

The Study of Appearance Harmonization with Conscience as the Sufis` Education Basis

Nahid Jiani(M.A)

Nahid Jiani(M.A)

Graduate, Religion and Mysticism, Islamic Azad University, Zanjan Branch ,Iran

. DOI: 10.6007/IJARBSS/v3-i7/51 URL: <http://dx.doi.org/10.6007/IJARBSS/v3-i7/51>

Abstract

Sufism seeks to train people and create harmony in their appearance and conscience. Both appearance and conscience influence each other; and discrepancy between the two leads to abnormalities in behavior and internal mood of human. Using descriptive methodology and library and archival method of data collection in this research, primary and secondary sources of Sufi's educational textbooks have been studied and information have been provided on their customs and activities. Studying these resources, it appeared that one of the educational principles of Islamic mysticism was appearance harmonization in order to attract attention of the seeker to his inside and higher education. One of the Sufis educational methods on the basis of this principle was austerity carried out under the supervision of Sheikh. The purpose of austerity is fighting with selfishness and bearing the fasting. Eating less and resistance to fasting are some of the old principles of mysticism; they decrease carnal desires and prepare the seeker for mystical journey.

Key Words: Mysticism, education, principle, austerity

Introduction

The terms "principle" and "method" are used in almost all branches of human knowledge; in the education, we also speak about education principles. But this term is not used equally in various fields of knowledge. The principles and methods are similar; because both provide instructions and show how to reach the destination. But the difference between principles and methods is that principles provide general guidelines and methods provide detailed guidelines for the desired changes.

This question Whether like other branches of science, there are certain principles in the Sufis education system? and Whether mystical education principles depend on a series of general principles which are not easy to achieve? is addressed in this study.

Mysticism and purification

The purpose of human creation is getting close to the God; this goal cannot be achieved except by self-purification. Self-purification has a great place in human life and if a man wants to prosper, they should purify himself; otherwise he will be deprived of Salvation. However, purification is not possible without master plan, and specific instructions. Having a master plan and following the instructions is a necessity. The reason for this emphasis on having a master

and Sheikh is that in mystical insight, one should not just rely on science; in fact, action is the principle and science results from the action (exactly opposite to philosophers approach). To achieve mystical awareness (knowledge), one should pass some steps. Mystic wants God just for God Himself. He does not prefer anything other than knowledge of God. He prays God, simply because God is worthy of worshiping. So, the mystic's aim and motivation of worshiping are two things: Movement and action. This transcendental movement will cause some problems; and at any time it is possible that because of carnal temptations, physical pleasures attractions, and emotional and instinctive interests, a seeker stops working and gives up austerity and effort and goes astray. Necessarily, the existence of a master who is conscious and aware of issues and problems can be an important factor for achieving peace and getting rid of fear and panic. Human guidance by masters is one of the divine traditions. God sent Prophets to guide people to reach their best humanity situation.

The affect of appearance on the conscience

Appearance is seemingly obvious things that a man does; its symbol is the body. Conscience is the aspects such as mind and faith that are not visible. Every change in the human's body will lead to change in conscience.

Educational methods based on the principle of "appearance harmonization"

Self-hypnosis (Zekr)

According to the all Sheikhs of Sufism, Zekr is one of the important issues and is the best and most effective means for permanent communication between the man and Allah. Considering the meaning of Zekr and repeating it, Zakir always thinks about God and never forgets him.

Therefore, the purpose of "Zekr" is primarily preventing the tongue from non-essential speaking and then polishing the heart of darkness and turbidity and making it clear; thus, the seeker sees God and hears the Word of God.

Self-imposing (austerity and effort)

Austerity means doing things that are contrary to the desire of soul. Thus with repetition, man accustoms for doing them (Sadiq, 1957). Therefore, austerity includes self-imposing and deprivation. After the seeker gets officially accepted as a Sufi in the monastery, Morshed - according to talents and abilities of seeker-engages him in austerities such as fasting, vigil, prayer, isolation, and monasteries services. After this period came to an end, the seeker gets back to normal life (Kiani, 1990).

Austerity purposes

Undoubtedly, each educational method has goals and implements its plans according to them. Since the advent of austerity that is one of the Sufis educational methods, following objectives in education and training of disciples have been followed to tame their soul:

1. Ignoring everything other than God

The first objective of austerity is destroying any obstacle that prevents reaching God; this is called "catharsis" or "soul depletion". In other words, one should try to empty the heart of anything other than God.

2. Make obedient the carnality

Man is a combination of intellect and passion; therefore for moving toward God, they need to make carnality obedient to (Motmaene) soul. As a result, divine soul controls evil soul.

3. To subtle and dilute the spirit

Considering these two cases, piety in the act and awareness in the worship, one`s soul will be ready to accept the divine lights. (Yasrebi, 2008).

Tolerance of fasting

According to Sufis teachings, stomach fullness has five effects on humans: they do not taste the sweetness of prayer, the memory gets weakened, they will be deprived of compassion to the people because they think all people are fed, prayer will be difficult to them, and lust is prevailed upon them. (SalmasiZadeh, 2002).

For achieving spiritual reserves and getting rid of the carnal temptation, Sufis have taught eating little food and fasting resistance.

Conclusion

Each of the Sufi masters has had different educational methods. Therefore, it is not like other issues and sciences and we could not realize their educational methods and educational principles by following a certain style and dividing them into different chapters. The basis of Sufis teachings was self-hypnosis (Zekr) for getting rid of egoism and remembering God at all times. Self-imposing or austerity is the effort that the seeker does for defeating carnality; thus, they get free from indulgence and spirit weakness and gradually released from enslavement "and his volition gets very robust.

References

- Attar, Farid al. (2002). Biographies of Mysticism masters. Tazkaratal oliia. Pp. 299. Introduction: Javad SalmasiZadeh. Tehran. Andishe Dar Ghostar cultural institution.
- Forozanfar, Badi'ozaman. (2005). Description of Masnavi Maulana. Description of Mathnawi Sharif. Pp. 205-204 Tehran. Zavvar Publication. Volume One.
- Ghazali Tusi, Muhammad. (1993). Mysticism. Hermetic happiness. Page 204. A. Aram correction. Tehran. Ghanjineh Publication.
- Kiani, Mohsen. (1990). History, Iran, monastery. Pp. 400. Tehran. Tahoori Publication
- Razi, Najmuddin (1994.) ;Sufism and behaviors .A excerpt of Mersadolebad. Pp. 118-19. With the introduction and selected by Mohammad Amin Riahi. Tehran. Cultural and scientific publications.
- Sadiq, Isa. (1957). History of education. History of Iran and Europe. Pp. 397. Tehran. Tehran University
- Yasrebi, Yahya. (2008). Mysticism. Mysticism philosophy. Pp. 273. Sixth edition. Qom. Institute of Boostane Ketab