

Literary and Mystical Analysis and Adaptation of Abolghasem Joneyd and Abousaid Abolkheyr

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Abstract—Mysticism is somehow get away from the external world and get into the inner world. In fact, it is a view against human's inner conflicts with his inner innovations which offer creative solutions for saving humans. On this basis, people who eagerly seek the truth bring to the mystic's worlds and use the mystic's and teacher's thoughts who reached to the perfection themselves. But when this truth seeker enter this world of conduction, is encountered with different thoughts which are sometimes contradict each other. Given these differences and thoughts, this research is going to consider, evaluate and adapt amongst mystics, the thoughts and of Joneyd who was of consciousness and Abousaid Abulkheir who was of abstinence, in discussions such as mysticism, tradition, conduction and monotheism and other issues which are related to mysticism, and show that these two thinkers have no discrepancy regarding this issue and other mystical issues, and their differences are just superficial which caused the doubt and misgiving about these two mystic's thoughts. Research methodology is performed by laboratory and exploratory.

Index Terms— Abolghasem Joneyd, Abousaid Aabokheyr, mysticism, thoughts, awareness, abstinence.



1 INTRODUCTION

MYSTICISM is one of the ways to reach divinely truth and the real and true mystics is the one who is looking for lost mysticism and reality, the when he/she recognizes the way to reach God, and after identifying him/herself know God and makes his way by bearing various types of excruciating sorrows, tries hard to transmit his experiences to others who was devoid of because of lack of educator and makes aware them and lead them to mysticism or the transparent religion based on the mission that is upon him/her.

But the way of mysticism is not the same, and the mystic who reached to the supreme truth never claims that this is the only way to reach the truth and then all the disciples should follow him. Based on this fact, all mystics agreed about the issue, but their differences concerned with personal taste and obtaining mystical issues. That's why many of mystics have been merged in Islamic world over the years, and by creating factions like Majasebieh, Teyfurieh, Ghasarieh, etc. that all of them emerged from religion, opened the ways for truth-seeker followers.

Among these factions which worth considering and exploring in mystical issues, we're going to analyze and adapt Abolghasem Joneyd's views and thoughts who is a mystic and showed and devised his followers this way, and Abousaid Abolkheyr who is an abstinent and adversity and expressed devotion to Bayazid and Halaj in this regard.

2 ABOLGHASEM JONEYD

According to what the ancient researchers expressed in their writings and speeches, Abolghasem Joneyd was one of the esteemed Sufis who was called Ghavarish Zajaj, Kharaz and Sayedoltaefe, was born in Nahavad, but due to living in Baghdad has been known to Joneyd Baghda-di. His father was a crystal seller and that's why he is called Ghavarish. [Ghoshiri, 2006: 51]. He was so intelligent in childhood, and had profound emotion, that's way he is called "Dardozdeh" by Attar. Along with studying, he was involved in crystal selling to earn a living, and he highly adhered to God rules and tradition [Attar, 1993 : 337]. Unlike Halaj and his followers like Abousaid, he was moderate mystic, he was so abstinent, which was a way of loving and intelligence, that's way he was considered as the first class mystic, because his deeds and behaviors was based on reflection and contemplation, and rejected the merriness because he believed that anxiety and perturbation are the results of such behavior and it prevents the person to succeed.

Hejviri talked about him that: "the one who give worth to abstinence is Joneyd, and his followers say that " merriness is the cause of corruption and disturbance, and losing one's own aims" [Hejviri, 2008 : 281]. Based on the historical books and what the mystics wrote and told, it is clear that Joneyd was a Sunni Muslim, therefore, there is no doubt that he is a Sunni mystic. As Jami mentioned in Nafahat ol Ons: "Joneyd's religion was of Abuser (Ebrahim ibn Khaled), who himself wah Shafei's disciple [Jami, 1991: 80].

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3 ABOUSAID ABOLKHEIR

Abousaid Abolkheir, was born in an area between Saeakh and Ebiord, and die there after 83 years old. His father's job was apothecary; however, he was intimate and familiar with all the dervishes of that area, and took Abusaid to Sufi's prayers gathering. Abousaid had an interest to mysticism from childhood because of both intrinsic interest and familial training and by a mystic, named Bashar Yasin's education and meet Loghman Serakhshi and Abolfazl Hasan Sorkhi in Sarakhs while taking education, and finally, he had forced to leave formal sciences and lived differently [Shafii Kadkani, 1997: 17 – 18].

He was experienced the piety and abstinence and he collected the materials in his speech, that's why his personality is the same as Hafez in mysticism, because Hafez had collected the poetical experiences before his era. The effects of Abousaid's speeches were significant among the mystics and mystical literalists. The clearest personality trait of Abousaid was coordination with life, and he was not living with mystics. But mysticism was the essence of his life, that is, he lived mystically. He presents the mystical issues, moral education, and monastery customs in its appropriate time and in its interaction, conducts and behaviors. Many points expressed in Sufi's writings regarding Abousaid in a changed mystical theories, and reflected in Abousaid's behaviors as a story in the context of his life. [ibid. P 207]. In Abousaid's view, mysticism is an intimate relationship human makes with God. [Hajviri, 1999 : 181]. And this relationship is created when that person be entirely pious. In his view, preventing the lust is possible through piety, and the person who is not pious is neither achieved to mysticism nor Islam [Monavar, 1997 : 286]. Lust is the origin of arrogance that will be punished [ibid. p. 304]. There is no vein between God and being except the vein. [ibid P. 287]. Lust is the reason why creatures go to hell [ibid P 205]. Generosity was one of his main characteristics [ibid. P 268]. In non-essential acts of religion, he followed Shafei [ibid, p. 213], but when he saw the Sufis is reluctant to say good graces to Muhammad in prayer, he reproached those people, and then said that we're just Muhammad's followers [ibid. P. 204]. He invited the non-believers to believe God with intimacy, and made them ready to accept Islam [ibid. P 130]. He was not agreed with wealthy rulers and, and always invited them to meet people's needs and avoiding tyranny and cruelty.

4 MYSTICISM

Based on what mentioned above, these two great mystic much believed in mysticism, but Joneyd is different from Abolkheyr in that he was much bound with God's rules and traditions, and believed that is hardships and travails are necessary for a mystic, and revealed the truth just for those who have a private relationship with, because he believed if the secrets of truth be told to all the

people, they will be misguided[www.ehyaweb.com].

Joneyd is a conservative who did not revealed the secrets of mysticism as those of his contemporary learned and great people, and unlike Halaj and later Abousaid. However, he did not wear as a mystic, but as a learned and lawyer, and at the time when he was told to wear as a mystic, he replied that if he knew that wearing clothes is one of the individual's personality, he would make clothes from an iron, but the true reality is not related to wearing clothes[Shafii Kadkani, 1998: 70]. According to what is mentioned, it seems that Abousaid's view is not much differed from that of Joneyds, except in that Abousaid much explained mysticism and this is his exploratory thoughts that attracted peoples to mysticism. He explained the motion of mysticism streets to people and told them that this mysticism is honor in nadir, richness in poverty, a dervish as a God, a coverage in hungriness, and freedom in nakedness, a wealthy in servant, a joy in the time of death, and those who chooses this way and not become to that person, he/she will be strayed [ibid P 74], he believed that mysticism is the same as Islam, and required that the person be required [Monavar, 1997: 285].

5 ABSTINENCE

In Islamic mysticism, abstinence is a reality that there is no doubt with. While the human's lust us related to concupiscence, therefore it is not related to happiness or misadventure. This type of living is so accustomed to human that cannot be easily desisting from it. Lust resembles a bolter that persists against human's needs. It is highly difficult to resist against matter, which is called Pharaoh. Muhammad said "the most dangerous enemy is inside you". [Yasrebi, 1998: 52]. Therefore, mystic must be free from his/her inside, and if lust is not made free from human's inside, it is the human who must free him/herself from it. The tool for taking lust apart from human's body is through abstinence. Therefore, one of the primary characteristics a mystic is abstinence and jihad, and it is considered as an important matter in Ali's view. Because of the fact that doing the necessary things was not so difficult, the mystics involved the abstinence in their daily program, which two types of abstinence is presented. One is brings the body in difficult conditions which is contrary to Islam, and the other is to behave in contrast to lust. In abstinence, moderate behavior is agreed and excess is not desired, and it considered as the lack of having an appropriate opinion on such kinds of behavior[Zarn koub, 1990:118]. Abousaid believed that abstinence is a key in all the happiness and elixir of the nations, and believed that after the mystic tolerates the wretchedness, dishonor and nadirs, it is agreeable and justifiable. And it is he who tolerate the difficult abstinences, and prefer privacy upon association, a sometimes not only does he take the privacy aside, but as the compulsory acts, which this is a kind of excess in behavior.

6 INEBRIETY

What is clear is that Sufis were not much agreed upon inebriety, and those who follows abstinent, reproached those who follows inebriety. But an abstinent person follows inebriety; a d believes that it is the way for self purification. Joneyd, as the other disagreed people did not believe in. Hejviri says in this regard that "sheikh believed that inebriety is a provision of the past people, and everyone who needs inebriety; he/she should perform this action" [Hejviri, 2008:591].

In another position, Hejviri mentioned the Joneyd's opposition with inebriety as: "Joneyd had a disciple that was interested in inebriety and the dervishes involved in it, he went to sheikh and he told the disciple that "if he involved in inebriety until now, I will no longer speak with him" [ibid, P 595].

But Abousaid's belief is so interesting in this regard. He was so believed in inebriety that he told his disciples that "even when they hear the person who calls for prayer, they no longer stop dancing. He believed that if the youths protects themselves from lust, they would be protected from all other sins, and if the person involved in lust all the time, he will make the great sins" [Monavar, 1987: 223].

It was Abousaid who make inebriety in monastery. He found his way to God through happiness, contrary to Abolhasan Kherghani who found his way to God through sorrow, and in an inebriety meeting, mystical poems were sung, therefore, it was said that the most significant false narrations which made by mystics, he used it for justification of inebriety, and that narration is "make you ready and dance in the way of God". Based on the Quran verse, he believed that inebriety is the quality, desired or undesired effect and in individuals, and he believed that if inebriety leads to corruption, such as debauchery and the stimulation of lust and the like is not recommended, but when it is away from debauchery and guarantees the religion and reason, and made reluctance from the earthy world and paying attention to desired and spiritual issues, and be away from the physical issues, it is agreed upon [www.ehyaweb.com]

He said in declaration of his words that " everyone has his/her way of inebriety, it is the one who overcome his/her lust, has an intimacy with God, when the person is not a true one, his inebriety will not be appropriate, and the true inebriety is the one which done in God's way" [Monavar, 1987: 277]. In fact, inebriety in Abousaid's view is a kind of praying God for human's purification and his spirits and joining to God" [ibid, P. 323].

7 LOVE

Love is a truth and a fundamental principle that is cannot be easily defined. The reason for this issue is that love is a tangible reality and therefore, this extended notion cannot be recognized, and this matter is not only limited to love, but other great notions of the world as be-

ing and unification and so one cannot be understood. Therefore, if we want to interpret it, it is performed just through metaphor, simile and the like. Therefore, the fundamental principle of love is the ultimate truth that can be experienced by everyone, and it is a current phenomenon in the world, and it is so close to us. That' why, love and mysticism has an extended notion in mystic's views as such, the mystics have various definitions concerning this issue, and divided it into physical or virtual, or mystical and divine love. Even so may notions expressed concerning love and lover, and believed that love is a mutual, or sometimes one sided, relationship, but Abousaid believed that love is a trap of God, which attract the loved ones, the people who must pass the dangerous stages, and tolerate various difficulties, and the only benefit of loving is candidness and free from arrogance. Truly speaking, only that who falls in love that experience separation and free himself from entangles, and experience the love for God. This mystic should be serene and calm down and experience the love of his lover [Monavar, 1987: 175]. Joneyd believed also that love is a trap that kindness is increasing within it, and a disturbance of lover's kindness in heart. This mound of love, which is along with misbehavior, and the one who falls in love should not be able to describe the love of God, but to devote him/herself in the way of God.

8 RESULTS AND DISCUSSION

As we know, in contrast to Abousaid, Joneyd is an abstinent one and this causes to have a more strict view concerning the physical and spiritual world, to the extent that he talked about tradition insists on religious acts, and is not agree with the behaviors like Bayazid and Halaj, his reason is not that he is not agreed with inebriety, but he believed that not all people can appreciate the truth,, and it must be in a way that all the people be directed to it based on their level of understanding. In his view, if people be directed in a specific framework and behave within this framework, they will not be misguided and will not educate the disciples corrupt behaviors. He knew by heart that people like Halaj and Bayazid, are in a guided way, but he was sure that their followers have been attained to reality similar them and they are like the people who inebriated just superficially. Based on this issue, Abousaid who were the follower of Bayazid and Halaj, was not able to attract people to mysticism, as that of Halaj and Bayazid, because these people have different understanding, and concerning the issues presented caused the people to be misguided, though superficially agreeable, but in a more profound level, is not presented in a similar principles. Therefore, the differences in these two great mystics are in just transferring materials and the ways of recognizing the truth. In which Joneyd had the most original and the best way in tradition, and the

other one, namely Abousaid, believed that purification and avoiding arrogance, which make people to be wretched, is the only way to save people.

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