

Philosophical Thought with Sheikh Muhammad Al-Jawad Al-Jazai'ry

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ABSTRACT: Many people think that religious schools in Najaf deviate from studying philosophy, or do not pay enough importance in seminary studies for it, but the opposite has been demonstrated. Religious schools have paid great attention to Islamic philosophical intellect, as many religious thinkers have emerged who have researched Islamic philosophy and described their mark in this important field of knowledge. Our evidence is the subject of our research on a religious figure, who studied in religious schools in Najaf at great contemporary philosophers, such as Sheikh Mahdi Al-Ishtani, and the philosopher Sheikh Abdul Hussein Al-Rashti. Our philosopher, the scholar Muhammad Al-Jawad Al-Jazaery, has researched all topics of philosophical intellect, especially in logic, naturals, and theology. This philosopher was influenced by Ainois philosophical intellect, especially with regard to the study of the soul in terms of its existence and immortality. We ask Allah the Almighty to accept our work, as it is a great fruit of wisdom, {...and whoever is given wisdom has been given much good} (Al-Baqarah: 269).

Keywords: Philosophical intellect, Islamic philosophy, wisdom, the absolute being, analogy, the essence, the soul.

Introduction

Islamic philosophical intellect is a wide area which is like other types of human intellect containing topics of great importance in our present time, especially when such topics are discussed by a religious Hawzaian figure, namely, the Sheikh the renovator and the leader of the Islamic renaissance in Iraq. The intention behind choosing this research and the character is only to highlight an important aspect of our contemporary Islamic philosophical heritage, which the Sheikh had the privilege of contributing to throughout his jurisprudential and philosophical life. This man was distinguished by a broad mentality and a distinct philosophical mindset, especially in theistic philosophy. Noting that I have read many of what the Sheikh wrote in the fields of knowledge, and I found the desire to put one of the fingerprints of philosophical knowledge. We ask Allah to correct what we aspire to do, and make our work closer to Allah alone.

Research Hypothesis:

The Sheikh confirms in his book “The decoding talismans” that Islamic philosophy cannot be dispensed with in all religious studies, because it is the safety valve for understanding the essence of faith, especially in its branches and entrances, which are represented in logic, naturals and mechanisms.

Research Objectives:

Based on this hypothesis, the research aims to achieve my goal in understanding wisdom by all students of religious and seminary knowledge, because many students have a reluctance and unwillingness to study or go deeper in Islamic philosophical intellect.

Research Methodology:

The Analytical method was adopted, where I analyzed the Sheikh’s intellect through his books, especially in the books (decoding talismans) and (The Philosophy of Imam Al-Sadiq).

The Philosophical Dimensions in the intellect of Sheikh Muhammad Al-Jawad Al-Jazai’ry

Who is Sheikh Muhammad Al-Jawad Al-Jazai’ry?

He is the scholar Sheikh Muhammad Al-Jawad bin Sheikh Ali bin Sheikh Kazem bin Sheikh Jaafar bin Sheikh Hussein bin Sheikh Muhammad bin Sheikh Ahmed the writer of “Verses of Judgments” bin Sheikh Ismail Al-Asadi Al-Jaza’iri. He was born in the city of Najaf in 1298, and grew up in his family. He studied in religious schools in Najaf and his sheikhs were (Sheikh Abdul Karim Al Kashif Al-Gita, Sheikh Abdul Rasoul Al-Amili, Mr. Mahdi Al Ibrahim Al-Amili, Sheikh Muhammad Hussein Al-Hilli, and Sheikh Abdul Hadi Shalila). He recited wisdom at the hands of Sheikh Mahdi Al-Ashtiani and Sheikh Abdul Hussein Al-Rashti. Sheikh Muhammad Al-Jawad died 1378 AH - 1959 AD. His students are Sheikh Muhammad Reda Al-Shabibi, Sheikh Ali Al-Sharqi and Sheikh Mortada Al-Yassin.

His writings:

- 1- The commentary on the construing of Alfiya Ibn Malik, by Ibn Al-Nazim.
- 2- The commentary on the vocabulary studies from Al-Akhund’s “Kifaya fi al-Usul”.
- 3- Decoding the talismans.
- 4- The philosophy of Imam al-Sadiq, this book represents the loftiest place that Najaf al-Ashraf reached in wisdom.
- 5- Criticism of the Egyptian proposals.
- 6- Opinions and judgment.
- 7- Divan of poetry.
- 8- Memoirs of the Twentieth Revolution.
- 9- Memoirs of the Najaf revolution.
- 10- Researches in jurisprudence.
- 11- Researches in Philosophy.

His philosophy:

The Sheikh says, “Philosophy that goes deep into the conditions of the Absolute Being is broad in scope: simple in kind, branched off, related on the one hand to the existences of the natural world of different ranks of honor and despondency, and on the other hand to the existences of the supernatural worlds. It is a specific system for the highest issues. status, the loftiest of which is knowledge, the greatest in rank, the most powerful pillar in the construction of sciences, and the most reliable bond

for preserving its dispersal. For this reason, philosophy is divided into three sections: (Al-Jazaery, 1979)

- 1- Logic.
- 2- The naturals.
- 3- Divinities.

He emphasized the importance of philosophy in our lives, and this is why he said: (If a person is content with natural things and other sciences, he knows the deduction of logic in cases and its identification in the essences. He uses the core of philosophy to distance himself from the illusions of the senses and their fallacies about facts. He had a special direction that represented to him an existence other than his first existence, seeing in the sea of this universe, its transit and its phases, crossing it and reaching its shore and stripping itself of its natural structure in it. (Al-Jazaery, 1079)

Man is honored by wisdom, and this is why he strives and strives to seek it, since the love of wisdom requires the constant pursuit of truth and the constant search for knowledge. Philosophy has been associated with the meanings of consideration, contemplation, thinking and mental observation. Accordingly, it is the overwhelming desire to search, the constant pursuit of knowledge and the constant attachment to truth. The wisdom seeker, in this sense, is the conscious creature who does not want to walk blindfolded. He is that alert man who opens his eyes to everything in the universe and the existence around, while some people sleep without witnessing anything that their eyes fall upon. Since the philosophy of every human being is closely related to his spiritual and psychological experiences, it was natural for philosophers to differ about the meaning of philosophy, its object, purpose and value. Hence, some researchers have argued that philosophy does not have a specific subject, while others claim that every philosopher has his own problems that no one else may share with him. Philosophy has a lofty position according to Sheikh Al-Jaza'iri who says: "These matters that we have referred to the honor and loftiness of philosophy are sufficient to draw attention and direction to our subject, and what is attached to it in suggesting that is the statement of the Holy Qur'an more than once by mentioning wisdom in the context of gratitude such as the Almighty's saying: {And We had certainly given Luqman wisdom.}, (Holy Quran, Luqman:12). The Almighty says: {...and whoever has been given wisdom has certainly been given much good} (Holy Quran, Al-Baqra:269) . Many other verses magnify wisdom and glorify it, because it is the only way after taking knowledge of the existence of the First Principle, Exalted be He, and its attributes and formulas that are sealed in the most complete system, and that is the ultimate goal.

Definition of Philosophy:

Wisdom is the completion of the human soul by visualizing matters and believing in theoretical and practical facts on the limits of human power. (Al-Jazaery, 1979)

Definition of Logic:

It is a legal machine whose observance protects the mind from error in thought.

Definition of Divine Philosophy:

Studying the divine presence and proving its attributes.

If philosophy proceeds to the truth on the limits of human power, and it follows in its progression by means of analogies and other arguments. This enabled the philosophers' argument on the account known, due to the shortcomings of its pioneer. It is the logical limit and the rational argument for reaching and conveying the facts of things and realistic proportions. It is not surprising that they differed and expanded in their sprawling roles, and divided them into sects over principles,

conclusion, and rational trials. Each group of them had special opinions and beliefs, even the Orientalists (Socrates, Plato and their predecessors), and Aristotle's companions. (Al-Jazaery, 1979) The subject of philosophy according to Sheikh Al-Jazaery: Studying existence with what is exist: Through this general introduction, it makes us define the philosophical dimensions of the Algerian Sheikh with the following demands:

- 1- Logic in the Sheikh's intellect.
- 2- The natures and principles of the body, the four issues, the human soul and the speaking soul (its immortality).
- 3- Metaphysics: evidence for the existence of Allah (may He be glorified)), as it is the most honorable possibility. If we observe the issues of logic, and give them the right to consider, and judge by our conscience in their determined production, we consider it necessary by virtue of conscience in comparison to the product of the problems of arithmetic. However, it does not guarantee the validity of its results, because the rational argument, by which logic means special care, is of three types:

Analogy: A statement composed of propositions, whenever it is sound, another statement is attached to.

Induction: moving the mind with its notes from the sensible to the intelligible.

Representation: The mind moves from ruling on one of the two things to ruling over the matter for a common body between them.

The analogy, which is the closest to the benefit of certainty in reality, does not guarantee its correct system the sincerity of the desired, but its issues from delivering the required delivery whether it is Muslim or non-Muslim. It is not a condition of analogy that the propositions should be postulated, and this is like the logical limitation of (Kind: It is the complete common truth among the molecules that are multiplied by the truth in the answer of "what is" and judgment: It is the part of the essence that is concerned with it, which is located in the answer to any judgment) that are close to the benefit of reality. Distinguishing between separation and specificity (Specificity: the portable external aggregate specific to its subject.), and between kind and accidentation (accident: The total external predicate on its subject and others, is difficult or impossible. It does not reach its limits to the essential fixed limits of the qualitative truth in reality. Therefore, the logicians have stated that the opinion divided into kind and judgment is intended: what is not proven between it and a thing as a mediator in the representations.

As for the established principles of logic, it is not deduced from them the validity of the result and the actual reality as the effect is deduced from the cause. We can say that proof is composed of certain cases if we need measuring the knowledge of the sincerity of the result, and put on the self-board the measurement sections from the five industries. The analogy is divided into proof, argument, rhetoric, poetry, and fallacy. Searching for or using these five sections are (the five industries). For example, it is said: the manufacture of proof is the addition of argument, and so on. Proof requires knowledge of the truthfulness of the result in one of its sections, and it is the author of priorities. On some of its forms, because the primitives are cases whose subject and predicate necessitate a judgment by attributing one to the other in negation or affirmation. However, some of them are obvious to the whole, because their conception is attained by the whole, so knowledge of the truth of the result is required. Some of them are not clear as a whole, because their conception does not happen to the whole. Al-Jazair'y says: "The logical rules are infallible from the side of the form, not from the matter, and dividing the matter in a holistic way in terms of the materials of

analogies is not useful here, because it is not known from it that every specific matter is included in any of the divisions. He set a rule to be forbidden." (Muthafar, 1982)

2- Natural science:

It examines the matters that are mixed with the indicated substance in terms of limits and strength. These matters cannot be found in any material that is agreed upon, but rather in a specific material that is prepared for it, such as (humanity) in the human being, and (osteon) in the bone. So, they are not suitable for any material other than its material. The natural body consists of two basic principles: matter + form. The form is measured by many meanings, and the comprehensive reality of the resources of their uses in philosophy research is what makes a thing what it really is. In many contexts, Aljazaery emphasizes a methodological argument that he uses for several purposes, whether to emphasize the importance of first philosophy, which deals with the subject of the first cause, or to emphasize the importance of studying the natural sciences or the soul, or to show differentiation and knowledge in parts of what we can know. So that, knowing one thing is a cause of another thing is more important than knowing the effect of it. This issue is important in Al-Jazaery's philosophy. He links between this knowledge of causes and truth, for truth is the search for causes, and science is "to find things with their facts" (Jazaery, 1979) That is, perceiving and knowing the facts of things and making philosophy is the highest and most honorable of human industries, because its limit is "the knowledge of things for their facts as much as human power." We cannot reach this knowledge with the realities of things without knowing their causes, and the reason for the existence of everything and its truthfulness, because everything that has an identical existence. Since the first philosophy, "I mean the science of the first truth, which is the cause of all truth," is the most honorable and highest rank of philosophy. Therefore, the perfect philosopher must be the one surrounding the science of first philosophy, because the science of causes is more honorable than the science of effects. We only know each one of the information fully, if we are aware of its cause. The causes and demands are limited to four, because each cause is an element, an image, or an animate, I mean what is part of it is the principle of motion. It may be complementary, I mean what for the sake of which the thing was, i.e. the causes are the potential cause (the substance of the thing), the formal cause (the form of the thing), the efficient cause, and the final cause. The demands of the cause are four:

- 1- The question about the existence of a thing, does it exist at all?
- 2- The question of what a thing is, i.e. what is it? Or under what kind does it fall?
- 3- The question of which things are they, i.e. what distinguishes them among the kinds?
- 4- The question about the purpose of something, i.e. why is it?

I mean the question about its final or complete cause, as Al-Jazaery says that if the question include: What is a thing? and what is it? This was a search for the genre. It talks about how knowledge of one of the four causes is based on knowledge of the other. Knowing the element of a thing includes knowledge of its kind, and knowledge of its form includes knowledge of its kind. The latter includes knowledge of its kind, and knowledge in its form includes knowledge of its kind. The latter includes knowledge of the separation that distinguishes it, and knowledge of smallness, form and final cause is knowledge of the definition of a thing and its reality. Al-Jaza'iri concludes that this supports the designation of the first cause (first philosophy), because philosophy is as it is involved in the science of the first connection. (whether), (what) or (why), mean (did not) as for (is), it is searching for the existence only. Every existing thing has a kind, then (what) searches for kind, and (which) searches for distinction, and (what) and (which.) all search for kind, and (why) for complete cause, or it is a trigger from the absolute cause. (Jazaery,1979)

World occurrence:

The Al-Jaza'ery says they describe the world by saying the man relates back to ancient times, and his proof of this is that the world is in changing motion in its elements and particles including the movements of the planets, the rotation of the celestial bodies, the transformations of the pillars, and the formation of generators. Every movement in a moving thing is moving to for his favor and is the cause of something else. Whenever that movement is not the hero of that reason. It is replied to those who say that the world is old. Know that many of the people of knowledge who spoke about the facts of things do not know the difference between a created thing and a manufactured thing, and between the inventor and the creator. This is one of the reasons for the disagreement among scholars regarding their performance and doctrines in the age and occurrence of the world. Then know that creation is the estimation of everything from nothing else, and what is made is not something other than the formation of the form in the material world. As for creativity and invention, it is something and not something. Al-Jazairi sees that the atoms of life of a creature is the product of nature, for it is something that exists, and the atom of soul is the product of the Creator (exalted be He), the creator, the inventor, and not of anything. In their statements, they do not mean establishing accurate philosophical proofs and detailing the meanings in full detail, because they write their letters as introductions in which the researcher does not find anything to quench thirst.

The soul and its powers:

1- Definition of the soul: a non-physical essence is the perfection of a moving body that has the choice of a verbal principle by action or force.

The soul according to Sheikh Al-Jaza'iri is not a body, so he begins by explaining the meaning of the body, and the meaning of the substance, which is what we have previously explained in our words about this. Then he confirms that the living bodies of them have no self-life in them, and some are accidental. The self-related, as we have previously explained in the statement of the essence, if it goes off, the thing will be corrupted. Accidental thing is what can leave off the thing and does not spoil it. The formulation of evidence follows: If life is self-related in the living thing, then if it leaves the living thing, the living thing will be off, as well as the rest of the livings. As for the body that we find alive and do not find alive, and it is a body, then life has passed from it and its body has not been corrupted. I would like to point out an important issue, that the Al-Jaza'ery does not mean the living body, but rather the pure physical. As for the living body, life is a substance and not a symptom, and from here Al-Jaza'ery turns and says: This by which we express the essence of life in the neighborhood is what we call a soul. Is this soul an essence or accidental? He answers that it is the essence, not accidental, because the living type is one. The quality of life remains necessary for the living thing as long as it is alive. We find that "life" is half of the living thing by giving it its name alone. The living thing is described as life, its nature alone is from the nature of the descriptor, i.e. life. Living being is a substance, because the meaning of substance is what is in it for a thing, and it is the image of the thing. We said that the descriptor and the descriptor are of one nature, so the soul, which is what contains the life of the living, and it is the type of the living rationality is also the essence and has the essence of the type or the essence of the type. The soul is a substance, but is it the substance of my body, or is it not a physical substance? The answer is not physical, why? Because every species is not a body, it is not a body.

The soul and the body:

Al-Jazaery says: The soul, walking in its natural path, penetrates into nature and is obliterated in bodily matter, and is united with the body in a natural union, from which a natural animal species occurs. The readiness of the body is a condition for its natural formation and not a condition for the completeness of its identity, as the following evidences prove its existence before and after the body, at the expense of its abstraction, perfection of existence, and its annihilation from matter in its essence. I do not say that it has thus deviated from its self-limited limitation of its detachment. Rather, I say that the human soul has one identity with origins that are exchanged upon, and its course in its natural path represents its natural origin.

*Oh, the path of arrangement
If we walk over it
And if we deviate from it
And why there was a path?*

*Set by the Just and Wise
We shall rise and bliss
We would go downhill and hell
But I know*

As I indicated that Al-Jaza'iri emphasized the simplicity of the soul, its honor and its perfection, its essence is the essence of the Creator (Exalted be He), and considering it like the sun light. For him, the soul is separate from this body in contrast to it, and its essence is a divine, spiritual essence, with what he sees of the honor of its nature and its opposition to what is exposed to the body of desires and anger. He says: When human souls follow their natural path called the Dunya and the world of martyrdom, they become attached to matter and invoke its veils, and that light and darkness mingle with it, its view grew weak. She was not safe from playing with her inclinations the beauty of nature and stealing her movement and her attractive splendor, so she is far from the judgment of minds, and she is lost in the unknowns with no perfection known by her creator and no way to guide her to bring her closer to him. It walks over the path, not knowing the end of journey, nor finding a social life that brings its good things that support structures, and prevents bodily desires, and temptations that lead to destruction and peril. It is clear that Al-Jaza'iri here speaks of the rational or rational soul, because immediately after that he presents several evidences that the soul has a lustful power and an angry one when it gets angry. (Al-Jazaery, 1970)

The first evidence is that the soul, which is the light of the Creator, prevents the lustful power from its desire. Therefore, there is a force other than these two that is opposed to it, because the impediment is not forbidden, because no single thing is opposed to itself. This is clear evidence that the power with which a person gets angry or lusts is not the power that prevents anger and lust. We like to stand when he says an angry force, a lustful force, and a restraining force for them. Does he mean one soul that has three powers? He says: the Creator of soul (Exalted be He) was sympathetic to it by His mercy, and chose a group from her Who revealed it the secrets of His knowledge and the secrets of His unseen, then He sent it messengers to it with good tidings and warnings of a just system that would guarantee it the matter of livelihood and return. That was the biggest argument for Him against it, as the Almighty said. { then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed.}. If its morals are purified, its secrets are purified with its Creator (the Most High), and it follows His order of justice according to His commands, prohibitions, promises and threats, then it will be happy in natural path and transcend perfections and draw near to Him (the Most High) and will win a good life and eternal bliss. If it deviates from that just system and follows whims, argues without knowledge, guidance, or an enlightening book, it will lose the happiness of that path, descends into the abyss of misery, distances itself from its creator and loses both happiness. This is barely the clear loss:

*I am walking in the folds of this walking ark
It is the path for my walk
He is on an easy path
And both walks, no matter how long the path is, are short
Why is the journey short?
If I know it*

So, the world is mortal, therefore the soul must win by keeping away from the pleasures of an illegal life and adhering to the rulings of the Most Merciful in order for it to be truly one of the lights of Al-Bari (Glory be to Him) and preserve His sanctity.

Immortality of the soul:

The soul is one in essence, but these names fall upon it according to the actions that appear from it, and that is if it does nourishment and growth in the body, then it is called developing. If it motivates the body sense and movement, then it is called the animal soul. If it motivates sense and discrimination, then it is called the rational soul. Al-Jazairi emphasized the speaking soul and considered it the one that represents the soul in its essence and reality. After leaving off the body, it says:

<i>I am a thing that is skeleton-constructed</i>	<i>something if things to count</i>
<i>Sound minds and sane people distinguished</i>	<i>between us on the self-portrait</i>
<i>Different borders it showed</i>	<i>there is no hypocrisy for those who recognize it</i>
<i>So in two types in the universe, we differed</i>	<i>when opinions were united about</i>
<i>Opinions let us be represented</i>	<i>as a body of full of splendor and bright</i>
<i>He on the path walked,</i>	<i>but the path is silent</i>
<i>By the passions of my soul it was moved</i>	<i>when passions for its sake follow it</i>
<i>And when my being knowledge surrounded</i>	<i>scholars stretched its limit</i>
<i>As a phase of light he was represented</i>	<i>chosen by the mind, doing whatever want</i>

Al-Jazai'ri says: Evidence for its survival after the annihilation of the body is abundant between measurements and religious hearing, including the Almighty's saying: {And do not say of those who are killed in the way of God that they are dead, rather they are alive...} (Al-Baqarah: 154)

It is said: "The souls of the martyrs roam in the gardens of Paradise," and this indicates that the souls of the believers gather and sympathize with each other. This is what has been established in the beliefs of the Muslim sects, and it is on it that the question of forgiveness, alms, dreams, dreams and the like is built upon, so it does not accept nothingness in itself. () The views of Sheikh Al-Jazaery regarding trans-physics (divine science) will be an independent research, Allah willing.

Conclusion

The research has come up with several conclusions:

- 1- The religious and social environment in which the philosopher Sheikh Muhammad al-Jawad al-Jazaery was born was considered one of the most important factors in addition to other factors that contributed to the formulation of philosophical intellect. The religious seminary environment and upbringing represented the most obvious background in the features of his intellectual personality and his depth in philosophical intellect. On this basis, our philosopher Muhammad al-Jawad is considered a thinker with a great philosophical background of Islamic faith.

- 2- 2- It was one of the objectives of the research on philosophical intellect, which was represented in many topics, including the science of logic, which the Sheikh considers as a tool that can make thought less mistakes in jurisprudence and fundamental research and in interpretation, as well as in philosophy.
- 3- 3- The contemporary Islamic philosopher, Muhammad al-Jawad al-Jazairi, was one of the pioneers of reform and the owners of the Renaissance. I would not be exaggerating if I said the founder of the Islamic renaissance in Iraq and the Arab world, where he was interested in the philosophy of science, especially (natural), as well as divine philosophy. He was greatly influenced by (Ibn Sina), the chief Sheikh.
- 4- 4- Within the framework of the intellectual system of the scholar, the philosopher Muhammad Al-Jawad, his philosophical intellect came to be an original and important pillar of that integrated Islamic intellectual system.
- 5- It relied on a number of distinctive features and characteristics and proceeded from it in formulating its positions and opinions on issues of thought and correcting all errors by applying the branches of philosophy in the formulation of words.

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