

Mani religion in connection with the gnosis religion

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ABSTRACT

The purpose of this research is to study the genesis of the Gnostic and its effects on the formation of Manichaean cysts. The research method in this research is based more on historical-analytic studies and the explanation and description of the phenomena concerned about the relationship with the subject matter. This research, with emphasis on concepts such as: the initial hypotheses of intellectual thinking that led to the establishment of universal religion based on the Gnostic scholar, as well as the entry and exit of Mani in the Al-Khazai denomination concerning baptism and the categories such as: Gnostic concepts and its emergence in the form of Manichaean religion In terms of being in opposition to the Christian domain, as well as the opposition between Manichaean cultures and Zoroastrian teachings, and finally the discovery of ancient texts and the mythical personality of man, the main achievements of this research are. According to the above concepts, the Gnostic tendencies of the Gnosticism in the formation of Manichaean creeps are definitely observable.

Keywords: Mani Religion, Gnosticism, Zoroastrian teachings, Christianity, Gnostic scholars, mythology

Introduction

In the cultural and religious atmosphere of Mesopotamia, in the second century AD, the interplay between religions and different thoughts and cultures was remarkable. At this time, in addition to the influence of Greek culture and language, Srian literature and language were also very attractive, so s Mani, with his Iranian people, was expanding his religious education to choose Syriac language in his native land. Along with the influence of the ancient Syriac religions at this time, the Sassanid rulers were undoubtedly adhering to the various forms of national and Iranian nationalism. During this period, the worship of the goddesses of Mehr and Anahid was the basis of

religion. On the other hand, the Zoroastrian religion had many supporters among Mesopotamian Persians. At this time, along with the ancient Syriac thoughts, Zoroastrian clerics and priests had somehow tended toward Zoroastrian and Greek beliefs. Iranian thought was also a common thought in this cultural. During this period, outside the cultural influence, various Iranian, Greek, Mesopotamian, and different Jewish groups resided around Babylon, promoting the rule of religion. These Jewish groups within themselves included Greek and mystical thoughts that were also influenced by the roots of ancient Iranian and Greek mysteries in Mesopotamia. On the other hand, during this period, one can observe the veins of Babylonian gods like Ishtar on this land. Furthermore, from the second century AD, simultaneously with the reign of the Parthian dynasty, with the construction of the Christian religious organization in an informal manner in Iran and Mesopotamia, Christian religion, with the influence of the Jewish tradition and gnosis, combined with the ancient thoughts mixed with Mystical and mysterious. On the other hand, the foundation of Gnostic rule is usually reported on the abandonment of material manifestations and tendency toward spiritual and spiritual conduct. Believers in the Gnosticism believed that the acquisition of the truth, or the very gnosis,

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was in fact an emancipation of materiality and an ascension or return to the same spiritual person. Among the Gnostic groups in this period were Shimeon Mogh, Valentine, Morgan and Basilidis. On the one hand, one of the most important sects of the Gnosticism was the Moghtasele group that had significant activity and the father of Mani was one of those groups. Also, Mani, before announcing his prophet, was also a member of this group, and the effect was on the establishment of the Manichaean religion, or in other words, Mani, in fact, before being a social wise, as a person and a reformer of Gnostic, had been reported. By the end of the year 273, this Gnostic center had been able to spread around the country, and for 80 years was the official religion of the Ağguristan government in east. On the other hand, because of the fact that Manichaeism exhorted himself as a consolation or salvation (gnosis), this religion quickly became a part of the culture and mythology and language of that region. It was somehow native to Characteristics of the expansion and speed of the Mani religion were in fact the plural linguistic and verbal and spatial distances derived from the region of Mianrodan. As they entranced to any region, they put their gods and the protector of Mani's religion's names by preserving their characteristics to their heroes. It was because the new followers did not feel alienated by accepting Mani's religion. With the arrival of the Mani religion to the West and the Gnostic concept, the part of the followers of it was actually Christian, and the name of Jesus Christ was placed among the monks of Manichaeism, and much of it, in the light of the genesis, followed the baptismal, so that the slogan of Mani replaced peace and friendship instead of hostility.

Additionally, any religion or belief, in addition to unity or salvation (genius), always has its inherent complications in its own peculiarities, which in some way the unknown aspects of the subject matter of this study are in fact the same complications inherent in the subject. One of the most obvious aspects of the subject of this research is, in fact, being less concerned with the system of punishment and reward, which is important in its own right. Besides, the study of the Mani religion, in terms of its rigorous consistency, based on its initial integration with the various religions of the Mesopotamia and the possession of a great deal of commonality and its nesting with other Mesopotamian religions, is considered to be some of the unknown aspects of this research. On the other hand, the plurality of Mani religion and its globalization in the distant parts of the world, as compared to its original beginning, is also a source of contemplation and ambiguity. Moreover, since mysticism is as religious which is in human essence, the similarities in various mysticisms are inevitable. These mystical similarities, lead to the misinterpretation and mischief of the subject in many different aspects, including its mysterious aspects, in relation with the Manichaean religion, it may be somewhat of an unknown aspect of the subject. According to the author, the subject of this research is, in terms of the recognizable variables, the Manichean religion is dependent variable and the "effects of the Gnostic religion" is independent

variable. In terms of semantic relation, the variables have causal and connecting relationships, which this feature of the topic is a positive feature of the research. With all the discourses, the main question of this research is to "what influence the Gnostic Formation of Manichaean religion?"

Literature review

Until the early twentieth century, our awareness of Manichaean religions was mostly based on writings written in conflict with Christianity. The Augustine scriptures can also confirm the contrast between Manichaean religion and the religion of Christianity. He spent nine years thinking of Mani religion, and then converted to Christianity. Therefore, he has written comprehensive information on the religion of Mani. Among the sources that have been written in the conflict with this religion is the collection of controversial Christian scholars against the Manichean religion in Greek or Latin language. Moreover, in some Armenian books and Syriac sources exaggeratedly and fanatically writings are against Manichaeism religion. Among the Arabic sources, the language of religion Mani is unmatched in its kind. Furthermore, in the books on Ibn al-Motafa of Imam Zaidi Qasim Ibn Ibrahim in 642 AH, as well as the book of the International and Al-Nahl Shahrastānī and Ayar al-Bākiji Biruni and al-Fahrst ibn al-Adim, it is likely to be derived from the sources of Manichaean scripture. On the other hand, in Persian books such as Shahnameh and the translation of the history of al-Tabari, known as Balayumi's history, and the description of Bayanal-Din, the mystical beliefs of this religion have also been addressed. Naturally, their reference is most of the sources of anti-Manichaeism. On the other hand, the contents of the Pahlavi books, such as the Damanche Vichar and Dinquard, are observable and without these resources, archaeological excavations in contemporary times represent new achievements in the field of new research and new studies in this tradition. On the other hand, it can be admitted that from the third century AD, the Manichean religion survived in a kind of Gnostic. Gnostic religion first grew in Alexandria and Samaria. In Samaria, the Gnostic religion, led and spread by Simeon Maugh. In the second century AD, the Gnosticism expanded by Basilides, and Valentine was one of Gennosy's greatest propagandists in this period. At the same time, with these two, the governors of the Roman Empire ruled Gnosticism. These four have in fact founded the four major sects in the Gnostic tradition. Despite the fact that the Gnostic congregation was found in Christianity, and at first he was completely Christian, at that time there were many oppositions and attacks on the Gnostics against Christianity, and the Jews were the greatest enemy of the Christian Church in the second century. Gnostic sects are mostly Christian, but there are also some non-Christian sects among them, the largest of whom are Manichaeans and Sabinians or Mandaean. According to historians, Mandaean can be seen as the last gnosis and the only Gnostic path that has been widely disseminated, prolonged and

protracted. Mandaeans extends to even to Europe, as the Catarres in northern Italy and southern France and the Bohemians in Bulgaria have been influenced by the Gnosis, Manichaeism, and the people of a part of China have also been following the Manichaean Cemetery before the Horde's invasion of Iran. In somehow, in the thirteenth century, the followers of Mani were massacred by the Horde. In addition, regarding Gnosticism, some historians also regard the Sabean religion as a kind of Gnostic religion, which is interwoven with some elements of the Hellenistic religion and some of the Neoplatonic teachings, and is the only pre-Islamic mystical sect that both itself and its religious books and works remains today. From the second century AD, the influence of the Gnostic rule began to take place in the baptismal sects beyond Jordan and Syria to the heart of Mesopotamia. Among these baptismal sects, the al-Khazai sect is a sectarian with a Jewish Gnostic orientation, a Christian man who had been influenced by his childhood and adolescence. Thus Mani, influenced by them in the Mesopotamia region, founded one of the most important sects of the Gnosticism. Indeed, Manichaeism represents the aggregation of Gnosticism of Al-Khazai's Gnosticism, as well as another major element, which is a completely new understanding of the Gospels and works of Pauls. Also, before the discovery of Hamad's reference texts and some other Gnostic works in Egypt, the researchers were informed of the Gnostic Kings only through reports and traditions written by Christians and Christian astronomers against the religion. The discovered works in the context of Hamadi are the remains of the Gnostic, containing 13 versions of the ancient papyrus, containing about 50 texts which, according to the researchers, these texts were among the first Gnostic writings that, 16 centuries ago, when the Gnostics faced opposition to the Orthodox Church, they hid them to avoid the danger of destruction. Many scholars, after discovering Hamad's reference texts, believe that non-traditional Judaism has played a very important role in the formation and development of the Gnostic distinction. As noted earlier, many sources of research in the Gnostic are the works that, in fact, have been opposed by the opposition to the rejection of Gnosticism, including the treatises written by the church and Christian leaders in the reign of Gnostic and Manichean. But after discovering the texts of Hamad's reference, and especially from the 18th century in Europe, research on the Gnostic religion began and became more serious in the nineteenth century. One of the most prominent people in Europe who have studied the Gnosticism is the German historian Hans Jonas, who was one of the founders of the new method in Gnosticism studies. Moreover, scholars such as Pagel, George McCree, Arthur, Darwin, and etc have studied various aspects of belief of Gnosticism. On the other hand, Manichaean texts are also important sources for a better understanding of Gnostic Creation. At the end of the eighth century, manifestation of Manichaean texts in the Turfan area opened in Persian, Sogdian, Old Turkish and Chinese in the Manichaean have opened a new door to these studies. Today,

many works have been written about Mani, most of these works are in European languages, and great scholars such as Gustave Flugel, Henning, Mary Bowie, and Geo Wijnngren and etc have written them. Since mysticism, like religion, is human nature, the existence of similarities in various mysticisms is inevitable. Some of these similarities are due to the variety of thoughts. Some may also be due to the influence of rites from one another. There are many commonalities among the world's mystical religions, including Manichaeism and Gnosticism, which illustrates the influence of Manichaean clique on Gnostic teachings. Coptic texts - Manichaean of Medina Almadi and Manichean Cologne texts also contain material about Manichaean cultures in relation to the influence of Gnosticism. On the other hand, with regard to archaeological studies in abroad, it is necessary to point out that, in some way, the translation and interpretation of three documents from the latest Chinese sources, one in Manila and two other texts in the language Non-Manichaean texts, but in general, in the Manichaean clique, in the northeastern part of Turfan, indicate that the Da'wi and Buddhist elements play a large part in the identity of Manichaean cultures that historically link to the Sung and Tang dynasties in that country. This set of documents has, in a way, created a new ray of studies on manuscripts, in which the existence of gods and the presence of ancient Chinese empires in the form of the influence of the Buddhas and Dao religions in the Manichaean religion. Along with the important thing is that in one from these texts, streaks of the Trinity have been observed in the form of the Father and the Son and the Holy Spirit, and this is just that archaeological point of view such as Masihah, which, according to many Chinese explorers, is somehow due to the default difference that has been. According to these explorations, it has been suggested that Manichaeism have been fasting in the food culture, vegetarianism and they have also believed in the angels. According to the author, no independent research has been written about this subject, but the closest research and exploration to the research are available as mentioned. On the other hand, the distinction of this research with the other studies is that this research deals with "the evolution and manifestation of the formation of Manichaean religion in relation to Gnosticism".

Methodology

In this research, in order to collect the required information and in order to compile the research literature and text, using the available literature studies, in relation to the subject matter, first, the information and data are collected through the study and then on the preparation and Fission was developed. This research is in terms of its intended purpose, its theoretical and descriptive nature and its historical value, in terms of its study method, library style and document review.

Purpose

Addressing this issue, in fact, addressing the creation of opportunities in the field of science production and raising the excellent levels of knowledge boundaries. In author's opinion, although scientific subjects in social engineering are somehow a point of development, the diversion of a particular subject, with an emphasis on the theory of the originality of history on historical subjects, is definitely a scientific necessity and in its own forms a kind of evolution historical and scientific. Besides, although in some way, according to the theory of the originality of history, many historians assume that history is as stable and in the explanation, description and evolution of historical phenomena in terms of social engineering, the theory of evolution is considered by some as the point of historic collapse, the philosophical and historical views of the scholars who admit that the whole history of humanity is contemporary history is in the field of praise and contemplation. But it should not be forgotten that perhaps somewhat of a thinker's point is that the observation of historical themes and phenomena on the basis of modern science and technology, and the recollection of past events in modern thought, is actually addressing the present and in some way it examines contemporary history and somehow helps the sociology of science. On the other hand, the purpose of this research is to study and investigate the "effects of Gnostic rule on the formation of Manichaean crests" in the Sassanian period. Perhaps somehow, for the author of this research, it is historically important that a kind of Eastern mysticism, called the Manichaean religion, emerges from the Gnostic texts in terms of the salvation ritual, which extends beyond Iran, to other parts of the world from Includes the Far East and parts of Europe, and has been interwoven with other religions, and also at some point in time, has led to a civilization or a turning point in moral realms. From another aspect, according to a narrative that the Gnostic and its formation in conflict with the religion of Christianity and its emergence in the form of Manichaean cultures in terms of dichotomy, in contemporary and current science, is also observable as the dialectical contradiction of Hegel. In its own kind, it is an intriguing and innovative subject, and it can sometimes have special scientific necessities in the field of science production. In other aspects, since the salvation and the sequel of Gnosis from evil to good in the form of Gnostic knowledge that the ascension of Jesus from the world to the supreme world is indeed a kind of philosophical reconciliation between the realm of Christianity and the sphere of Islam concerning the ascension of the Prophet. Other Eastern religions are also defensible, which can carry, in their own way, a philosophical, scientific and seminal burden in the field of advancing the boundaries of human knowledge. One of the other goals of the research, is to official the Zoroastrian religion during the Sasanian times by the Zoroastrian priests, and is more in contrast to the publication of religion Manichaean, and on the other hand, Mani, indeed, as a Gnostic scholar, before observing a social and historical scholar in this period, is also observable that the importance of the subject is also evident in the aspect of tolerance and policies. From other necessities, dealing with this issue with regard to

the person and the creation of a universal religion, in the form of mythological religions, it seems important and innovative and scientific.

Research Content:

Before addressing the main issue and the influence of Gnosticism on the formation of the Manichaean, it seems necessary to firstly address the main question of the study of "the analysis of the Creator of Mani with the presumption of Gnosticism"? To answer it, it seems that the hypotheses about the presence of a person in the al-Khazi sect, as well as the formation of the Manichaean cult in the conflict with the Christian domain, the discovery of archaeological and historical texts in the Egyptian region and China's Turfan, and issues such as the domain of mythology and On the other hand, the opposition between the Zoroastrian religions and the Manichaean cult will be useful in answering the original question. In addition before Mann's world-wide messaging is revealed, Mani seems to have been a Gnostic peaceful writer. On the other hand, in order to form the Manichaean cyst, it seems necessary to have sufficient knowledge about the features of the Gnosticism, and to mention its features and characteristics, and then its effects on the formation of the Creation of Mani are to be processed. Logically, gnosis is a Greek word from the Indo-European root meaning of knowledge and comprehension, which is known as "knowledge" in English and "Jnana" in Sanskrit".^[1]

Understanding the Concept of Gnostic

The beginning of the formation of the Gnostic religion is considered to be the second century, although some believe that there have been Gnostic tendencies among Christian and Jewish religions before this history.^[2]

However the origin of this ritual in the different times is the same age of the second century. On the other hand, this ritual is a form of Eastern mysticism that remains of the religions of the early centuries of Christ, which has been highlighted by Christianity since the early centuries, and has merged, with the ideas of the soul. The basis of Gnostic beliefs is on epistemic knowledge, which encourages humans to liberate the soul from the material world and bring it to the great world, and sees it as a pretext for seeking and blessing the worldly blessings.^[3]

Gnostic is an epistemic term for seeking salvation, which, by virtue of the discovery and mysticism of the human soul and divine knowledge, and the science of the truths of all things, brings salvation to one and indeed saves itself.^[4]

It is also based on the contradiction between the soul and matter, and in their view the creation of the material world is not made by the great and sublime God, but this creation is God's work which is in a much lower degree than the Almighty God". On the other hand, this ritual is in fact a combination of the philosophical and religious beliefs of the Greek ishraqi, the Helenism and the theology of Iran and Babylonia and

Mesopotamia and Syria, which, although its beginning dates back to the last century before Christianity, its complete formation and dissemination to the second and third centuries.

The basis of the Gnostic religion is based on revelation, illumination, and enlightenment and the duality of the source, namely, the belief in the two principles of goodness and evil, that the rushing and saving of the human soul from the evil world and matter is the core of Gnostic. Accordingly, the path of the soul to the world of light is the knowledge of the truth, and the asceticism in the world".^[3]

One can also study Gnosticism in the thoughts of the Akhvan al-safa. There are some teachings in the prophets of Akhvan al-safa that are similar to Gnosticism teachings, including the belief in the confinement of the human soul in the physical world and the obligation of man to break this prison and physical constraints; and the similarity between the world and man, because in each two souls is a unit whose forces are current in all members. The writings of the Akhvan al-safa have had a significant contribution to the transfer of the Gnostic heritage of Iran to the Islamic Sacraments of Sassanid Persia. On the other hand, according to historical evidence, Gnosticism has had a great influence on contemporary religions in many historical periods, especially from two centuries BC to five centuries of the BCE. Alinaghi Monzavi in the preface to the plans of the Einolghazat believes that the Persians of the Middle Tigris to Sind have accepted Muslims in two centuries of silence by preserving the Gnosticism of their fathers, inspired by the Veda and the Avestas, and when Muslims, the Gnostic religions of Islam, Qadri, Rwandani, and Motazil, preferred Shiites to Sunni state religion. Moreover, one of the issues that can be considered as a common factor between Islamic mysticism and Gnosticism is believing in their saving human from darkness. Basically, the basis of Gnosticism beliefs was on Ma'refat e Eshraghi, enlightenment, and special creative ideas that encouraged humans to quench the soul of the material world and bring it to the great world, and considered it necessary and desirable to bless the worldly blessings.

According to the Gnostics, the human soul is a heavenly and eternal element that has been captured in the material world, but human beings forget their existence and ignore their divine principle; the mission of man in this world is to liberate this spirit, and only by Gnosticism and knowledge, one can achieve the knowledge of this inner gem and achieve salvation. In the teachings of God to people there is also a Gnosticism clues.

Furthermore, "It seems that in the interval between the Al-Boya and Mughal, the Gnostic beliefs, which later became known as the common denominational scholars of the right, were in the districts between the Diyala and the Karkheh, and especially among the Gurani and the Lor tribes," has been spread remarkably".^[5]

In some ways, it can be said that Gnostic sects, although disagreed in some aspects, including the emergence of the universe and the loss and salvation of man, share in many issues, including: the influence of secular sects and astronomical beliefs, reliance on knowledge Salvation and opposition to the

Jewish religion. According to Zarinkoob, despite the fact that some people believe that mysticism is the reaction of the Aryan mind against the Sami thought, this interpretation is more honest about Gnostic mysticism and anti-Semitic thought prevails in this religion.^[5]

Naturally, there are disagreements about the roots of the Gnostic religions. Some of its origins have been sought out in ancient Persia's beliefs, and others have been considered more influenced by Jewish mysticism. But by studying Gnostic beliefs it can be concluded that this ritual is also miscellaneous, and is a combination of different ideas and thoughts, especially Eastern ideas such as Iranian duality and Jewish mysticism, and Iranian-Christian savior, Platonic and Neoplatonic beliefs, Hellenistic philosophy and etc. Muhammad Moin believes that Gnostic wisdom was a mixture of neo-Platonic and eastern beliefs about morality and the universe, while at the same time communicating religiously with the Jewish and Christian faith, but because it was fighting dogmatism and laws and rules, it was thought again from Churches.^[6] The Gnostic of the religions that had come to the world was considered as degenerate.^[6]

According to Zarinkoub, Gnostic religion was the birth of a controversy over the problem of evil: "When a Gnostic one sees his world in a siege of evil and ugliness, he feels himself strangely and imprisoned in such a world; therefore, the regret of the world is full of light and opposes the world of oppression resurrects".^[7]

Although Quispel, in its studies, emphasizes the Jewish root of some Gnostic teachings, and is influenced by Judaism of Alexandria, according to Hans Jonas, the Gnosticism is not merely a result of Jewish culture and religion or of Iranian, Egyptian or Greek religions. It is a combination of forms from Western culture, the Greek world around the Aegean, and the culture of the East, the ancient civilizations of Egypt, Iran and India.^[8]

"Until the discovery of the texts of the Najd of Hamadi and several other Gnostic works in Egypt, the researchers were informed of the Gnostic Kings only through reports and traditions written by Christians and Christian astronomers against the religion. The discovered works in Najd of Hamadi are the remains of the Gnostic, containing 13 versions of the ancient papyrus, containing about 50 texts which, according to the researchers, these texts were among the first Gnostic writings that, 16 centuries ago, when the Gnostics faced opposition to the Orthodox Church, they hid them to escape the danger of destruction. Many researchers, after discovering Hamad's texts, believe that heterodox plays a very important role in the formation and development of a Gnosticism distinction".^[9]

Understanding the Mani religion

The religion Mani was a mystical ritual and a mixture of Christian, Zoroastrian, Buddhist, and Gnostic religions that Mani established it in the third century in Iran. This religion, the idea of Christ's Savior from Christianity, the belief in the duality of goodness and evil from Zoroastrianism come from

Buddhism. In Manichaean belief, the war between the two worlds of darkness and light leads to the destruction of matter and the liberation of the soul. The material world in Manichaean is a symbol of darkness and evil, and a man who is a duality can help the forces of light for ultimate victory. It soon shone on a vast region of the world, such as the Middle East, Europe, North Africa, India, China, and Central Asia, and remained in power until the 10th century. After that, it slightly decreased. "On the other hand, the Prophet of Zoroastrianism, with his man and his teachings, and the tactfulness of the followers of this mystical tradition from the Muslims, caused the degeneration of Manichaeism in the world".^[9]

The Catholic Church also proclaimed Manichaeism. Nevertheless, Manichaean maintained their solidarity for a long time and believed in their own religion.^[9]

The Gnostic Religion: The Message of the Alien God and the Beginnings Christianity, Third edition, Boston, p33). In Manichaeism, man has two divine, dark, gloomy and sinister forms, which are the result of mixing light and darkness in the era of creation myths. Human beings must pay attention to their souls, which are the particles of light, and leave the body and the world and the mafia in a shrunk of forgiveness. Paying attention to what goes back to the soul, such as the desire for art and the flourishing of talent and taste, as well as love and fraternity, was considered a form of worship. The Manichaean belief was that at the end of the world, at the end of the world, in the great battle between light and darkness of the soul, the victory over evil and darkness will be on the evil in the battle of the world, and the spirits in the ward of God will be released from the prison of the body and the world and return to the land of light.^[10]

Although today Manichaeism have fallen away from the scene and for centuries this religion has no followers, its undeniable effects in Islamic and Christian mysticism can be recovered.



Figure 1: Mani, the messenger of Manichaean religion

The effects of Gnosticism on Manichean religion

From the second century AD, the influence of the Gnostic rule began to take place in the baptismal sects beyond Jordan and

Syria to the heart of Mesopotamia. Among these baptismal sects, the al-Khazi is a sect of the Jewish and Christian Gnostic orientation that Mani had during his childhood and adolescence and influenced them. Thus Mani, influenced by them in the Mesopotamia region, founded one of the most important sects of the Gnosticism". Manichean represents the rigorous spiritualization of Al-Khazi's Gnosticism, as well as another major element, which is a completely new understanding of the Gospels and works of Pauls".^[11]

According to Mehrdad Bahar, the Gnosticism and Manichaean scriptures have had a great influence on the thought of the mystics of Islamic times, and there is a deep link between these two parts of the history of mysticism in Western Asia. Zoroastrian, Mehri and Manichaeism tendencies have had mystical foundations, and each has a profound effect on each other. According to Nicholson, "the issue of believing in the great name is based on the beliefs of the Gnostic scholars".^[12]

Besides, the word "Sadiq", which the previous Sufis used to refer to their spiritual clerics, is borrowed from Manicheans.

He also describes the term "Seventy Days of Hijab" brought up by the late Sufis in his words, with the signs of the Gnostic cult". Also, the emergence and development of gnosis among Muslims began in the late AH century. Probably one of the ways of influencing the Gnostic thoughts among the Muslims was the Manichaean religion, which had a very influential influence from China to Rome from the third to the ninth century. In addition to them, the Mandaeans also played an important role in spreading the Gnostic and Hermetic among Muslims.

Gnostic votes spread through Syria, Mesopotamia and Asia to Islamic mysticism. In some way the Ismailis are the first group of Muslims who influenced Gnostic and Maniche in the nineteenth century. Gnostic thoughts and myths were most likely to be transmitted to the Shia and Ismaili grains through a mosque that had converted to Islam in the Benghazi period and also lived in Kufa.^[13]

In addition, the Manichaean tradition has had a great influence on Iranian culture and beliefs and the Islamic world, which has begun since the end of the third century, after the condemnation and murder of Mani. The intense reactions of Muslims, especially Muslim Arabs, to the Manichaean, which they call "offended", reflect the profound influence of Manichaean thought among Muslims in the early Islamic centuries. Wiedergren thinks that thinking through numbers, astronomy, and religious rituals, and all kinds of science, resembling psychology, have been transmitted through to Islam.^[14]

Some also consider the Abahigari which had influenced on Manichaean cultures. Some people also believe that some of Manichaeism's beliefs have penetrated Manila in the way of Malamatieh.^[15]

In a studies on Manichaeism, Taqizadeh has pointed out that many of the teachings of Sufism are similar to Manichaean manners, and it is unlikely that one of the roots of Sufism in the ways of Gnosticism, including the Manichaean.^[13]

On the other hand, it is somehow about a Mani who alone has been the founder of a mystical and religious organization with a long span of Sassanian origin in the Mesopotamia and parts of the Far East such as Turfan to the regions of Spain, Bulgaria and elsewhere in the world. In fact, this fact is only observable in the field of mythology and the mythical personality of Mani.^[16] Many historians also believe that the existence of Gnostic including the personality traits of Mani has been effective in promoting them, which are signs of knowledge and awareness in his presuppositions based on Gnostic concepts. Despite the influence of the Gnostic beliefs among the Muslim mystic beliefs, especially the Manichaean mysticism, some scholars disagree with any influence of Islamic mysticism on other rituals and mysticism, and believe that Islamic mysticism has no origin but Islam, and they had believed that the mystic is the lips and birth of the Qur'an, Islam, and the Hadith of the Prophet (PBUH). However Muslim Sufis from the Zoroastrianism, Manichaeism, Neoplatonic, Hindu, Buddhist, Christian and Gnostic notions took notes and created a new religion that goes to the nature of all human beings and contrary to prejudices. Henry Carbon believes: "The Shiite Gnostic, in general, and the Ismaili Gnostic, in particular, cannot be regarded as the only continuation of the ancient gnosis, but rather a path that is exclusively self-abstract; it leaves no matter, while at the same time introduces other well-known themes, such as the teachings of Mani absorbs and transform."^[13]

Spreading the followers of Manichaeism and its Formation

"The Manichaean adopted a special way to spread their religion, which was in every geographic region they penetrated the name of God and the great devils of religion, preserving their characteristics, called myths and characters and heroes of that region."^[13]

It was like the new followers did not feel alienated with this religion. Moreover, since of the mythology of Manichaeism inspired by the mix of myths and gods of Persia, Babylon, Hindi, and Semitic and Christian languages, especially Gnostic, in the Mesopotamian region, on the vast expanse of Zoroastrians, Christians and Buddhists, this religion was easily replaced by among those people. In Iran, after the death of Mani, most of the followers of this religion, the main center of it which was Khuzistan and Babylon traveled eastward. In Egypt, despite the history of religious disagreements between Christians and Mehr religionist and other religions and sects, Manichaeism has increasingly grown up.^[17]

In the West, the influence of Manichaeism became a Christian virtue and, despite the fact that Mani had introduced himself to the Fatherland of Christ, a great deal of Manichaeism works was praised by Jesus Christ. The name Jesus enters the Goddess of Manichaean West, and in many books, the teachings of Jesus entered. Later, several sects of the Manichaeism of the West continued their way, and this interest in Jesus led them to count as Christian cults for a long time. Part of the Manichean's legacy

of the West was also influenced by the Gnostic and baptismal sects of Jordan. In Italy, the religion penetrated the cities of Naples, Genoa and Rome through the North African immigrants. During the years 372 to 524, there were reports of the presence of this religion in Rome, and during this time Manichaeism was gone to Spain. In Manhattan, also in the West China region and Khotan, mostly of Iranian descent, such as the Scythians and Sogdians, Manichaeism grew to such an extent that it spread even among the next invaders of the Uighur Turks, and became close to one century the official religion of the Uighur government of China.



Figure 2: The spread of the Manichaeism religion

Conclusion:

Since the Manichaeism is like a religious one, due to human nature, the existence of similarities in various religions is inevitable. Some of these similarities are due to the variety of thoughts. Some may also be due to the influence of rites from one another. There are many common points among the world's mystical religions, including Manichaean and Gnostic religions. On the other hand, despite the fact that some scholars consider Iranian-Islamic mysticism and Sufism fully influenced by Manichaean mysticism or Gnostic religious or other mystical rituals, it must be accepted that the Manichaean mystical thoughts originate from Gnostic teachings. With all the interpretations, the Manichean Crisis has not been deprived of the influence of the opinions of other nations, especially Gnostic beliefs and attitude, and it has been around for eighty years since the official birth of the Uyghurs. By examining the views of these two great divisions, there are many communities between the two concepts of Gnostic and Manichaeism religion.

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