

“Reflection on Suhrawardi’s Scientific Foundations and Its Capacity Assessment in Presenting an Educational Model”

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Abstract: Considering the correspondence between the levels of existence and the levels of perception in Suhrawardi’s thought, a new definition of science can be presented, the validity of which is generally different from other theories in the field of knowledge. In the school of enlightenment, “intuition” is considered as a great support for understanding the deep degrees of truth, which can be achieved through the world of imagination and the promotion of the realm of human enlightenment. The present article intends to study the coordinates of this type of scientology in the wisdom of illumination with a descriptive-analytical method, and through this it can explain its educational results in accordance with the results of this research “Gradual evolution” The degree of “perception” and, consequently, the “recognition of different understandings of a single truth” in such a way that it does not lead to skepticism and reprehensible relativism. There are two main consequences of the theory of intensity science, the realization of which depends on the implementation of the definition and dimensions of the theory of intensity science and the adoption of appropriate solutions in the educational system; therefore, it seems that the vast capacity of the wisdom of enlightenment in inferring the various dimensions of education and improving the components of the educational system, such as the principles, results and strategies of education, is undeniable.

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Introduction: By compiling the wisdom of enlightenment, Suhrawardi turned philosophy and mysticism into a single artery in Islamic civilization. By depicting the levels of light as the levels of God's activity, he equated their knowledge with their manifestation and believed in the levels of light. He considered intuitive knowledge to be of the type of light and dimensionality, and acknowledged that man can achieve a deep understanding of truth by promoting enlightenment or realizing his potential abilities. Such a science, which can be called "intensity science", refers to different levels of science; thus, in the philosophy of illumination, science is of the type of light, and considering the skepticism in light, science also has different levels, and no level will be in conflict with another level. By realizing his powers, man gradually reaches the higher worlds and intuitive experiences from the perception of sensations and sensory experiences and is able to observe the truth of things.

Methodology: The method used in this article is descriptive-analytical.

Findings: The various dimensions of Suhrawardi's thought have the capacity to infer educational and training instructions appropriate to the Islamic-Iranian context. For example, his "mystical" works and ideas can be effective in nurturing adolescents and young people and, given the increasing growth of mystical motivations, draw the right and desirable path for them and keep them out of the way. Also, in Suhrawardi's philosophical views and thoughts, it is observed that by recognizing the method of intuition in the learning system, he opposes the formal and dry system of the peripatetic who have limited knowledge to mere discussion and reasoning. Of course, this kind of attitude does not negate peripatetic ideas, but by developing the field of science and learning methods, considers discussion and reasoning as only a part of various ways of

understanding, and in the process of realizing superior understanding, promotes the field of human enlightenment and ability. There is a lot of emphasis on the development of layers of truth. The promotion and recognition of this type of science among educators leads to results whose realization depends on the adoption of appropriate solutions.

Discussion and Conclusion:

Attention to the levels of light and levels of perception in the school of illumination provides the basis for the presentation of a new science that can be called intensified science in such a way that science is basically of the type of light and hierarchy. By expressing all kinds of intuitions in parallel with the levels of light, and by drawing an ascending course, Suhrawardi considers the beginning of the understanding of the truth from the senses and introduces the highest degree of receiving direct knowledge by the heart. With such an attitude, “gradual completion of perception” is considered as the first main result. In order to

achieve this, educating educators from early childhood requires the special skills of educators in the gradual development of educator perception in such a way that the instructor with the strategies stated in this article, starts the training based on appearances and sensations and by strengthening the imagination and preparing to enter the door of rationality, the instructor to the extent of cultivating theoretical and practical intellect to lead. In this way, the educator will not limit all levels of science to appearances and experimental sciences, and will gradually be prepared for the realization of the second result of intensified science, that is, the “recognition of multiple understandings.” The instructor can achieve this result by adopting a comprehensive teaching method, increasing cooperation and leadership, and preparing the instructor to accept various understandings from others.

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