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## The Course of practical Mysticism in the Khorasan

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### Abstract

In this research, first, the tradition of Khorasanian behavior has been evaluated among various methods, and its important features such as emphasis on austerity, Sokr, Shath and Annihilation in the Sheik have been pointed out. Then, in order to draw this dynamic behavior in the field of Khorasani mysticism, three important turning points in the course of its evolution have been considered: First, the initial formation by personalities such as Ahmad Ghazali, the founder of the current of romantic mysticism. At this stage, the elders of Khorasan, after defining their theoretical and behavioral principles, gradually gave in to the defined monastic system in which the main foundations of conduct were continuous austerity and monasticism. Second, dynamism and prosperity by Najmuddin Kobra, the founder of Shottar's conduct. At this stage, although an attempt was made to adopt a moderate approach to conduct, the strong role of the austerity system and the strong monastic rites prevented a fundamental change. The third stage is the return to the first tradition by a person like Shams Tabrizi. He considered the reliance of Khorasan's behavior on the monastic system as a serious deviation and led it to dependence on the spiritual guardianship of the elders and the doctrine of annihilation in the sheikh.

**Keywords:** *practical mysticism, khorasan mysticism, methods of conduct, shottar conduct, Shams-e Tabrizi.*

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### ***Extended Abstract***

#### **1. Introduction**

Today, Khorasani school of mysticism is mentioned, without specifying the characteristics of this school either in terms of theory or practice. The difference between the elders of Khorasan and others is not a superficial difference related to the climate and geography or the history of Sufism, but can be studied at the theoretical and especially the Seleucid level. So far, although a lot has been said about Khorasani Sufism and Mysticism, no researcher has attempted to explain its theoretical and practical foundations. This research is dedicated to the Seluq in the mysticism of Khorasan and observes the idea that the mysticism of Khorasan not only has its own Seluki style, but the evolution of this special style can be followed in the context of history and in different personalities. Khorasan in this research refers to Greater Khorasan, which today includes Iran's Khorasan, which used to be centered on Neyshabur, as well as Afghanistan's Khorasan: Balkh, Herat, and Ghazna, in addition to parts of Turkmenistan, Uzbekistan, and Tajikistan, such as Merv, Khwarezm, Samarkand, and Bukhara. , Khyiv and... It is natural that Fararoud region, Turkestan and Qapchag plains were also influenced by the developments of Greater Khorasan: Ferghana, Khojand and Chach (Tashkend).

#### **Research questions**

What was the course of the development of Suluk in the mysticism of Khorasan until the 7th Islamic century?

#### **2. Literature Review**

No book was found that independently deals with practical mysticism in Sufism and mysticism of Khorasan. There have been some researches about the introduction of the elders of Khorasan, but not about proving Khorasan Sufism as an independent movement or school from the point of view of Seluki. In addition to the articles that refer to this topic sporadically in some works, the articles that were searched refer to a corner of this topic; for example:

- Khayatian, Qadratullah and Seyyed Hamid Delawar, History of Philosophy, "An investigation into the famous division of Sufism and Mysticism schools in Baghdad and Khorasan", Q2, No.1, summer 2013. This research questions the distinction between Khorasani mysticism and Baghdadi and is not related to Khorasani's behavior.

- Sadri, Jamshid and Qasmetali Samadi, "Sufism in the school of Khorasan", *Persian Literature Quarterly of Mashhad Islamic Azad University*, Vol. 20, Vol. 5, Winter 1387.

This writing and similar ones also have a historical approach to the discussion, without careful consideration in the Seleucid tradition of Khorasan mysticism.

### **3. Methodology**

The research method is descriptive and analytical and documented in library sources.

### **4. Results**

It is possible to start the journey of Khorasani lovers in the first step with Abu Nasr Sarraj Tusi (378 AH) and the seven Seleucid houses in Al-Lama and then it reached Ahmad Ghazali (520 AH), the founder of Khorasani Ashiqana Irfan. Although the Khorasani way became popular with his efforts, the organization of monastic systems by Abu Saeed Abul Khair made the authentic teachings of Khwaja Ahmad find a special framework in this field, which was later criticized by Shams Tabrizi. In the second step, Shattar's behavior emerged in the school of Kharazim. However, considering that Najm al-Din Kabri (618 AH) and his students originated from the same monastic system, they did not make much progress in conduct, although they made a significant effort to present a method. which brings the seeker to the destination much sooner. In the third step, Shams Tabrizi (645 AH) suggested returning to the style of Khwaja Ahmad Ghazali. He is affiliated with the Selukite circle of the Tabriz school, about which there is not much information. From the limited information obtained from the words of Shams, we find out that the denial of austerities and exhausting efforts in the monasteries of Khorasan has highlighted the character of the old man and the death of the old man as the most important goal of the seeker, because companionship and drowning in Pirik is continuous austerity. On top of this, the death of the prophet has also raised the position of that Prophet to the highest position in the Khorasani love affairs. Also, Shams has defended sobriety while drunk instead of the drunkenness of Irfan Khorasani.

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