Original Research

Rationality and Spirituality in Mystical Thinking

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Abstract:

Background: Rationality is one of the essential components of spiritual health that has been recently researched. Some judge the opposition and incompatibility between spirituality and rationality and introduce rationality as anti-spirituality. Some others rule for convergence and compatibility between these two and consider rationality the essential condition of "spiritual health." Therefore, this study aimed to analyze this issue from the perspective of Islamic mysticism.

Methods: This analytical descriptive was conducted using the library method based on verses, narrations, and interpretive and mystical sources.

Result: The findings showed that spiritual health depends on mental health and wisdom. From the perspective of Islamic mysticism, rationality, and spirituality are compatible and help each other. Religious rationality leads to spirituality, and Islamic spirituality develops rationality. In Islam, reason has a high position, and the verses and traditions of Ahl al-Bayt (PBUH) always invite people to be wise and, in this way, help to develop spirituality and spiritual health. In Islam, reason has a high position, and the verses and traditions of Ahl al-Bayt (PBUH) always invite people to be wise and, in this way, help to develop spirituality and spiritual health. In the meantime, rationalization in horizons and souls are the most critical fields ordered in religious texts and Islamic mysticism.

Conclusion: Rationality is necessary for spirituality; therefore, spiritual health is impossible without mental health. Thus, the proper cultivation of intellect affects other areas of human existence and will lead to "spiritual health."

Keywords: Spiritual Health, Spirituality, Rationality, God Knowledge, Self-Knowledge.

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Introduction

Health has long been evaluated based on three physical, mental, and social dimensions. Previous studies have stated that "spiritual health" is one of health's essential dimensions and components. Psychological and social aspects will not function correctly without spiritual health and other biological. As a result, about a century ago, the spiritual dimension was also included in the definition of health. Studies have indicated a significant correlation between general and spiritual health and mental and spiritual health (1). The relationship between spirituality and rationality is one of the essential issues regarding human spiritual health, which is especially important from a mystical point of view. The intellectual dimension and the spiritual (spiritual) dimension are higher than other dimensions among the different dimensions of man and shine on the darkness of human existence like a bright light. Philosophers have considered the critical feature and chapter that separates him from animals as intellect. The reason is the basis of humanity, the inner prophet of God, and the unique source of scientific and spiritual perfection. Therefore, the proper cultivation of intellect will be the cornerstone of the cultivation of other areas of human existence and will lead to "spiritual health." If reason overcomes a person's ego, the eyes of his heart will be opened, and if he is overcome by lust, the eyes of his soul will be closed. Virtues and good deeds strengthen the intellect, and vices and sins darken the intellect. The non-cognitive factors that cause the growth and flourishing of the mind are thinking and rationalization, "Whoever practices thinking finds insight". In a part of Hisham's narration of Imam Musa bin Jafar (PBUH), thought is mentioned as a sign of the existence of wisdom and reason in man (2). Wisdom and rationality are the primary sources of religious spirituality, and man can achieve meaning because of the power of reason. A healthy mind and mental health affect all aspects of the human being and different areas of overall health. Therefore, physical, mental, and spiritual health depends on mental health, and man's rationality is honored. In religious teachings, reason is the distinguishing feature of humans and other creatures. In addition, in ancient Greek thought, logos have the same meaning (3). In the new era, Kant, the most crucial philosopher of modernity, spoke about the close connection between rationality and dignity. From Kant's point of view, humans have "intrinsic value, i.e., dignity," because they are rational agents. Kant considers the human ability to reason as the essential feature of the nature of this creature and introduces it as the most basic standard of human dignity. He considers reason to have inherent dignity and self-sufficiency and believes that this power is reserved only for human beings (4). The rationality and wisdom in Islamic mysticism and religious spirituality depicted in its light is different from that of rationality, which in the view of Kant and new philosophies, is called "self-based rationality" (subjectivism). The dominant view of the philosophers of the new era is secular and humanistic, and spirituality is defined without considering God and religion. Therefore, religious rationality in Islam and Islamic mysticism is the basis and basis of spirituality, which revelation confirms and emphasizes. In contrast, rationality in Western philosophy is developed in the lap of modernity and humanism and is secular rationality. The dominant paradigm of rationality in the Age of Enlightenment and modernity is secular rationality, which Immanuel Kant, the philosopher of modernity, describes as "man's exit from self-willed immaturity" (5). The emergence of modernity had consequences for religion and spirituality, one of which was the conflict between rationality and spirituality, resulting in de-spiritualization and marginalization of religion. The process of rationalization and de-sanctification (de-

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spiritualization) occurred in several stages: de-spiritualization of nature, philosophy, religion, and ethics. In the meantime, religious sanctity and the crisis of spirituality was the vital mental and spiritual disease that man faced in the era of modernism. In response to this crisis and man's deep need for meaning and spirituality and quenching human thirst, in the post-modern period, various forms of religiosity and spiritualism emerged, which in the sociology of religion are referred to as "new religious movements" (6). Therefore, the new discourse of spiritualism can be considered the legitimate child of secularism resulting from modernity's cosmology and skepticism resulting from self-founded rationality. Today, various spiritualist sects and movements are rapidly growing, contrary to the prediction of prominent past sociologists, such as Durkheim, Weber, and Marx, regarding the decline of religion and spirituality in the age of industrialization. "We are not only facing the decline of the holy order, but in some places, we are witnessing the growth and invitation to new religions in the previous institutionalized framework (7). Many explanations have been given about the causes of the emergence of these movements. The most prominent descriptions belong to those who attribute the emergence of these movements to the crisis of values in the modern industrial societies of the West, especially the United States. These movements are more prevalent and prosperous there than anywhere else. "These emerging movements are more effective substitutes for the anti-cultural rebellion of the 1960s against the utilitarian and materialistic individualism of the modern consumer society and the technical rationality of the science-dominated culture" (8). The disconnection and incompatibility of spirituality and rationality, or the negation of rationality and severe opposition to philosophy and logic, is one of the common aspects of emerging new spiritualities (9). Opposition to philosophy, logic, and rationality is not reserved for false mysticism. Throughout the history of religions, people and groups always oppose any rational and logical approach to religion. The historical debates of philosophers and mystics in cultures have gradually left a problem called the incompatibility of mind and heart (love) in the reasons. A group in today's epistemological currents talks about spirituality without rationality, following the same thinking that Sufia promoted in the past. Some tendencies of mysticism and emerging spirituality, such as Krishna Murthy, Eshu, and some new intellectual currents, can be evaluated in this regard.

Osho speaks with different words on different occasions against reason, logic, and philosophy and instead emphasizes following his master and submitting. Osho believes that the truth cannot be reached through the mind and intellect and claims that if the seeker wants to get his destination through reason, he will be further away. It is like a dog that tries to catch its tail with its teeth, but the more it attacks, the further away it gets. He also compares the work of philosophers to the work of such a dog and believes that philosophers cannot solve a problem with any trick (10). The only work of philosophy is to provide a food list to a hungry person, but it can never give food to her (11).

Osho believes that the rules of logic should be discarded and distanced from them to understand the secret of life. He considers philosophical books to be a game with words and believes that philosophers have not been able to discover anything so far. "Philosophical books are written to interpret words, and they are a clever and vast network of words that is difficult to find a way out of. However, they know nothing. Those who know the truth of life are sages and mystics" (12).

Method

This study aimed to examine the relationship between rationality and spirituality with a descriptive-analytical approach using the library-documentary method, relying on the

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foundations of theoretical mysticism, and explain the factors of growth and prosperity of spirituality. The main question of the current research is whether rationality and spirituality are opposite or compatible.

The sub-questions of the research are:

1. What is rationality?

2. What is spirituality?

3. What role does rationality play in the growth and evolution of spirituality?

The ratiometric analysis of the relationship between religion and spirituality and the criticism of some readings tending to the incompatibility of the two have been examined in research such as "Meaning Minus Meaning" and "Inquiry into the Intellectual Sphere of Spirituality Project." Nevertheless, the view of mystics in this regard is not mentioned. Therefore, the current research tries to examine this issue from the perspective of theoretical mysticism.

Discussion

Definition of rationality

Rationality is an infinitive made from the adjective rational, meaning attributed to reason. Reason or intellect in Arabic is the infinitive which is used in different meanings (13). Intellect, in the word, means holding, grasping, and prohibiting, like tying a camel with an agal. In the same way, that reason prevents a camel from moving; there is a force in the human soul called "intelligence" that stems from ignorance and slipping in thought and action. Therefore, the Holy Prophet (PBUH) says: (14); Wisdom prevents ignorance. Just as agal prevents a camel from moving without place, there is a force in the human soul called "reason" that prevents him from ignorance and slipping in thought and action. For this reason, the Holy Prophet (PBUH) says (14); Wisdom prevents ignorance.

According to all dictionary books, intellect means understanding, knowledge, power, the power to accept knowledge, discretion, and the ability to distinguish right from wrong and good from evil. Reason has different meanings in different sciences. The reason is the power of recognition and understanding while preserving the literal sense of prohibition and restraint. After distinguishing right from wrong and good from evil, a person is encouraged to achieve righteous action according to that understanding and recognition. As a result, they confiscate and forbid the soul from unmeasured activity, sin, and deviation.

Therefore, intellect is the faculty of human understanding and the faculty of thinking, which is characterized by the understanding of general concepts and propositions. Reason can think with the help of generalities. "Rationality" is also rationality and adherence to the requirements of reason.

The only criterion in knowing things is the first necessary or self-evident knowledge and what leads to this knowledge. This self-evident science is identified only through reason, and sense, experience, or narration do not play a role in its understanding. Therefore, proper knowledge depends on pure reason, free from the chaos of arguments and intrigues of imagination. In this regard, Ibn-Sakiit asked Imam Reza (PBUH), what is God's authority over humanity today? He said, (15); Reason is identified with that truthful person, his truth is certified, and also known as a liar, his lie is certified. Ibn Skete says, "By God, this answer is complete." A prophet can be distinguished from a false claimant of a prophet only in the shadow of knowing God and His good names, but knowing God is only with the blessing of pure and pure reason and pure proof. The sense cannot know God because He is a being that the seen cannot understand, even though He sees all the seen and God is gentle and knowledgeable.

There are many divisions between reason and rationality. In a general classification, rationality is divided into theoretical or cognitive and practical (16). Theoretical rationality is to be guided to reality through thinking. In other words, the rationality of

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belief is based on sound reasoning and valid inference. Minimal rationality is the non-contradiction of belief with proper perception, and maximal rationality is the agreement of belief with valid perception. Practical rationality is focused on will and action, with two aspects of rationality in choosing the end and rationality in choosing means or the way to reach the goal.

If the chosen goal is for man's benefit and true happiness, it is rational; otherwise, it is not rational. In addition, the means chosen to achieve a reasonable goal must be appropriate to the goal and should be so that the person can reach the goal and simultaneously be compatible with the accepted goals and principles of the other person. Sociologists like Max Weber used instrumental rationality instead of intrinsic rationality in explaining the capitalist system (17).

In the following levels, the theoretical intellect is divided into potential or monstrous intellect, masterly intellect, and understood.

In any case, reason is an essential source of knowledge acquisition. The presence of reason in man makes him a being who chooses and has authority, and because of this will, he can do good or bad deeds. A person can clean the facts well and measure everything well when he puts his mind on the path of divine wisdom, and only then has he achieved sanity of mind.

Definition of spirituality

Spirituality is a concept that cannot be easily defined; like other abstract words, it does not have many concrete aspects, mainly because everyone seeks the meaning behind it from their suspicions. Some believe that spirituality is a civilizational concept, which means that this concept is a social and cultural phenomenon that has been formed throughout history. So today, we should not neglect the baggage of meaning loaded on it in different periods of Western culture (17).

Generally, "spirituality" is a word belonging to the Christian tradition (19), and it refers to a relatively common theme read in other religious traditions with similar words. This word has been used so freely in the last century that most actions and beliefs in the religion in art, music, magic, sports, business, therapy, environment, and well-being can be presented under the word spirituality (20). According to Jeff Levin, "These efforts, which are made to avoid the perceived stigma of "religion," transfer all its desirable aspects to the old term "spiritual.

Although the definition of spirituality is borrowed from the concept of religion, the meaning of religion differs from spirituality, and a distinction is usually made between religion and spirituality (20, 21). McCormick attributes the origin of this distinction to the beginning of the 20th century and William James's distinction in the book Varieties of Religious Experience (22) between personal religion and institutionalized religion (23). From the point of view of religion, it is primarily personal and psychological, while religion mainly refers to collective and sociological dimensions (24). Pargament uses the word spirituality to describe the central role of religion, which is the search for the sacred, in the book Psychology of Religion and Dealing with Life's Unpleasantness. According to this perspective, religion and spirituality are not two rivals and opposite poles, but these two are deeply tied together (25).

Seyyed Hossein Nasr believes this term has been used ambiguously during the past few decades. The origin of this word in European languages is entirely new, and it was in the last century or two that this word was used in Catholic circles for the first time. This word is only recently widely used, often as a substitute for religion and sometimes against religion. The words used in Eastern languages to denote spirituality usually indicate the etymology of this word, which is derived from spirits. For example, the word is a common equivalent in Arabic, and this word is derived from, which precisely means spiritus, without the meaning of this Arabic word being obscured in any way. What can spirituality mean in the new world, characterized by denying the "soul" as an objective and ontological reality and its confusion with the psyche? This word often

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contains a vague desire for the meaning and experience of spiritual matters. The "soul" is revealed according to certain principles and only within the great traditions with a heavenly origin, and it is content with psychological matters instead of spiritual matters. If the holy book states that "the Spirit blows wherever it wants," it only indicates an exception that proves the rule.

When the traditional standards of the reality of the "soul," as in various traditions such as Hinduism, Buddhism, Christianity, and Islam, are denied, everything that can be called spiritual and the word spirituality will lose its rational dimension and sanctity. The vast complexity of the sensual world is mixed with the luminous realm of the "soul," and the spirituality that results from this confusion can be compared to almost anything, including science. Therefore, spirituality is defined as the inner and spiritual dimension of traditional religions that deals with impersonal and impersonal things that can be directly experienced and are beyond mental categories but are not anti-rational. On the contrary, spirituality and rationality are inseparable if intellect is understood in its original meaning as intellectus or buddhi and not simply as a partial or reasoning intellect.

Although there are concepts similar to the concept of this word in the intellectual tradition of Islam, the word spirituality as a term with its specific definition is a late thing. For example, Imam Khomeini says about spirituality according to Islamic tradition:

Spirituality is a collection of traits and actions that create a strong, logical, and correct attraction in a person to move him wonderfully toward the one and only God. The central dominant aspect of spirituality is paying attention to God and doing actions for him, and seeing God as present and watching with intention and action (26).

In this definition, Imam emphasizes the practical aspects of spirituality (although spirituality is considered a state and condition), but the examples of these practical aspects are introduced from the Islamic tradition and based on Islamic sources.

Professor Motahari also writes in the definition of spirituality, "There are a series of things that are not material, and they have called them spirituality (27). He also provides a broader definition of spirituality and points to examples of a mixture of belief and action. In terms of spirituality, he writes concerning the Qur'an, "Spirituality is impossible without faith in God, without faith in the origin and resurrection, without faith in the spirituality of man and the fact that an immaterial ray is dominant and effective in him" (Ibid., 17). Therefore, the concept of spirituality is obtained from the combination of belief and action, and a spiritual person pays practical attention to immaterial things that are effective in his life.

Mystical anthropology, rationality, and spirituality

Man has "reason" and "soul" in addition to body and matter, giving him a unique position and dignity. Man is the subject of every philosopher's and thinker's thoughts, openly and secretly, but man has been contemplated in mysticism from a unique perspective and level. Mystics believe all the stages mentioned in Hadarat-e khams are present in humans. The "perfect human being" and the “unity of existence” issue are two fundamental pillars of theoretical mysticism. Anthropology is a precursor (knowledge of God) in mysticism, and different degrees of knowledge and religious spirituality are obtained according to the degrees of human beings’ self-knowledge.

Muslim mystics rely on the “manifestation “theory regarding man's position in the universe, his existential necessity, and his relationship with truth and the universe. According to the sublime teaching of Nahj al-Balaghah, sermon 108, it is clear that creation is the emergence and manifestation of the origin of existence in existence, and every being is the manifestation of a name from the names of God. Since the divine manifestation is subject to doubt, it is obvious that the

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complete divine manifestation has taken place in the human being. Accordingly, the Holy Prophet (PBUH) said (14); God created man in his image. In other words, human is the manifestation of divine attributes and names on Earth. In mystical anthropology, man is the most comprehensive book of the unseen and intuition and the most complete manifestation of what is necessary. This book has the merit of a tablet to preserve the words of God's light and can perfectly display God's attributes.

"Reason" and "thought" is one of the most outstanding common characteristics of humans, which is God's proof. This is why man is honored (Isra', 70). In interpreting this honorable verse, commentators of the Qur'an have interpreted dignity as the reason.
From the epistemological and philosophical point of view, man is the only being who can think and questions his existence and other beings due to the gift of reason. In other words, man is the only creature that stands out from other creatures and questions his existence and that of others. Therefore, Western existential philosophers consider man to be a being with existenz, that is, emergence (28) because he is aware of his existence and that of others, and gives a special meaning to existence.

It is necessary to pay attention to the epistemological point in the works of some mystics in a way that is not very consistent with misunderstandings and the way the intellect and the heart (or rationality and spirituality) are related. Reason and rationality are criticized in theoretical mysticism. In epist (29) mology, Ibn Arabi rejects reason and opinion as valid criteria for obtaining knowledge and truth, and he refers to his method as the method of discovery, taste, insight, and intuition. He emphasizes in the Meccan Conquests that "We are not the ones to quote the sayings of philosophers or anyone else, and in this book and all our books, we write things that are granted to us through discovery" (Ibn Arabi, Bita, 432). From his point of view, correct knowledge is not achieved through thinking and what thinkers prove with the help of intellectual powers, and God puts it in the heart of the knower. According to Shabestari, "Thinking is going from the false to the right to see the absolute whole." Lahiji, the prominent commentator of Shabestri's Golshan Raz, tries to interpret the ontology of Shabestri's thinking theory as discovery, "The so-called thinking of this tribe is a seeker's journey of discovery in a way that first goes beyond the multitudes and determinations that are false to the truth, that is, nonexistence, towards the truth, that is, toward the unity of absolute existence, which is the true truth" (29).

Meister Eckhart, a Christian and German mystic of the 13th and 14th centuries, also intended the same meaning in a treatise entitled Verestege (2000). Martin Heidegger, a contemporary German existentialist philosopher, in a treatise entitled Verestung, the content of which shows his sympathy with Eckhart, contrasts arithmetical or numerical thinking with spiritual thinking and heart intuition (30). This reasoning and thinking must be "boiled from existence," and we realize it when we try to think ourselves (31). From Heidegger's point of view, we are, to a great extent, under the influence of the technical and practical interpretation of thinking, and we are unable to understand the field he wants to introduce. Existence as an element of thinking has been historically neglected in the technical and technical interpretation of thinking. "Logic" allows such a practical interpretation of thinking, "Logic is the sanctification of this (technical and practical) interpretation, which has remained in force since the time of the Sophists and Plato" (32).

Therefore, the mystics believe that the intellect, like the sense, cannot provide correct information from the other side of the material world, and their stance against the philosophers and theologians who enter such discussions relying on the intellect is a natural thing. The inadequacy of philosophy and theology and even their rejection is for this reason, which does not mean fideism and extreme hypocrisy, as Ibn Taymiyyah (in the Islamic tradition) and

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Kierkegaard (in the Christian tradition) believed. The question is, are the words of philosophers, which are expressed based on reasoning and thinking, completely invalid? The mystics' answer to this question is negative because "we should not consider a statement made by a philosopher or a Mu'tazili theologian to be his religion and try to refute it immediately. Such behavior is typical of the ignorant (33).

The reasoning is valid in a particular field and valuable and effective for proving many facts. Reaching the truth and areas beyond reason is impossible through discovery and intuition. For this reason, some have stated that reason and reasoning do not have access to the truths of things in any way, but reason understands the truth from behind the veils of darkness (34). Mystics do not entirely deny the value of rational reasoning; they prefer mystical orientation over intellectual and philosophical knowledge and consider the way of intuition and conscience to be necessary to discover truths.

If it were a rational discussion, it would be different if it was about life (Rumi).
It is necessary to distinguish between two levels of intellect, i.e., general intellect and partial intellect, to understand the concept of intellect in the works of mystics. This type of intellect cannot understand the facts of affairs and prefers personal and fleeting worldly interest over the eternal benefit of the hereafter. Therefore, the partial intellect must be connected with the general intellect to become a general one. What Rumi calls the general intellect is almost the same as what the sages call "the first intellect" and "the first source," and the mystics call "the truth of Muhammadiyah" or "the first light." Rumi called this intellect "divine wisdom," and the world of plurality is one of its thoughts, " This world is a thought of the whole intellect is like a king and the faces are a messenger."
In the contemporary era, the thinkers of traditionalism are the most important ones who emphasized the fundamental distinction between general reason (intuitive reason) and partial reason (reasoning reason). According to traditionalists, a person should use reasoning and partial intellect to pass through and reach the intellectual intuition of the truth and its direct knowledge. "True science is not solely based on reasoning but intuitive reason (or general reason) which belongs to the superhuman order of reality and, despite this, enlightens the human mind" (35). According to this perspective, thinking and reasoning is an activity that originates from a partial intellect that is only capable of logical reasoning and not intellectual intuition. Seyyed Hossein Nasr is one of the traditionalists who consider the origin of the tragedy of modern Western philosophy in confusion between intuitive reason and reasoning reason (36). This consideration caused the sacred knowledge to become inaccessible and even meaningless for some, and intellectual theology led to destruction (37).

Channels of Rationality and Spirituality

The fields of thinking and rationality are favorable ground that leads to the growth of knowledge, insight, and spirituality. There have been various divisions about wisdom and its channels in religious and mystical texts. In his description of Al-Manazero Al-Saerin, Abd al-Razzaq Kashani considered three channels of thinking about monotheism, divine creation and the subtleties of design, and meanings of actions and circumstances (38). In a division derived from the Holy Qur'an, human reasoning and thinking can be divided into external (worldly) and internal (personal) verses and signs. (Fosselat, 53). Horizon knowledge has several most important areas: 1. Knowing the works and wonders of divine creations (ontology and cosmology?); 2. Knowledge of religions and divine teachings (theology and theology); 3. Knowing the history of different nations and peoples (historiography and sociology).

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Universal knowledge and rationality

The knowledge and intuition of God are the ultimate goals, and reaching Him is the highest goal of life and the ultimate Islamic spirituality. Imam Ali (PBUH) said, (Nahj al-Balagheh, sermon 1); The beginning of religion is the knowledge of God, and the perfection of his knowledge is the acknowledgment of his essence. According to mystics, the highest degree is thinking about God Almighty and His names and attributes, which results in knowledge of the existence of truth and all kinds of manifestations. From that knowledge, there are manifestations.

The question is how to think about God, and is God knowable? This issue, along with the discussion of God's attributes, is one of the critical issues of every theological, philosophical, and mystical system, which has always been the focus of Jewish, Christian, and Islamic thinkers. Generally, there are three distinct aspects in the discussion of God and his attributes: 1) ontological aspect, 2) epistemological aspect, and 3) semantic aspect. The most fundamental discussion of "ontology" is whether God exists and, if so, what attributes does he have? The main question in "epistemology" is whether humans can know God's essence or His good attributes or whether they are considered among "unknowable things." After accepting the principle of God's existence and the possibility of knowing Him, the question arises whether man can speak about God and His attributes and actions through natural language and using the concepts of natural language (39). The problem is the epistemological aspect of it, which we will briefly state below.

Knowledge of the essence of God Almighty is one of the complex philosophical, theological, and mystical issues that have occupied the minds of many thinkers. Knowledge of the essence of God Almighty is one of the complex philosophical, theological, and mystical issues that have occupied the minds of many thinkers. What is clear and improvisational is the impossibility of human beings finding knowledge about the essence of the Almighty. As it was narrated from Imam Reza (PBUH), (Ibn Babouye, Bita, p. 35); The one who asks for his essence has misunderstood him. In another narration, Fatah bin Yazid says, “I asked Imam Reza (PBUH) about the lowest level of knowledge of God, and he said, "Confession that there is no deity other than Him, and there is no likeness to Him... and that nothing is similar to Him".

The word God has various equivalents among different peoples and languages, all of which indicate a kind of addition between a transcendent being on the one hand and the world of existence or man on the other. However, the mystics make a difference between God, who is external and is understood about the world, and God, who is inner and still God regardless of the world's existence. The first is related to the position of names, called "Allah," and the second is related to the position of unity, called "instinct.” From the mystics’ point of view, the essence of existence is infinite, indeterminate, and devoid of any limit and nature because it is unlimited; there is nothing next to it. Therefore, it is neither the effect nor the cause of anything; it has no relation or addition to anything. Essence is not a particular noun and has no proven meaning because every name we give to things and every name we use to name God is the essence with an attribute. Attributes are also caused by determination, attachment, relation, or superposition, and since God's nature is free from these things, it does not have attributes or nouns. He cannot be mentioned by any name other than negation. If we apply the word object or something to a being with an essence and a name, then God is not like anything, nothing is like Him, and He is not higher than anything. It is pure nothingness. Nothingness is above existence because eternal, indeterminate, and indeterminate existence can be called nothingness. Suppose we ignore the verb noun (which includes an addition) and the adjective noun (accompanied by some kind of determination) and look for essence nouns that only show essence without addition or

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determination. In that case, we have to use nouns that have a negative aspect. In this case, the name Ahad or Wahid or a combination of the two will be more suitable for that essence than all other names.

Not having a proven name or being nameless, unrecognizable, and inexhaustible is a requirement of nothingness. As stated in the narration; Anyone who wants to be surrounded by him and reach his core and essence, he has made a mistake.

Therefore, the absolute unseen and the identity or nature of God is where there is no appearance or manifestation. There is no name or sign found there, neither creation nor creator. No knowledge has access to that field, and no words can be said about it. He is in an indefinite position and "unconditionally" from everything. The unseen divine identity, which is beyond any description (indescribable) and superior to any intuition, is absolute, not because of the reduction of negative and limited attributes, but because of the denial of the possibility of description in that homeland and the transformation of the essence of the right in that position.

The system of divine monotheism is based on negating all attributes of God. Knowing and realizing the truth of God's holy nature, secret treasure, unseen and hidden power is something that the angels close to God and the great prophets admit their shortcomings and inability to reach that congress, let alone reach others. The Holy Prophet (PBUH) said, Imam Sajjad (PBUH) said in the book ofal-Sahifa al-Sajjadiyya, God whom the beholders are unable to see, and the thoughts and understanding of the describers are unable to describe.

From the mystics' point of view, the inability to know God is indeed the end of the people's knowledge of revelation. "The expression is a veil in the way of knowing Him, and referring to His revelations is a veil, because the truth of monotheism is beautiful because the intellect and understanding reach its root, and it is sacred because thoughts and imaginations reach knowledge and understanding of Him (40). "Admitting one's inability to know God is obligatory, and this is the goal of knowing God. In addition to Islamic mysticism, there is a clear distinction between the indescribable Supreme Being and the direct existence of worship or religious contemplation in each great religious tradition. At the same time, the perception of the absolute can be achieved under the shadow of allegorical attributes (although indefinitely). It is possible to refer to the distinction raised in the mysticism of Judaism, according to which Gershom Scholem spoke of "the difference between God in terms of his essence, and God in terms of his appearance" (41). In Major Currents in Jewish Mysticism, Scholem reports that "God is often described as a mystical entity" and there is an apt metaphor from thirteenth-century Qabalah followers "in the depths of his (God's) divinity.

It can be said that this approach is historically rooted in Plato's view. In Parmendes' treatise, he writes about the example of goodness, "It has neither a name, nor can anything be said about it, it cannot be known, nor can it be felt or imagined. Plotinus is one of the most influential philosophers who followed Plato's path and expressed his views more clearly. From Plotin's point of view, "Ahad" is superior to existence; He is neither existent nor perishable but superior to existence and non-existence. "Because nothing was in him, everything can come out of him. For existence to emerge from him, one could not be existence itself, but could only be the originator of existence, and existence, so to speak, is the first issue. After Plotinus, Psido Dionysus, a Christian mystic of the Middle Ages, is another person who played a significant role in expanding and completing Plotinus' view and tried to apply the indescribability of God with the documents of the Bible. In the 13th and 14th centuries, Eckhart completed such a belief by distinguishing between the essence of an unknowable entity and the known God of the Bible. He believes that "God is such a void as if he does not exist." In another place, he says, "You should love God, even though he is Godless, soulless, impersonal, and faceless. In

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the contemporary period, Paul Tillish has spoken of "a God superior to theism (monotheistic religions)"(42).

Among contemporary thinkers, John Hick (philosopher of the Christian religion) is the most important person who has emphasized the distinction between the indescribable supreme essence (the right in itself/ultimate matter) and the gods of religions (43). He believes the world's great religions are different human responses to absolute reality. This reality is beyond the framework of our human rational and conceptual systems (44). He explains this issue in detail in an article entitled "Indescribability" (2000), and he believes that the concept of indescribability is alive and dynamic and can help to understand and know the original religion from different forms of religions (41).

Therefore, the position of the Holy Essence of God is the position of silence, and human reason and thought are incapable of its understanding. Therefore, the advice of mystics and divine religions is to avoid thinking about nature.

Thinking in ala is a condition of the way, but it is a pure sin in the essence of truth (Shabestari). Therefore, thinking about the divine essence is a sin because "the essence of the supreme essence is that atom and supreme being that can be found in the existence of something other than Him to become the means of His knowledge (29). According to Shabestari:

Thought in the essence of truth is false; it was impossible to obtain pure knowledge.

There are narrations in this regard that prohibit thinking about God. Imam Sadiq (PBUH), "Talk about God's creations, but don't talk or think about God, because for you there will be no result other than wandering". In another narration, he said, "Avoid thinking about God; when you want to realize the greatness of God, look at the greatness of His creatures" (ibid., 234-235).

Although the divine essence is inexpressible, it is known through its manifestation, and the numerous divine attributes are the first stage of its expression. The inexpressibility of the right in Islamic thinking is relative, which is inexpressible in itself, but it is known in terms of attributes. Therefore, God is both known and unknown (unknowable) at the same time. This paradox is discussed in Islamic mysticism.

Knowledge and rationality of the self

In sacred religious texts, "Self-knowledge" and "horizon knowledge" are always mentioned as a sure but closer and more accurate way to know God. The course of the horizon, which is the understanding of the order to the regulator and from the creature to the creator, is commendable on the condition that it ends with the course of self. A spiritual person is always seeking to know himself, just as the Holy Qur'an emphasizes the knowledge and understanding of man and says, and do not be like those who forgot God, so He made them forget themselves. Those are the transgressors (Hashr, 19). In Islamic narrations, self-knowledge and self-knowledge are heavily relied upon in cognition, so based on a group of hadiths, self-knowledge is introduced as the best knowledge. Imam Reza (PBUH) says about the value of self-knowledge, (Atardi, 1406, 1/304) The best mind knows oneself.

On this basis, self-knowledge has always been one of the most critical issues of the mystical system. A mystic often equates knowledge of self with knowledge of the truth because a mystic considers it impossible to achieve spirituality and reach God without going through self-knowledge. Allameh Tabatabai in Risalah al-Wolayeh believes the contribution of understanding the self to be significant for attaining absolute perfection and says, "No other way than the method of knowledge of the self will lead to the emergence of true knowledge.

Self-knowledge also has a special place in Western philosophy. The first person who spoke about self-knowledge among Western philosophers was Thales (45), but the most familiar voice is the voice of Socrates, who called people to self-knowledge with the theory of "Know thyself" (Plato, 1367, 1/206). Aristotle also believed that self-knowledge

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could be useful in studying all aspects of truth, especially the science of nature.

From the time of Socrates onwards, among many other philosophers, self-knowledge was considered the goal of philosophy. Later, Ernst Cassirer explained the importance of this discussion, saying, "The most skeptical thinkers have not denied the possibility and necessity of the discussion about self-knowledge (46).

The similarity of the two key concepts, "Atman" (soul) and "Brahman" in the Hindu religion is one of the central teachings of the Upanishads, which can be translated as "the true self of man is God." According to the teachings of this book, Brahman is the truth and is within us. The way to reach the goal is through the knowledge of "self," and the true sacrifice is to sacrifice one's whole being and to let go of "I (47). According to Hindu monotheism in its most extreme form - as Shankara states - the soul of every human being is one with Brahman, and the tangible world gives things in the form of "imagination" of plurality (48).

The ultimate goal of Buddhism is freedom from suffering, and achieving this goal depends on knowing the "self" based on rejecting the concept of "self" and replacing it with the concept of "non-self" in Buddhism (49). Self-knowledge is encouraged in the Bible, especially in the New Testament (Matthew 26:16; 1 Corinthians 3:4; Mark 36:8). Christian mystics have also emphasized self-knowledge. Saint Augustine considers self-knowledge the way to happiness and salvation (50). Thomas Akcampis, in his book "Likeness to Christ," while dedicating a chapter to self-knowledge and self-knowledge, cites that a spiritual person considers his soul to be the first over everything else (Matthew, 5:7 and 26:16). Boethius also considers self-ignorance as a dangerous disease that causes alienation and forgetting one's identity, and as a result, lack of knowledge of God.

The status and exaltation of self-knowledge come back to this sacred truth that man is the "comprehensive universe," the version of the universe and the manifestation of all divine names and attributes. Therefore, knowing him is knowing God and everything: "I have lost the knowledge of myself and my Lord" (Ibn Abi Jumhur, 102/4, 1405; Tamimi Amadi, 1410, 588).

Self-knowledge is so important in Islamic philosophy and mysticism that some thinkers believe that the work of philosophy is self-knowledge, not God-knowledge. If this task is done well in philosophy, theology will be achieved automatically. Baba Afzal Kashani says, "The ranks of the Almighty's verses in the horizons and souls are like a closed treasure house that can be opened with the key to the world of people.

What Maghrebi called the universe is the image of your face in the mirror, and what he calls man is the copy of the universe and the manifestation of instinct (Maghrebi).

From time immemorial, the divine essence was hidden in the veil of the unseen, but it wanted to be known. Therefore, He created the universe with all its levels and manifested in each creature based on one of His attributes, such as being merciful and knowledgeable. Every being manifests one of God's attributes, and God watched himself with that attribute in the mirror of that being. When he wanted to see himself in a mirror that reflected all his names and attributes, he created man, a perfect human being who is the totality of all God's attributes. The point that should be noted about self-knowledge and anthropology is that it is of fundamental importance for understanding the meaning and concept of thinking and reasoning in "self" in mysticism. There is a unity between "human truth" or "perfect human being" and "divinity," and these two spiritual levels are mutually connected. Lahiji writes in the book Mufatih al-Ijaz, "This rule consists in expressing the comprehensiveness of human truth and its inclusion and progress in the economic levels" (29).

All the facts that have been raised in mysticism about the necessity of the existence of a perfect human being in his system of existence have been widely mentioned in the narrations of Ahl

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al-Bayt (PBUH). What the mystics have said in this regard is equal to the view of the traditions that believe the earth is never devoid of evidence of truth. In a narration, Suleiman Jafari asked Imam Reza (PBUH) whether the earth would be empty of God's authority. The Holy Prophet said, (Ibn-Babouyeh, 1416, 204); If the earth is empty of authority for a moment, every mirror will disintegrate and fall out of existence. Although man's greatness has been emphasized before Ibn Arabi and since Hallaj, Bastami, and other Muslim mystics, the term "perfect man" was first proposed by Ibn Arabi, the father of Islamic mysticism (27). He mentions the perfect human being under the title "the jewel of the ring of the world of creation" in the book Fuss al-Hakm. The theory of the perfect human being, that is, a human being in the image of God and the soul of the world, which permeates the entire universe, is expressed not only in Fuss al-Hikam but also in the conquests of Mecca and most of Ibn Arabi's works. He states in Fatuhat that the perfect human being is "a heart in the body of the world", because there is nothing among the creatures that can contain God. Therefore, on the one hand, the perfect human being is a mirror of truth. On the other hand, according to Arif Nasfi, in the book "Jam Jahan-nama," a perfect human being is a mirror of the universe and the supreme elixir (51). Imam Khomeini also belongs to the mystical tradition of Ibn Arabi. Therefore, he uses the religious/mystical anthropology perspective Ibn Arabi and his commentators have discussed in detail. The Imam's discussion about human knowledge is rooted in Ibn Arabi's doctrine of the perfect human being, and this is the subject that he has discussed in his mystical books, "The more complete the manifestation of truth in the mirror of its nature, the more clearly it indicates what is hidden in the unseen world. A perfect human being is a comprehensive being, a perfect mirror and a complete representation of all divine names and attributes, the perfect divine word; rather, he is a divine book that contains all divine books. From his point of view, a human being has two positions in the world and the hereafter, or martyrdom and the unseen, one of which is the shadow of the Most Merciful, and the other is the shadow of the Most Merciful. These two positions exist in the perfect human being, according to the position of witnessing and appearing to mercy and the position of unseen and appearing to mercy; it is "the whole circle of existence. In other words, the perfect human being is the total of the worlds, and the worlds are the detailed human form.

Mystical works show that the center of mystical discussions of the perfect human is the discussion of his caliphate and governorship. Other issues somehow return to his divine caliphate. A perfect human being is the issue of his divine manifestation, one of the crucial aspects of the divine caliphate. The mystics believe that a perfect human being in physical and elemental form is a slave, created, and master of God Almighty. In terms of meaning, soul and existential dignity manifest God's lordship, and the whole universe, from the unseen to martyrdom, is under his control. Therefore, he is possible in terms of the divine caliphate and manifestation of the lordship of the Lord of the worlds because he takes scientific and existential grace from the truth of his spiritual ecstasy and conveys it to people in terms of his physical aspect. The Lordship of the perfect human being is in the last position of the order, in the sense that he is in the highest order of moderation according to the truth and inner being. His truth is the top name that is the totality of all the names of God Almighty and brings all the phenomena of existence to the perfection it can achieve. The owner of the position of intercession is perfect and informs about the nature and attributes of the truth and guides each of the beings of existence equally and according to their dignity, merit, and ecstasy. The scholar of duty and legislation has urged people to all the truths of Sharia that are effective in their spiritual growth because His divine caliphate exists in both aspects of creation and legislation. Therefore, all creatures have benefited from the grace of their

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existence and are the mediators of God's grace and blessings in the beginning and completion. Truth has manifested the problems of his general guardianship in existence. A caliph is said to be a being who mediates the manifestation and emergence of the successor and reveals the necessary perfections and truths of the existence of the successor. After the existence of a single person, the general caliphate's position is Muhammad, the highest position in the universe. The divine lordship has fully manifested in him and has become the manifestation of the right lordship. Undoubtedly, everything that exists for Khatami's rank (except for the position of prophethood) is also fixed for his guardians, Ali bin Abi Talib (PBUH), and his infallible descendants. Therefore, as mystics have said, the emergence of the absolute sovereignty of the prophet (PBUH) is specific to his bound heirs, who are Ahl al-Bayt (PBUH).

Conclusion

A human being is a multi-dimensional being whose intellectual and spiritual dimensions play an essential role in these dimensions and significantly impact obtaining health. Therefore, a healthy person is someone who, in addition to physical health, has mental and spiritual health. Rationality and wisdom lead to mental health, just as spirituality and religiosity lead to spiritual health. Therefore, rationality and spirituality are compatible with each other and cause the growth and prosperity of each other. Rationality is the essential characteristic of spirituality because it is its predecessor and central component, meaning that spirituality comes from the heart of rationality. Spirituality is based on rationality, but the rationality proposed in the Islamic approach fundamentally differs from the rationality observed in some new philosophies and rational tendencies. Islamic rationality is under the aristocracy of God Almighty and has no conflict with religion, while Western rationality has nothing to do with religion and God and has emerged in connection with secularism.

Although the mystics place the intellect at a lower level than the level of discovery, intuition, and the heart, they do not ignore it entirely and pay attention to the value and validity of the reasoning and arguments of the intellect. They prefer knowledge and spirituality resulting from mystical discovery and intuition over the results of intellectual arguments. The rationality presented in the mystical teachings is a sublime interpretation, and a person can strengthen his rationality and spirituality by adorning himself with virtues and good deeds. Therefore, thinking is considered worship in Islam and improves human rationality. Islam is a seeker of human dignity, perfection, and happiness, and one of the prerequisites for reaching perfection and religious spirituality, reasoning, and thinking in God's formative and codifying verses.

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