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## The Comparison of Subjectivism in Idealism with the Suhrawardi's Subjectivism

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**Keywords:** Idealism, Mind, Mysticism, Noor-al-Noor (the absolute illumination).

**ABSTRACT.** This article aims to compare the subjectivism in the school of idealism with the Suhrawardi's school by using the qualitative research method with the content analysis style and came to the conclusion that idealism which is being considered as a part of existence philosophy is an extremist introspection (subjectivism) that the person abandon the evidences across (through) his/her life without any kinds of mass communication with the external world. This individual sinks in his isolation and the possibility of any connection with the surrounded world id unattainable for him, but Suhrawardi believes in the mind however wisdom is not the only source of knowledge and cognition, he believes in the mysticism in this respect that considers the discovery, intuition and illumination as the most noble and dignified stage of cognition. Suhrawardi called his ontology "Noor-al-Noor" (the absolute light and illumination). Because all objects are appeared with the light so naturally they should be defined by the light (illumination). "Noor-al-Noor" or "the absolute illumination" is the absolute existence, and all creatures have their existence from this source and the existential universe is nothing far from the varying (different) degrees of the lightness and darkness. For this reason, the creatures' hierarchy is depending on their proximity (propinquity) with the "Noor-al-Noor".

### 1. INTRODUCTION

The subjectivism is the equivalent of subjective from the word (root) subject that means doer, person and item. This word is against the word object that means the material object and thing, and its purpose (for the word subject) is all of immaterial, intangible and internal matters (Arianpoor and Arianpoor, 2006).

The subjectivism is literary the mental attitude of dealing with the under investigated (studied) facts, so that incontrovertible value judgments penetrate in the research work. The subjectivists believe that scientific cognition of the social phenomenon is not only quantitatively (slightly) and identically possible but notifying and paying attention to the mental dimensions in the social researches is necessary (Sarokhani, 1991).

The subjectivism is rooted in the idealism. The idealism is a regulation and ordinance in the philosophical thought that is propounded and brought up by Plato, Hegel and Kant. In this regulation, the external word is an expression of human thoughts and the social phenomenon is estimated by their accommodation with their image type (Sarokhani, 1991).

In the school of idealism, the social thought is supposed on this base that there is an unfilled gap between the worlds of visible and mental or spiritual universe with the natural sciences and human activities. So the difference should be distinguished between the natural and cultural sciences (Stewart, 1989, Translation by Foladvand, 1990).

The subjectivism which is being considered as a part of existence philosophy is an extremist introspection (subjectivism) that the person abandon the evidences across (through) his/her life without any kinds of mass communication with the external world. This individual sinks in his isolation and the possibility of any connection with the surrounded world id unattainable for him.

Shahab al-Din Yahya Suhrawardi known as "the sheikh of illumination" established exquisite words in his philosophical writings. He called the truth of rational soul (ego) as "the lieutenant light" and in some cases "temporal lieutenant" and believe that the lieutenant light has the same

meaning with God's words that is coming with headlines (titles) like "heart" and "spirit" (Nasr, 1993).

According to the Suhrawardi's viewpoint, the rational soul is a light of God's lights that is not the material (body) and nor sensory notable but it is single (discrete), indivisible, skillful and proprietor of the body and the apprehensive of evidences; it's a spiritual and heavenly substance (being) that does not rely on the others and independent (Sajadi, 1988).

This single light that is the contriver of human body is the light which is internally referred to and interpreted as "I". The celestial ego (soul) and all selves are bounded and constrained to the divinity (Godhead). Suhrawardi knows "the rational soul (rational ego) as the absolute being and mere (pure) existence and for proving this assertion, he refers to "the own comprehension of ego" and "the own presence of the real ego" that none external matter can be found in this comprehension and presence (Saeedi, 2001). According to the discussed subjects, the current article aims to compare the subjectivism of idealism with the subjectivism of Suhrawardi.

## 2. THEORETICAL FOUNDATIONS

### 2.1. Idealism

#### 2.1.1. The prominent theorists of Subjectivism:

**1. Hegel:** He was dependent and subordinate to the idealism philosophy that emphasized on the importance of mind and its products rather than material (corporeal) world. According to his viewpoint, the social definition of the physical and corporal world is more important than its own corporeal arenas. Actually, Hegel presented a kind of evolution theory based upon the idealism thought that according to his theory, the humans firstly can only have a sensory perception of their peripheral (around) world and distinguish and descry the matters such as view (sight) and smell and a physical feeling of the world. They found the ability to perceive their own existence in the next levels. Based on the Hegel's theory (plot), the people develop from the objects cognition level to self-cognition and their awareness about their place. The idealism in its most extremist (form) says that there are only mind and its psychological structures. Some of them believe that even if the corporal and social world do not exist, the mental processes stay permanent. The idealists emphasize not only on the mental processes but also on the thoughts which are derives and caused by these processes (Salasi, 2000).

**2. Kant:** The Kant's epistemology put the reality in the field (base) of human's mentality. He was supposing that the creative action of the recognizer built the subject of knowledge (cognition) and the world's order, arrangement and relations are indebted to the knowledge in human mind of knowledge master. For him, the subject of knowledge is derived from the effect and the mutual confrontation world (Alizade, 2004).

The Kant's philosophical system is called the critical philosophy or the transcendental subjectivism which is the core of new philosophy in nineteenth century. Kant distinguished (separated) two dogmatic and transcendental subjectivism. The subjectivism is a theory that devotes the knowledge (wisdom) only to the mental matters and considers the external world unreal when it's separated from the perceiver mind. This is the Kant's dogmatic subjectivism. Kant claims that the mind imposes a structure on the external world which the outer grandees should be congruous with it. Whatever that can't be adapted with this structure is beyond the experience. So the grandees are inherently separated (distinguished) from the perceiver mind and it's beyond the experience. Kant calls this meaning the transcendental subjectivism (Azarang, 2001). Kant thinks so that the human takes part in the phenomenal world as a tangible cognition and a physical creature but what distinguishes him is not body but the soul. The human as a spiritual creature should be considered like the freedom subject that roam in the realm of the thoughts. However that it's determined as a physical creature (Salasi, 2001).

After Hegel and Kant, an idealism movement was emerged in the Germany which included the Kant's critical philosophy. This movement is known as Neo-Kantian movement was consisted of Dilthey, Rykrt and Vyndlband and etc. The Neo-Kantian movement altered and expanded the Kant's philosophy. They weren't mental idealist but they discarded the Kant's concept "inherently matter", because it is not identifiable for the empirical perception. This movement (group) was returned to the dogmatic subjectivism that means it accepts the mind's existence but in terms of alteration that made in the Kant's way (philosophy), it was known as mere (pure) subjectivism (Azarang, 1991). The neo-Kantian has also created a board between the human world and natural world since the Kant's (lifetime).

**3. Dilthey:** He claimed that the cognition of the human world is only possible through an internal process and with experience and understanding not through an external knowledge. The actors and their creations are meaningful. So, the researchers of human sciences should consider the understanding of these meanings and conceptions which it's only way is to experience the meanings that the actors convey with themselves. In the human sciences, the knowledge has an internal identity and substance not external (Salasi, 2001).

**4. Rykrt and Vyndlband:** These two were agreed with the Dilthey in the terms of the distinguish (difference) between the natural and human sciences but they had disagreement with him in the method and procedure. They accepted the Dilthey's considered bifurcation in the mental and natural science but they considered this difference based upon the research method not its subject. According to their view, the survey of the whole realm of the human being's activities could not assigned and given to the mental science (Salasi, 2001).

## 2.2. Suhrawardi's Subjectivism:

From to the illumination Sheikh's viewpoint, world creatures perception consist of physical imagination and spiritual matter intuition, the scientific perfection and ego's singularity (independence) from all of the material interests are the ego (soul)'s practical perfection and integrity. The ego in its integrity devotes his effort to the lights world and it's abandoned from the body (physic)'s darkness. But the devise ammunition of world's life is necessary so the result of this evolution is "moderation in creation". In the ego's evolution way, the devotee mystic is ascending from the susurrus "there is no God but Allah" to "there is no one but him" and then to the calling "I'm not but what I am" and from the proximity, he reaches to a level of "monotheism" and is filed to the divine lights that the body disarmament, man's possibility and optical modesty are his revealed. After death also the ego is remained with his reason survival, and the integrated hearts are immortally pleased to the eternal country (home) and blessings.

Sheikh knows the ego (soul) as a spiritual substance and "not in the subject"; but as the skepticism (uncertainty) has no place in the peripatetic sages' viewpoint, the illumination sheikh adduced from the revelation words besides the mental reasons. For example he knows the relation of the ego with the divine spirit as a reason to the ego's impartiality and gentility and calls it "the divine substance"; he also concludes that ego is a matter separate from material and it belongs to the spiritual world (Saeedi, 2001).

## 2.3. The Subjectivism components:

- **The subjectivism and inwardness of reality:** From the subjective viewpoint, the reality is existed in the people's mind and with their engagement with each other, it's formed, made and proved. This is the people that with their engagement together give a meaning to the external realities. The reality is not outside the person and it can't be observed but it should be seen that how people define it. Also according to this viewpoint, the reality is along with the value. We do not have pure and sheer reality in the world but the reality is full of cultural meaning (Afrough, 2000).

- **Intellectualism:** The subjective theories (opinions) know and consider the social reality as a mental (matter) and seek it in the people's thought and purpose. According to their attitude, the social reality is what that is taking the meaning from the human action and behavior. They are turning and tending to the element of understanding for determining the social reality and believe that for social reality cognition, the human's behavior should be interpreted and understood; it means that we should find out his internal purpose of an action (Afrough, 2000).

- **The difference between human and natural phenomenon:** Actually the main basic difference between objectivism and subjectivism is the difference in a relation that consider between the natural and human sciences. From the subjective intellectualism, since the social realities are made by and deal with human, they are different from the objective natural phenomenon. So, in the natural sciences we deal with the social objective reality (Soroush, 1994). In this viewpoint, the social reality is not studied based on its objective evidences but it's surveyed with the reference to the acting (subject) mind and what it imagine.

- **The emphasis on the functionality:** This viewpoint unlike the objective theories that emphasize on the social structure, it emphasizes on the functionality. In the other hands, it knows the society and the social realities as result of the active function. These theories (opinions) are notifying to active thought and its function and ignoring the objective structures (Salasi, 2000).

**3. The research purpose and method:** This article aims to compare the subjectivism in idealism with the subjectivism in Suhrawardi by using the qualitative research method with content analysis style.

#### 4. Discussion and Conclusion:

Idealism which is being considered as a part of existence philosophy is an extremist introspection (subjectivism) that the person abandon the evidences across (through) his/her life without any kinds of mass communication with the external world. This individual sinks in his isolation and the possibility of any connection with the surrounded world is unattainable for him, but Suhrawardi believes in the mind however wisdom is not the only source of knowledge and cognition, he believes in the mysticism in this respect that considers the discovery, intuition and illumination as the most noble and dignified stage of cognition. Suhrawardi called his ontology "Noor-al-Noor" (the absolute light and illumination). The divine reality which its brightness level blinds the eyes, because all objects are appeared with the light so naturally they should be defined by the light (illumination). "Noor-al-Noor" or "the absolute illumination" is the absolute existence, and all creatures have their existence from this source and the existential universe is nothing far from the varying (different) degrees of the lightness and darkness. For this reason, the creatures' hierarchy is depending on their proximity (propinquity) with the "Noor-al-Noor", it means the level of the illumination and light that get from the Noor-al-Noor (the absolute illumination).

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