

Prophets Lifestyle, Criterion of Reflected Islamic Mysticism in Persian Sufical Texts

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ABSTRACT

Islamic Sufism has been formed on what axis and has regulated itself on what indexes and criteria in the way of its movement and how does it reform its faults? Examinations have shown that the offspring of mysticism and Islamic Sufism is exclusively Quran and prophets' character; but it has been affected on its way by conventions and viewpoints of other nations and some people – although with diverse viewpoints- tried to introduce the path of mysticism and Islamic Sufism conversely, probably they were under the influence of their religious or political impressions and outlooks and according to their kind of attitude, they intended to infer Sufism and Islamic mysticism in conflict with Islamic religion by showing a non- Islamic origin for it; or to introduce it in such a way that they indicate traditional mystical conduct of Persian literature needless of acting to Islamic religion rules. While, many of documents are expressive of this fact that Islamic mysticism has been arisen directly from Quran, prophets' life, the conduct method of saints, their followers and ascetics of primary Islam; but gradually the standpoints of followers of other doctrines and the conventions of social nations and different countries and, in particular carnal wishes of ascetics and hypocrite Sufis affected it and caused gradual depravities in it. Therefore, great sheikhs of Sufism tried to reform the path of theoretical and practical mysticism based on its main criterion which is Quran and prophets' life by authoring several books and guiding mentors and to restore it to its original way in order to help mysticism and Islamic Sufism to continue its way in its main highway.

Keywords: Prophet, Sufism history, Sufism, mysticism, criticism of sufism

INTRODUCTION

What is Islamic mysticism? How did it emerge and how did it develop? And how did it pass its evolution and development way and what was the main superhighway of its movement? Furthermore, with what criterion did it evaluate the accuracy of its way and how did it reform its depravities?

These are archaic questions that are still fresh and new in the discussion of mysticism; since the available responses in this field are so different, sometimes opposite and even paradox. For instance, a group basically considers mysticism a doctrine separated from Islam and they searched its source in western and eastern thoughts and schools; and on this basis they know Islamic mysticism the trail of those schools that only have the color of Islam on themselves. But this group despite of their agreement on the non- Islamic nature of mysticism, they disagree about the source of mysticism and everyone has said something regarding to his information of interests that mostly is not empty of political, national or doctrinal intentions. Yet, this kind of attitude has encountered to many oppositions by researchers of Islamic mysticism, although these opponents were not united in their disagreement and they were divided to several groups (Dehbashi and Mirbagheri, 1384: 33-45/ Nafisi, 1385: 71-73/ Yasrebi, 1384: 73-111/ Zarinkoob, 1382: 12-32/ Panahi, 1378: 18-19).

Another group divides popular thoughts and methods of mysticism of world to two Islamic and non-Islamic branches and considers Islamic mysticism as having originality and dependence and they believe that Islamic mysticism is a doctrine that is arisen from Quran's heart, Islam's trainings and prophets' life and is based on conducts method of holy prophet and his followers; however, during the time and in its way it was affected by the conventions of different nations, such as outlooks and functions of ancestors but these influences were not always helpful and sometimes they caused to create depravities and because of this reason sheikhs and great sages of Sufism had to reform them step by step based on derived indexes from prophets life and Qur'an's rules and to guide these depravities to their main path. Although, these cases of depravities and different impressions of Islam caused some of knowledgeable and Muslim scholars to consider mysticism and Sufism as misled from original Islam and to know it as the cause of misguidance, they authored books in rejecting them (Zarinkoob, 1376: 32-38/ Dashti, 1384: 101-103 and 112) that these reactions sometimes led to exile, prisoning and execution of some of great Sufism or led to prohibition of their followers.

The other group by separating original mysticism from conventional Sufism or by separating a mysticism that is acceptable for them from a Sufism that has not been confirmed by them considered Islamic mysticism the continuance of God's path of righteousness and from the procedures of achievement to salvation (Zarinkoob, 1376: 7-90/ Dehbashi and Mirbagheri, 1384: 45-51).

Shahid Motahari divides the viewpoint of Islamic thinkers about mysticism to three classifications of scholars' outlook, jurisprudents outlook, modernists' outlook and outlook of fair-minded critics and he says:

In the mind of a group of Islamic speakers and scientists, mystics are not obligated to Islam practically, a group of modernists of present age have the same belief but with this difference that first group sanctifies Islam and humiliates mysticism; and second group sanctifies mysticism and they inspire about Islam in such a way that these elegant and sublime thoughts are alien from Islam and they have been entered to Islamic culture from outside; there is a third group that believes that in Sufism and mysticism, especially practical mysticism, there can be found lots of depravities and distortions that do not have harmony with Quran and reliable tradition; but mystics like other Islamic cultural classifications and like most of Islamic sects, they have the extreme good intention toward Islam and they never intended to represent a statement or something opposite to Islam. Perhaps, they had some faults but there was never any bad faith or malice toward Islam... we prefer the third outlook and believe that mystics haven't had any bad faith or bad intention toward Islam. (Motahari, Bita: 78-80).

In our point of view, both Islamic Sufism and mysticism have been arisen from holy Quran and prophets life in the offset of their emersion and free of previous doctrines and religions and they have been moving in the main highway and they have evaluated their functions based on those main criteria and undoubtedly they have attended constantly to Quranic verses and prophets life as the principal criteria in their decisions and behaviors; yet in the way of its movement sometimes it was affected by the thoughts and conventions of other nations Abdolhossein Zarinkoob who is from well-known and in formant researchers of mysticism and Sufism knows the real origin of Islam and Quran are the same and in response to some people who considers the thoughts and ideas of Iranian religions effective in emersion of mysticism and Sufism, he writes: " In fact, without Islam and Quran, it is impossible that intellectual and religious atmosphere of Sasanian time led to the emersion of states and statements of mystics like Baized, Hallaj, Abolhassan Kharghani, Einolghozat and Molana Jalalaldin Balkhi. Sufism was Islamic mysticism and the character of prophet and his

followers and in particular Quran and Hadith were considered as its main source. Even Sufis mostly attributed their method as the exact obedience from prophets' character and religion" (Zarinkoob, 1376: 21 and 1382: 19).

For extra elaboration of this claim, we can refer to the prime history of mysticism and Islamic Sufism emersion and to search the answer of this question that when the term mysticism and Sufism has emerged or who were the first Sufis and how were their speeches and behaviors, or basically what are the principles of mystical thoughts? Or is there anything in the general principles of mysticism and Islamic Sufism that does not exist in Islam that based on it, we can assert that this principle has been added to Islamic culture from outside of Islam's scope? Or whether based on a common mood between Islam and other doctrines before Islam, we can assert that this thought does not have any originality in Islam? It's clear that the source of thoughts of Islamic religions is the source of worlds guidance that is "Gods nature" and Islam claims that the last and most perfect Godly religion is Islam and the expletive of all religions is Islam and our holy prophet, Mohammad, is the last prophet, thus if there is any similarity between Islamic thoughts and former methods, doctrines and religions, it is a completely natural matter and we can not consider something that exists in the original texture of Islam as taken from another place except the united origin and the source of direct revelation of God.

What is Islam? Is it anything than Qurans text or prophets life; thus, if the principles of mystical thoughts and methods are those which exist in Quran and prophets life and if the primary Sufis and their sheikhs were prophets partners and his followers and if the statements of mystics and Sufis are documented to Quranic verses, prophets life, saints, their followers and sheiks that consider themselves as follower of prophet, so what name can it have except Islam.

Primary Sufis

Our intention from primary mystics and Sufis are colloquial mystics and Sufis, it means that people who are called in mystical books by this name; moreover, our intention from mysticism and Sufism is the common concept that was applied in the beginning of emersion of this school. Although there was a distinction afterwards in using these two words and mysticism term was attributed to "theoretical aspect" and Sufism to "practical aspect" and in particular, it was attributed to "social and sectarian" aspect.

There are multiple quotations in most of books about the emersion of name "Sufi" that because of not lengthening our speech, we consider enough to mention this point that among the collection of quotations, researchers consider two attributions prophets followers and "wearing cloak" (cloth of ascetics of primary Islam) as closer to reality (Dehbashi and Mirbagheri, 1384: 63 Yasrebi, 1384: 59-69).

Fur there more, we know that the first person whose conduct took the color of Sufism and he talked about Sufism himself and used the word ((Sufi)) in its colloquial concept was Hassan Basri, and the first person who was formally called as Sufi was Abohashem Sufi Kofi; and the oldest book in which Sufism is introduced as a specific sect is "Albayan and Altabyin" book written by Jahez (163-255) (Ezaldin Kashani, 1367: 87-90).

After Hassan Basri, his two students, Malek Dinar and Rabee Odvoyeh and then Sofiyan Soori, Davood Taei, Ibrahim Adham, Fozeil Ibn Ayaz, Maarroof Karkhi as main Sufis who plotted Sufism and Abosoleiman Darani, Hareth Mohasebi, Zoonoon Mesri, Serri Saghati and Abo saeed Kharraz are mentioned as the most famous originators of Sufism and Bayazid Bastami, Sahl Tostari, Joneid Baghdadi, Hussein Ibn Mansour Hallaj, Abu-Bakr Vaseti and

Shebli Baghdadi as the most important people who issued and flourished Sufism and afterwards, another group of famous Sufis completed mysticism and Sufism by their essays and trainings and citing their names is beyond the capacity of this article and in subsequent discussions we mention the name and role of some of them who affected the Sufism path in its evolution and re formation until seventh century (Refer to: Yasrebi, 1384: 137-199/ Sajjadi, 1378: 50-73).

The Common Mood of Primary Sufis

By a brief review on the thought and conduct method of primary Sufis that the names of some of their great ones were mentioned above, following principles can be derived:

1. All of them were from the famous ascetics of their time; in particular Hassan Basri. Fur there more, he is known as one of the eight famous ascetics of first centuries who are named as Somaniyeh ascetics (Dehbashi and Mirbagheri, 1384: 64) or it is narrated about Sofiyan Soori that his piety and devotion was to the extent that for refusing the acceptance of the position of being koffee judge, he hid himself for a long time (Hojviri, 1389: 173) Besides, about the mystical devotion of Abohashem Sufi- first formal Sufi- it is quoted that he said "Digging a mountain by a needle is easier than discharging pride from hearts" (Sajjadi, 1378: 51)' it is mentioned about Shaghagh Balkhi that hi was reached to a stage of Sufism that Ibrahim Saw him, Shaghagh Said: hey Ibrahim, what are you doing to make living? He answered: if something is found formed, I thank God and if nothing is found, I wait. Shaghagh said: this is the way of living of Balkh dogs that if they find something, they became happy and if they don't find anything, they wait. Ibrahim said: so what are you doing to earn living? Shaghagh replied: if we find something, we vouchsafe it to others and if we don't find anything, we thank God. Ibrahim rose up and kissed his head and said I swear to God that you are our master and Sheikh (Sajjadi, 1378: 59).
2. Most of primary Sufis were related to prophet, saints and prophets followers and they took advantage from their guidance directly or indirectly. For instance mother of Hassan Basri was the bondwoman of Omsalmeh, prophet's wife. (Hojviri, 1384: 706); Rabee Adaviyeh saw Ayesha, prophets wife (Yasrebi, 1384: 120); Fozail Ayaz visited Imam Jaafar Sadegh and he had a book that he narrated about Imam Sadegh (Dehbashi and Mirbagheri, 1384: 461); Shaghagh Balkhi was the student of Imam Moses Ibn Jaafar (Dehbashi and Mirbagheri, 1384: 48) and Maarof karkhi served Imam Reza (Dehbashi and Mirbagheri, 1384: 64).

In addition to emphasizing on what has said, it's essential to remind that the meaning of our utterance is not that all things that have been expressed about these kinds of attributions in Sufism books or their books are true, but we want express that for Sufis attending to prophets life and learning his method of conduct and his behavior to his followers was so important that sometimes some news and narratives were quoted in books of writers that the accuracy of some of them is doubtful, for instance in several mystical books like Tazkerat Aloliya, Asrar Altohid, Traegh Alhaghygh, ... it is quoted that Bayazid Bastami was the student of Imam Jaafar Sadegh; while this statement does not seem true historically; because birth of baized was between years 181 and 188, while Imam Sadegh died in the year 148 (Dehbashi and Mirbagheri, 1384: 91, 92); of course, we don't deny this point and even we believe that perhaps these kind of quotations were stated for showing their interest to ward prophets family and being safe and secure from attack and protest of some dogmatic people, any way we believe that it contains this connotation in itself that Sufism's conduct was considered as accurate when it was based on prophets way of conduct and his life and to adapt to conduct way of Imams and their followers; and theoretically and practically, as their followers had the

same notion and impression from Sufism conduct; even if sometimes they passed an opposite way unconsciously.

3. Most of primary Sufis were from Qurans keepers and Hadith narrators and interpreters of Quran and they documented their utterances to verses and narratives, and considered their way and approach as the acting method to Qurans verses and prophet's life and they expressed their utterances by documenting on Gods verses and they were obligated to acting religious acts. For example, Hassan Basri was the keeper of Quran and a narrator, Fozeil Ibn Ayaz was narrating from Imam Sadegh. It was quoted about David Tayi that " people asked about death of Davood from his mother, she said: he was saying Prayer all nights, the last night he didn't rise up from supination, I became anxious, when I saw him, he was dead" (Sajjadi, 1378: 53).

PRIMARY DISCUSSIONS

In the time of primary Islam and lifetime of holy prophet, there were events among Muslim of primary Islam and pure followers of prophets that these event were arisen from incorrect impressions or from common conventions of people, but since in that time prophet was present personally, he reformed the faults and protected nation from depravities. As most of our guide lines and religious rules have been obtained from that time. Here, for making our words brief, we mention only one instance of these events: it is said that in the early of emersion of Islam, when some of followers of prophet heard about Qurans advices about valuelessy of world and urgency of avoiding from luxuries, they looked around, they noticed that monks leave world; they settle in monasteries, they do not marry. Thus, some of followers assumed that for leaving luxuries of world they should act in this way, this is why Osman Ibn Mazon referred to holy prophet and said " My soul says that I should leave everything in order to be free from lusts, prophet said " don't do this action..."; he said: My soul also tells me to not to eat meat. Prophet said: " no..." he said: my soul tells me to leave here and settle in mountain, prophet said: " No". (Ghazzali, 1364: second volume: 46) and perhaps this Hadith " Monasticism is not permitable in Islam" has remained to us from this narrative of from a similar occasion. But after death of holy prophet, Muslim didn't obey and accept words of prophets followers like the time that prophet was alive and naturally this obedience became. Less in the time of prophets followers and their next generation and since the statesmanship period of Omavian and then Abbasian had arrived, Muslims saw the approach of these caliphates of prophet contrary to the method and approach of prophet himself and they completely lost Their trust to statesmen from emir to judge and courtier jurisprudents. Therefore, they rejected this group and rushed to prophet's family, scholars and ascetics who resigned from court and were proceeding in the obedience path from prophet's lifestyle and character. When statesmen observed this condition and pelt that their position is in danger, they mobilized all of their facilities and they gathered all of their strengths in order to scatter these communities; therefore, a major number of great men of prophets family and their followers were prisoned or were martyrized or were a abandoned or they were kept in their houses: from the other side, statesmen became successful in deceiving many scholars and jurisprudents by glamour in order to meet the need of government for deriving religious laws proportionate to the wish of emir and also to be a reliable source for answering peoples questions without making any trouble for court.

This was ghee story that Muslims who were called as Muslim, believer of God and pious in the presence of prophet and after his death as followers and submissions divided to diverse groups and each group became a classification and chose a name for itself a group was

scholar, one group was devout and another was ascetic and as we mentioned earlier, Sufis were arisen from ascetic classification, ascetics that they never left their asceticism and devotion.

But what happened that the way of Sufis was separated from ascetics. What was the difference between their approaches that since the half of second century and later on, they were called as Sufi; and gradually they proceed in their way to the extent that they were in opposite to ascetics and criticized asceticism – an empty devotion from love? Our intention is not to represent a historical and social analysis here; there up on, we consider this enough to imply this point that exuding religion from its simple form and changing to the standard of court and its ceremonial conventions caused a group of devotees to stand versus this new condition. These people who their main criterion and sample was obedience from prophets tradition and saints and their followers and their conduct principles were based on preference of hereafter to material world and jihad with carnal soul' against to every of three conditions, they chose a new position and reaction against changing of religion followers to courtiers, they chose prophets asceticism; against extreme attention to religious superficial affairs and emerging many juridical rules, they introduced "conduct" versus to "religion" and against emerging oration and intellectual and literal arguments and dominance of wisdom, they suggested "discovery and in tuition" in this relation, there is a narrative in Kashfalmahjoob that is very clear: "one of scholars asked a Sufis : why do you wear a black cloth? Dervish replied: three things have remained from prophet: one is poverty, second knowledge and third sword. Kings found they didn't use it appropriately. Scholars found knowledge and they consider only learning enough. Poor found poverty and used it as the tool of wealth and because of the grief and sorrow of these three thing, I wear black (Hojviri, 1384: 72 and 73).

First Problems

Since that time, Sufism had been formed as a certain doctrine, but in its way gradually it had some paradoxes as in the first level, it was divided to two distinguished conducts "Sahva" and "Sakra" and in traversing the three- level high way of "Religion- conduct and reality", it faced to some problems and two distinguished approaches of conduct, one conduct based on religion and the other conduct regardless to religion and tending to reality have emerged. From the other side, the Sufism that had emerged based on asceticism represented a new interpretation from asceticism and started to struggle with conventional asceticism and divided it to amorous asceticism, devotional asceticism and hypocrite asceticism. However, the offspring of this thought should be searched in the lifestyle of prophet and utterances of Imam Ali.

Moreover, the frustration of people from courtier judges and scholars caused people to tend to ascetics. Tendency to ascetics made pawky people of that time to find tactfulness in leaving the world and for achievement to luxuries of world they wore the cloth of mystics. emersion the group of hypocrite ascetics caused real ascetics to be isolated in order to be safe from this new harm and every of them proceeded a different way of conduct. One of the ways that some of chose it, was hiding asceticism.

From the other side, great number of abbeys and sacred places and daily gifts that were sent to these centers caused to create another group of Sufis who traveled city to city in order to take advantage of these gifts and delicious foods (Zarinkoob, 1376: 31) and in the refuge of abbeys, they passed their lives in relief and leisure and this created many problems and injured the good reputation and prestige of Sufis.

But our intention is not that Sufism became captive of these troubles nonstop, no; but sheikhs of Sufism could represent great services in developing and confirming Islam in many of

places in world and especially in central Asia to eastern boundaries of China by recouring to prophet and by concentrating on those abbeys, they fought against government' but at the sometime they involved to mentioned harms that had endangered the basis of Sufis and had distanced Sufism from its highway and its main axis that was prophets character.

Therefore, like past, it was essential that Sufism reformed itself and to return its movement path to the main line which was prophet's lifestyle. As a result, great sheikhs of Sufism tried to guide Sufism to its main status by authoring book, treatise and codifying principles and basis of Sufism.

Reformations

Abolghasem Ghosheiri (376-465) in a treatise, he wrote for this intention in the year 437, in the first line after praising God, he wrote:

" Be aware that God knows Sufis as the favorite of saints and after prophets and holy prophet, Mohammad, God made their hearts as the source of his secrets and Sufis are survivors of people..."

Then Ghashiri implied the emerged depravities in Sufism. Then Ghashiri, who was one of the great men of Sufism himself, wrote: since I had bias to my nation, I waited up to now in order to be reformed. (Ghosheiri, 1383: 10-12).

Ali Ibn Osman Jolabi Hojviri (470) in his book entitled as Kashfalmahjoob which is from the first books that has been written in Persian about mysticism and Sufism, he repeated these complaints to ward Sufis of that time (refer to Hojviri, 1384: 10) and he made efforts to find the main way of Sufism by writing his book and recouring to Qurans verses.

Ebadi (491-541) author of Sufinameh book, in the first part of his book, he wrote "religion is a way and prophet is the establisher and protector of this way" and again he emphasized that " be aware that conduct is a way that religion arises from it" (Ebadi, 1368: 16 and 17).

Najmaldin Razi (654-570) when he wrote his book under the title of Mersadalebad, without any exception he initiated all chapter of his book by a verse of Quran and a narrative from prophet in order to show that the main criteria for mysticisms principles and Sufism is Quran and prophets character.

Sheikh Shahab Omar Sohrevardi (632) about his motivation for authoring Avaref Almaaref book explains about Sufism.

CONCLUSION

1. The offspring of Sufism and Islamic Sufism is exclusively Quran and prophets character that gradually they were affected in their movement way from conventions and viewpoints of different nations.
2. People who search for a non- Islamic offspring for Islamic Sufism, or are under the influence of political and religious out looks or they try to declare that mysticism is in conflict with Islam religion of needless from it by magnifying the spirituality of mysticism school.
3. People who accuse mystics to blasphemy, they are not familiar enough to Islamic mysticism which is based on Quran and prophets character and only by observing some instances of faults; they have emitted a general law.

4. From the beginning, Islamic mysticism has been arisen from Quran and it became satisfied by prophets character, it was empowered by guidance of prophets family and his followers and eventually it have grown by devotion of ascetics, then by depravity of Omavi and Abbasi governments, are religious- social sect had emerged that its basis was on asceticism and jihad with soul but after wards by relying on the life of prophets family and ascetics of primary Islam, affection and love to God were added to it and empowered it, but after passing sometime it was hurt by other doctrines and social conventions and then it was reformed by the criterion of acting to Quran verses, prophets character, as it can be said that prophets life style is the main axis and criterion of practical mysticism and Islamic Sufism.

Affixes

1. For more information refer to Nourbakhsh, 1387: p10-37, Nasr, 1384: 32-49 Yasrebi, 1384, first chapter of book.

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