

## "THE LINKS DEVOUTS' MOVEMENT AND ISLAMIC SUFİSM"

### "DİNDARLAR HAREKETİ VE İSLAMİ SUFİZM ARASINDAKİ BAĞLANTILAR"

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#### Özet

İslami sufizmin analizlerinin, bu dünyada aktif rol almanın reddinin de dahil olduğu birçok farklı boyuta bulunmaktadır. Dindarlar hareketi kendisini İslami sufizmin etkisinden tam olarak kurtaramayan, İslami dönemin en eski sosyal ve kültürel olayıdır. Bu nedenle bu makalede tarihin kısa bir dönemi ve İslami dönemin kültürü ele alınmaktadır.

Asetizm ve sufiliğin arasındaki bağın fark edilmesi ve ilk başta Allah korkusuyla sade ve dünya işlerinden uzak bir hayatı savunan bir hareketten zamanla toplumdaki sosyo-politik değişimlere göre Emevi döneminde İslami esaslardan uzaklaşmayı eleştiren objektif ve aktif bir dil kullanan bir harekete dönüşmüştür. Bu önemli başlıktan ve köklü kültürel ve zihni ihtiyaçlara karşılık, Gnostisizm özelliklerini kabul etme şartları, değişime yaklaşım ve mükemmellik zemininde hazırlandı ve "Dindarlar Hareketi" "Gnostisizm ve Sufiler Hareketi" haline geldi.

**Anahtar kelimeler:** Agnostisizm, Dindarlar Hareketi, İslami Sufizm, İslami Gnostisizm, Yenidenyapımcılık.

Dindarlar Hareketi ve İslami Sufizm arasındaki bağlantılar

#### Abstract

Analysis of Islamic Sufism has different dimensions, neglect of every one of which ends in defection in active role playing in this world. Devouts' movement is one the oldest social and cultural incidents in Islamic period which has not yet got himself out of the shadow of Islamic Sufism and introduce itself as it deserved. For this reason, this article is devoted to the investigation of a small part of history and culture of Islamic period.

Recognition of the links of asceticism and Sufism and concentration on special out puts of the devouts' movement showing fluid approaches of this great incident represents how un worldliness and simple- life along with the fear of God as the first approach of this movement, slowly and according to social-political changes of the society replaces itself with

objective and active discourse in criticizing deviation from Islamic bases in Omavi period. After this significant title and in response to cultural and mental fundamental needs, the situation for acceptance of Gnostic characteristics was prepared on the basis of the approach of change and perfection and "the Devouts' Movement" became "the movement of Gnosticism and Sufism".

**Key words:** asceticism, devouts', movement, Islamic Sufism, Islamic Gnosticism, reproachism.

The Links of Devouts' Movement and Islamic Sufism

#### 1. INTRODUCTION:

Investigation in the adventurous history of Iran in the Islamic period will have diverse achievements, everyone of which can open a new door for the recognition of the lore of present society. Rethinking on the concepts and issues which were not correctly recognized. Probably because of their multi-dimensionality, will have useful lessons. How often, a review on previous issues lead to a rare achievement with the suitable usage for the new society. This new achievement, on one hand, due to paying attention to the wants of the time, represents an active usage and on the other hand, by making use of a broad and complicated back ground brings a firm support for the foundation of new thoughts during our life.

Experiences of societies in reproducing ancient thoughts has always had multi-direction functions; on one side, it's very effective in reinforcing affirmatives view to concepts; and on the other side, by exploiting of the valuable concept of criticism, it was very promoting in negation and trimming the defects of the issue.

In spite of all drops and riches in the history of human beings' life, the concept of "asceticism" while keeping its main essence which is generally called "un worldliness", according to society and never needs, it has taken more diverse colors.

Although an intense oppositeness-s and contrast is seen in the spectrum of colors "asceticism" has taken, another reflection shows that if we wear out the glasses of specialism and consider this concept and its reflexes like every other cultural and social phenomenon, surely we'll gain a more comprehensive understanding and by putting it in the charter of realism, we'll see standard and temperate spectra.

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Analysis of the first steps of the formation of Sufism, which is called "devouts' movement" (Bertles: 1376:12) well represents that most of general inferences and thoughts of the day about it, is not practically valid and acceptable, as it should be. We hope this writing would be effective in bringing a proper image of the noticed movement.

## 2. ASCETICISM OF SUFISM:

Evaluation of the presence of "asceticism" in the life of Muslims and its relation with the custom which was later named "Sufism", has not such clear boundaries. In other words, because of their connection to a single origin, their first steps are not so separated. Though "some believe asceticism is one of the results of Sufism, not Sufism itself", (Niroomand: 1364:94) this view point is mostly related to the status of asceticism as one of the stages of recognition, not the "asceticism" which is known as living style and social behavior. In this view, studying the opening of anyone of these two forms as asceticism and Sufism in Islamic period, bring attention and recognition to another one. It causes a sort of structural weakness in understanding a social incident in itself that "some professors and clear. Sighted ones consider Sufism from beginning to the present time, the same and monotonous and have ignored its perfection process and different stages and effects. (Moghaddami; Bitá: 17) Since, "Islamic Sufism" like Islam itself has also taken new shapes in every time and place." (Moghaddam; Bitá: 18)

Knowing that Sufism is an incident originated from the inside of the Islamic society and like any social phenomenon has different dimensions, can in its turn negate many of improper analyses.

In general and to recognize how asceticism converted to Sufism, we should know that, "in the first and second centuries, there was not the possibility to separate asceticism from Sufism or vice versa. (Foruhar:1387:239) In a long period from the beginning of Islam to the second half of the centuries, different changes happened, so that we could slowly observe the formalization of an incident which was later called "Sufism". In this view, we can analyze this period in three stages.

"The first stage: asceticism and simple-living was generally accepted as an ideal value and criterion for life and it was circulated among Muslims and it

continued from the beginning of Islam to the time of Moavies' governorship in Syria."

"The second stage: This stage starts with the transmission of caliph-ship to Syria. Moavie and his successors tried to popularize the spirit of worldliness and laxarism among Muslims. Therefore, gradually public interest in asceticism was gone and the devout's simple life style was completely distinguished from the luxurious spirit which was popularized and reinforced by omavies. In this period, the devouts were so outstanding and distinguished among people and their aim and policy was noticed. Most of the devouts of Thamanie who were know of simple-living and asceticism lived in this period."

"The third stage: In this stage, a group of the devouts like Malek Dinar (deceased in 13) proposed issues and ordered action which impelled asceticism from a simple state to a practical and mental school and prepared the foundation of the formation of Sufism. This stage which was commenced after the life period of Hasan Basri (deceased in 110), continued to the middle of the second century... In this stage, gradually issues such as grief, satisfaction, trust and affection were proposed beside asceticism and the school of Sufism emerged out of the connection and combination of these issues and discussions. (Dehbashi & Mirbagheri: 1386: 53)

To explain this general statement and to achieve elements, recognition of which will lead to recognition of the dimensions of asceticism and the devouts' movement, we'll go to distinct and specific facades of this social and cultural movement.

2- A reflection on distinct facades and approaches of the devouts' movement. As it was mentioned earlier, a cultural and social incident, from the very beginning of formation to its end, based on specific exigencies of the period, leads to special configurations that from consideration of those forms, one can reach an integrated recognition of that incident. Accordingly, we mention the following chapters.

2-1- Unworldliness and simple-living accompanied with the fear of God  
Maybe different origins are considered for asceticism and Sufism. But the point

that "Sufism originated from asceticism and austerity" is apparently the most natural one of the probabilities. (Zarrinkub: 1369: 174) "This means asceticism and piety was another form of Sufism." (Foruhar: 1387: 239)

"Islamic Sufism... from asceticism and individual devotedness has transformed to a broad school with diverse branches and miscellaneous customs based on basic asceticism, worshipping, degrading this world and all there is in it and abandonment of the world and its belongings to which fear of God and fear of the punishment originated from sin has given a divine and pious color." (Mortazawi: 1365: 13)

In Alebar, Ibn Khaldun writes: "The science of Sufism is one of the legitimately sciences which have appeared in Islam community, and its basis was that of sufie clan whose way was the right and guidance among previous ones, distinct ones, possessors, obedient and others who lived after possessors and obedient. Its basis is to devote themselves to worship and to abandon others in order to connect to God Almighty, to ignore its luxuries and any pleasure and worldly properties to which all people resort, to obey asceticism and to quit others and to choose solitude and to pass the living on worship, this style was popular among prophet's (p.b.p) possessors and all living after them, but after the time people resorted to worldliness and kept on it, the ones who continued piety and worshipping God were specially named as sufie." (Al ebar, 1 ste., p.390) (Kiani, nejad: 1366: 37)

Form the whole of what was represented, it becomes obvious that the first century of Islam is unique in presence of factors which persuaded Muslims to piety world degradation and worldly properties and helped the circulation and appearance of asceticism. This is on such viewpoint that is thought" the first sufies were mostly ascetic and quietist them Gnostic. Deep information and great feeling of sin in combination with fear of God and the tortures in hell-comprehension of which is difficult for us and is clearly illustrated in Qoran-in search of salvation, guided sufies to unworldliness. On the other hand, Quran warns them that salvation is specific to God's Occult will who guides pious one to the right direction and the unpious is misled. [Zoman, 24] Adams' faith is written on ethereal tablets of divine will and no one can change them. And only this issue is indispensable that if their deliverance is predestinated, they can reach salvation by saying prayers, fasting and doing other pious acts. It's natural that such believing leads to absolute submission and trust in God's will, a

viewpoint which is characterized in the oldest form of Sufism. Fear-fear of God, hell and sin-was consolidated as the main motivation which had casted a shadow on muslim's religious life in the second century. (Nicolson: 1372: 45)

One viewpoint is to consider this style as the background of on incident which called as "poetic Gnosticism". In this believing, "the characteristic of poetic Gnosticism which is named as "Gnosticism of taste" is that it has no systematically theoretic bases and in this view... it's isolated from two lines of philosophical systematic Gnosticism, i.e, system of theoretic gnosticism of Sohrevardi and Mohye-Al-Din Arabi, though, later a combination form between them. This branch, much earlier than those two, since the second century began blooming in the form of ascetic Sufism with countenances like sense of sight and the fourth. Leaders of this school were ascetic secluded devout who were full of infinite fear of God and the torture of the doomsday.

Most of them were even illiterate and hateful of literacy and discussion, and by asceticism, they were just thinking to save them selves from this sinful world in the hope of the rewards of the next world". (Ashuri: 1384: 168)

Because "Sufism primarily emerged among public, simple and impoverished people, and also circulated and was popularized among them... Indeed Sufism was the refuge of all disillusionized ones, disillusionized from this world and science." (Razmjoo: 1368: 114)

This is upon this view point that about the beginning of this incident is said "An extended and spontaneous movement in the field of abandoning this world happened during the second century. (Nicolson: 1358: 17)

And "Muslims' Sufism" is the continuation of asceticism and mortification of the devout and worshippers of the first century and it's mostly based on regarding legislative rules and traditions." (Zarrin kub: 1356: 92)

2-2- Social manifestations of the devout's movement in objection to deviations from the bases of Islam:

1-2-2- Devout's movement as a social reaction against omavis' rebellion one of the most distinct approaches of the devout's movement was reacting against the deviation which appeared during the government of Bani-Omayyeh in Islam and after them it continued in other colors. "Islamic Sufism was the

natural consequence of the asceticism which appeared in the second century and this asceticism is on one hand the result of the special social and political situation of the first century and on the other hand, mental and emotional backgrounds of a devoted group of Muslims gotten caught in those situations. Many of those who resorted to asceticism in the second century were from pious ones of Muslims, readers of Qoran, narrators and the learned ones of the religion, whose minds were full of Islamic culture and beliefs and their hearts concerned with fear of God and committing sins in uneven social and political situations. (Poor Namdarian: 1374: 12)

By reflection on political circumstances of the considered period, we'll find out that "by increasing Muslims' conquests and also their power and wealth. And the foundation of Bani-Omayyeh and Bani-Abbas governments with their magnificent court and luxurious life, the devout were more and more scared of God's punishment and all of them, of men and women, resorted to abandonment of this world and its pleasures more than before. They were angry and fell down in intense grief. These people narrated prophet's words that "if you know what I'm telling, you'll laugh less and cry more." This first group of sufies around Hasan Basri in Basra worshipped day and night and always the cried of fear of God and the tortures of the next world, such that they were named as "Bakk aun" (the ones who cry). (Ashuri: 1384: 274)

In this field Mrs Ann Mary Shimel says: "For understanding the reason of growth and extension of such movement, one should remember that a little after prophet Mohammad's (p.b.p) departure. There were many challenges between Bani-Omayyeh governors who intended for worldly Conquests and believers who were intensely under the influence of terrible descriptions of dooms day Qoran and therefore were constantly worshipping and repenting to God." (Shimel: 1375: 176)

In this situation and according to "Bani-Omayyeh tyrannies and cruelties of the governors of this clan and their rough and indecent policy of racial discrimination, a group of Muslims showed some reactions of which, the devout's movement is the most distinguished incident.

"Kufe was the greatest refuge of believers and the ones who tried for the sake of God, and due to their affection and friendship with Ali and his family, its people tolerated such tyranny and cruelty from Omavi governors that no place has experienced. In addition to Komeil-Ibn-Ziad, Rashid Hajari, Saeed-

Ibn-Jobeir and Meitham Tammar, there were hundreds of others in this town who found no way to defend against Omavi cruelties and therefore hept a lot of the government and occupied themselves with their job and worshipping: and it's not improbable that there were many among them who cried of their short comings in assisting Ali and Hasanein." (Al hasani: 1369: 224) A little reflection on this part of the flaw of asceticism represents that "asceticism and worshipping of these people (devouts of the time) motivated them to reflect on Qoranic verses. As Qoran anticipates a great torture for sinners, for fear of unknowingly committing sins, the devout kept themselves away of this world." (Niroomand: 1364: 92) So that they could get away from governors' service and indirectly inspire their associates to see the every day flaw of society with greater deliberation. From this viewpoint, we can conclude that "founders of Sufism founded this school by exact analysis of peoples' life, participation in their meetings and communities, companionship with poor and afflicted ones, reflection on the whole problems and difficulties of people and studying about the origin of these pains and problems and brought it to practicality. This small group who were familiar with pains of public guided their school through the community and in different ways tried to propagandize their policy, on top of which was always "the right", *din* was its pillars, morals and ethical matters its factors and seasonings, and destroying the system of cruelty and reaching true salvation and fortune of this world was its objective, and gaining an eternity over filled with fire was its ideal; and it was not natural that such school interested the government which saw its annihilation as the objective of all invasions, plans and slogans of this school." (Ebrahimi: 1377: 41)

The first devout took advantage of different means publicly training the community injured from behaviors of Bani-Omayyeh. A group of these devout were called "ghessasun" (Storytellers) because they narrated surprising stories about previous prophets and the forgotten tribes and often they narrated so enthusiastically that repeatedly made the thoughtless audience cry and fall into grief. These devout motivated the sense of sinfulness, fear and grief in people by the help of ancient stories heard about prophets and the Old Testament, and even sometimes the stories of Syriac and Buddhist resources, meanwhile they revived the hope of salvation and deliverance by narrating stories about the promised savior-Jesus and Mahdi (aj) and in this way. First wearied the public of the current corruption and felonies and then anticipated the amendment of those corruptions. Their meetings which were of ten full of diverse audience,

casually made someone incline to asceticism and repentance and guided them to a life style of solitude, but other communities of devoutes like these storytelling meetings were also full of ones who response to such invitations from devoutes enthusiastically and this was due to their dissatisfaction of current circumstances. Also, the words of some devoutes in criticism of current situation was full of bitterness and complaint. Even some of them like Hasan Basri, spoke bitterly and sting in the presence of governors and caliphs. (Zarrinkub: 1369: 50)

"Basri is the founder of Basri Sufism and school who considered asceticism, fear, crying and attempting in religious was as the main factors which were meanwhile a reaction against the tyrant government; As such, the clans of Bakkain and Tavvabin emerged after Hosein-Ibn-Ali's martyrdom, who were regretful of opposing Ali and not accompanying Imam Hasan and Imam Hosein, and there fore in revenge of their past behaviours, turned to weeping thus, an asceticism accompanied with groans of fear and great endeavour was formed which was of internal sides of revenging the sinful self and in external side, it coincided with Shiayans' negative campaign continued that way beside their leader, Imam Sajjad and this movement remained constantly...

In the same time, in Kufe which was the center of shie' and Tavvabin, the school of asceticism appeared with fear, weeping, affection and love due to the same regret, grief, self annoyance, negative campaign and endeavour with self which casually transformed to a positive campaign and in general, affection to God and Imams was increasing more and more. An affection accompanied with burning in the fire of regret and rue. There fore, the ones following God's affection who resorted to worshipping and asceticism and hated tyrant governments, chose the principle of friendship and exoneration." (Riazi: 1369: 42)

This way of looking to the society of that time, slowly transformed to an integral incident and from the middle of the second century attracted deprived, enlightened and righteous ones to itself and those who were lived of false pretenders of religion, policy and forged leaders and were looking for a tranquil Asylum refuge to refine and perfect their souls away form corrupted and tyrant governors. In this way, this movement extended such that even different sects as the ones of narration and speech joined them.

There fore the devoutes' movement which was evolved under Islamic propagandas, due to situations which happened during caliphs' governments from the middle of the seventh century could extend... this movement originated from communities who were deprived and homeless under the influence of the new social disciplines of the period Bani-Omayyeh, and it was a movement against this discipline..., the objective of the devoutes' movement was to prevent caliphs' government from converting to an aristocratic government, to turn the wheels of history and to return to moral characteristics of the first caliphs (Rashedin) (Bertles: 1376: 12)

2-2-2- The oppositeness approach with special speech theories Reacting to speech theories which were popularized by support of omavis to conceal their un logical behaviors was another dimension of the devoutes' movement. Specially, we can mention speech ideas of "Morjae' ". Morjae' didn't consider committing sins as destroying faith and said: "As obedience doesn't mean with blasphemy, faith is not damaged by sins", and the result of this belief was that in comparison with other sects which were already exonerated or were considered out of religion, this one was excluded, even from omavi fans and of omavi Caliphs who committed atheistic acts; for this reason, Bani-Omayyeh supported this sect and to the end of the period of Omavi, this sect was honored and respected. (Safa: 1367: 1ste.: p51) Dr. Zarrinkub in his successive speeches in universities of Brinston and California which later published in a book, has mentioned some points about "Ghadries" which is not unrelated to this discussion. In his words, "Ghadries" form a kind of political religious party that is supposed has had even a role how often limited- in some affairs of omavi government. In the period of political and social disorders when omavi was going to replace with Abbasi caliph-ship, the Islamic society experienced the growth of a sort of theism school which later transformed to the dimension of real Gnosticism of Islam as Sufism. This theistic movement in its first days, was representative of a reaction against speech theories and fanatic traditionalism. (Zarrinkub: 1385: 34)

2-2-3- The approach of separation of traditionalists from worldly ones Another approach, attention to which will bring a better recognition of the devoutes' movement emphasizes on pious behaviors of the great prophet (p.b.p) and his honored possessors. This point which was mentioned by traditionalists and true scholars of great influence, was indeed a kind of campaign against on

exercise which happened from Bani-Omayyeh and by alluring some worldly traditionalists in forging traditions and narratives. "It's not surprising that by some generosity and munificence, Bani-Omayyeh could find some traditionalists who were ready to forge anything to justify and exonerate the governors' exercises. The first traditionalists were so much respectful among people. They were both jurisconsult and professional in reading and commenting on Qoran and because of this, their presence was the whole knowledge, theology and rights of the period.

But when Bani-Omayyeh actions brought an intense dissatisfaction people and this dissatisfaction manifested in diverse rebellions and risings (risings like the ones of Mokhtar-Ibn-Abubeid Thaghafi, Mosa'b-Ibn Zobeir, etc), and when people certainly found that not only traditionalist didn't support the rights of society, but also obviously took governors' part, the situation changed and another group of traditionalists emerged among these dissatisfied people. These people established rules according to which, trust on traditionalists was just on the condition that not only he narrated traditions, but also he should obey them. L. Masinon, French famous researcher on Islam has already reminded that obeying tradition was attempting to follow the living style of the great founder of Islam in all details of personal life.

They considered this life, primarily a life accompanied with mortification, constant fear of God and abstaining anything which could be unlawful. Thus, it is obvious that inclination to asceticism will improve among these traditionalists that we can consider it as the first manifestation of the formation of Sufism. (Bertles: 1376: 6)

2-2-4- The approach of negative campaign accompanied with dissimulation Another considerable side for the behaviors of the devout's movement in negative campaign accompanied with dissimulation was one of the principles of knowingly resistance. "Abbasian who raised by the name of shie' and justice, so soon prepared them selves against it and killed Abumoslem Khorasani meekly in 136 and imprisoned or martyred hundreds of Alis' followers. Here, Imam Sadeq ordered people to dissimulate, but inhabitants of khorasan didn't cease. They commenced many rebellions by the name of Alis' followers and Iranians, but every time encountered with treachery and failure. There fore, necessarily with repentance to Shiite culture of dissimulation they

turned to cultural campaign and started a cultural war to negate and disvalue the values of the tyrant government and reveal the reality of Islam, and as this great attempt was considered a sort of negative campaign, according to values of asceticism and worshipping, this was exactly the opposite point of value system of tyranny, rebellion and ravishment which was caliphs' and governors' decease, and they considered it as value and criterion of the government. (Riazi: 1369: 68)

According to this view point and other theoretical necessities, we should consider resignation of power-inclined incidents as approaches specific to ascetics. Though, this way is considered as prevailing color of the devout's movement which was later named as Sufism, but "Sufism that as a thinking style and a collection of certain customs and exercises contained a kind of reaction to social circumstances and during the adventurous history of Islam and Iran has experience many diverse reflexes and reactions from spiritual culture of different levels of Islamic society" (Zekavati Gharagozloo: 1363: 15), later could succeed to reach worldly and external power. How often this viewpoint has had previously similar backgrounds, and Mohammaad-Ibn-keram's asceticism was accompanied with political stubbornness and inclination to form political power." (Shafiee Kadkani; 1386: 24) or "Nuh Ayyar's asceticism who was the distinguished character of the manliness flaw, is an asceticism with a public view and decreasing personal aspects and increasing public and social ones.

### 2-3- Spritual perfection and moving from surface to depth

#### 2-3-1- The approach of change and perfection

In studying any social and cultural flaw, we can recognize and describe its growth and perfection process on the basis of the whole factors and situation influencing it. Evaluation of the perfection procedure of the devout's movement represents that "the devout and pious ones who ignored public pleasures and resorted to solitude in monasteries, in creasingly owned communities and created series of customs and rules, and cold, lifeless and doleful asceticism of ancient devout, gradually took an spirit of affection and elegance." (Zarrinkub: 1369: 57) this movement should design new plans to be come ethereal and encounter with never needs and to response to ones thirsty of reality, there fore, "it slowly takes an spiritual color." (Mortazari: 1365: 13)

When "social situations lead to emergence of the powerful movement of "un worldliness" and "mortification" in different centers of caliphs' government" (Bertles: 1376: 29), all aspects of this movement weren't capable of representation because "from the very beginning, un worldliness was almost considered just with its material conceptions; having the less properties or leaving the belongings of this world was obviously the most reliable means to get to salvation," (Nicolson: 1372: 97) but it's clear that by keeping aloof of the first situations and payments of this flaw, new, deep and move active wants will appear.

Though, the devout's powerful movement according to social and cultural needs specific to Islamic society after Rashedin caliphs, in the beginning and for negative camping with deviations of Omavi period had modeled a rough asceticism and "intense mortification", but "internal campaigns... to create a philosophical foundation, not only didn't prevent this movement from further developments, but also in reverse, it accelerated the development of creating a philosophical foundation. The un worldliness movement, along with keeping most of its primary elements, began looking for theoretical reasoning for its teachings.

In search of necessary reasons, the devout probably took use of both the religious ones' expressions and the expressions and styles of diverse philosophical schools in discussing with opponents. (Bertles: 1376: 29) In analysis of the new situation on the basis of this origin, we should add that "in the first and second centuries, a group of devout granted an out word and inward for Qoranic commandments and preferred its inward aspect to its outward, and this was itself a new phenomenon which needed reflection, discussion and reasoning. (Niroomand: 1364: 92) Of course, its' natural that the first steps of posing new discussions among devout didn't have such depth and maturity that later was seen in Gnostic ideas, and as we analyze the second century devout's life and speech with greater deliberation, we'll see that there is no clear and definite sign of real elements of Gnosticism and main speeches of Sufism like God's affection, unity of existence and the like, and if haphazardly there is something about love, affection, unity of existence, and annihilation, it doesn't have the maturity of the following centuries." (Ghari: 1340: 30) In other words, it's true that in this century, the elements of Sufism have not been perfected and its issues are nor completely studied and discuss. ed, and divine

love, unity of existence, manifestation, annihilation and eternity are not in their perfect and integral form, but according to main rules of nature that perfection is gradually reached, and change, evolution of thoughts, its growth and perfection need the passage of time, we should say that background of these issues is slowly prepared in this century. (Rajae Bokharaiee: 1364: 429)

After analytic reflections and primary deliberations on human's spiritual capabilities, the devout's primary movement got gnostic Characteristics with more transparency. (Taghizadeh Davari: 1362: 52) and along with other diverse pious mortifications and pains, gradually a kind of internal view and supervision on spiritual states began.

Abu abdollah hareth-Ibn-Asad- Alanazi- Alnohasebi (born in Basre, and deceased in Baghdad in 262) had an influential role in theoretical proposal of foundation of this internal view. In contrast with previous devout Mohasebi had complete information in the field of theology and because of this matter he could try in inventing precise expressions of his teachings. In his book hands "Al raayato le' Hoghooghe' Allah" (regarding God's rights) Containing sixty one chapters, he has explained different styles of internal view (as self-evaluation whose name is originated from here) His aim was to supervise and control the balance between humans' external activities and his internal inclinations."

shaghhighs' epistle shows firstly how asceticism is started before the formation of Sufism, and secondly how this asceticism whose motivation is fear of God, through mortification, recital, worshipping and spiritual evolution, finally leads to Gods' affection which is itself the beginning of Sufism." (Poornamdarian: 1374: 15)

### 2-3-2- Critical and active internal view

We should not consider hadeth Mohasebis' reflections in accordance with those kinds of irresponsible and static internal views; but also by an other view on social and political situations of that time, we can see a responsible and active manifestation in these kinds of analyses and internal view. "The group of devout who were previously of opponents of Bani-Qmayyeh should play a greater role in first decades of Abbasi government. The government tried to attract them with any possible prudence and policy. This is clear that Abbasi constantly invited those people known for sanctity, listened to their advices and

generously granted them some gifts. But in such situation, the halo of holiness could be a good means to gain terrestrial affluence, not the celestial one, and it was exactly like this. Customs of mortification became some sort of occupation and external sanctity transformed to a merchandise which was purchased on a good price." (Bertles: 1376: 31)

It's natural that here, devout's internal view destroyed this habit (of pretending to be religious) strongly. Mohasebis' school didn't believe in self-satisfaction merely with pretending to be religious. It was the agreement of religious ones' internal states with their external behaviors and deeds which was of great importance to this school. After all, they emphasized mostly on internal states. This conclusion is completely reasonable, because "it is in this time that jurisconsults little by little emphasized on the importance of intention. (Bertles: 1376: 31)

The like reflections on a natural process leads to greater recognition about the concept of "hypocrisy" and the ways of campaigning against pretending to be religious. We can study and discuss about the culmination of this view by the emergence of the school of Malamatieh and its position in the devout's movement. "If we look at the Khorasan of the middle of the third century, at the same time we can see several noble and effective spiritual incidents. (refer to Al feragh bain Al feragh Esfarayeni) which in the first view, form a mental and psychic unit which can be named on one hand as "asceticism" and on the other hand as "Sufism". But there is no way other than this to name these kinds of historical adventures under a subject like "asceticism" or "Sufism" or any other broad subject.

In a more deliberate and precise view, we can categorize the historical events in several individual spiritual religions.

1- Keramatieh (Led by Mohammd-Ibn keram, deceased in 255); 2- religion of Malamatieh (led by Hamdun Ghasar, deceased in 271); 3- religion of Sufism (completely led by Bayazed Bastami, deceased in 261); 4- religion of possessors of manliness (guided by Nuh Ayyar Neishaburi, second half of the third century).

These four spiritual, social, cultural and consequently political policies had more or less a mood of "asceticism" and "Sufism", it means if we pay attention to followers' teaching principles of these religions, we'll see all of them

of Mohammad keram, Hamdun Ghasar, Bayxid Bastani and even Nuh Ayyar invite others to asceticism." (Shafiee Kadkani: 1386: 21)

This approach is indeed the connection among different aspects of the devout's movement and Islamic Sufism and also contains dimensions effective in recognition of this flaw.

### 3. CONCLUSION

The devout's movement as one of the most distinguished social cultural flaws in Iran of the Islamic period, based on the necessities of the time, gained some approaches that ignoring any one of them will not lead to its complete and perfect recognition. Maybe, if we study unworldliness and simple-living emanated from the fear of divine tortures individually and independently the devout's movement in the Islamic period will be positioned in line with other ascetic flaws of other tribes and nations, but when we study social manifestation of the devout's movement in objection to deviation from Islamic bases and as its continuation and its another side, the difference of this incident with similar incidents will be clear and we'll notice its activeness. Looking to Islamic Sufism from this viewpoint, will ease the recognition of this great social incident. If Islamic Sufism which claims to design a more active society for better living is introduced a way from such approaches, undoubtedly it will be considered as an imperfect and deficient flaw.

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