

Original Article

Examining the Epistemological Aspect of the Nature of Discovery and Intuition in the Quran and Mysticism

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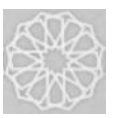
Abstract

Mystical discovery and intuition are considered as one of the ways to gain knowledge about God. The present study explains the epistemological aspect of discovery and intuition among mystics and the Holy Quran. This research used the descriptive-analytical method and library documents. The study aims to investigate and explain the mystical discovery and intuition from the perspective of the Holy Quran and Islamic mystics. The results showed that according to mystics, knowledge about God, His names, and attributes are only possible through discovery and intuition. Revelation is the fall of the veil and the manifestation of the truth in the heart, achieved after efforts and austerities and paying attention to the Prophet of truth. Observing is seeing the truth with the eyes of the heart and shining divine lights on the eyes of the mind. Meditation on the verses of the Holy Quran concluded that the epistemological aspect of mystical intuition has its roots in religious teachings, especially in the Holy Quran, which has been interpreted as the vision of God. In the matter of mystical intuition, the mystics have also relied on verses and narrations about the vision of God, asceticism, piety, and rejection from the world.

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Extended abstract

1. Introduction

The main purpose of this study is to clarify the epistemological aspect of mystical intuition by explaining it through the Holy Quran and the perspective of Muslim mystics. To fulfill this aim, a systematic study is needed. To explain the epistemological aspect of mystical intuition, the nature, conditions of realization, and its effects from the Holy Quran and mysticism perspective are discussed and analyzed through the perspective of some Muslim mystics.

Despite the research done on revelation and mystical intuition, no specific study has been published in the field of religious research with the topic of the present paper; therefore, this research is a new work in this sense. Now, several works that are (directly-indirectly) related to the research topic are mentioned.

The book "Religious Experience and Mystical Revelation" by Mohammad Taghi Afsari was published by the Contemporary Cultural Institute of Knowledge and Thought in 2010. The author dealt with the two issues of religious experience and mystical revelation, examined the history and origin of "revelation" and its historical course, and traced it in detail to the fifth century. In the first part of the second chapter, the words of Islamic mystics, such as Imam Khomeini (RA), Khwaja Abdullah Ansari, and Ibn Arabi, examine the characteristics and consequences of revelation and, finally, the "nature of revelation." In the other part, the author defined and classified the religious and mystical experience. In the end, he examined the issue of revelation from the point of view of Western and Islamic thinkers and presented the viewpoint of the Quran and hadiths on discovery and intuition. Although this work is unique and valuable, it deals with the issues in a general way. At

the same time, the present study has explained the nature of discovery and mystical intuition in terms of the Quran and mystics in particular.

The study, "Discovery and Mystic Intuition from the Perspective of Verses" by Gholam Mohammad Afzali, was published in *Shahrivar* 1401 in a two quarterly journal of interpretive findings, volume two, issue three, belonging to the research center of the representative of Afghanistan's Al-Mustafa University. The author wrote this paper in response to some scholars, especially jurists, who were focused on discovery and intuition. The results revealed that the nature of mystical intuition and discovery was not discussed, while the present study deals with the nature of mystical intuition in the Quran and among mystics.

Master's thesis, "Discovery and Mystic Intuition from the Perspective of the Quran and Supplications," written by Seyyed Mehdi Salehi Amiri, and Akbar Mirsepah as supervisor, was presented at the Imam Khomeini Educational and Research Institute in 1381. This work consists of five chapters. In its second chapter, this research examines mystical views, such as those of Ibn Arabi, about the nature of discovery and intuition. The characteristics of mystical revelations are discussed in the third chapter, and discovery and intuition in the Quran are discussed in the fifth chapter. This research implies the views of the mystics and the Quran.

Several theses under different titles have dealt with the issue of discovery and mystical intuition, and due to their excessive number, it is enough to mention some titles, which are: 1. Pathology of mystical discovery and intuition, 2. Mystical analysis of discovery and intuition in Suhrawardi's philosophy, 3. Discovery and intuition, revelation and intuition in transcendental wisdom (Sadra), 4. Validity of perception and mystical intuition from the



point of view of the book and tradition, and 5. Unseen world and intuition and their limits in verses and hadiths. Other related works are avoided due to the length of the article.

Considering the different views about the ways of gaining knowledge in the new era, the importance of researching how to acquire knowledge becomes clear. Mystical intuition can be seen as one of the important ways of knowing because mystical knowledge is personal and internal, and people who take steps towards discovery and intuition will achieve such knowledge. Therefore, explaining the epistemic aspect of mystical intuition becomes important. Considering the religious attacks and the creation of doubt in religious beliefs, which has led to cognitive bewilderment, especially among the young generation, the necessity of the present research is justified. This study helps introduce mystical knowledge as one of the ways to acquire knowledge and consider it as individual and esoteric knowledge possible for those who seek the path of truth. Therefore, the Quranic and mystical explanation of the epistemological aspect of discovery and mystical intuition can help those in the direction of finding the truth.

The main question in the present research is how the epistemological aspect of mystical intuition is drawn in terms of the Holy Quran and mysticism.

The secondary questions are as follows: First, what is the Holy Quran's opinion about the epistemological aspect of mystical intuition, and how did it explain it? Second, what is the opinion of Muslim mystics about the epistemological aspect of mystical intuition, and how have they explained it?

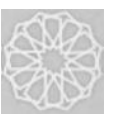
2. Findings

Knowledge about God, His names, and attributes are only possible through discovery and intuition. Revelation is the fall of

the veil and the manifestation of the truth in the heart, achieved after efforts and austerities and paying attention to the Prophet of truth. Observing is seeing the truth with the eyes of the heart and shining divine lights on the eyes of the mind. The epistemological aspect of mystical intuition has its roots in religious teachings, especially in the Holy Quran, which has been interpreted as the vision of God. In the matter of mystical intuition, the mystics have also relied on verses and narrations about the vision of God, asceticism, piety, and rejection from the world.

3. Result

According to the research problem, from the reflection on the Holy Quran and mysticism regarding the nature of the epistemological aspect of mystical intuition, it is concluded that both the Quran and the mystics, first of all, describe the epistemic nature of mystical intuition under the title of shining divine lights on the beholders. They have introduced the mystic's intellect, attaining the truths and secrets of the universe, attaining true knowledge, seeing the truth with the eyes of the heart through the abundance and illumination of the heart, and remaining in the truth. Secondly, they have considered the conditions and factors for its realization to be austerity and struggle, becoming a violator of good morals, divine annihilation, knowing God through His names and attributes, obtaining revelation before mystical intuition, removing the veil from the eyes of the mystic's heart and the essence of truth, turning away from the world of diversity and darkness, removing the dust of change from the face, closing the eyes of appearance from creatures and lusts, emptying the existence from the love of the world and material things, and tending to the eternal essence of God. Thirdly, they consider the effects and results of intuitive knowledge as the shining of divine lights on the eyes of the mystic's intellect, the



enlightenment of the sciences and what was hidden from his understanding, reaching the truths and secrets of the universe, reaching true knowledge, seeing the truth with the eyes of the heart through the abundance and illumination of the heart and remaining in the truth. Fourthly, the superiority of the Holy Quran over mysticism, in terms of expressing the quality of the epistemological nature of mystical intuition, is the Quran's specification of vision, and the mystics have benefited from the Quran in explaining mystical intuition from this point of view.

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Contribution of the authors

Hossein Mohammadi is the author of this article and takes full responsibility for it.

Conflict of interest

The author of this article has no conflict of interest.

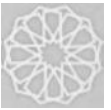
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The Holy Quran