body and the soul, thus passion flows bilaterally. So, it can be said that the passion between the body and soul and among the creatures is rooted in the need.

2-3-2) human perfection: What is resulted from the major works of Suhrewardi is that he knows annihilation and renouncing all but God as human perfection. He says, there are various levels for annihilation and survival, when Salek forgets not only himself but also his own forgetfulness and achieves the absolute connection to God, he reaches to the highest degree of his perfection, i.e. survival y God.

Suhrewardi recounts several ways for human to reach the perfection, the most and the first of which is to believe that human can realize the degrees of perfection. Of these ways is complete recognition of his loneliness toward his real position, and release from mundane attachments, as he states, “when human’s fond to the material world is reduced, he would be aware of unseen world” (Suhrewardi, 1976, vol. 2: 236) (Seyyed Arab, 2011: 96). Observing Sharia principles stated in Holy Quran and traditions, reflection on creature, sky and earth, and love to attain the truth are of other ways for human to achieve perfection.

2-4. Suhrewardi’s educational goals:

Creatures have not been created without purpose and any creature has been created based on special plan and program, and human, who is the superior to all creatures, the caliph of God on the earth, and has reason and will, moves particularly toward a certain extreme and target in all of his affairs. To achieve correct development in line with major target in his life, human need purposeful education. The purposes of human in his life are divided into two categories: major goal of human life and minor goal which helps human to achieve the major goal. So based on what was said, any educational act is done to achieve a goal or goals, undoubtedly, Suhrewardi have intended certain goals of mystical education approaches. In spiritual mystical education like other educational context, goals are ranked based on their importance. Some goals are ultimate and final ones and others are subordinate and intermediary which help achievement of ultimate goals.

2-4-1) Suhrewardi’s ultimate goal of education: Annihilation and survival: in all of his works, Suhrewardi addresses to annihilation and survival, and in his opinion the most desirable important goal human intends to achieve is “annihilation and survival by God”: “then, human looks at his nature and becomes happy to see the light from the truth on himself, he is incomplete, and when he ignores and pass this position too, it will be so that he won’t look at his nature and his sense and reason won’t be void per se, and it is called the big annihilation. And when he forgets himself and forgets forgetfulness too, he will be annihilated in annihilation (Suhrewardi, 1969: 324). Following this, Suhrewardi knows the actual annihilation as Survival by God and becoming All of Him.

According to what Sufis state in their Four Journeys, the ultimate purpose of human is Survival by God, what Suhrewardi expresses as his greatest educational purpose and believes this is resulted from extreme proximity of Salek to God to the extent that Salek doesn’t see any purdah between himself and his God. In other words, what philosophers of education state as the ultimate goal of bringing up the human is nearness to God, and what the mystics are ultimately going to achieve is the annihilation and somehow to unite with the truth, and Suhrewardi goes beyond the philosophical perspective and approaches closely to the ultimate goal of human’s education and training from mystic viewpoint and speaks of the annihilation and unification with the truth resulting from intense closeness to it.

2-4-2) Suhrewardi’s intermediary goals in mystic education:

1) Developing reason: The first intermediary goal in education of human in Suhrewardi’s viewpoint is nurturing and strengthening the faculty of thought and reason. As previously mentioned, for Suhrewardi, developing the thought and reason is very important in achieving the truth, and according to scholars in illumination thought, Suhrewardi believes developing the reason is very effective particularly in illumination philosophy (Khademi&GholAghaie, 2010: 68). In ranking philosophers, he gives the highest rank to the sage who masters the argumentative and rational philosophy (Suhrewardi, 1976: 16). Suhrewardi believes that human can refine the effects of hallucination and attain the divine light by developing the reason. Of the resources he used to formulate his philosophy is the works of Greek philosophers and Peripatetic scholars, in which the reason is highlighted very much.

According to what came before, Suhrewardi believes the way to raise the reason is retreat, mortification by hunger, vigil and doing religious duties. It is testified by many obtained resources about Shaykh Ishraq’s lifestyle and the result of his great work in compiling the reason and illumination and founding philosophy of illumination.

2) Moderation: Some sensual characteristics and moral qualities in human go to extremes, so human should try to moderate the extremes. Moderating the faculties and consequently the morals is of the intermediary goals and in fact the second one in ShaykhIshraq’s viewpoint. In his “PartoNameh” (letter of light), Suhrewardi states: “characters, behaviors and inward and outward faculties of man may be

drawn to excess and neglect. He must balance them, and escape from excess and neglect, because both of them are deprecated and the moderation is praised (Suhrewardi, 1969: 68). It is also necessary to note that moderating the faculties leads to release from deviation and to move in the path of reason and to find the favors of God and to see the truth. According to what was said, moderation in behavior resulting from moderation in applying the faculties leads to move in the rational path, to avoid the ignorance and the will of most peoples, and it paves the path to achieve the ultimate goal of mystical education, i.e. annihilation and survival by God. In other words, moderation represents the intellectual development of human. Another reason is that moderation and adherence to the reason causes human to avoid being shallow and superficial person.

3) Attaining intuition: According to what was stated in epistemology and illuminationist mysticism, actual intuition is different from visual observation through eyes. (Suhrewardi, 1976: 244) it is explained so that the true knowledge is attained through direct knowledge-by-presence and with no means, and not by common acquired knowledge. Knowing God and incorporeal beings are through this experience. Suhrewardi's epistemology is based on intuitional knowledge and knowledge-by-presence. So knowledge-by-presence which is attained through intuition and intuitive knowledge is of the important intermediary goal and in fact it is the most key intermediary goal in correct mystical illuminations education of human, and it is based on revelation and intuition of the divine facts. And intuition is the very observation of a thing directly with no means, and as stated before, it is deferent from observation through eyes. For ShaykhIshraq, intuition is the major step in mystical education, and all other intermediary goals are achieved by attaining it, and it makes possible for human the annihilation and survival by God.

4) Attaining divine lights: Undoubtedly, the more the endowers are done in mystical education of human, it is not enough, and it is the attraction of God and divine favors and graces that makes meaningful human's educational attempts both in self-improvement and educational dimension of the teacher and the learner. To connect to the unseen and the annihilation and survival by God, it should seize the opportunities and receive divine favors of God at any stage. Suhrewardi has expressed by himself that he has attained such divine lights, and it is by such lights that the divine sages can do wonders. And of course, it is the power with which human should not satisfy (Suhrewardi, 1976, vol. 2: 253 & 254). Accordingly, it is considered of important goals in mystical education in Suhrewardi' viewpoint the capacity to attain the favors and graces of God. Educational efforts experienced in providing human with this capacity help him to achieve the ultimate educational goal, i.e. the annihilation and survival by God. Divine favors and graces are different in forms and qualities, depending on the stage and level in which human stands.

5) Voluntary death: Releasing from the body and detaching from worldly attachments by human's own will is of the educational goals of Suhrewardi. "The man should be so that any time he wants, leaves the body and departs to God and ascends into heaven" (Suhrewardi, 1969: 323). Voluntary death is of intermediary goals of most of Sufis in the mystical education of them and his disciples. But after the attainment of these objectives, they are not satisfied with their achievement, and what they have attained based on removal of the veil of corporeality, they knows also as the veil, forgets it to achieve the annihilation and survival by God. According to what has been also recommended by Islamic verses and traditions, human must die by his own will before the time forces him to come to his end, and this important thing, i.e. (die before you are to die) (Bihar al-Anwar, 2009, Vol. 72: 59) won't be possible unless raising his thought, human goes beyond the tradition sciences, achieves intuitive knowledge and knowledge-by-presence, and thereby attains the divine favor and graces, releasing himself from material world to the voluntary death.

6) Love: On the one hand, Suhrewardi believes that love is extreme affection and it is more specific than affection and says any love is affection but any affection is not love, and on the other hand, he says it is incomprehensible. To understand the love better, it should be understood the meaning of affection. According to Suhrewardi, affection is comprehensible by knowledge-by-presence, and it is of issues understood by intuition (SadeghiMazdeh, 2011: 20-22). So what the majority of mystics such as Suhrewardi believe in, the elementary and middle stages of the journey of love are the very figurative love and its final stage is called real love. The real love is happiness resulted from imagination of presence of beloved entity, i.e. God, pure welfare and absolute perfection (Shamshiri, 2006: 33). For Suhrewardi, the main pivot of the universe has been founded on love. The lower creatures and lights are connected to the higher lights through intense affection because of their need and receive their lights. Pure joy and love of the truth is the goal of human as Suhrewardi described in his works his love to God: " no hand can reach

to you, my heart is burning feverous of your sorrow, now that my time is coming to end, I went but no one would be like me” (Suhrewardi, n.d., 9). Love is the last in the series of intermediary goals, which helps human to reach the annihilation and survival y God. In order to attain the love, the reason is helpful for human to move in moderate manner in using his faculties, observance of morals, and avoidance from ignorance, to abandon the superficial senses and reach the intuition and attain the divine favor and graces.

3. Conclusion:

According to what was discussed in this paper, the results obtained can be summarized as follows. The intellectual foundation of Suhrewardi's epistemology indicates the intuition, knowledge-by-presence and going beyond the conventional sciences which are often inquired ones as the major factors in the acquisition of real science. Mystical look of ShaykhIshraq is based on the knowledge-by-presence and movement in the spiritual path, which is originated from the very illuminationist epistemology. And illuminationist anthropology is formed based on a passion of soul and body to each other and helping each other, and knows the perfection of human in achieving the destination and extremity defined for each of human's faculties. Relying on intuition, passing several places and observing certain spiritual principles, human tries to achieve his real perfection, that is detachment from the material world, his sensation and body, connection to unseen world and truth.

Upon the principles of Suhrewardi's thought stated in this paper, it can be inferred from his educational goals that the major goal in mystical education of human is the annihilation and survival by God, and other educational goals are formed upon this major goal and are considered as intermediary ones which facilitate this journey for human easier. In achieving the annihilation and survival by God, which is the very detachment from anything unless the truth and the intense closeness and unity to it, of the intermediary goals in mystical education in Suhrewardi's perspective, investigated in this paper, are upbringing and developing the reason and correct though, which blossom through retreat and mortification and lead human to praise God, moderation in faculties and behavior, resulting in moderation in the outside world, achieving the intuition which is the same disregard of the external and superficial senses and observation of the facts of the world directly, and is the most basic intermediary goal in spiritual and mystical education of human to attain the ultimate goal, voluntary death which is based on ignoring the materialistic attachments and leaving the body voluntarily and consequently leaving materialistic world, attaining the divine light and favor without which any attempt by human is void and the love which is driving force in the world and the path to progress to and to attain the real perfection of human, i.e. apprehension of God's essence.

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