

Analyzing the Roots of Mystical Morality and Its Application in the Modern Societies

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Abstract: In analyzing the issue raised, first the mood, morality and mystical morality were defined, and the Islamic and non-Islamic roots of asceticism, and mysticism were studied. Then, the reasons for developing the mystical morality, including anti oppression, introspection, popularity, political power and the equality of the morality with the mysticism, and the asceticism foundation were considered. Then, through comparing the specifications of this morality and the needs of the modern societies, it was found out that the mystical morality (with roots in asceticism and mysticism) is able to solve the spiritual problems and the ethical needs of the societies. Moreover, it was explained that the specification of tolerance and intolerance against the strictness of the religion methods is regarded as the superiority of the mystical morality.

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1. Introduction

Morality is the plural form of mood, which means: “the internal face and the egoistic determined figure, based on which the optional good and evil deeds and words are issued by a man without thought (Superson, Anita (2009).” the mystical morality has various definitions in the mystics and jurists’ literature. Based on the definitions of their scholars in their books and works: “the most significant characteristics of whom, is their morality.... Abu Bakr al-Kattani said that: mysticism is the wellness of the mood, the one who has a better morality than you, is superior to you in mysticism.” There are some differences between the mystical and Sufism morality, similar to the differences that exist between mysticism, and Sufism, regarding the meaning of knowledge. Saadi Shirazi, states some part of

*These differences as the following:
The scholar, the ascetic, and the Sufi, are all children
in this way there’s no man, except the divine mystic*

Based on the definitions of mood, morality, and “knowledge,” one can state that the mystical morality includes God’s recognition and knowledge, and issuing the words and deeds based on that. The mystical morality with the roots in asceticism, mysticism, and historical events and trends appeared at the end of the third century, in the presence of such mystics as Rabia al Adawiyah, Al-Fozail ibn Iyaz, Sahl al-Tustari, Ibrahim ibn Adham, Mansour Hallaj (Wainwright, William J.1976). Since recognizing this morality is impossible without knowing its roots, it is necessary to discuss this issue in detail in this article

1.1. The Roots of Mystical Morality

In this regard, researchers have stated different opinions. Some groups know the basis in the Islamic practices; while some other know it based on the non-Islamic practices. In order to achieve a suitable conclusion, both opinions should be studied.

2.1. The Islamic Roots of Mysticism and Sufism

Stating some samples from Quranic verses, the prophet’s tradition, methods, practices, and the behavior of the Prophet’s (PBUH) followers and companions, will determine the details, and the Muslim Sufis’ behaviors and deportments in this regard, and then we will find out their similarity and consistency as the result of adapting the fundamentals of their religions with these verses and traditions (Smith, M. 1944).

3.1. The Quranic Verses:

The Quranic verses know that quitting the worldly life for the eternal hereafter life the reason for God’s satisfaction. Moreover, they warn Muslims about the world’s unreliability, and invite them to abstemiousness and piety, to observe the divine virtue, and to ignore the worldly affairs. Moreover, they regard His satisfaction achievement as the best reward for the good men, and call on all the good-hearted believers to follow this way, and believe that the only way to prosperity and happiness and to achieve the divine Heaven, is to ignore the deceptive religions, and to believe in the high thoughts of the resurrection, instead. Some of the Quranic verses have reminded some aspects of mysticism, and God’s secrets, which pay the attention of all the believers to their depth. When the Muslims paid attention to the wonderful, delicate, and revealed Quranic words, they found out that God has devoted life to the human by blowing his soul into their bodies (FAZLMUHAMMAD, RAHMAN

ANSARIRAHMAN.1977), and has denoted the warmth of love and friendship to their cold bodies, they felt God even closer to them than their jugular vein. They presented the familiar message of their God, and called on them for grace and kindness from the window of the divine mercy despite of all the negligible of the human existence, or when, they heard the divine thanks and grace like friendly speeches. Their enthusiastic souls were so restless, that became stranger not only from the world and its pleasures, but also from themselves. Through hearing his verses of mercy in describing the blessings, and the Heaven adornment, and eternal comfort, and enjoying them, and relaxing next to the black-eyed nymph, and wearing silk clothes, and staying in luxurious palaces, the true believers make the burned and thirsty Arabs, who lived in deserts and were annoyed and irritated by the violence of the ignorant traditions, familiar with the way of asceticism, which was like a lifeline that directed the lost Muslims toward it, fearlessly. Besides, these verses, there are some other verses which call the believers to hope and fear. Fear from the agony, and painful fire which was completely tangible for the Arabs at that time added on their fear and terror, and encouraged them to the ascetic worship to escape from this painful destiny and fearful warning. Some verses depicted the scenes, which delighted every thoughtful man with at least amount of imagination faculty so much that cried sometimes, and died at the moment. The fearful expressions, which set the man's existence on fire, immediately, and make him cry and die of fear, have not been less in all this Heavenly Book. Saleh Morry recited this verse, for some of the ascetics: "On the day when their faces shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the Apostle!" he became unconscious when he heard this verse, when he became conscious again, he asked Morry to add something to this, since he saw himself sad. Then I recited that: "And if they want to quit there and return, they will be burned again." He fell down and died. Yet, another clear sign in the Quran is about the people who think, and consider the earth and sky and the creatures in it, and find out the glory of its creator. They are the ones, who pray their God, while they are sitting down, or standing up, and are blessed and happy with the scent of his memory (Diana L. Eck.1993). A higher level is the verses, which call on people to humanity and obedience to God and His servants, and call them God's servants. This ascent ladder pulls them so that it pours the love and affection like an elixir on their earthly existences, and makes them Heavenly in the process of this lovely worship (Shirazi, Mullā Šadrā, 2004).

4.1. The Prophet's Tradition

The practical trainings of the Prophet Muhammad (PBUH), and his life, made the God's verses very clear. The prophet was a good paradigm for the Muslim pious, and righteous. The prophet suggested the correct styles of the social life, especially supporting the truth, and fighting against oppression, considering the wife and children and managing the worldly affairs warned them on the extremes, and kept them away from laches and rigid and meaningless worship by negating the monasticism (Goldziher, Ignác (1981). The prophet (PBUH), did not accept the excess in asceticism, and worship, and called people on the middle way. Therefore, he banned Uthman ibn Mazun, from the ascetic radical deeds, and advised the person who had put the camel halter in his nose, and had given the control of it to another person in the Tawaf. Moreover, he prohibited ibn Omar, from long fasting in days and nights, and permanent prayers, and abandoning the life. The prophet (PBUH) is regarded as the full mirror of asceticism; it was the man who was known for his simple life, contentment, and God's servant, and being kind with the God's servant. He even left his wives, when they asked him more than they were expected to, and secluded him ascetically. Omar Ibn Al Khattab states that: I went to see the Prophet in this mood, and I saw him sleeping on a harsh mat, and when the figure of the mat was copied on his blessed body, said crying: "the pagan Kasra and Cesar are living in luxury, but the God's messenger is living in this poor way?!. He said: "wouldn't you like to own the hereafter, and they to own the world? (Alkhuli Muhammad Ali.1987). Aisha, the Prophet's (PBUH) wife says: "Sometimes, there wasn't any light in the Prophet's house for forty nights, and there wasn't any food, except the date, and water. In some of the Sufism resources, it's been stated that the Prophet's shirt and mat were not more than two Drachma, and when he buys new shoe laces, he asks for his old one, when he is praying, so that he's not distracted by them(Alkhuli Muhammad Ali.1987). The Prophet ignored going to the luxury houses, and warned the others as well. Hasan Basiri says that, "in the Prophet's houses, one could touch the ceiling... There was a curtain in the Aisha's house. The Prophet said: whenever, I look at it, I remember the world. Take it, and give it to someone else." He closed stones on his abdomen because of starving, and he and his families did not eat anything for a couple of nights. Aisha says: "sometimes, the prophet (PBUH) did not eat anything for three days, and most of his food was the date and oat bread (Alkhuli Muhammad Ali.1987).

5.1. The Prophet's (PBUH) Pious Companions

This bright light (the Prophet Muhammad (PBUH), started shining in the darkness of the desires

of the wealth and power owners of that time, for the righteous, so that, not only their ways, but also their souls and bodies were illuminated. These people, whose souls were illuminated by the beam of that light, went on the way, whose Prophet had gone. The samples of the Soffa companions' lives, which are full of asceticism and poverty, shows the greatness of the believers who were highly interested in the divine blessing and prayed him; while sometimes, forty people of them had only one date to eat. It seems that the prophet's prayer in the mystical interpretation of the Quranic term which says: "... don't reject them" has been addressed them, then he said: "O' God, give me a poor living and a poorly death, and raise me with the poor people in the Resurrection Day (Esmail Sieny Mahmoud).

Imam Ali (PBUH), whose life is a complete sample of asceticism and piety, is regarded as the most ascetic companion of the Prophet (PBUH). He says about the Prophet's (PBUH) life: "He left the world, while he was starving, and entered the Hereafter calmly, and he never built a house, he ate his meals on the floor and did not ride on a horse without a packsaddle, and mended his clothes. During Imam Ali's (PBUH) life, one can see some wonderful scenes of ascetic life as well. Mending his own torn shoes, and having oat bread on the table cloth, and eating salt instead of stew, wearing harsh woolen clothes, and spending long nights to worship and pray. Furthermore, when he was the Caliphate, he took a sack of food to the poor people's houses at nights, sympathized with poor people and suffering people, and shortened his long sleeve, to accompany with the poor and suffering people. It is available among the people, in the historical books, and Imam Ali's (PBUH) biography, that he was very strict with his family and his close connections. His anti-world sermons and orders as well as his ascetic lifestyle are like the proverbs. The other companions had also an ascetic lifestyle. Master Zarrinkoob has quoted from a famous historian: "wearing rough clothes, and eating less food, and going to the bazaar on foot, and wearing mended clothes, and wearing Tasoumeh instead of shoes. Tasoumeh: Baghdadi people attribute it to a pair of shoes which are mended, and the one who has some wounds on his feet and cannot wear normal shoes, wear them. Abu Zar Ghaffari, did not permit anyone to collect money and wealth for more than one day. Hudhayfah bin al-Yaman said: "the best day of mine, is the day, when my family says that there's nothing at home to eat. Khabbab ibn al-Aratt (73) was crying when he was about to die, because of the property he owned. When Salman Farsi was the Emir in Madaen (Ctesiphon), wove baskets in order to supply his life, and even, it's been stated that he did not build any house for him

and he slept in the shadow of the walls. In Kimya-e-Sa'adat, it's been stated that: "... someone entered Abu Zar's house. There was nothing at home. He said: isn't there anything in your home? He replied: "there's a home of ours, whatever we achieve, we send there. Ali (PBUH), bought a shirt for three Drachmas, and in terms of ascetic life, simple life, and in order to reject the self-glorification, shortened its sleeve. Sufyan Suri's (D, 161) clothes and shoes cost less than two Drachmas.

6.1. The Followers

Some of the prophet's (PBUH) followers, followed the Prophet in asceticism similar to his companions, and went on his way, and wished to be like him. Uwais Qarni was at his mother's service, and didn't find a chance to meet the prophet (PBUH); however, when he was informed that the prophet's tooth has been broken, broke all his own teeth, because he didn't know which of the prophet's tooth has been broken. The leaders Imams (PBUH), who were the Prophet's successors, denoted a complete paradigm of mystical and ascetic morality, to the society. Zayn al-'Abidin (PBUH), did not quit the night prayer neither at his homeland, nor in travel." A nomadic man, cursed Hasan ibn Ali ibn abi Talib's (PBUH) parents. Imam asked him "are you thirsty, or hungry? Why do you behave like this?" in reply, he cursed Imam again. Imam asked his slave to give a bag of Dinar to him, and apologize him since he did not have more than this at home to denote him... "The nomadic heard these words and said " I bear witness on the son of the messenger of Allah, peace be upon him... narrating this, Hajvery, has known this kind of behavior as the scholars' characteristics, whose behavior does not change against the insult or praise of the other people. About that honorable Imam, it's been stated that he has gone to Mecca, on foot, for twenty times, and has offered his property for the sake of God, twice a year, and has divided his property three times a year with the poor people. Furthermore, al-Hajvery has some narrations about Imam Husayn's (PBUH) benefaction. He has also stated about Imam Muhammad Sadiq (PBUH), that once, he was sitting with the people around him and was telling them: "Let's swear allegiance on the issue that each of us who found salvation among us, intercedes the other on the Doomsday. They replied: O' the son of the Messenger of God, you don't need our intercession, because your ancestor is all the creatures' intercessor. He said: I feel ashamed to look at my ancestor's face, because of all I have done." This sentence is seeing the self-errors, and this characteristic, is one of the perfection characteristics. in the furtherance he says: "If I express the sentence of the prophet Muhammad's family, and count their magnanimities, not only this book, but also many

books cannot include even ten out of one hundred of them. Moreover, about the other followers: "Rabi ibn Khuthaym (63), became sick, he rejected to be cured and said: "neither the sickness, nor the doctor will remain. Saeed ibn Musayyab (d 94/95), said the Fajr prayer with the ablution of Isha prayer for fifty years, Hasan Al-Basri (d 110) had a unique ascetic humility in his behavior.

7.1. The non-Islamic Roots of Mysticism and Sufism

The most important issues in this regard, is that the Sufism is affected by the Christianity, Zoroastrianism, and the Iranian's methods and opinions (especially in the era of conquests, and after that), Indian's opinions, the Neo-Platonism, Greece, Mani, Gnosticism thoughts, and other divine and non-divine teachings (Dina Le Gall).

8.1. Christianity

It seems that what is stated in some of the Sufis's methods and beliefs as their divine traditions, are just the "Christian monks, or the Jesus's teachings" or at least the closest methods and ways to their tradition. For example, abstaining the non-vegetarian foods for the Sufis is the Christian monks' beliefs (Hawting, Gerald R. (2000). Wearing woolen clothes, as well as a cassock, and cloak, are among the Christian monks' traditions. The convent, as the cultural center of Sufis, is one of the gathering places of the Christian monks. Paying attention to the rosary is one of the remembrances of the Nasari Persians. The element of trust is regarded as one of the most significant elements of the Sufi's thoughts among the Christian monks' opinions. Being satisfied with the other's aggrieve, which is regarded as the despising the self and achieving the sincerity in the Sufism's narrations, is among the Jesus's trainings. The lovely and sincerely prayer, which is regarded as the most significant opinion of "lovely Sufism" has been derived from the Jesus's trainings, and it seems that the story in which the Jesus paid attention to the group who were worshipping God sincerely, is the origin for the lover Sufism's narration that: I worship you not because of fear from the Hellfire, and not because of the interest in heaven, but because I have found you deserved to be worshipped; therefore, I worship you (Arberry, A.J. 1991). The notion of the divine love, for the Muslim Sufis, is among the Christianity trainings. In the Gospel of Matthew, it's been stated that: "If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. The fact that what effects Maroof Karkhi's parents (about 200), have been Christian, and Junayd Baghdadi

(297), both of whom are regarded as the cornerstone of Mysticism, has been trained by his Christina parents, have had in the Sufism's thoughts, should be considered. Among the effects of the Christian's monk on the Muslims, the narration of one of early Islam ascetics, named Uthman ibn Mazun; who was willing to sterilize himself like the Christian monks, and divorce his wife so that he spends more time to the austerity and more asceticism, and leave his children to worship God much more, but since the Prophet Muhammad (PBUH), the prophet, opposed him and guided him to change his mind, he didn't do that.

9.1. Zarathustra and the Iranian Thoughts

Zarathustra's effect, his trainings, and the Iranian's thoughts and traditions, on the Muslim Sufis due to the conquests [the Arabs and Iranians wars] and blending the Muslims' behavior with them, and the presence of a Persian man called Salman Farsi (36, 37) beside the Prophet (PBUH) should be considered and investigated. The issue of the joiner, and presence, which is the desired destination of the lover Sufis, is one of the Avesta issues and its mystical specifications. Moreover, the issue of guardianship which gives the complete authority to the guardian to manipulate in the affairs since, because of his divine caliphate, can be regarded as a synonym for "Xwarrah" or "Farrah" appointed to the Zarathustra (Rabb, Muhammad 'Abdu. 1971). Considering the issue of good and evil is regarded as the Zarathustra's trainings, and the imagination of the good, which is related to the life, happiness, and the world's prosperity, is inspired by the Zarathustra's trainings, and of course, the mystic, and the Sufi's happiness is derived from the same happiness. Therefore, "I'm happy in the world, because the world is happy with him. And one should add the belief in the invisible world, which has complete similarity with the Sufi and mystic's opinions (Jamal Malik, John R. Hinnells). Among the historical samples, the effect of the Iranian culture on the Islamic Mysticism is the point, which is stated by Dr. Ghasem Ghani as the following: "... when the Arab Muslims won over the Iranians in the wars, and since the Iranians regarded them with contempt, and didn't consider any value for them, and since they were defeated in the military battles, and engaged in a mental battle; the result of this mental battle was "Shiite" and "Mysticism (Field, Claud. 1910). Since the effect of Salman Farsi's words and deeds in the Islamic mysticism, enjoyed the both important currents of Sassanids' era, which are "Zoroastrianism" and "Christianity" seems inevitable. In some of the Sufism sources, about Salman Farsi, it's written that; he was mistaken by the workers and porters, when he was the governor of

Madaen (Ctesiphon), because of his poor clothes, and sometimes he was ordered to take some loads, which was accepted by him with humility. Some sources narrate the Caliphate's II chiding, of his simplicity and the issue that he was regarded as the Muslims' disgrace (Boyce Mary.2009). Some of the European researchers believe that mysticism has its roots in Iran, and they tried to blend and combine Shahab al-Din Suhrawardi (539-632) with the Zarathustra's ones.

10.1. Buddha

The effect of Buddha's thought in the Sufis relates to the roots of this thought. The one-thousand year trainings of Buddha in Balkh and the East of Iran, before conquering the India, show this influence (Burt, E.A. 1955). The eightfold position of the mystical deportment and its stages has been regarded as the basis of this mystical deportment for the Muslim Sufis, and the mystical authorities. Probably the notion of abandoning the world and the Sufis' austerity has derived from the Buddhist thought, and has prevailed among them. The method, which states that one should resort intuition, and spiritual travel, to achieve God, and the foot of intellect, and emotion is wooden and lame in the square of existence and understanding the God's beauty beam, is stated the philosophers of the Alexandrian School, which is inspired by the Neo-Platonism thoughts, and this notion has not been free from the effect of the deep and heavenly philosophy of Buddha. In most of the Sufism's narration, the story of Ibrahim Adham (161, 162) the Emir of Balkh, who has left the monarchy suddenly and tended to mysticism, is similar to the narration of a Chinese prince. Narrating this story and the similarities completely, master Zarrinkoob concludes that "despite all, the imagination that one can appoint all the phenomena of mysticism and its expansion to the Buddhist influence is indeed unrealistic, and baseless.

11.1. The Hindi Thoughts

The effect of Hindi thoughts and the essence of Upanishad's trainings (the stages of mystic's travel to become Brahma), the collection of Hindus' thoughts which is highly similar to the Sufis' words, have been studied, and it seems that the mystical meaning of the minor self-destruction in the general existence has a Hindi origin.

12.1. The Views of Plotinus, and Neoplatonism's Thoughts

Publishing the views of Plotinus, and the philosophy of the Neo-Platonism among the Muslims, has been effective more than anything else in mysticism and Sufism, and they have given the theoretical base to the mysticism thought, which includes practical asceticism, and the issue of pantheism won the attention of Sufism's opinion in

the philosophy of Neo-Platonism. As far as we know, the Neo-Platonism thought, results finally in the divine love, and any effort to perceive it, and submergence and the connection to the existence of God. This philosophy as well as the way to love God that are regarded as the mere way of mystical behavior for some groups of Sufis, are adapted by the Neo-Platonism philosophy. The issue of pantheism of Neo-Platonism and different analysis of that was so effective on the Muslims' works, that the Muslim mystic scholars such as Al-Farabi, Avicenna, and Ibn Rushd (Averroes) weren't deprived of this effect. The Philosophy of Illumination and considering it, which was later known as the wisdom of illumination, and Shahab al-Din Suhrawardi became its pioneer and the leader, is one of the Neoplatonism cultural effects.

13.1. The Greek Thoughts, the Religions of Gnosticism and Mani

Some of the European researchers believe that the Islamic mysticism is derived from the Greek thoughts especially Hellenism and due to the closeness of the Gnosticism opinions with mysticism and Sufism, it can be regarded as the effective factors on it. The Gnosticism thought believes that the creation of human is based on the three elements of material, self, and soul, and there's a clear difference between the soul and the material. The result of this insight is the absolute pessimism in the world of material, and escaping from the world, and its manifestations and the tendency to asceticism, and austerity. This issue, as well is regarded among the first issues of mysticism. The effect of these trainings has been clearly observable in the Sufism's opinions, and it seems that the theory of wisdom and knowledge in the first Sufis' notions has been achieved from their connection with the Gnosticism. The Sufis' word Sediq, which is attributed to the complete clergyman, is inspired by the Manichaeism. Of course, the Mani religion is a mixture of the Zoroastrian, Christian, Greek, and ancient myths religions.

2. Summary

Through studying the mysticism and Sufism foundations in Islam, and other religions, it seems that remembrance of some points and comparing those help us in more correct conclusion. One of these points is the mystic moderation for the abstemious Muslims: the asceticism and piety of the Muslims in the early Islam, was a moderate behavior, so that they worshipped God and stood against the hardships of life. For example, Umar bin al-Khattab governed large Islamic countries of in the asceticism and abstemious and leaving the world. It seems that when he was praying God and fighting against the world, imagined the map of war and fighting with Cesar and Kasra and he did not think only about one

aspect of life (isolation and Christian monk-like isolation). It is the just opposed point of the ascetic mysticism of the Muslims with the Christian monasticism and other similar religions. Ali ibn Abi Talib's (PBUH) various wars in his short-term caliphate (35-45 AH) with the opponents as well as the exact and accurate management of the Islamic society and paying attention to the asceticism and mysticism and poor life of that Imam⁸³ are all the samples of the issue that the Islamic mysticism has roots in its scholars' methods and basics. Therefore, we find out that the roots of asceticism and piety are so widespread in the Islamic trainings that have won the attention of many Muslim ascetics and destroyed any possibility of the tendency to the other religions. The life of the prophet Muhammad's (PBUH) followers, especially the sinless Imams (PBUH) is the sequence of this way. The Sufis' accurate attention to the tradition of those scholars in the books and works of their elders show this issue and confirm it.

1.2. The Historical Roots of the Islamic Mysticism and its Effect on Forming the Mystical Morality

The historical currents of the early Islam, and the appearance of the Bani Umayyah (41-132 AH) have weird and wonderful effects in the creation of the asceticism and mysticism movements. These political-social revolutions resulted in the "introversion" which is the Islamic mysticism theme. The introversion, the theme of mysticism and asceticism: we observed that how "mysticism" was born from the thought of asceticism, worship, and fear of the punishment and hope in the Heaven. Furthermore, we understood that how the pious ascetic, formed its method in fighting with the power, and keeping the Sharia, and adding the knowledge and virtue. It seems that this isolation from the society of powerful men and the politicians, and a kind of getting out of the situation created at that time, are the result of rigidity, and strictness of some of the jurists. it means that except the thought and the way of Muslim Sufis, there are other groups of Muslims who pays attention to the exterior of the deeds more than the interior of them (Schimmel. A.M.1975). in their belief, for the believer, the apparent behavior of a Muslim and knowledge to the etiquette and Sharia practices are enough. In acting upon the God's commands, and through using the Quran, they believed that any interpretation is the interpretation to the final judge, and determined some Hereafter punishment for it, and documented their words to the Prophetic Hadiths, and presented them as the executive provisions (Spencer Trimingham.1971). This group that was called as the "Jurists" in the history of the Islam, and are compatible with the administration system, accepts

the commands issued by the Caliphs, and the governors, by justifying the Quranic verses, and sometimes presented in the governors' court, and sometimes found positions, as the judge, or advisor, and of course, the Chief Judge. The Muslim Sufis, who are the followers of the ascetics and abstemious people of the early Islam, and the true-hearted who ran away from corruption, sin, and the protesters to the royal government of Bani Umayyah, become more introvert to run much more from the deceptive appearances of the world, and more sincerity and purity and tended to the truth of mysticism which is "introversion", and paid special attention to the depth of religious trainings, to fight against the superficial observers. This process of movement and choice has the historical backgrounds and events related to it, which are the roots of introversion current of the Sufis. By looking at and imagining the past events, such as Ali ibn Abi Talib's fights with the cruelty, and his lack of success, and the event of Ashura as well, and the innocent martyrdom of the Prophet's (PBUH) son, and the companions of that Imam, who have started their movements as the "reform and guidance "in the religion of his ancestor, and the successive uprisings such as the "Tavvabin Movement" (the movement of those who repented), which resulted in harder political despotism, and the too much injustice of Bani Umayyah, and such events, which continued until the fall of Umayyad, they isolated from the world with their first motivation, and started purifying the inner of themselves. This kind of lifestyle has been stated for one of the western scientists as the following: "for the strict Sufis, the internal life is a kind of final human destruction, which burns in front of the divine unity sunlight, which is out of the other's achievement. "Of course, this analysis is in the field of Pantheism, which is clearer in the next centuries Sufis' opinions (Arberry, A. J. (1992).

2.2. The Reason of Propagation and Acceptability of the Mystical Morality

Studying the roots of mysticism, Sufism, and its formation, in the historical process, it is necessary to study the other reasons of its acceptability and expansion, briefly.

3.2. The Political-Social power of the Sufis, and the Attenuation of the Jurists

1.3.2. The Political-Social Power of the Sufis

In the fifth century, AH, the Sufis had some authorities in the political position, which was due to the credit and the value that they have found among people, and Emirs, and most of the governors tended to them. The story of how Sultan Mahmood and Shaykh Abul Hasan Kharqani faced each other and the issue that Shaykh did not accept the Sultan's gold⁹⁰ is one of the issues of mysticism and Sufi's

position during this era. Furthermore, Baba Tahir's advice to Tugrul Seljuk cannot be overlooked (Lewinsohn). Khwaja Nizam al-Mulk puts on a modest air in the presence of Abu Ali al-Farmadi, despite all his political power and authority (498), and sits down on the ground in his meeting and prefers his meeting and words to the others, even the jurists and scholars. The Khwaja's sincerity is so much that he starts crying when he hears the Shaykh's words, and changes completely. The lover Sufis and mystics, found so much credit that all the Emirs and ministers ask for intercession (Shah, Idries. 1971). Khwaja Abu Mansour Varqani (Tugrul's minister), asks Abu Saeed and Qashiri, to be present at his corpse, so that he becomes successful in the questioning of the Hereafter at the first night in the grave, and Ibrahim Danial, one of the cruel governor at that time, accepts all the conditions of Abu Saeed just for a manuscript from Shaykh. He wanted that manuscript to be buried with him, so that it helps him on the Doomsday. At this time, the mysticism live in prosperity and are busy in their convents with Sama' and prayer. They are respected by all the Mongols as well as less intolerant clergymen, and their community was welcomed by people, of course this attention, respect, and popularity caused some Mullahs to be jealous of them. When Ahmad Ghazali joins the Sufism, he has had some meetings, which are highly considered by the people, and these meetings and attention make the jurists angry and are destroyed by them; however, the people believed that the Sufis's sentences are related to the religious secrets and truths, and offered some gifts and vows to them. Abdul-Qadir Gilani's meetings (471-561), are so welcomed by people that Caliph Al-Mustanjid sometimes went to these meetings. The influence of these meetings was so much that cause many of the Baghdad Jews and Christians to convert to Islam.

4.2. The Attenuation of the Jurists

One of the reasons of the mystics and Sufis' acceptability during the Seljuk's era was the internal dispute of the jurists and scholars and involvement between their religions. They accused their opponents of heresy in a verbal and ideological conflict, and as the result, people turned away from them, and the society's belief became weak toward them. On the contrary, the Sufism and Mysticism were not strict in their beliefs, and they were very tolerant, and it was a good reason for people to welcome and respect them. Of course, the difference in understanding the religious opinions among the jurists and Sufis are considerable in the people's welcome, and tendencies. In the Sufis' beliefs, the direct divine understanding and recognition, without intellectual and verbal reasoning, and connection to God, do not

need any means, and they have not been excluded in the deeds and worships. Naturally, in this difference of thoughts, the Sufis found more chance. The disputed issues, between these two groups were mostly based on the religion and Sharia axis. The jurists accused the Sufis, of the division between Sharia, and doctrine, and the mystics, believed that they are interested only in the appearance of the religion and ignorant of the content and the core of it. And people who hated these jurists' behaviors tended to the Sufis. Ibn Arabi had communication with the Sufism and mysticism, in every city where he entered, and communicated with most of the scholars and jurists. He wrote some letters to Imam Fakhr Razi, and invited him to achieve the divine sciences from the training and following the formal sciences. The considerable point is the Abu Nasr Siraj. He believes that since in the juridical issues, the mysticism does not achieve the positions of the jurists, they refereed them (Burckhardt, Titus.1963).

5.2. The Equality of Mysticism with "Morality" and Knowledge in Moral Ways

In some of the Sufis' works and books, the mysticism has been described as noble and generous morality. Muhammad ibn 'Ali al-Qassab, the Junayd's master was asked: what is mysticism? He replied: "Sufism consists of noble behavior (AKHLAQ KARIMA) that is made manifest at a noble time on the part of a noble person in the presence of a noble people" and when the Shaikh is asked, why all the followers of sciences and schools are attributed to something, but the Sufis are not?! He replies: "because, it's not possible to describe them with any kind of science, or school, but they are the mine of all the sciences, and desirable moods and "noble behavior" and they are always with God (Shah, Idries. 1971). the elders of these people emphasize that, Tariqat, is a practical fact, and no name is attributed to it. The Sufism shaikhs have talked a lot about the application of the words of morality, virtue, and its closeness with mysticism, and have given many results on this issue. Abu Ali Gharmisni, believes that mysticism is equal to "noble behavior." Abu al-Hossein Noori, has gone further and has named the moral characteristics one by one, and has regarded mysticism as one of them. Junayd, one of the scholars of mysticism, have named eight moral characteristics, and believes that they are the foundations of mysticism. These noble behaviors are regarded as the foundations of the practical morality of the Sufism. Hajvery states one of the Imam Bagher's (PBUH) Hadithes, in which he has defined the mysticism as the good morality. The Hajvery's statement is as the following: "mysticism is good behavior, better behavior, makes one more Sufi (Nasr, S.H., 1996). In order to explain that what

points have been regarded by him, some minor notes should be stated. Abu Hamid al-Ghazali narrates one of the Khafif Shirazi's narration (267-371), and then explains the moral ways of Sufis, and believes that following his noble behavior is one of the most significant thing in Sufism Tariqat, which means purifying the heart from the worldly viciousness, and avoiding the human characteristics, and the self-obedience and conjoining with the divine and spiritual angels. The morality that is stated by the Sufi, and obligate himself to observe and execute it, is the divine morality, which is seen and heard in the tradition of the Prophet (PBUH), and are aware of its results and blessings. Therefore, it can be stated that: "the mystical morality is the same human and divine morality and values which are followed by the revival of the good and acceptable characteristics, and ejecting the mean ones.

6.2. The Mystical Morality and the Moral Needs of the Modern Societies

Among the mentioned notes, the following issues are compatible with the moral needs of the modern society:

- A. The mystical morality is against cruelty, and owns some stages at the time of the act, which is able to create the moral and value currents and help the society against oppression and inequality. Regarding the fact that the modern societies are seeking equality, and its accomplishments under the title of human rights, one can have a new approach to this kind of morality.
- B. The mystical morality has some thoughts for the managers of the society. This Tariqat can rare and train the individuals who are working on both morality and individual mysticism, and be effective and successful in the society of healthy people.
- C. The scholars and elders of this kind of morality, take the advantage of all the ways, and do not pay attention to only one religion and one way. In their beliefs, "the way to achieve God is as many as the number of people."¹⁰ Although they have created from the religions' thought, they do not have the bias and rigidity of the religious jurists and scholars; therefore, people are mostly tended to them.
- D. Based on the Sufis and mystics' thought, the morality is equal to mysticism and Sufism, and has roots in their foundations. The scholars and elders of this thought, emphasize this point that morality is inseparable from the Sufism and mysticism. The Muslim mystics believe that they are the moral followers of the Muhammad, the prophet (PBUH). Contrary to the issue that some of the orient lists have named him, the prophet of war, sword, and violence, is the

prophet of morality and kindness. Recently, the Muslim researchers have studied this point carefully, that the prophet not only has applied the sword and power, but also the spread of his religion has been indebted to his morality, and his righteous behavior. This is the most specification and the reason for his prophetic mission. As he stated: "I have appointed to prophecy to complete the generosity of morality."

3. Conclusion

One of the most significant needs of the modern societies is "morality and the moral society." The humanity retrospection in avoiding the morality and the human and divine values, and what exists among the people and some of the researchers of the modern world under the title of religion and morality, is the expression of religion and "juridical sentences and the clergymen's behaviors." As the writer believes, through study and more accuracy in the details of morality and updating the religions and their methods, one can substitute them as the purest religious thought, to the juridical and formal false imaginations, and of course the mystical morality should be introduced regarding its scholars and elders' behaviors. And not the superficial, emotional, and one-sided interpretations of some ignorant people! In this way, one can modify the accusation of violence from religion to the mystical morality, regarding the aim and depth of its mission, because in this morality, the lover and the mystic think only about his own God, and does not interfere and pay attention to the individual behavior of people, he is not willing to punish others, and to enter their private policy. The mystic and Sufi, remembers the Almighty God, in his privacy and add to his knowledge in this way. He acts upon the Prophet's (PBUH) words that "convey happy news and do not intimidate people... when you are talking about their God, don't say something that scares them." therefore, the mystical morality can be suggested as one of the best moral and spiritual needs to the mankind

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