

THE RELATIONSHIP BETWEEN RELIGION AND MYSTICISM

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ABSTRACT

The present article in addition to defining and expressing religion and its relationship with Sufism and mysticism is stating that Sufism is an inter-religion phenomenon and became the refuge of the harassed of Umayyad and Abbasid during the first Islamic centuries. In the middle century after the emergence of Mongolians, Sufism became a tool for connecting people who were affected by the cruelty of Turk kings and could become a unity which the authorities had to face. So, sufis relied on knowledge and policy to enter another stage of social approach. The fracas movements which were formed based on the rallies against the cruelty were sometimes serving the authorities. Therefore, the mysticism as the pure offspring of Islamic thought separated itself from the convent. Wherever the Sufism was present, it was against or beside the authority and mysticism was like a calm and pure stream during the Islamic era which was closing the higher social and scientific position.

Keywords: *Mysticism, Sufism, Overstatement*

INTRODUCTION

The present article is discussing the relationship between religion and Sufism trying to discover the logical and religious relationship between religious belief and Sufism. It is questioned that whether Sufism in an inter-religious perception or by product of religion. Early centuries Sufi was devout but why sometimes large gap has been observed between social factors including courts and the people? Causes of approach facade movements during the centuries of tyranny have been sovereign or mystical talent? Mysticism is the legitimate son of Religious Thought in Islam and has common with the Sufi expression from various areas.

Reason of this similarity was transmitted to literature, poetry and art especially in the mid-century AD. What is the cause of this adjacency? Note of sovereign or mystical retreat. The proximity of Sufis with the leaders was the symbol of Sufi's responsibility or opportunism or both? From the point of intersection of the power in the population of the convent and hope and fear of state from the aggregation, Mysticism was an extinguished but continuous flame which while keeping silence continued to move every day and people were amazed to go to which side.

Appearance of Sufism in the First Centuries of Islam

Sufism is the worship of God, morality, renunciation of the world, struggle with ethical bad traits (Sami, 1981). About Sufism and Sufi word and its meaning is disputed, some believe that the word is derived from the Greek word Soph. Some considered it as derived from Saafe but according to some tradition and historical resources of the term means the production of wool (Zarrinkoob, 2004). The word Sufi is derived from the Arabic word Suf. Hence, priests wore coarse woolen clothing. It's derived from the verb meant covered¹. Quoted by Abu Saeed al-Arabi (Sufi) d. 345 AH, the total quotes attached to Sofia were not intended as the name is known². Suhrawardi in the book *Mysticism Knowledge* stated hundreds of definition for Sufism³. Nicolson after studying the book of Sufism until the beginning of 5th century provided 87 definitions and stated that "sufism cannot be defined". Ghani believed that if Sufism referred to Saafe, it must be called Safi. Establishment of Sufism at the beginning of Islam and 1st AH century was done by people like Salman Parsi, Abuzar Ghafari, Sohayb Habashi and Amar Yaser and Balal Ibn Reyah and Zeyd and Meghdad Ibn Asvad⁴. Sufism means too much prayers and suffering⁵. Another name for

¹ Ghani, G, *History of Sufism in Islam*, p.45

² Nagahat Al Uns, p.16

³ And the words of the elders in what mysticism is more than one thousand words, stated in the Book *Sufism Knowledge*

⁴ Sufism in Islam quoted by the journal of Sufism in Qom Thought website, p. 32

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this group was right people which meant the right people and the right men and it was an esoteric religion that lives in western Iran. Some people believe that in the early second century AD, a group of Muslims were called Sufi. Every scholar knows this word is derived from a specific origin.

Ibn Khaldun says after mentioning the Sufi abuses, said that they were in the opposition with fine garments and inclined to wear woolen goods. Those who do not speak Arabic believe that the origin of Sophia is from the Greek word meaning wisdom and knowledge⁶. Of the sciences born and grew up in Islamic culture was mysticism. The difference between these groups is the level of social class whenever an event is known as the cultural it is referred to mystics and as social, it is called Sufism. Sufis and Sufi is not considered a religious split in Islam and they are present in all Islamic sects. Meanwhile, they form a group of interdependent and interconnected society⁷.

Among Shia, there were some mystics that had no points apparent to others and the people of journey are closest to the truth, therefore, a mystic is different from a Sufi. Here's where the mysticism spoken if the idea is complete and correct. Mystics such as Owais Qarani, Salman Farsi, Abu Dharr, Hafiz, Mohialdin Ibn Arabi, Rumi, the Hamadani, Ali Ghazi, Allameh Tabatabai were among the great intellectual movement.

And wherever there is talk of a Sufi, there should be a distinction complete and partially, divine and supernatural, mystical and ignorant of the world. This question has been raised that where such mystics get their speeches from?

George Jurdak says is like asking someone living in the sea where you get the water from. The Prophet and Imam Ali are the resources and sources of guidance and light. Massignon emphasized that the main sources of Islamic Sufism are Quran and Sunnah⁸. The first person called Sufis is Abu Hashim Kofi. This is not the reason that the companions of the Prophet in the battle with self cannot be called with these traits. Owais was the first who wore prophet scrapbook, took Cloak from Imam Ali (AS) and the second Caliph. Prophet Muhammad said Owais "pray for my nation.", when he took the cloak, he did not wear it until the Lord answered his prayer. Followers of Saafe were the first who demonstrated the path of purification in practice. They selected to be awake during the night in the mosque of prophet with poverty⁹

Saeed Nafisi in the book of "Source of Sufism in Iran" stated the issues others did not considered and hoped that young scientists to finish the unfinished in such matters without prejudice¹⁰. It should not be ignored that Sufism in history refers to a special group and according to Massignon, since the time of Ibn Arabi and Abunaser Seraj, Sufism history increased until Salmi started its history¹¹. Religious groups emerged at the time of the caliphs who were against worldliness of Caliphs and spent their time to piety, worship and contentment. Followers of this approach were later called Sufi. Owais Qarani and Hassan Basri were examples of them¹². Motahari believed that in first century there was not a group called Sufi¹³. It means that the first followers of Prophet were not sufis. The name was emerged in second century¹⁴. Hassan Basari born in 22 AH and died in 110 AH wrote the first Sufism book. Nicolson believed that the first Muslim in the real Sufism was Hasan Basari. Badavi used the words of Nahjol Balaghe to refer to these statements. Motahary believed that some of the sufis refer to Imam Ali by Hasan Basari such as "Of Abdullah Ali Amir Almumenin to Shiites and it is the honor of God's name in the book, it says «and that of his followers to Abraham» you are the Shiites of the Prophet Muhammad; the name is not special and not new¹⁵.

⁵ Hamed Algar, *Awakening Movement in the world of Islam*, Trandlated by M.Jafari, p. 35

⁶ Ibn Kaldun Abdulrahman, *the Modern School of Beyrout*, 1st edition, 1415, p.450

⁷ *Days and Memories*, Ali Sami, 165, v.1

⁸ *The Mutual Services of Islam and Iran*, p.641

⁹ *Days and Memories*, Ali Sami, p. 167

¹⁰ *Introduction of Origin of Sufism in Iran*, Saeed Nafisi, 1964, p.28

¹¹ *Salmi Collection*, v.1, p.298,

¹² *Days and Memories*, p. 168

¹³ *The Mutual Services of Islam and Iran*, p.643

¹⁴ *The history of Sufism in Iran*, Qani

¹⁵ *Heredity of Islam*, p. 85

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This is a letter from the servant of Allah, Ali (AS) for Shiite faithful to him and the name is a name that honored by God and is stated in the Quran and undoubtedly the Shiite of Ibrahim and you are the Shia of Prophet and the specific name is not specific for individuals, and this religion is not new.

Ali Sami spoke of ideas and statements of Sufi changes in the third and fourth century such as Dhul-Nun al-Misri 245 e., Bayazid Bastami, 261, Mansoor Hallaj 309 and Abu Bakr Shibli 434 and interpretation of love, ecstasy, rapture and philosophy of truth and unity of divine knowledge and cutting are included there¹⁶.

Have faith in the religion and mysticism is genuine or a branch of Sufism? Is religion and mysticism are two synonymous words or in conflict, whether a religion is a general concept, perhaps it is true Sufi mysticism and religion, growing on a tree branch, the best option stating that the martyr Motehari "Wherever cultural mysticism and social mysticism" is discussed, religion is the general way of life. In no circumstances can be the consequence, so religion is a fundamental principle of non-gradation and Sufism is a perfect example of a path and a science. Where there is the mystic name, it is scientific, philosophical, intellectual, theological and romantic discussion. When Omar Abdul Hassan Basri request advice, he replied, because God is with you, who are you afraid of? If God is not with you, who you hope for?¹⁷.

The argument raised by the mystical it prefers the argument and where the argument is the mysticism of the cross and its highest point. Syed Haider Amelie asked that what relationship exists between law and doctrine and truth, he said that these three names as it is for an object is no difference between. The common and collective meanings of these terms can be called mysticism and religion and the concept of religion is meaningless without law and doctrine and truth.

The mission of the Holy Prophet asked Morsel what is the religion of God, he said that it was a pious mystic. The real case is that a single word and these three names are defined in terms of hierarchy and the same sense of the word of the Prophet (pbuh) said: Sharia is my speech and the way I conduct my affairs¹⁸. The Prophet said to Zayd ibn Harsh that how you spent the morning, he said the true faith, your faith is true? I saw the Lord of heaven and hell and heaven. The Prophet said you achieved the goal, so you keep it¹⁹. In the book the Koran Qureshi meant Suf as wool and the verse gives the example of wool and wool and hair of animals and comfort of home appliances achieved. It should be noted that this term is used in the plural only once in the Quran²⁰.

Mysticism

Literally, it implies the kind of knowledge and insight. The sensible in terms of the kind of knowledge that is directly as detected by a perception - attitude - of - the doctrine, historic institution in Sofia and Sufi sects of Islam.²¹ Historically, the people of knowledge and mystic are known as the spiritual heritage of Islamic culture as esoteric mysticism that the terminology or language, symbolic expression and mystics have always believed in the teachings of the Qur'an and the Hadith is based.

Sufism

People ignore the word means derived from the production of woolen goods means wool. Mollahadi Sabzevari following Lahiji Abdul, divided the followers into four officers who know the truth of things: 1. Theologians that their views are in accordance with Shariah appearance; 2. Sufis are consistent and compatible with the law and they go to battle with self; 3. Followers have the rational thought and speech and reason are sufficient; 4. Orinetalist who collect between and Mollahadi Sabzevari is under this consideration and they are right. Sufism means being approved by creating good mood and righteousness and truth. Sufism is a way to achieve spiritual perfection and wisdom as the inner aspect of the Islamic revelation. In fact, it is the heart and the internalization. Suhrawardi says that moral Sufis call it nothing but the mood and the way of the Prophet (PBUH) as stated in the Hadiths of the Prophet who is to come humility - tolerance ... charity, without meanness, along with the brothers. Western scientists have

¹⁶ Days and Memories, 173

¹⁷ Days and Memories, Ali Sami, p. 172

¹⁸ Secrets of Religion, Amouli, p. 21

¹⁹ Mysticism and Policy, Parsania, H, Boustan Publication, 1st edition, 2007

²⁰ Quran Heredity, v.4, p. 165

²¹ Mysticism Principles, Rahimian, p.6

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acknowledged the source of Islamic Sufism. Margolis - Massignon and Henry Corbin can be named, against people like Horton, Nicholson and Asin Palacios and the latter Neoplatonic and Christian and Zoroastrian have been assumed as roots of Sufism. These inner experiences have been equated with the grace of the Holy Prophet. Asad Abu Nasr, according to Quran and Hadith mysticism is delicate and subtle and hidden secrets.

CONCLUSION

This paper considers the relationship between religion and mysticism and seek to express the idea that why rulers in the era of intellectual ability and the authority of their own species and had to fight off society and cause the flames lies in the afterglow period of decadence to have and general approach of the common people in the age of social and economic frustrations, the kind of thought which believes that agent.

Expression on the mysticism of age and classify them in the centuries has been considered by Sunni Muslims who believe in the Quran and traditions and religions too and the place of religion in human life. Later, it was founded that monastery and ligaments and inner thoughts and the Ismaili Fatimid challenged Sufi mystics by the difference. Recently, scholars have appreciated book review stylist and do not pass the generosity and magnanimity. However, classification of famous people in past centuries shared by all the work which cannot be easily ignored.

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