

## Original Article

# Sufism School of Baghdad and Sufism School of Khorasan: A Comparative Study

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## ABSTRACT

Sufism and its schools have occupied the minds of researchers for a long time. Among the other issues are: the reasons behind forming this sect, the early Sufis, the reasons for the tendency of many jurists and researchers to this profession, the reasons for naming them with this word, the years of publication and the years of decline. Despite countless researches, they have not yet found a complete and comprehensive answer. Sufism, in its current name and meaning, may have started in Kufa in the second half of the second Islamic century. But after a few years from that period, it had spread throughout the great Islamic society and declared itself as a separate profession and religion.

Many orientalists wrongly consider Sufism to be the origin of the religions beyond Islam and the Muslim land. Muslim researchers, while proving that these claims are not true, have been detailing and dividing the schools and characteristics of each one for many years, but some willy-nilly presented the two main schools of Sufism, namely Baghdad and Khorasan, as two different styles or even opposites. In this research, while introducing these two schools and their thinkers, I have tried to briefly discuss the features and the most important differences. Moreover, the research discusses the common points of these two sects and examines their mutual influence on each other.

**Keywords:** Sufe, Sufism, Baghdad school, Khurasan school, Soberness, Intoxication

## 1. Introduction:

For many centuries, Sufism and mystics have entered all the seams of the religious, social, political and cultural life of Muslims. Although the Sufism that was formed in the early centuries of Islam is very different from what is referred to as Sufism today, the name Sufism and Sufi also became famous many years after what was known as Sufism, which was asceticism from the mortal world and unwavering attention and commitment to Islamic teachings. To prove this claim, I can take a proof from what the Elder of Herat gave in his Sufi classes, which he said about Abu Hashem Sufi: "And before him there were great ones in asceticism, piety, and good behavior, in the way of trusting in love; but this is the name of the first Sufi". (Ansari 6)

Perhaps it can be admitted with certainty that few subjects such as Sufism and mysticism have been so controversial among Muslim and non-Muslim scholars and have had strong supporters and steadfast opponents. The origin and the main source of Sufism is one of the controversial issues that, regardless of the claims of mystics, there have been various discussions among scientists since the past and several attempts have been made to show its main source in Islam in two realms of negation and confirmation. Sufism, perhaps in its current name and meaning, started in Kufa city in the second half of the Islamic second century, and after only fifty years, it had spread throughout the great Islamic society, and it had declared itself as a separate profession and religion. But from the evidence it is known that for many years and perhaps many centuries before that in many corners of the

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world, Sufism has existed with different names but with the same ideology.

In the first centuries of Islam, different schools and sects of Sufism had a continuous influence on each other, and history has stories of meeting and socializing or correspondence between the thinkers and the founders of each school. The different schools of Sufis were gradually distinguished from each other based on their specific beliefs and ideas. Although there are many schools of Sufism and they are not limited to these two schools only, it can be acknowledged that the Sufism school of Baghdad and the Sufism school of Khurasan are considered to be the most important and effective schools of Sufism, and the founders of these two schools are considered to be the greatest and most famous Sufis.

In this article, an attempt has been made to find answers to several questions, who were Sufis and mystics? Where was the origin of Sufism? For what reasons and in what places did they gather? To what extent were the different schools of Sufism opposed to each other and have they had an impact on each other over the centuries? The researcher has tried to find answers to the questions in addition to Persian books and articles from Arabic books that have not been translated into Persian, which has taken a small step in solving this mystery. The researcher answers the question whether these two schools are facing each other or not.

#### 1-1. Research background:

Due to the important influence of Sufism and mysticism on Persian literature, many books and countless articles have been written about Sufi and Sufism, about the division of Baghdad and Khurasan, an article titled "Suspicion in the Famous Division of Schools of Sufism and Mysticism in Baghdad and Khorasan" written by Seyyed Hamid Delavar and Qadrat Elah Khayatian. And an article on the position of "Soberness and Intoxication in the Sufism of Baghdad and Khorasan" written by Seyyed Ali Asghar Mir Bagheri Fard and Mehdi Rezaei. Another article called "The Reasons for the Adherence of the Followers of the Mystical School of Baghdad to the Observance of Sharia" written by Asghar Mir Bagheri Fard, Mehdi Rezaei and Marzieh Agha Hosseini, which due to the richness of these articles, no comparison was made between these two schools. And the impact of these schools has not been widely discussed. However, this research aspires to discuss how to form this sect, how to divide Sufism schools and how these schools have influenced each other as much as possible.

#### 1-2. Sufism in the word:

It is stated in the *Sahaha* that (suf) or wool is obtained from sheep, and the Sufi (the person) wears ( pashmina/woolen) (Al-Shubaki 355). In the *Dehkhoda dictionary*,

the people who wear wool or follow Sufism become Sufis. Its infinitive is to be covered with woolen and its noun is the way of meaning. The author of *al-Masbah Al-Munir* sees that Sufism is a manufactured word for which neither analogy nor derivation can be found in the Arabic language. And this word is a new innovation that did not exist in the era of the Prophet and his companions (Al-Shubaki 355). If we want to define Sufism from the point of view of the Sufis, in the words left by the Sufis, they have defined Sufism in these meanings; Sufism means asceticism. In the sense of ethics, in the meaning of purity and in the meaning of struggle, in the sense of commitment to Sharia, it means complete submission to Allah. It means spiritual connection with Him, abandoning tasks and adhering to obligations and it means the way for seekers (Al-Shubaki 359).

#### 1-3. The main origin of Sufism:

Muslim and non-Muslim scholars have raised various debates about the origin of Sufism and Islamic mysticism since the past and have conducted many studies and researches to show its main source in Islam in the two realms of negation and certainty. Scholars such as Allameh Tabatabai, Hassanzadeh Amoli, Javadi Amoli, Ramezani, Yazdan Panah, Shahid Motahari and Imam Khomeini and many others. The professors like Homai, Zarinkob, Porjavadi, Pazuki, Awani and other great academics in the contemporary period consider the source of Islamic mysticism to be the vast sea of the Quran and the heritage of hadiths and traditions.

As Massignon, Nicholson, Green, Schimmel, Paul Noya, Chittik and many other scholars in the field of oriental studies believe that the main source of Islamic mysticism was the Qur'an and the Prophet's (PBUH) tradition (Rajabi and Nasiri 419).

#### 1-4. Origin of Sufism:

In many of the oldest books of Sufism, such as *Al-Lama Bo Nasr Siraj*, *Rasalah Al-Qashiriyyah*, and *Ahaya Ulum al-Din*, etc., the reason for the appearance of this word has been mentioned. In *Al-Lama*, a chapter called "Bab Al-Kashf on the name of Sufis and the reasons behind their name and why they were related to this clothing". He mentioned some of the causes of this word. The author proves from the words of Bo Nasr Siraj that the word Sufi was used years before Baghdad and during the time of Abu Hashem Kufi and Hassan Basri. It even goes beyond this and the first use of it is considered to be on a person before Islam who used to circumambulate the Kaaba (Estakhri 13). In the oldest available manuscript, the word Sufi is mentioned in the book *Al-Bayan Waltbin* of Jahiz (250 AD) "Sufis from ascetics". The only opinion that most historians have accepted and almost no one has rejected is the wearing of pashmina (wool) by Sufis. Ibn Khaldun says on page 13 of his famous introduction: "Even Sufi, when they put the cloak as the principle of

their method, lifted it up to reach Ali (peace be upon him)."

## 2. Early Sufis:

With the advent of Islam, the concept of asceticism undergoes various changes and developments under the influence of Islamic teachings. And in some cases, in terms of principles and methods of action, it takes on different results and differences as mentioned below:

The first Islamic century is the century of the companions and followers. Based on the Prophet's (PBUH) way of life, they present a very moderate way of conduct in accordance with Islamic standards. There is no special group whose cover, method and character have been identified in the society and called "Sufi". And only a few named "Zahad" (ascetic) and "Abad" (monk) have been mentioned. There is no mention of theoretical mysticism, and in general, it is the practical conduct of Islam. Sufism is formed as an emerging phenomenon in the second century. In this period, there is no trace of the Prophet's (PBUH) and his family's (PBUH) anymore. Sufi austerity and behavior is replaced by asceticism and Islamic austerity and behavior.

Little by little, philosophy enters the intellectual foundations of Sufism, philosophical reason becomes the basis of knowledge, and the first sparks of theoretical mysticism are struck by the expression of various theories. Among the Sufis of this period, Hassan Basri (110 A.D). for the first time mentioned the words manifestation and unity - although not in the strict mystical sense. He says, "First, the people of Paradise, who do not look at Paradise, will be unconscious for seven hundred thousand years, because the Most High will manifest upon them. If they do not look at its glory, they will be intoxicated with awe, and if they do not look at its beauty, they will be drowned in unity".

Sufyan Thori (161 A.D) expresses the words observation, revelation and examination without mystical meaning: "Breathing is forbidden in observation, forbidden in revelation, forbidden in examination, and permissible in danger" (Zarinkub 198). But the one who spoke first of all about the elements of theoretical mysticism is Rabi 'a al- `Adawiyya (135- or 136 A.D) because she was the first to explicitly mention the word of annihilation, and above all, she spoke of God's love and affection. The meeting of truth, division, certainty and mysticism are expressed in her speech (Ahi and Taheri 118).

## 2-1. The beginning of Sufism in Iran:

Although Sufism in the Islamic world began on the basis of asceticism and poverty, it reached its level of perfection with the divine love of unity and intuition. Again, its development in the land of Iran during the first centuries of Islam does not seem without strangeness, because the ancient cradle of Zoroastrianism was not familiar with the worlds of asceticism and poverty

(Zarenkob 1). Although the forerunners of this tariqat - Hasan Basri and Abu Hashem Kufi and Ibrahim and Shaqiq Balkhi (194 A.D) - were born in Iran in the early Islamic centuries, this does not mean that there is a suitable intellectual and material environment for the emergence of Sufism. Of course, the direct influence of various religions such as Mani religion, Gnostic beliefs, Buddhism and Christianity should be considered. In addition, the existence of some beliefs and teachings in Zoroastrianism centuries before the Sassanid era shows the intellectual and mental environment of Iranians to accept some principles of Sufism. However, the asceticism that existed among Syrian Christians or Hindus was disapproved among Zoroastrians. On the contrary, in Zoroastrianism, people were expected to work hard and strive, and wealth accumulation was praised. Contrary to what comes in the asceticism, having a wife and children and striving for grain and fruit is blessed. Another clear difference between Zoroastrians and Sufis was the issue of fasting, while fasting and starvation are considered acts of worship among Manichaeans and Christians.

It was considered a sin from the viewpoint of the followers of Zoroaster. And whoever promoted fasting required the eagle. In the works of *Al-Baqiyya*, Abu Rayhan al-Biruni (440 A.D) considered the fasting person to be a wrongdoer, who should feed others as an atonement. And this was because, according to the beliefs of the Mazadis, without food, a person cannot perform activities such as farming, herding, and even having a child, which are considered as acts of worship, properly and powerfully. Undoubtedly, Buddhism could not disappear before it had a significant impact on the beliefs and customs of the people of this region. And of course, this influence was tangible to some extent in the Sufism, asceticism and mysticism of the Muslims of these areas, however, the title of this issue that Sufism was born and influenced by religions such as Buddhism, Manism, etc, is of course, illusory and baseless. Among other religions whose teachings may have had an impact on the formation of Sufism in the first centuries is Mandaeans or Sabians, which still exist in southern Iraq and Khuzestan. They consider Yahya as their prophet and attribute miracles and honors to him, although they do not consider him the creator of their religion.

The Mandaeans insist and pay particular attention to the matter of purification and repentance, bathing and baptism with running water in their opinion not only cleans the external pollution but also the sins and internal pollution. And this is the reason why they always build their houses next to rivers and flowing water. There is no doubt about the ancient history of this sect, and Mani, whose father belonged to this sect or a sect close to it, must have learned some points from their beliefs. The religion of Mani, which reappeared in Mesopotamia and Khurasan after the fall of the Sassanids, was persecuted

and harassed among Muslims as Zandaqah. Like Abu al-Atahiya Salih bin Abd al-Qudus and others, they had ascetic thoughts about the category of what Sufiya's asceticism stated (Zarenkob 14).

## 2-2. the Beginning of Sufism in Iraq:

Sufi schools gradually moved from Hejaz to Iraq at the beginning of the second century of Hijri and found a suitable location for this transfer. For several important reasons, Iraq had a significant contribution to the growth of these schools and the development of their curricula, among which several basic reasons can be mentioned: the conflicts and seditions that engulfed Iraq after the death of Uthman bin Affan\*, and the successive wars and disagreements had completely paralyzed the intellectual and scientific life of that order. After the martyrdom of Ali ibn Abi Talib (a.s.), and Imam Hussain ibn Ali (pbuh) and his companions and children, the intellectual life of Muslims and Iraqis was affected by this bloody era. When events calmed down in Iraq, sufism ideas reappeared in a new guise, albeit in a completely different way from their predecessors. And only those thoughts that were consistent with Arab and Islamic beliefs came to life, and everything that was against the latter was completely forgotten. Questions appeared in the criticism of these incidents and others in the Islamic society. Many of these conversations took place either in Muslim gatherings in mosques or in public discussions with several people. There were a lot of public debates and controversial opinions, and Muslims were divided into different religions; it was at this time and in the twists and turns of these conflicts that Sufi thought gradually emerged. Among the new Muslims of Iran and Greece who had learned the Arabic language, they were able to transfer the spiritualism that was prevalent in Persian and Greek society before Islam to Basra. So the Sufis started working very soon and opened their own schools, and after a short period of time, they settled in the center of the Caliphate of the Islamic world, the city of One Thousand and One Nights.

## 3. Schools of Sufism:

Although this division, in addition to the difference of opinion, is more about the geographical area, but it has caused it to be considered a major criterion in later periods and the belief in two schools of Sufism, Khurasan and Baghdad, was born.

There were two schools of Sufism of Khurasan and Baghdad. The former believed in intoxication and the latter in sobriety. Abu Baker Shibli (334 (A.D.)) the pious woman of Basra Rabi 'a al- `Adawiyya , Abu Qasim al-Junayd and Hasan al-Basr, all belonged to the Baghodian Sufis (SaeedHasan & Ajmal 42). The Arabic literature on the contrary did not take any influence from this cultural movement though the origin of Sufi literature emanated from the Arabic language of the Holy Quran and Hadith. Many Persian Sufis also wrote poetry in

Arabic literature like Imam Ghazali, Abu Baker Shibli and Mansoor Hallaj. But instead of all these facts, Sufi literature in Persian spread throughout the Islamic world and shaped the spiritual identity of the people assembling under the new emerging Ottoman civilization (SaeedHasan & Ajmal 40).

Just as today, in the cultures written in this field, the Baghdad school and the Khurasan school are mentioned; The school of Baghdad is associated with the name of Junaid Baghdadi (298 AH) and the school of Khurasan is associated with the name of Bayazid Bastami (261 AH).

Sometimes, the school of Junaidiyya is considered the same as the school of Baghdad and the school of Tifuryeh with the school of Khurasan. By looking at the division of Qashiri (465 AH) and the relevance of his speech, it is clear that his division is more related to the geographical area and not the difference in policies and characteristics (Rezaei 9) . Hajwiri (465 AH) introduces another kind of ballad for the division of Sufis; He has divided them into twelve groups, and these twelve religions are the Mushabis, Qassarians, Tefurians, Junaids, Noorians, Sahlians, Hakimians, Kharazians, Khafians, Siyarians, Halulians and Halajians, among which he has considered the last two religions as rejected. The accountants who were the followers of Harat al-Mashabisi, the Junaidbans followed Junaid Baghdadi, the Noorians were the followers of Abu al-Hassan Nouri, and the Khorazians who were the followers of Abu Saeed Khoraz and... (Rezaei 5) . According to Hajawiri's point of view in the division of Sufis, it becomes clear that in Khorasan, along with Bayezid, there are some other elders and leaders of this people, who, although they all live in Khorasan, but the difference in their views is very obvious.

Therefore, it is clear that the school of Baghdad and the school of Khurasan is a general term that there are Sufism schools within each of them, and the division of Islamic Sufism into the school of Khurasan and the school of Baghdad refers to the geographical area rather than expressing a view and belief. This is how it becomes clear that there is an absolute public and private relationship between the school of Junaidiyya and the school of Baghdad, which means that the school of Junaidiyya was one of the subsets of the school of Baghdad and one of the common schools in that city, not the school of Baghdad itself (Rezaei 10). In the 4th century, Abu Osman al-Maghribi, who reached Abu Ali Rudbari through Abu Ali, the author of his teaching series, immigrated from Egypt to Khorasan. Some of Shibli's students, such as Abulqasem Nasrabi, Abulhasan Hesri, and Abubaker Tamestani, as well as Abunasir Siraj Tusi, who is one of the teachers of his school, and Abual Abbas Sayari who moved to Khurasan and was a student of Wasti. It is in this century that the propaganda of the Baghdad school expands in Khurasan and books are written by the

followers of this school for the first time. *Tabaqat al-Sufiyyah* by Salmi and *Al-La'ma* by Siraj, which fortunately both survived the ravages of time and have reached us.

However, among Junaid's students, Jafar Khaldi wrote a book that is mentioned in the *tazkirah*, but there is no trace of it. In the fifth century, most of the important figures of this school were Khorasanis, among the most important of these people were Abu Saeed Abul Khair, Abul Qasim Gerkani, Khwaja Abdullah Ansari, Abu Bakr Nasaj, Abdul Karim Qashiri, Hajwayri, Muhammad Ghazali and his brother Ahmad Ghazali. In this century, the geographical scope of the school was expanding in Khorasan, and for the first time, works in Persian language were written by the followers of this school. We can refer to the Persian works of Mohammad Ghazali, Ahmad Ghazali, Khwaja Abdullah Ansari and Kashf Al-Mahjoub Hajopari.

#### 4. The opposite effect

After Ahmad al-Ghazali taught in Baghdad for some time in the fifth century, the result of these teachings was the training of two people named Abunjab Suhrawardi and Abul Fazl, both of whom lived in Baghdad. And in the 6th century it led to the emergence of Abd al-Qadir Gilani, Abu najib Suhrawardi (563 A.D.) trains students, such as Abu Hafs Omar Suhrawardi - who was Iranian though. But he lived in Baghdad and built the Monastery in this city. Abu al-Fazl al-Baghdadi also had a student named Abu al-Barakat, who emerged from his circle of education Abu Madin and Eventually Ibn Arabi.

As mentioned, the emphasis on love and affection is one of the special features of Khurasan mysticism. Even though the first courtship of love can be clearly found in the words of Rabia and other founders of Baghdad. However, it is not possible to equate Baghdad's Sufism with the common love behavior in Khorasan mysticism. The difference between the school of Baghdad and the school of Khurasan in the early years and during the lifetime of the founders was very large, as much as it was possible to differ in observing the appearance of the Sharia and believing in the inner aspect of the Sharia; decisive acceptance and rejection of Sama; intoxication and soberness and other special characteristics of this school, he composed them in opposition to each other and on different sides. Junayd, unlike his contemporaries such as Hallaj and other Sufis of Khorasan, believed in the importance of soberness instead of intoxication and insisted on the appearance of Sharia and Sufism as science (science of Sufism). This was while Bastami and his Sufi friends were accepting intoxication in the school of Khurasan and trusting in the inner part of the Sharia were considered principles of his school. And another thing is that unlike the Baghdis, who were very committed to

the application of the Sharia and their words had a clear balance and were free from any mistakes.

Khurasanis were famous for not adhering to the orders of the Sharia and beyond that, and were famous for the words that required death in Sharia law. The aforementioned characteristics for the two schools have fundamental differences, although the influence that these schools created after years of mixing with each other is becoming less prominent. After the establishment of the monastic system, Sufism gradually became exclusive among Persian speakers or those who know Persian; as far as great people like Attar preferred to write in Persian. It is obvious that Persian language became the language of most Sufis after the first centuries of Sufism, and these Sufis used the language of the majority of people in preaching and later even in writing books.

From the fifth century onwards, the language of many mystical works also became Persian. In his introduction, Ibn Khaldun opens a chapter with the title "Most Islamic scholars are Iranians". This is when after a century Sufism of Khurasan is under the influence of Sufis - back home - The Sufis who had lived in Baghdad for many years and now returned to their homeland brought with them a Sufism different from what was prevalent in Khorasan. According to the testimony of the history of that Sufism that was popular in Khurasan in the third century was not the same as what arose in the following centuries. The Sufis and mystics living in Khurasan who lived in the fourth and fifth centuries, unlike some of the ancestors of this land, paid much attention to the observance of the appearances of Sharia, which undoubtedly is due to the influence of the Baghdad school on them. And this was due to the residence of some of Junaid's students in those areas. Of course, this is where in Iran, Arabic language gradually gave way to Persian, both in Sufism and in other aspects of social, cultural, and political life, to the point where Attar justified his writing in Persian, so that "the common people could also benefit from it". And this meant that in that period of time, the common people did not know Arabic anymore. Attar himself writes in the introduction of *Tazkira al-Awliya*: "Although most of the words of the mystics were in Arabic, I brought them in Persian language to include them all." Therefore, most of the group of Sufis and mystics and their disciples were in Iran and the sub-category of the Khurasan school, which saw Attar as special and common as Persians. This statement is a clear sign of the superiority of Iranian Sufism, including Khorasan Sufism, over other existing tariqats and schools of that time. In this period, Sufism was equal to the school of Khorasan. In the 5th and 6th Islamic centuries, in a mutual influence, the school of Khurasan revived some of the characteristics of the school of Baghdad, which were related to Junaid, and presented one of the most subtle and mystically profound manifestations of Sufism in Ahmad

Ghazali whose influence can be seen not only in his disciple Ain al-Qadat Hamadani, but also throughout the subsequent history of the Kobaruyeh dynasty. And it can be said that the influence that Baghdad had on Khurasan goes back to Baghdad itself after many years. Of course, here Ahmad Ghazali, calling love a new vital color, gives a Khorasani color and an Iranian truth to the ascetic and mystical Sufism of Baghdad, which later Maulana Jalaluddin Balkhi with his Sufi/romantic school gave Sufism a special taste, smell and luster. Once again, the declining Sufism of Baghdad found a new life with this Sufi, and schools and monasteries were filled with students of this method. This time too, Sufism has put on a new dress, a better, easier and more pleasant dress than what the founders of the Baghdad school thought.

#### 5 . conclusion

Ahmad Ghazali returned to Baghdad and presented a new Sufism based on love. After the organization and identification of the Khurasan school by Ahmad Ghazali and the official announcement of "love" as the main principle of this school, the famous Sufis were often divided into two groups: Iraqi and Khorasani. In Iraqi Sufism soberness prevailed and in Khurasan intoxication and love. Of course, as described in the division of these two schools; it does not mean that all the mystics of Khurasan believed in intoxication and all the Sufis of Iraq applied soberness. Rather, the dominant approach among the Khorasanis was intoxication, and among the Iraqis, soberness. The term Khorasani and Iraqi does not mean assigning it to a specific geography or a precise and logical division of mystics into intoxication and soberness, but it indicates the predominance of intoxicationards concepts in Khurasan and soberness in Iraq; otherwise, in the works of each of the above schools, we can find both intoxication and soberness. The emphasis on love and affection is a special feature of Khurasan mysticism and later Molavi mysticism. Now, according to what has been said, firstly, whether the division of the schools of Baghdad and Khurasan was only due to the geographical attribution of the Sufis or not, the answer is no.

In response to whether these two schools were at the opposite and opposite point, the answer is no, and we have proved with evidence that the schools had different effects on each other in different periods of time through their leaders.

#### List of Sufi nomenclature

Intoxication : drunken state :One of the degrees of Sufism that is shown not because of drinking wine, but because of a lot of love for God.

Soberness: the quality (state) of being staid or solemn the quality of being staid or solemn.

Sehaha : Taj Al loga wa sahah is an Arabic language Dictionary by Abu Nasr Ismail bin Hammad al-Jawhari. This dictionary is called al-Sehah or al-Sehah in the language.

Al-Lum : An important book in Sufism, written by Abu Nasr Abdullah bin Ali Al-Sarraj Al-Tusi.

Dehkhoda dictionary: Dehkhoda Dictionary is the largest comprehensive Persian encyclopedic dictionary ever published. Written in Persian, it was authored by Ali Akbar Dehkhoda, a prominent Iranian linguist, poet, and writer, and assisted by a handful of other Iranian linguists. Dehkhoda Dictionary consists of 200 volumes, and contains more than twenty-six thousand pages in many vocabulary of the Persian and Arabic languages.

Al mesbsh almoner : An old book on the meanings of Arabic vocabulary.

Ahaya Ulum al-Din: An old book on Sharia and Ethics.

Rasalah Al-Qashiriyah: An old book in Sufism.

Sama: Its sufi dance that allows the dancer to become focus in the inner spiritual world of himself

Sassanid: The Sasanian or Sassanid Empire, officially known as the Empire of Iranians was the last Iranian empire before the early Muslim conquests of the 7th–8th centuries CE.

Sabians : The Sabian religion is one of the Abrahamic religions .

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