

## Intellectual Awakening of Ash-Sheerazi

Dr: Hanna Inam Ameen

University of karkuk, College of Education Quran Sciences Department

E-mail; drhan2211@yahoo.com

### ABSTRACT:

*The research deals with the philosopher Qutb as-Deen ash-Sheerazi and his role in philosophy and religion in his country and in Islamic countries. He is a significant person in both science and religion. He is an explainer of many philosophical books and he was influenced by philosophers. He has a significant role and clear effort in the Mamlukian era. He has important implications of valuable sources that supply the benefits of thoughts and knowledge. These sources enrich and decorate libraries of the most beautiful ornaments of books and detective. He is a philosopher and a scientist knowledge and he is the owner of a huge number of scientific books. We are concerned with is the scientific implications of intellectual and religious aspects. The most important book in this aspect is his explanation for the book of Illumination Wisdom. This explanation reflects his great influence by the famous scientist As-Sahrawardi (Tarabishi : 2006: 374). The research is divided into two sections. The first section of this research sheds light on As-Sheerazi's life and his intellectual, philosophical and cultural school. Also the first section shows the diversity of Ash-*

Sheerazi's mentality in addition to his deep understanding for many issues with reference to some of Ash-Sheerazi's works. The second section of this research shows Ash-Sheerazi's explanation to As-Sahrawardi's philosophical book. In the explanation. Ash-Sheerazi showed his mental and philosophical attitude that it has a deep influence of As-Sahrawardi. Qutb ad-Deen al-Sheerazi believes that it is important to express the philosophers efforts and consider their approach so that it can be taken as an advantage in Islamic history. He believed that As-Sahrawardi is complementary in a mental and philosophical school which is known as Illumination Wisdom (Ssaliba: 1982: 94) . Though As-Sahrawardi lived in a turbulent period of conflicts and wars, he managed to complete the philosophers efforts. The researcher wishes that through these simple leaflets summary he made simple clarification for this great philosopher.

His full name is Qutb ad-Deen al-Sheerazi Mahmoud bin Massoud bin Muslih Al-Faresi. He

was born 634 in Sheeraz. His father was a doctor and he taught Ash-Sheerazi the medical principles. Then, his uncle taught him medicine also. After that, Ash-Sheerazi traveled to Nasir At-Tusi who taught him medicine also. Ash-Sheerazi became excellent in medicine and he had a good reputation. He went to Khorasan, Iraq and Egypt. As well as his being a doctor, Ash-Sheerazi also was famous for his judiciary and diplomatic personality. He was famous for his cleverness in his dealing and his personality and he had sense of fun. These features may justify the reason behind choosing him as a diplomat at the court of the Mamluks in Egypt. At the beginning of his career in Persia As-Sheerazi was appointed as a judge in one of the Persian cities. Then he started to serve kings.

One of the kings sent him on a mission to Egypt to Sayf ad-Deen Qalawun, Sultan Mamluks in Cairo, to sign a peace treaty between the two parties and he remained in Egypt and Syria for a period of time. He worked in Abaqa Khan and

Ghazan Khan and finally he returned to Tabriz until his death in Tabriz year 710 AH --1 311 AD (Zenati: no date: 550/2). Ash-Sheerazi dependence on eye viewing experience and the conclusion and he had written many books in addition to his writing concerning the period of the Mamluks. He emulates that era. He wrote about the death of the Sultan Razia Ad-Deen one of the sultans of the Mamluk ruled in India. Razia Ad-Deen became Sultan after her father Shamsuddeen Sun-3. She was well known for her personality and she ruled for four years. Ash-Sheerazi also wrote about the events of Blencia (Al-Hamwi: 1977: 49). It is obvious in his books that he was greatly influenced by the conflicts that happened in the Islamic world at that time. He kept reading history and kept pace with events and disputes, whether these events were in town or in the countries that were under the rule of the Mamlukian kingdom in Syria or Egypt

The Mamlukian State coherent emerged powerful by a lot of authors and poets at that time and in ancient writings including the Qutb ad-Deen Ash-Sheerazi. In his writings, Ash-Sheerazi tackled the role of the Mamluks. This is with no dispute because he was one of those people who was in the Mamluks palat. The Mamluks life either in his writings or in the writings of other authors and poets. Some poets interacted and showed how they lived within the confines of the state of the Mamluks. Also those poets reflected moments of victory and liberation in Antioch in 666 A.H or in Syria 669 A.H. Those poets showed praise concerning the construction and the efforts to resist ignorance and disease such as Busseeri the famous poet (Abu Ali: 2006: 63).

The Mamlukian ruled Egypt and Syria in the period lies between 648 A.H. - 923 A.H. till it was ended by Ottomans. The most famous rulers of

the Mamlukian are Al-MuEEz Aybak, Zahir Baybars and Mansour Qalawun, and his son Nasir Muhammad. All of them were Turkish. While Ashraf Qait Bey and Ashraf Qansouh Ghouri and Ashraf Tumanbay were Circassians. Those sultans and princes had ruled the countries by a military regime. The Islamic countries under the Mamlukian rule had lived and suffered from feudalism for long periods. In spite of this suffering, the Mamlukian state was able to play an important role in the scientific renaissance in all aspects of knowledge. In Egypt decent scientific movement appeared and the Egyptians scientists worked hard and seriously and have made the effort to reflect all the Islamic science and all branches of knowledge. These efforts is a source of pride for us because of these great efforts. Some important literature has reached us from the Mamluk era: Nehait Al-Erab by An-Nowairi, Taqweem Al-Buldan by Abul Fida' Ismail,

Al-Khutat Almqriziha by Mqrizi and many other books and sources. The Syrian are like the Egyptian and they both suffered from feudalism and disputes. Egypt had probably more chances than Syria concerning the Mamluks power (Saleem:1965:5).

### **The most famous works of Qutb ad-Deen Ash-Sheerazi and his scientific efforts**

Qutb ad-Deen Ash-Sheerazi had a very wide knowledge in all the scientific aspects and this knowledge enabled him to be in the palat of kings and Sultans. He was one of the supporters to the role of mind. This is shown obviously through his defense and his comments on As-Sahrawardi. Ash-

Sheerazi's explanation of As- Sahrawardi's book which is one of the most important philosophical

notification of As- Sahrawardi. This explanation shed light on Ash-Sheerazi's mentality and his intellectual style Aydamn through intellectual arguments:

For example in rhetoric he explained Sharh Al-Muftah Muftah Al-Muftah. In medicine he wrote Sharh Al-Kuliya Al-Qanun for. Ibn Sina. In astronomy he wrote Nehait Al-Edrak fi Derait Al-Aflak and Al-Tuhfa Ash-Shahia. In interpretation he wrote Fateh Al-Mannan fi tafseer Al-Qur'an

,Sharh MuKhtassar Ibnul-hajib and Sharh Meftah As-Sakaki, - 7. He was well known in mental sciences. He wrote At-Tabssera fil Hai'a, Nuzhsat Al-Hukamaa', Rawdat Al-Atibaa, Resala fi Bian Al-Haja ila At-Tib and Adab Al-Atibaa' wa Wassayahum. In Al-Hadeeth he wrote JamiAA Al-Ossol and Shareh As-Suna. He also classified a book named Durat At-Taj Ala Lisan Al-Furus in which he mentioned all sections of wisdom theoretical and practical ideas. He has many important scientific contributions to his explanation of the rainbow phenomenon scientifically that is considered as the first scientific explanation for such phenomenon. He explained the occurrence of rainbow by saying that the light of the sun on small water droplets in the air when rainfall reflects the rays that man can see it as many colours. He had many students and he recommends them to memorize the Glorious Qur'an. He was known as The Great Explainer.

### **Ash-Sheerazi explain Illumination Wisdom.**

Qutb ad-Deen Ash-Sheerazi was able in this book to give the Arab thinkers the chance to get into a new field of knowledge. This field is enriched by philosophical religious production and mysticism inheritance. Many philosophers, including Qutb ad-Deen Ash-Sheerazi had a great

effort in the study and explanation of the content of Illumination Wisdom. He tried to express the author differently than those who tried to accuse As-Sahrawardi of being unfaithful and caused his death. Those writers were skeptical about As-Sahrawardi's religious devotion and his philosophical theories as well. Ash-Sheerazi tried to stand against some scientists who tried to make some doubts concerning As-Sahrawardi's theories and his philosophical mentality. As-Sahrawardi was accused that his ideas are mixture of several cultures and several ideas (Abdur Rahman: 1964:10).

This accusation was due to the trips that he had in his life. 8, Here we find that Ash-Sheerazi defends both the book and As-Sahrawardi. One of the most important issues that are studied in the book are the issues of outwardly and inwardly and many other issues. Qutb ad-Deen Ash-Sheerazi exaggerates in praising As-Sahrawardi and the book. He describes the book as a treasure. Despite the book is small size, it has a great deal of knowledge. Ash-Sheerazi describes the book that it has a clear evidence and it is worth to write his lines with light and its words must be engraved by gold. Ash-Sheerazi sees that the book is a source of inspiration and wisdom and the book is written in a metaphysical integrated style. This is one of the reasons that led to the delay in writing the Illumination Wisdom to enlarge proficiency in its style. This is one of the reasons that affected the understanding of the book words and the severity of its briefing unlike the rest of the books. This book is an integrated work which includes all other respects. It gives a whole idea about As-Sahrawardi.

As-Sahrawardi discussed in the book several issues including the world of ghost, spiritual research concerning bodies, dates of prophecy and the paranormal habit of miracles and

miracles and warnings and dreams and many other theological and Illumination secrets. The book is a stock of what has come to us from Ibnu Sina and others philosophers and it is obvious that As-Sahrawardi had adopted them. The book represents the discussion side that was approved by the pioneers of the philosophers such as Kaga Thavemus, Hermes and Onbathaqles, Pythagoras, Socrates and Plato. Those great philosophers represent the spiritual and philosophical side and they are the most famous philosophers in the history. describes Ash-Sheerazi describes and tries to reach to a high ranking by Illumination and here he shows the influence of As-Sahrawardi with Plato's philosophy and the wisdom of Easterners to the people of Persian and he is influenced by Sufi metaphysical. Qutb ad-Deen Ash-Sheerazi believes that this effect is right and he tried to show taste of the love of Almighty Allah in a way which is free from all materialized aspects (Abu Rayan:1959:58).

The founder of Illumination school is Plato and he left behind to the disciple Aristotle. The approach adopted by Aristotle was different from Plato. Aristotle founded peripatetic school that rely on mental research and proofs of the natural sciences. There was a constant debate between the members of those two schools. The most important principles of Illumination philosophy is to love Virtue. The method that they adopted in their answer to the questions are desalination themselves from the sins inherent in human and to keep looking for virtue (QalAAa Chee: 2013:58). This is the road to perfection and also because the enlightenment philosophy is to imitate Almighty Allah according to the human energy to perfection.

As-Sahrawardi was accused that his writings was influenced by Sufi metaphysical attitude. This does not prevent he showed his love for Almighty Allah with no materialized aspects. The Illumination Wisdom is the most important

book that was written by As-Sahrawardi. In this book As-Sahrawardi expresses a comprehensive and regular idea concerning the Illumination theory. This word indicates the meaning and pronunciation of the Greek word that indicates for visible radiation light inherent. This is the main idea of Illumination wisdom that is emerged from the wisdom updated Plato's concept. Qutb ad-Deen al-Sheerazi did not deny that As-Sahrawardi had imitated Plato and justified that they are pioneers of wisdom. Ash-Sheerazi assures says that the concept of wisdom and philosophy are mentioned in the Glorious Qur'an. Ash-Sheerazi assures that the followers of Plato's school do not taste wisdom purely because of the weakness of their bases and invalidity of their beliefs. Also, they rejected the concept of wisdom to look for preside and authority (Ssaliba: 1982: 373).

Therefore they deprived of the assets of any preview. The preview here does not mean the systematic thinking and vguide, but the lights of consecutive Illumination and alternating of both the soul and body. In his stititude man does not look wise unless he has seen the holy body that is the major destination. In ths way As-Sahrawardi is considered as the founder of the Illumination Wisdom which are based on the taste and detection. As-Sahrawardi used to denote the doctrine which is based on the consideration the principle of pure light as an entire existence. This principle issued a series of lights that form the total global assets of both the Light ones or Darkness. The book falls into two parts. The first part of the book according to the explanation of Qutb ad-Deen al-Sheerazi looking in thought in terms of logical standards. While the second section reflects the theory of light that starts from the Light of lights as the existing first and the first apparent. Qutb ad-Deen ash-Sheerazi shows the status of the book as a great destiny research because it involves the wisdom. The research is reflected in the right

assets and the straight rules. The book is considered as a distinguished research for the generations in the world as a whole (Ash-Sheerazi: 1954: 537).

### Conclusion:

The research is about Ash-Sheerazi the philosopher who is a famous philosopher in the Mamluks era. He is the owner of enormous number of large classifications. This philosopher is characterized by religion and ethics, honesty and good personality.

1. Qutb ad-Deen Ash-Sheerazi was astronomer and philosopher. He was a scientist in several areas of mental science. He was an explainer for many scientists who were ignored by many scientists and explainers for many reasons. He explained the thought and philosophy of As-Sahrawardi. The ideas of Qutb ad-Deen Ash-Sheerazi may serve the human beings in many different ages. We are in a great need for personalities based on the logical and philosophical rules.

2. There is no harm of the adoption of this philosophy more broadly. This adoption is due to the urgent need to restore the moral values of the spirit and mind. There is no doubt that such philosophy has high spiritual values and that the idea address mind and spirit. All the Qura'nic texts address the conscience and minds. There is a close point of view between access to the upper ends of Almighty Allah and the impartiality of souls and symptoms.

4. Illumination represents a purely moral philosophy relies on spirituality in the answer to the questions. This concept is in contrast to Aristotle's philosophy which is based on the evidence and mental inferences. Despite the fact that Aristotle's philosophy quoted the way human

thinking from the field of myths to the field of evidence, it remained primitive and has not been able to eliminate the Plato's philosophy.

5. Illumination is the wisdom in thinking and in speech, and such meanings are confirmed the Qura'nic texts such as in:

{ يٰٓرُؤُۤىٓ اٰهْلِ عَمَّكَمَّهٖ مِّنْ يَّسْتَاۗءٍ وَّ مِّنْ يَّوۡتِ اٰهْلِ عَمَّكَمَّهٖ  
 فَتَقۡدَرُوۡتۡ عَلٰۤى خَٔيَۡٔا كُنۡتۡ ئَوۡمِرۡا وَّ مِمَّا يَّهۡنُكُرُوۡنَ اِلَّا اُوۡلُوۡا  
 اَلۡلُبۡۤ اَبِى }

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{pays the wisdom of wills and wisdom has borne  
 much good Otti and

mentioned only Ulloa kernels} [Al-Baqarah :  
 269] (Abdul Baqi:1945: 269).

6. Man goal is to get humanism , virtue and high human values. What happen in our world of spreading ideas attributed to Islam religion is injustice and far away from the concepts of Islam. So, we must revive this philosophy, formulation and make use of it to save the communities from extremist ideas that has become a burden on the world.

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