

Investigating And Analyzing Spiritual Intelligence And Its Manifestations In Prominent Figures Of Mysticism With Emphasis On Robert Emmons' Theory

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Abstract

Spiritual and religious features, especially spiritual intelligence is of utmost significance in Persian literature. Considering spiritual intelligence is one of the necessities in anthropological studies and spiritual dimension from psychological perspective. The present research is a theoretical study that has been done by library research method. Therefore, the present article examines the components of spiritual intelligence to match them with the characteristics of several prominent, well-known and mystical characters, including the poems of poets such as Rumi, Attar or sentences by Abu Saeed Abolkhair, Abolhassan Kharghani, Bayazid Bastami, Hallaj. And we have achieved that the spiritual intelligent is the mystic man and the one who has the skill and power to elevate himself and others to the highest realms, and all the discussions about the mystic and the believer are in fact open are the spiritual intelligent identity. The application of the components of spiritual intelligence in the works of mystics indicates that mysticism and mystics are a response appropriate to yourself, found in God and the universe, and through these beliefs, has invited the audience to beauty and peace.

Keywords: Spiritual Intelligence, Mysticism, Mystics, Spiritual Intelligent.

1. Introduction

Although the term spiritual intelligence is not one of the achievements of mysticism and is discussed in psychology, this does not mean that the subject remains abandoned in our mystical works. If we look at it fairly, the topics related to spiritual intelligence and its equivalents are very widely and repeatedly expressed in our mystical literature. It is enough to have a brief examination of mystic poems and texts to make it clear that the spiritual intelligent is the righteous person who is mentioned in the Qur'an and our mystical literature, the one who has the power to raise and elevate himself to the highest level of holy intuition. To understand spiritual intelligence as

much as possible, it is necessary to know the nature of intelligence first. Amram said this in the definition of intelligence: Intelligence is a set of abilities that can be used to solve problems and create new products that are considered valuable in a cultural system (Amram, 2005:112).

Paying attention to spiritual intelligence is one of the necessities in the field of anthropology and paying attention to the spiritual dimension of man from the point of view of psychology. Spiritual intelligence in mystical texts is the application of spirituality to answer the mental needs and basic questions of human ontologists used based on religious and mystical beliefs and plays a fundamental role in providing mental

health and making human life purposeful. Mystical works are among the sources in Persian literature, which are full of components of spiritual intelligence, whose identification and reflection can guide seekers on the way to their destination, and general audiences can reach inner peace by using its instructive aspects. This importance has caused many researchers to focus on the category of spiritual intelligence. One of these researchers who tried to introduce spiritual intelligence is Robert Emmons, professor of psychology at the University of California. He believes that "At the same time, new trends have emerged in the psychology of religion, and through them effective, but inconsistent measures have been taken, through which beliefs, commitment and spiritual actions related to success in everyday life (for example, physical and mental health, as well as success in married life) are considered" (Emmons, 2000:19).

Emmons believes that "if we define spirituality as a set of abilities and capabilities that enable people to solve problems and achieve their goals, then we can also consider and examine the possibility of the intelligence of spirituality." (Emmons, 2000: 20).

Based on this, examining the works of mystics with the aim of identifying and explaining the proposed components is the main goal of this research so that the words of these mystics can be studied and reviewed from another perspective. And it is possible to erase this idea from the minds of those interested in psychological analysis that what westerners present today in the form of new concepts and terms are not the new findings of western thinkers, but many of these views were established centuries ago with unique evidence and examples are expressed in the works and words of the wise men of Iran.

Due to the fact that the mystics generally spoke their words unconsciously and inspired, so it can be safely said that the intelligence and types of intelligence that exist in the unconscious of a human, had also a direct impact on the writing of poems and the expression of sentences. On

this basis, spiritual intelligence, which is the basis of human movement and spiritual drive, was chosen for examination in the words of mystics. Spiritual intelligence has been studied by various psychologists and often complement each other's opinions, such as King, Bouel, Zahar, and Marshall, Sutil, Emmons and others. In order to make the research work accurate and useful, in the case of spiritual intelligence, the work is based on Emmons' theory, because he proposed the most complete components, which includes the components of other psychologists.

I-1 Research Background

So far, a lot of research has been done on "spiritual intelligence", but not much research has been done on the relationship between spiritual intelligence and literature and religion. There are some researches that are somewhat close to our research:

Nohi (2019) in an article, examined Rumi's Masnavi, spiritual intelligence and the pleasures of philosophy for children. While emphasizing the cultural component of the strong dependence of Masnavi stories and the resulting mystical perceptions, this article examines the nine cognitive-philosophical topics suitable for children from ontology to political philosophy during them.

Assadi (2018) wrote an article entitled "Spiritual intelligence in mystical literature" based on Rumi's thoughts. It is stated in the present article: Attention to spirituality is progressing in various fields such as psychology today. But in the meantime, the importance of the issue becomes clear when we know that the examples and topics related to spiritual intelligence have been raised in our mystical literature much before it was raised in modern psychological sciences, and among them Rumi's poems is undoubtedly one of the most obvious examples of paying attention to spiritual intelligence.

Moharrami and Foroughi Rad (2018) in a research, they investigate and analyze the function of spiritual intelligence in the first

book of Masnavi Ma'navi. The application of the components of spiritual intelligence in the spiritual Masnavi indicates that Rumi has found an answer that fits his understanding of God and existence, and by believing in God as the Creator, he has invited the audience to beauty and peace. The components of spiritual intelligence in Masnavi Ma'navi are in accordance with the teachings of Islam, especially the Qur'an. Therefore, the direction of the divine revelation is to nurture the soul of Rumi and to elevate him for the flourishing of his capabilities and abilities in understanding meta-material matters.

Hosseini Shahroudi and Shaiste (2017) wrote an article entitled "Spiritual intelligence, its components and foundations in transcendental wisdom". Although the term spiritual intelligence is not used in transcendental wisdom, it is possible to extract this important concept, its characteristics and components, its main structure and obstacles from Mulla Sadra's viewpoint. These two say that "According to Mulla Sadra's intellectual system, the structure of spiritual intelligence can be embedded in a more realistic and effective form, in such a way that not only every human being by strengthening this intelligence approaches the criteria considered by psychologists for a healthy human being, but also leads them to the truth of self; That is, it helps human being to become a complete identity." (Hosseini Shahroudi and Shaiste, 2017: 7).

Yadullahpour and Fazli Kebriya (2014) in a research titled "Comparative study of the concept of spiritual intelligence from the perspective of psychology and Islam", state their purpose of this research is to examine the concept of spiritual intelligence in Islam and psychology and conclude that "undoubtedly, there are common and similar components in the ways of developing spiritual intelligence from the perspective of Islam and psychology, and in some fields, there are different approaches to grow and cultivate spiritual intelligence, which the present study showed

that in the light of Islamic teachings, it is possible to achieve more and more stable growth and development in this area." (Yadullahpour & Fazli Kebriya, 2014: 68).

Mehrabi (2013) in a research entitled "Suggestion on the metaphysics of spiritual intelligence in Islam" gets interesting results from the definition of spiritual intelligence and its components. He writes "spiritual intelligence is the ability to flow sacred laws in order to solve the problem, create, repair and two-way compatibility of self with the environment, according to the accepted value system in order to improve both of them (self and environment). The skill of crossing, remembering, beneficence, unity in plurality, understanding the presence and control of the supreme being in the world, identity and giving meaning to self and the world, and understanding the truth are among the qualities of spiritual intelligence in Islam. Understanding reality, peaceful and meaningful seeing the whole of existence is also one of the consequences of spiritual intelligence." (Mehrabi, 2013:5).

2. Theoretical Concepts of Research

2.1 Spiritual Intelligence

Spiritual intelligence combines the structures of spirituality and intelligence in a new concept and is elevated and exalted by searching around sacred, semantic and metaphysical elements and helps a person in the field of social life to continue their life in a rich, wider, and meaningful space. Spiritual intelligence is a type of deep self-awareness in which a person becomes more aware of their inner aspects and can apply spiritual values in order to promote peace, empathy and compatibility with the surrounding environment in the personal and social axis.

Amram has presented a model of spiritual intelligence with seven dimensions:

- 1- Meta-awareness: including awareness of meta-sensory perceptions.

- 2- Sobriety: living spiritually and having a sense of trust in the supernatural power of God.
- 3- Meaning: understanding the existential meaning and philosophy of life.
- 4- Transcendence: transcending the sense of self-centeredness and connecting with people in the form of empathy, compassion and tolerance.
- 5- Finding truth: living with the acceptance of love for existence.
- 6- Compromise with others while being peace.
- 7- Enjoying spiritual and non-material happiness like enjoying helping a person in need. (Kleinberg, 1989:102)

Spiritual intelligence refers to a set of abilities, capacities and spiritual resources, the use of which in personal and work life increases peace and adaptability and submission to incidents and events. The deepest and most complete type of intelligence that shows itself in the form of honesty, respect, and compassion in a person's behavior. Golman stated in 1999 that "In order to succeed in life, a person needs more than a high IQ. He announced that intelligence can be artificially induced into computers and processors or about emotional intelligence, mammals such as whales have this type of intelligence that is understanding excitement and emotions. But its adaptation in line with social life can only be discussed and investigated in the case of human beings and in the components of spiritual intelligence." (Golman, 2009:160). Edwards believes that having high spiritual intelligence is different from knowing information about spirituality. This distinction raises the gap between practical and theoretical knowledge. Therefore, extensive knowledge about spiritual issues should not be considered the same level as achieving spiritual intelligence. (Edwards, 2000:132). In spiritual intelligence, basic questions are placed on human beings. Serious questions about what is the main purpose of life, knowing the rules and principles of life,

and building life on the basis of natural and spiritual laws. The belief that our life in this world is temporary and its reflection can be seen practically in human social life. Emmons briefly defines the characteristics of spiritual intelligence as follows:

- a) Spiritual intelligence is the ultimate intelligence that shows us valuable issues.
- b) Spiritual intelligence shows itself in the form of honesty, perfectionism, social sympathies, forgiveness and benevolence.
- c) Spiritual intelligence is mentioned in different cultures with the titles of love, wisdom and service. (ibid; 164)

2.2 Spiritual Intelligence and Mysticism

In order to choose the right path among the existing paths in the subject of spirituality and mysticism and to distinguish right from wrong, tools are needed, the most important of which is having spiritual intelligence. By having this type of intelligence, a person is not worried and is placed on the path of light. Spiritual intelligence is the foundation of all the things we believe in and it is also discussed in mysticism. Benefiting from this intelligence is the beginning of a journey towards spirituality, love and mysticism. In the authentic Islamic-mystical culture, the components of spiritual intelligence have always been investigated with different titles. In this regard, the following components can be counted in the sources of mystical texts:

- Observing unity behind multiplicity
- Recognizing and receiving spiritual messages from phenomena and events
- Questioning and receiving spiritual answers about the purpose of existence and creation
- Recognizing the consistency of existence and relationships between people based on human virtue and justice

- Using forgiveness and trust
- Understanding the presence of God in ordinary life
- Understanding human dignity and values (Sotoudeh, 2006:87).

In mysticism and spiritual intelligence, spirituality has a wide and vast territory that can include all the words and situations, actions and thoughts of humans and its reflection and feedback can be seen at the level of society and people's social life. In mysticism and spiritual intelligence, three main and common characteristics can be considered:

Transcendence: This term refers to transpersonal experiences and removes the element of self-centeredness and attention to the self and others.

Love: reflects the moral dimension of spirituality. Many spiritual teachers consider love as the essence of spirituality. The common features of spiritual intelligence and mysticism, such as compassion, forgiveness, contentment, tolerance, and a sense of responsibility towards others, have only meaning in the light of love.

Giving meaning to yourself and the world: Deprivation of meaning and identity is the big problem of today's societies. If a person cannot explain their place in the universe well, will face many mental problems. Life, victory, failure and receiving various experiences through understanding and giving meaning to the world and self are among the main criteria of spirituality in mysticism and the element of intelligence. (Aronson, 2005: 55-58)

In short, the interface between spiritual intelligence and mysticism can be considered as such:

- Power to deal with difficulties, pains and problems
- Reducing the spirit of selfishness and creating a spirit of flexibility
- Cultivating spiritual virtues
- Persistence in the face of events (not escaping from them)

- Belief in the sanctity of life (not being alive alone)
- Trying to fit in with the whole being
- Having a sense of holiness towards otherworldly matters
- Practical application of moral virtues resulting from the sense of holiness in social relations
- Reaching the position of beneficence, which is one of the most important common characteristics between mysticism and the category of spiritual intelligence. Benevolence means doing a good deed for another in such a way that the person attributes the work not to herself but to God.

Benevolence has effects such as not humiliating others, doing unconditional good, and strengthening the spirit of selflessness, all of which contribute greatly to the efficiency and effectiveness of a person's behavior in the social environment.

In any case, the purpose of spiritual intelligence in modern psychology is to use spiritual elements in life and social interactions to deal with the incidents and problems that have occurred along with a kind of submission and bowing to the fates, something that in our mysticism is frequently taken into consideration by trust and submission." (Emmons, 2002:87).

2.3 Robert Emmons and the Theory of Spiritual Intelligence

Robert A. Emmons (1958) is a professor of psychology at the UC Davis, California. His researches are in the field of personality psychology, psychology of emotions, and psychology of religion. In 1980, Emmons completed his bachelor's degree in psychology at the University of Southern Maine in Portland. He received his doctorate from Michigan State University in 1986 with a thesis entitled: *Personal Efforts: An Approach to Personality and Mental Well-Being*. Robert Emmons was appointed as an associate

professor in 1990 and as a professor in 1996 (Hedayati and Zibaf, 2012:138). So far, he has published more than 100 articles for scientific and research journals.

Spiritual Quotient or SQ is the translation of Spiritual Intelligence. In 1996, Robert Emmons first pointed out the spiritual dimension of human intelligence (SQ) and believed that spiritual intelligence can promote individual and social well-being. From Emmons' point of view "spiritual intelligence is a set of abilities to use religious and conceptual resources. Spiritual intelligence has combined the structures of intelligence and spirituality in one structure. While spirituality is the search for sacred elements, semantic components, high consciousness and transcendence, spiritual intelligence includes the ability to use such things that can work and predict one's compatibility and lead to valuable production and results." (Zare et al, 2012:60)

Emmons believed that spirituality can be considered a form of intelligence. Because he predicts a person's performance and adaptability and suggests capabilities that enable people to solve problems and reach their lofty goals. (Khazai, 2010:33). He believes that "different interpretations and meanings of spirituality and being religious have caused research to focus on the meaning of spirituality. At the same time, new trends have emerged in the psychology of religion, and through them, effective but inconsistent measures have been taken, through which beliefs, commitment and spiritual actions related to success in everyday life are considered (for example, physical and mental health, as well as success in married life). Emmons believes that in such a situation, the existence of a concept is very important that has the potential to unify the literature on these issues. He believes that this is the concept of spiritual intelligence (Emmons, 2000:19). He believes that if we define spirituality as a set of abilities and capabilities that enable people to solve problems and achieve their goals, then we can also consider and examine the possibility of spirituality as a being intelligence (ibid: 20).

2.4 Components of Spiritual Intelligence

Emmons (2000) considered spiritual intelligence to include five components:

- 1- Capacity for excellence
- 2- The ability to experience deep states of consciousness
- 3- Being able to sanctify every day and ordinary tasks
- 4- Having the ability to use spiritual resources to solve problems and issues
- 5- To have piety

He (2000) states that the ability to experience deep and unusual states of consciousness is one of the important characteristics of spirituality (Emmons, 1999: 126).

Also, mysticism is the awareness of reality, a sense of oneness and unity that the boundaries of all objects and phenomena disappear and a single whole is created. If we consider perfectionism as the main component of spiritual intelligence, this is stated in the Holy Quran "O man! You are labouring toward your Lord laboriously, and you will encounter Him" (Inshiqaq: 6).

Another component of spiritual intelligence is sanctifying daily affairs. It means that everything that a person does has a general and holy in addition to a specific purpose. When an action is done with a holy purpose, it has a different quality. For example, Mahouti et al. (1999) found that when spouses give their relationships a sacred aspect, they have higher marital satisfaction, less conflict, and are better able to resolve their problems.

The fourth component of spiritual intelligence refers to the relationship between religion and spirituality and problem solving skills. Many people benefit from religious beliefs in giving meaning to various life phenomena that may be difficult for them, and this issue can greatly help their adaptation. For example, Pargament (1997) states that religion can be effective in

reducing the negative effects of life stress in people.

The fifth component of spiritual intelligence is pious traits. Emmons (2000) states that behaviors such as forgiveness, gratitude, self-sacrifice, and holy love are among the pious traits that are considered as components of spiritual intelligence. According to Bao Mister Waxlin (1999), self-control is the core of achieving piety. Almighty God says in the Holy Quran "O you who have faith! Be wary of Allah, and let every soul consider what it sends ahead for Tomorrow" (Hashr; 18). The concept of self-control in Islamic texts is the same as not following inner-self, which may lead people astray and distance themselves from piety (Rajai, 2010: 215-218).

Amram and Dryer consider spiritual intelligence to be "a set of abilities through which a person is able to use their spiritual resources and express spiritual values and qualities and realize their daily interactions and improve well-being" (Amram & Dryer, 2008: 29). They place this set of abilities in five major categories, which are: abilities related to consciousness, mercy, meaning, transcendence, and truth (Bateni, 1998).

3. The Components of Spiritual Intelligence and its Manifestations in the Faces of Great Mystics

Seeing Unity along with Apparent Multiplicity

The world of the unseen and witnessing is a being that, according to the levels of manifestations, has manifested itself in multiple forms and has appeared in a special manifestation in each manifestation. (Sajjadi, 2007, p. 783) and the universe and the human being are the expansion of the manifestation of unity. Spiritual intelligence opens the inner window to the infinite, because its source is the origin beyond forms and multiplicity. The source that includes and covers these forms and at the same time is beyond all of them, even though the appearance of the traditional forms and symbols are limited by time and space, but

their inner content leads a person to the infinite and even in this mortal, transient world show the durability and survival of the spiritual and eternal universe." (Nasr, 2004, p. 55) and the sign of the perfection of a person's heart is that they pay attention to every being, provided that through they reach the infinite and absolute. The mystical quest and effort of man has continued throughout the centuries so that man can pass through the limited domain and see the infinite truth of the environment on all objects and the Lord of all affairs (Ibid, p. 52). This meaning is beautifully visible in the poems of Abu Saeed Abul Khair:

Going from the heart of the dust of abundance better than to say nonsense words

Don't be proud of monotheism of God it was seeing in unity, not speaking of

(Abu Saeed Abul Khair, 2009, p. 146)

"Seeing the multiplicity is possible for everyone (public and supreme), because they have sense and imagination, but receiving unity from multiplicity is unique to the spiritual intelligent." (Mehrabi, 2013, 20). As Hallaj is questioned, what is knowledge? He answered: It consists of seeing objects and the destruction of everything in meaning (Mirakhori, 2000, 325). A spiritual intellect thinks about the theology of unity rather than plural nature and believes that unity and multiplicity like body and soul are in each other's arms, but its mind and behavior are focused on unity (Arezo, 2009, 62). And in the infinity of "he is the first, the last, the visible and the inner" (Hadid, 3, p. 537), only seeks "He" is the narrator of the unseen. There is no doubt that it recognizes plurality and considers it possible to reach the roof of unity with this ladder, but it is not confined to the transformations of the world of plurality, and the essence and axis of its pursuit is based on unity (Arezo, 2009, 355) and he explains and interprets the world of creation from the gates of application to the world of intuition, and the flow of truth from the world of application to the realm of restriction is the basis of his worldview. From his point of view,

there is unity in every particle of existence, and the reduction of attributes and the proof of the essence, the ecstasy and vitality of this cup is full of manifestation. Therefore, the transparency and mirroring of the system of existence and its role as a ladder to ascend to the “absolute truth beyond the universe” and the depluralization of its privacy require having a spiritual intelligence that is effective in order to reach the truth by seeing the multiplicity and manifestations. At such a stage, it is mystical intelligence that the essence of faith for them is to bring good fortune to God and to avoid all other things. This deep mystical belief and attitude has been widely and comprehensively expressed in mystics and Bayazid Bastami is one of the mystics of unity of thought, who expressed the thoughts based on existential unity (unity in plurality) with special clarity and spoke about it until he said “There is nothing but God under my cloak”.

Critical Thinking

Critical thinking, as a part of creative thinking, means the ability to analyze information and experiences. This skill enables a person to resist dealing with values, group pressure, and mass media and avoid the harm caused by it.

Critical thinking is logical and reasoned thinking, the focus of which is decision-making and judgment about beliefs and actions (Sultan Al-Qurani & Soleiman Nejad, 2007: 186). Rumi also considers the path to a logical attitude to be correct thinking and valuing one's own existence and ultimately to be free from mere imitation:

Since you reasoned became valuable then
the heart get rid of mere imitation

(Rumi, 1993, V. 3: 4306)

The purpose of critical thinking is to understand issues, evaluate points of view, and solve problems. The common area of all three goals is the question (Shaghaghi and Rezai Kargar, 2008:56). In critical thinking, activities such as specifying and expressing issues, gathering information, and drawing conclusions occur (Shaghaghi and Rezai Kargar, 2008:186).

Despite the fact that Rumi is the leader and opposes his old existence; that is, the transformation of the mystical spirit (Rumi, 1984:2014) considers itself the result of and indebted to the critical encounter of Shams Tabrizi, however, he used the word “criticism” only once in his Masnawi, in the sense of separating the chaff from the grain (Rumi, 1993, V. 4: 143).

Rumi teaches us that in order to find the truth in the light of creative thinking, a person needs an independent guide and mentor to lead him to the desired perfection:

Let the thought of opening the way the
way is through by a king comes

King be the one who was the king by himself
not by the tanks and the army

So that his kingship remains everlasting like
the glory of empire of Mohammad's Religion

(Rumi, 1993, V. 2: 3207-3208)

Rumi considers the radiance of his life, the lightness of his heart, the freedom from old thoughts and the new atlas of making his heart in the light of the existence of a worthy leader like Shamsuddin Tabrizi (Rumi, 1984:2014). In the story of the Lion and the Nahjirans, and the rabbit asking the Nahjirans for a deadline to think of a solution and not accepting him, he compares it to the situation of the great prophets who found the way of liberation with the help of their inner vision and called the nations to salvation, whereas the people are not ready to accept them. Therefore, Rumi introduces the Prophets (PBUH) as the main models of pioneering and creative thinking.

Understanding the beginning and the end
(Asking serious questions and providing appropriate answers about the origin and purpose of existence)

Spiritual intelligence has been defined on the one hand as the constant effort of human beings to answer the reasons of life. Reasons that seek to understand the meaning of each simple and apparently tangible subject, such as what am I? Whom am I with? Why am I? and Where am I

going? In fact, this intelligence is more about asking than answering, which means that a person raises more questions about themselves and their life and the world around them.

The spiritual intelligent considers God to be infinite, therefore, they do not consider human questions to be finished, but they constantly face with new and more difficult questions. Through this passage, he explores the depth of the unknown and infinite existence and by pondering and reflecting on the existence and what is the earth and time, physics and metaphysics are tied together and he searches from the soil to God in search of his own self and how he is to find out the same thing with one God. As Abu Saeed's searching mind demands it and is seeking for:

I just searches to find a sign that I love her it
was lost until the doubt in the certainty, the
certainty in the doubt

I didn't see it until I was looking, I got lost
the lost in which place could be found

(Abu Saeed Abul Khair, 2009, 67)

"In this passage, he explains his relationship with God and the world, in which sense he is worthy of God's caliphate, and how it applies to him that God created this being in his own image." (Afifi, 2001, 25); to the extent that based on a recommendation "O you who have faith! Have faith..." (Nissa, 136, p. 100), in the dialectical course of the superior new question" and "new and firmer answer", it reaches a level of excellence. This is an upward (ascending) course towards the ultimate goal of existence." (Mehrabi, 2013, 14). It is in line with such research that the creation of nature and man and the origin and end of existence, the mind of the intelligent spiritual being turns to itself and with such an understanding, it cultivates knowledge in the religious field. As Hallaj says:

The one who sees mortality and eternity and ignores what is between them has proven monotheism, and whoever ignores mortality and eternity and looks at what is between them, he has worshiped, and the one who looks away from mortality and eternity and what is between

them, has grasped the thread of truth." (Mirakhori, 2000, 97).

Understanding Presence and Control of Invisible Supreme Being in the Whole Existence

The essence of mysticism is the understanding of God's presence and His control over the universe. In the Holy Qur'an, God has expressed His control over creatures in several verses: "does he not know that Allah sees [him]?" (Alaq, 14, p. 597), "so whichever way you turn, there is the face of Allah!" (Baqara, 115, p. 18). Therefore, the aforementioned verses remind us of God's encirclement in existence, that the Most High is in control of everything inside and outside, and it refers to God's attribute of being an expert (experienced). "Being expert refers to the relationship between truth and interiority. The truth has penetrated into the innermost being of each of the beings that have a conscience, and through their special epistemic tools, they become aware of things. In this sense, the truth is presented in everything, and according to the necessity of talent, everything is existed in it." (Kabir, 2009, 297). The spiritual intelligent knows the presence of God with the quality of his expertise and understands the encirclement and domination and position of God over the universe. As Dervish asked the great Sheikh Abu Saeed Abul Khair that "O Sheikh! Where shall we find him?" he answered "Where did you look for and did not find?" If you take a step towards truth, you will see him wherever you look (Asrar Al-Tawhid, 1987, 29). Spiritual intelligence means accepting the presence of a higher power and understanding the messages of the supreme presence that guides every human being from the inside and outside. A spiritual intelligence does not consider the world and all its angles to be empty of God's guardian presence. When he seeks the innermost being, he sees nothing but the presence of the truth, and he is so immersed in that he is absent from the vision of others. The spiritual intelligent view is so charged with the soul of the world as if there is no other world

except the soul of the world, and believes that it has the right to successive blessings throughout the world. All things arise from and every movement descends from him. According to Ibn Sina "He has the right to absolute control over the creatures. According to his belief, if the scholar does not receive the truth on his face (the scholar), he is empty of true knowledge (Ibn Sina, 1966, 95). As following:

"Someone came to Bayazid and said: O Sheikh, teach me something that was the cause of my salvation. He said: Enough of your knowledge to know that God is aware of you and sees everything you do (Attar, 2002, 160) and said that "Oh perhaps, the one who is close to but far from us, and oh perhaps the one who is far from but close to us" (Attar, 2002, 171).

A spiritual intelligent is indeed a monotheist who not only sees that one being with him all the time, but also observes his inner self, which is the absolute caliph of God, in the service of his successor (Kabir, 2009, 25). Abolhasan Kharqani says: are people against each other to see him tomorrow or not? Abolhasan criticizes trading as a beggar who does not have bread at night, takes off his turban, it is impossible to get a credit by not wearing the clothes" (Attar, 2002, 595).

Stable Tendency to Pious and Virtuous Behaviors

Having a Taste for Love and Mysticism

A spiritual intelligent, along with rationalism, believes in the superpower of reason, which is love, and recognizes it as the main factor in the well-being and perfection of a person. In the opinion of spiritual intelligent, the limited and difficult thinking of a person is not the way to the sublime essence, and the description of its infinite and ancient existence is beyond anyone's ability. Therefore, in their eyes, this ecstasy of connecting with God is not the result of gossip, but rather the fruit of discovery and the present, which cannot be accessed except through love. In their view, the heart, which is the center of a person's existence, carries divine truths in the depths of his nature and connects a

person directly to the spiritual world, and they introduce his heart as the truth of a person, which is the center of holy love. From this point of view, according to them, knowing God is knowing the heart and reaching its secrets (Nasr, 2010: 108). In the school of spiritual intelligent, these masters of love, the spiritual worlds should be crossed not with feet but with wings, and syntax should be changed to oblivion and jurisprudence to poverty. As Bayazid said "Science should know this story and the pen knows nothing" (Attar, 2002: 162) and Abu Saeed says "The first step in Sufism is to bury the inkwell and tear the books and forget the knowledge" (Muhammad bin Munawar, 1987: 43).

The spiritual intelligence always thinks of God with burning love and wishes to be close to Him. According to them, the world is born and a crystallization of love. They consider love to be the essence of existence and unity. Their thoughts and opinions are always with love and sanctification. They are no longer beings who are crushed under the whip of homework and shed tears from the fear of their God, because they have continuously gone to the land of the beloved out of love and through the path of the heart. As Sheikh Abulhasan says "God, the Most High, in the Unseen, has given me permission to forgive the sins of all mankind, except for the one who claimed to be my friend. I also opened my arm and said that if there is no forgiveness from that side, then there is no regret from this side, try to try (Attar, 2002: 595) and said "oh Lord, I will brag about you as much as I want in the world, tomorrow do whatever you want with me" (Attar, 2002: 597).

Mysticism as one of the ways of knowing God has always been considered by people who have a gentle soul and a free spirit. Those who express the relationship between man and God mainly through love. Love and adoration, which shows the delicacy of the human soul and his sensitivity to life, is the oldest form of mysticism and has a high base and a special position. Even though order, warmth, light and the life of mysticism are dependent on love,

love itself escapes any definition. The mystics were most aware of this fact that love is a mystery that has no explanation and expression, and love is not something that can be spoken. It's just that they consider it an experience beyond perception and that love was something that was acquired and not something that could be learned. The wise and spiritual messages of these great spiritual sages contain the highest concepts of love. And we have watched the turbulence of love in the boundless sea of their thoughts with all its power and greatness. As it is narrated from Bayazid Bastami "They are servants of God, so that if heaven is presented to them with all its ornaments, they will shout out from heaven as the people of hell cry out from hell" (Attar, 2002: 163).

Love

The topic of love is discussed in Attar's poems as the foundation of holy love. He portrays earthly love as the path to true love. "temporal love in Attar's works expresses an emotion independent of sensual love and love for beautiful people is the prelude to love for a beautiful being that cannot be seen and can only be seen with the eyes of the heart, and that is the Lord of the worlds, who alone is worthy of love and nothing else" (Ritter, 1995: 5).

Earthly and virtual love, which has an external aspect, must finally become internal, and the earthly and perishable lover will give its place to the immortal and heavenly lover. Ritter quotes Mohammad Zangi's *Nozha Al-Ashqin*:

According to Sufi "Virtual love is a touchstone for the purity of the intention of someone who wants to be a true lover. God makes the Sufi fall in virtual love so that he learns the "custom of love game" and gets to know its intensity and tricks. That's when he will be able to endure the hardships of true love" (Ritter, 1995: 6).

According to Attar, the motive of virtual love, which should be a bridge to eternal love, is the beauty of the beloved. According to Sufis, the love of beautiful people who are seen is parallel to the love of a beautiful being who is not seen and cannot be seen and can only be seen with

the eyes of the heart, and it is God who is the only being who deserves love. The rules of love are no different if the lover is visible.

Paralleling the love for visible beings with the love for invisible emotional beings makes temporal love spiritual, deeper and tenderer and makes it ethereal and rises above everything that is animal and carnal. And its vitality increases so much that there is no mention of it in the ascetic and devotee who follows the *Sunnah*" (Attar, 2007: 76).

Attar values love and believes that the power of love is capable of breaking the veils more than any other power and helping the seeker to reach his goal, which is to be close to his eternal lover. As it has been said, Attar has attributes to love that we try to explain the meaning of Attar in relation to the category of love by listing these attributes in this part:

Mystics believe that love is an eternal companion, and the eternal companion and the first lover was God himself, and since he created man, he has woven love into his fabric. In this way, the eternal nature of love becomes undeniable, and Sheikh has also written beautiful poems in this regard:

We came from the ruins of drunken love
let's go because we all came drunk

We all came drunk with wine we all
became friends

(Attar, 2002: 496)

In Attar's view, in the first covenant, the soul made a covenant of love with the right, and was filled with love and came into being from nihilism:

Oh bartender gives in Cup of love in row
my heart was in a frenzy because of your love

No, what is the need for your wine, which is life
itself drunk came into existence from non-
existence and became crazy

(Attar, 2002: 192)

He makes a person close the letter of eternal
love and never open it:

The letter of love is eternal on the foot the
letter would not be opened forever

(Attar, 2002: 36)

Attar believes that love is a divine gift that is not given to everyone, and only conscious souls, painful hearts, and susceptible souls deserve. It is a gift from God, it is given to someone who rose from his life and has a heart full of pain; it is a light that God shines on the hearts of the righteous, and it is a fire that does not engulf except the pure.

Love is nothing but God's forgiveness this
is not like royalty or begging

Whoever does not rise up from the head love
is not familiar with him

Love is dedication to a painful heart
endowment has no price in our law

Whatever Attar says about love you know
for sure that it is nothing but a gift

(Attar, 2002:95)

Conclusion

In fact, spiritual intelligence refers to the type of thinking and thought of a person, and considering that thought is one of the issues that has a direct impact on a person's life and surrounding environment. Therefore, the science of spiritual intelligence has a direct effect on the quality of human life. Both psychology and mysticism are rooted in divine and spiritual foundations. The social aspects of mysticism are the way to reach the destination. In fact, moving and journey is crossing the passage of humanity and chivalry that leads to the straight path. A mystic attains the position of closeness to God in the community and through creation. These divine concepts help the twenty-first century human being to find himself again in the last moments of knowledge, power, depression, and despair and to rich their soul by returning to original and spiritual values. At this time, a person searches for temporal pleasures in helping others, kindness, and altruism, and loves all beings like mystics. In other words, they always have an eye for forgiveness and a hand for donation.

The concept of spiritual intelligence includes a kind of adaptation and behavior in order to solve problems in such a way that it includes the highest levels of development in various cognitive, moral, emotional and behavioral fields and allows the person to be in harmony with the surrounding phenomena and helps to achieve internal and external integration. People with high spiritual intelligence have personality traits such as: empathy, belief in getting rewards for good deeds in the world, feeling of social responsibility, having an internal control center and lack of self-centeredness, which these components cause to appear their supportive behaviors.

It is hoped that such studies, which focus on the wise, spiritual and eternal message of our sages and grandees, will bring them more into the field of contemporary life. Because their teachings are most related to the condition of modern man, who is facing unsolved problems caused by his own ignorance. May the message of the sages of our mysticism, like a lighthouse, dispel the darkness in which the new man is confused and bewildered, so that he can go beyond his individual self and take steps to achieve a more fruitful spiritual life, and by reaching this position, they turn in to "the channel of God's favor" in the world. It is our duty to rediscover this treasure and turn to it once again when we witness the loss of our great mystical heritage.

Therefore, what these sages deserve is a high-ranking name with respect. We hope that we will be successful in getting to know these elders and their original wisdom, and from their thoughts, behavior, and profession, we will be able to find a way to the field of "spiritually intelligent" and complete human beings, so that we can draw a better tomorrow for ourselves.

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