

# Overview of Intuitive Knowledge before and After Attar Neishabouri

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## ABSTRACT

Human beings enjoy two resources within their own essence and have two choices ahead in order to understand the existence and achieve the reality: wisdom and intuition. Some choose wisdom and disvalue intuition due to its lack of argument while some other prefer intuition to wisdom due to its presence. Through their studies in philosophy and mysticism, the sage theologians have been succeeded to prove that although the wisdom and intuition have separate methods, the destinations are identical, and they considered the differences of the wisdom and intuition in their findings strength and weakness. Thus they believe that theorem and discovery require each other and the perfection of each one is dependable upon the perfection of the other one. Attar Neishabouri was among the great men who have chained the sciences of their own times and merged them with their artistic tastes; furthermore he has enriched the sciences and intermingled both of them with the human valuable trait, the pain, as against angles. So his mysticism makes the souls fly and leave the secular bodies and join the spiritual ones. And he fosters in his school humans that inject the intuitive knowledge into the time and constitute a sublime love and influences the prospective knowledge arenas and deactivates the Sacred and the religious experience raised in the West which is more oriented towards sensational perception.

**KEYWORDS:** intuitive knowledge, the Sacred, religious experience, apocalypse, Attar Neishabouri.

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## INTRODUCTION

Although sensational observations are the foundation of our knowledge, they stem from an unknown element called "intuitive knowledge" which bring about the mental creativity and its scientific facts make the human, who seeks civilization, aware of his own honor, and it involves the human being to find out his inner light and perceive his infinite capability. From the mystic point of view, philosophy is hijab. Even mysticism is hijab; because theoretical mysticism is also regarded as a rational science and theoretical knowledge, and all people are able to learn it. It is intuition and intuitive knowledge that unveils the curtains and takes the ornament away and removes the hijabs in front of the eyes from "the earth to the heavens" which is not accessible for all human beings. The actual mysticism is the one in which the essence of the human being becomes mystic, rather than the mind of him. Acquisitive knowledge has no value in mysticism, theoretical mysticism is essentially a kind of philosophy; so the knowledge of its thoughts is the same as the acquisitive knowledge about philosophy, physics or any other sciences; it is the knowledge by presence which has value, it is the intuition that is valuable, it seems that the intuitive knowledge is other than the knowledge by presence and intuition has a different nature, and if it has a common divider with acquisitive knowledge and knowledge by presence, the classification of the knowledge into acquisitive and by presence becomes void and then it is perhaps more accurate to categorize the knowledge into three types of acquisitive, by presence and intuitive. Anyway, there are many scholars that study philosophy and study mysticism as well, and as no one becomes a philosopher by merely knowing the philosophy, whoever knows mysticism is not a mystic; as mysticism is a tangible and visual issue not a readable and cognitive one, and there is a great difference between seeing and knowing. And Attar extended the band width of intuitive knowledge at a point in history and well-processed it for his prospective scholars.

*Man of spirituality possesses a taste and intellect superior to the intellect of both earthly and heavenly worlds (Attar Neishabouri, Moṣībat-Nāma, 1959, p.57).*

The sciences have been growing by the human beings over time via different methods and it still continues; and as the human being is far from absolute reality, the wide scientific efforts do not end, furthermore applying various methods do not damage to its unity, and the process of knowledge generation stems from the human being "intuition". In fact the abstract nature of the objects will be presented for the scholar; however in the acquisitive knowledge, the human sensory instruments must be in contact with the material objects so that he can perceive the tangible aspects of the objects. The material objects provides the stage for the spirit to perceive the abstract aspect of the object, otherwise the human being will never understand the external objects, and it is an illusion that he imagines he has understood the external object through a medium. Attar has also had the intuitive knowledge about his all works through his wisdom of self, as he states:

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*What emotion is within the essence of you, O Farid! Roar by hundreds of tongues, is there anything more? (Attar Neishabouri, Farideddin, 1959, p. 364)*

Through his inner passion, taste, pain and love and his knowledge, many great people were fostered in his school such as Molavi.

Perhaps some scholars believe that "the end of science" is the same as a superficial presumption of the science concept which considers the scientific discovery similar to the earth discovery where the more we learn about it, the less will remain to be discovered (John Horgan, 2007). Yet as curiosity has been one of the human traits and is as old as the human being, it has been an essential stimulus to the scientific knowledge during the ancient periods and it seems that it has always been the mother of the sciences (John Horgan, 2007). And this infinite world is born inside the human being and will rise the science generation. It will remove more curtains of ignorance in the future as the science whether rational, traditional, experimental or abstract has a single root in the infinite essence of the human being.

During the Old Testament until Archimedes, the science carried out severe attacks (Roso, Pier, 1999, p. 165). Observation of the first periods of knowledge and wisdom was deemed as a valuable method in the Ancient Greece and provided the stage for the naturalistic philosophers to make great strides in the knowledge arena. It refers to the importance of the observation and sensation that is stated "whosoever does not have emotions, does not possess the knowledge" (Farabi, et al, 1405, p. 99); which means that the base of knowledge is sensation and the philosopher predating Socrates such as Tals and Heraclitus, Parmynds, Pythagoras and Empedocles have been attentive about the external nature of the objects (Dorant, James, 2005, p. 9). The first philosophers had called themselves as "the nature Curious" or "physiologist", and Tals (born in 637 BC.) was the oldest (Roso, Pier, 1999, p. 43). Socrates merged this method with the eloquence art, the legacy of the earlier sophists, and left his training style, that he called as a midwifery technique, behind as a memento which guided mystics, psychiatrists and psychologists, and brought about abundant results in the education arena. He said that there is a more interesting and worthy matter to draw a philosopher attention comparing with tree, stones and stars, and that is the human spirit (Dorant, James, 2005, p. 10). The thing that Attar has well addressed at a juncture of history:

*To want the other eyes of yours to get open, choose the path of knowledge perfection for your essence (Attar, Asrār-Nāma, Pānd-Nāma, 1984, p.96).*

The science that is the spine and basis of the philosophy cannot be developed without formulating and inferring the scientific methods and the manner of its specific interpretations (Dorant, James, 2005, page 56), the matter in which nonchalance will certainly damage the arena of the knowledge. Aristotle's systematic and rational mechanism has highly influenced the history of knowledge and science; although his two rational methods, induction and deduction, have not received equal attentions, and some consider his insistence regarding the reason to be dismal and deem the deduction, that he regarded as the way of argument, merely as a means of persuasion and obliging the others (Dorant, James, 2005, page 86). And some intellectual schools have devoted one to the other. Yet Attar doctrines have been purposeful and he regarded all the methods that cannot lead to the human fostering and cannot connect him to his origin to be imperfect.

### **Intuitive knowledge:**

It means to find out the reality as it is without any medium and in a way in which there is no error and mistake. The intuitive knowledge is the end of the path of demeanour which bestows on the mystic a particular vision and insight about the existence. So intuition of the unseen worlds is possible in terms of realization, yet it is merely proved for a foreign observer and the one who studies the religious experiences that there are some stories beyond this world. Sometimes discovery is carried out by a means beyond material and sensational instruments and the wisdom source. It means that through divine illumination, some spirits observe the external affairs without interference of any medium such as sensation and wisdom. The state of spirit in the intuitive knowledge and the knowledge by presence is the same as the spirit state towards itself which is directly discovered, and what is actually discovered belongs to the essence of the owner of the intuition and discovery. Hence it is said that the acquisitive science will not become an ingredient of the human essence unless it is converted into the knowledge by presence. And whenever something is converted into the intuitive knowledge and the knowledge by presence it will be actually become a part of the scholar essence. This is how the unity of scientist and science and the definite issue is raised. So although the scientist and the definite issue are apparently two separate issues, they have united due to the intuitive knowledge and no separation is supposed between them.

*Here where I am there is no reincarnation, but rather submergence and discovery of self. (Attar, , Sonnets Dīvān , 2005, p. 228)*

*Do not reincarnate here, as the key is not a fact other than submergence in the lover*(Attar, , *Sonnets Dīvān* , 2005, p. 214).

The intuitive knowledge is known as divine knowledge. It allows the human being to view and understand the reality and the essence of an object beyond its appearance, which is the origin of behavioral differences between the scholars of apocalypse and intuition and scholars of the acquisitive knowledge; as from the acquisitive knowledge scholars point of view, the behaviors of the scholars of the intuitive knowledge and knowledge by presence are not based on wisdom, and this is why Moses, in spite of his all dignities, could not bear the behaviors of a divine scholar who has divine and intuitive knowledge and complained, While these are rational for a divine scholar and intuition scholar. And Attar regarded the mystic words as the best guidance after Quran and Hadith, and attacked the acquisitive knowledge and the Greek philosophy and partial and instrumental rationality and referred the human being to the intuitive and intrinsic facts.

#### **The Historical Path of Intuitive Knowledge:**

In the Muslim World, discovery and intuition stem from vision, yet in the Western World, "the mystic experience" of the Biblical criticism which has been presented to protect from damages, i.e. it has an earthly approach while apocalypse has a heavenly approach. In the Muslim World it was commenced from the second century and continued until the sixth century. But in the Christian World, regardless of the Bible, it was in the 18<sup>th</sup> and 19<sup>th</sup> centuries through the topics of religious surveys for preventing damages and threats to the Bible which happened exactly after the new science emerged, yet apocalypse was coincident with the peak of science progress in the Islamic countries. The Christian mysticism is an intellectual path towards God rather than a debate regarding his existence. Because by the reincarnation of Father in the Son, the heavenly world has reached the stage of the material world but the reincarnation is a moment of the history, as the Christ leaves the earth and goes to the heavens. Here a Christian feels that he must be prepared for the absence of the Christ and must retrieve the face of God on the earth and he ultimately regain this face in the church realization(Davari, 1995, Page 234) It means that a medium is required between a human being who feels the poverty and the heavenly Father without which the human being can not have a relation. Such a medium is the church; otherwise the hermit and abstinent person would feel guilty and cannot have a relation with God. So he must be a member of a church and the church becomes an organization which is more or less a political one. And the Medieval Church is an imperfect form of the government through which the Christianity has passed the self-made aspects of the thoughts, and God enters the world with him. It is of course not the ultimate stage(Davari, 1995, P 236). However Attar looks for everything inside of his own self and makes the human being, who is far away from his own origin, closer to the real growth step by step.

#### **The difference between acquisitive knowledge and real knowledge:**

Sufism science is among acquisitive sciences which are attained through abstinence and virtue, yet the real knowledge which is the particular gift of God is not dependent upon the abstinence and leaving the struggle, as God does undertake his measures without requiring any means, in fact He himself is all the means. The intrinsic sciences are the treasures of the rightfulness. Deriving them and removing obstacles may require struggles but its origin stems from the gift of God. There is a conflict over the possibility of discovery and intuition and its occurrence. The origin of such a conflict must be searched in the human beings insights and attitudes towards the existence; as the people who deem the whole existence merely as the material and secular affairs and do not accept any kind of metaphysics and only believe the apparent and tangible evidences, not only considered the discovery and intuition to be superstitious but they also viewed it as a meaningless issue and futile to be addressed.

From the perspective of the Muslim Holy Quran, not only the apocalypse and discovery and intuition of the conscience and heavens and the earth spiritually is possible but the occurrence of such a fact for the prophets is the best evidence and witness for its possibility; as discovery and intuition underlie prophecy and revealed Sharia, and denying discovery and intuition is identical to denying revelation and prophecy. And as a result, Attar deems the religion as the mere way of salvation.

*Learn the knowledge just for perpetuity of rightfulness and do not deem your salvation as dependent upon reading Shifa*(Abu Ali Sina Book of Healing).

However the acquisitive knowledge indicates a part of reality and the senses perception that reaches the atom and its finer and more sophisticated elements, reveal only a small part of reality of an object and provide the human being with a minor knowledge. The deeper and more subtle layers will be veiled in mystery and remain beyond the perception of the instrumental wisdom; while the deeper and more subtle layers and surfaces that are not accessible to all sensational and laboratory instruments, are still outside the cognitive circle of the acquisitive science.

The reality of the knowledge involves the object presence before the self and requires the cognition and independence of the mind and mental affairs from time and location; time and spatial aspects make the components separate and sporadic and thus hide the components from each other. As it is not possible to draw an

image on the flowing water of the river, knowing involves the mental perception and the identifier self to be comprised of components (Karimi, Ataolah, p45-49). So the science cannot remain permanent in the changeable mind, whose cells will be destroyed, and knowledge is not a material and it is abstract; what is permanent and eternal and will not be mortal is the "spirit". The knowledge spirit of cannot be cut off and it is not a part of the life but it is identical to the life. Knowledge is the spirit of Attar which is as extensive as the humanity spirit.

#### **The method of increasing the intuitive knowledge:**

Virtue gives knowledge (Sura al-Baqarah, verse 282). This equation is exactly equivalent to the chemistry and physics equations. For example in the chemistry, the space between molecules is increased by heating the substance or in the other words it becomes expanded. Sharia has also the same rule that if a person in the community is pious, God bestows him a particular knowledge and cognition to recognize right from wrong. Hence if we would like to be qualified for possessing the intuitive knowledge, we must refrain from the ugliness. The role of prophets even in such a significant issue as guidance is a fundamental one, and it occurs rarely that it converts from a guidance which leads to the right way to a guidance that joins the human being to the Desirable. Consequently achieving guidance, faith and intuitive knowledge depends upon virtue, self-educating, beneficence and charity; yet other affairs like prophets and even particular leaders such as the divine scholar delegated from God, play only a fundamental role which has a little and indirect impact. Otherwise, by presence of Prophet Khezr who possessed divine knowledge and was delegated from God to educate Prophet Moses, Moses shall have attained the knowledge of Khezr while it did not happen.

*He appointed Moses for pondering, superior to hundreds of Turs.*

*True-hearted Khezr was thirsty for Him, He moistens his lips with a drop of the water of being(Attar , Moşibat-Nāma, 1959, p. 25).*

#### **The religious experience:**

It is the experience of an event that a person passes through (whether as an agent or an observer) and is aware of it(Peterson, Michael, 2000, page 36). The religious experience is a central theme for religious thinkers and whosoever has contributed to the development of religious studies as an academic major(Pradfut, Vin, 1998, page 8). This issue is considered among the important discussions of the religion philosophy and it is a verbal debate. "It does not allocate to Sufism and the Eastern and Islamic worlds and stems from intellectual orientation towards idealism and it has a long history in the West" ( Zarrinkub, Abdolhossein, 1983, page 38). And today it is the matter of the West. Frid rich Schleiermacher (1768-1834) believed that it is the mere credible instrument of religious wisdom and rejects the credibility of the religious knowledge provided by other instruments. He claimed that the religious experience is not an intellectual experience, but rather "it is an absolute and integrated dependence upon an origin or a power distinguishable from the world"( Frid rich etal,1928, p.17). It is an intuitive experience whose credibility originates from itself and is independent of concepts, perceptions, beliefs or measures. As this experience is a kind of feeling and goes beyond the conceptual distinctions, we are not able to describe it. It is a sensational and emotional experience and not an intuitive one(Peterson, Michael, 2000, p. 41). Some scholars regard the religious experience as a way to prove God or at least the supernatural and some consider it as a basis for the religious pluralism. Among the factors of the empiricism emergence, 1) romanticism, 2) Biblical criticism, 3) Kant philosophy, 4) conflict of knowledge and religion, can be stated.

#### **Types of religious experiences:**

Almost all scholars who have discussed and surveyed the religious experience have underscored its diversity. Swinburne offers five categories in this regard (Richard Swinburne, The Existence of God (Oxford University,1979,pp.249-52). Macintyre, Elis Matson and Radolf Eto presented two, three and two categories respectively. William James believes that the religious experiences are various and the deepest one is the mystic experience possessing four properties (Shirvani,2002,p.116) namely inexpressibility, giving knowledge, evanescence and passivity. And "the sensation is the deeper origin of the religion"(William James, 1958,p.392) for the reason of inexpressibility. The mystic experiences are a kind of emotion, language cannot express the emotions, and the deeper is the emotion the more difficult is its expression(Stits, 1988, pp 293-294). Regarding a religious experience in which the person becomes aware of God intuitively and without interfering of any sensational affair, Nicholas of Cusa says, "yet I find out what your image is referring to, not by my apparent eyes but rather via my wisdom eyes, yeah it is their contribution that I find out the invisible reality of your appearance, the reality in which your image conceals behind shades and lines."( Nicholas,1960,p.23)

#### **The Sacred and the religious experience:**

The human encountering with the world and religion is deemed as encountering the Sacred. Thus, both knowledge and religion can be studied in two areas namely, personal realm (experience) and acquisitive realm

(interpretation). These realms relate to two human arenas, one of them refers to the human knowledge and cognition and the other focuses on the dimension of the human existence. The human relationship with itself and with other human beings will happen within the realm of the human existence and following the occurrence of this experience, the human being enters it into the cognitive realm and conceptualizes via that experience. Knowledge and religion are not the exceptions to the rule, and the human being firstly receives impacts and experiences from its relation with the world (the origin of science) and the Sacred (the origin of religion) and enriches the realms, and then transfer of the data of the personal realm into the acquisitive realm provides the stage of emergence of the concepts and interpretations pertaining to the experiences and effects. The whole works of Attar are somehow his own religious experience and intuition, and the unity of his existence depends upon the Sacred.

#### **The intuitive knowledge before and after Attar:**

Attar has not only addressed almost all mystic issues raised until that time i.e. 6<sup>th</sup> and 7<sup>th</sup> centuries, but has also enriched them, as he states forty Maqams in *Moṣībat-Nāma* and has his own explanatory method in stating the valleys, merges the love with pain which he considers as the valuable human trait as against angles. His mysticism does not depend upon khānaqāh yet his demeanour is intrinsic and fosters the relationship with God in his mind to make his soul flies, leaves the secular body and joins the spiritual body. No doubt, regardless of the imported mysticism which is raised in the form of religious experience and the Sacred, his mysticism has been devised in the very beautiful and artistic frames through acquisitive and intrinsic wisdom to educate human being. And it guides the soul to a high position to which it belongs.

*The reign is based on the knowledge forever, hence endeavour to attain this trait.*

*Whosoever is besotted with the mysticism world, would reigns over the whole world*(Attar, *Manteq at-Ṭayr*, 1992, p. 199).

He takes the hands of his addressee, passes beyond the appearance step by step and brings to the inside. His inner ebullition which stems from his spirit and places him among the owners of the pure wisdom, regardless of the philosophical and logical wisdom that have blights, "his religious wisdom" has processed his mysticism.

*Once open ultimately the eyes of heart to see miracles in the ocean of love*(Attar., *Sonnets Dīvān* , 2005, p. 226).

#### **Conclusions**

The main concern of the West thinkers on the topside of mystic experiences is proving the existence of God. They have tried to elaborate the points of parity between these experiences and sensational experiences and provide them with such credibility as sensational perceptions. However this matter has pulled them down into a severe whirlpool. But Muslim thinkers observed the knowledge-giving quality of religious and mystic experiences more accurately while they have not appealed to the religious experience as an evidence to prove God. Attar draws the attention of the human being towards his inner essence through the inner demeanour and makes his soul transcendental step by step, and it makes the value of intuitive knowledge targeted.

The dawn of science does not blow all over the world in the same beautiful and promising manner but rather in some parts it has grown faster like a premature infant(Sarton, 1967, p. 19) The intuitive knowledge is not in conflict with the sciences, yet it is a different form of the single trend of cognition. It must be stated that although the matter is the philosophy of the whole existence (God and the supernatural), his method originates from the philosophers imagination and reflection(Khoramshahi, 1998, p. 640).

The "intuitive" knowledge is a matter of great value for the intellectual creations. This is called in psychology as "interface transfer" which is the transfer of interface from some data to other. It is one of the types of "intuitive" measures(Shahriari, 1997, p.197). It is the "intuitive" knowledge that allows Attar Neishabouri to achieve the discovery of sophisticated devices through observing simple phenomena around him. Is it impossible to evaluate the "intuitive" forces of people, at least regarding a simple matter(Shahriari, 1997, p.208)? Through demeanour and probe, we may come up with the solution and enjoy viewing the purest and greatest humankind evolution(Sarton, 1967, p.18). And we may employ today necessity of logical or illuminative philosophy to remove the straits. Neither intellection that is a necessity nor illumination and intuition shall be dismissed so that they would lead to lucrative science and righteous deeds, and this is manifested in the distressful essence of Attar. He storms the wisdom and philosophy if they do not result in the human spiritual sublimity.

*Become the man of religion, be the secrets confident, and loathe the philosophical fantasy*(Attar, *Moṣībat-Nāma*, 1959, p. 54).

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