



Confrontation between Sokr school of Khorasan and Sahv school of Baghdad

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Abstract

The division of Sufiya into Baghdad and Khorasan is not a modern division that emerged from contemporary research, but it has been of interest since the beginning. Khorasanians were especially aware of this gap between Sufis. Junaid Baghdadi, Maruf Karkhi and Sari Saqati were the founders of Sahv school in Baghdad. Bayazid Bastami and Ebrahim Adham are also the founders of the Sokar school in Khorasan. In the school of Khorasan, originality is based on practical mysticism and the principle of sokr. On the other hand, the school of Baghdad includes Sufis subject to the rules of religion, for whom the principle of Sahv was more important. The study of Junaid's life brings us to a mystic who is separate from the Khorasan tradition. The Sahv school of Junaid did not last long and declined in Baghdad, but it had interesting effects on the school of Khorasan. The mysticism of Khorasan gradually attracted Yaran Junaid and appropriated his thoughts, both theoretically and practically. In the theoretical aspect, the mystical version of Khorasan Sufis of the doctrine of unity, which is known as "the unity of intuitions", is derived from the version of Junaid. Also, Junaid's non-linear model has been an inspiration in practical mysticism in Khorasan school.

Keywords: Sokar, Sahv, Baghdad school, Khorasan school, mystic schools.

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1. Introduction

In the 4th lunar century, the elders of Khorasan saw differences in their mystical way and thought with Iraqis. Qashiri has presented the first report about this. He mentioned "Khorasan" and "Iraq" as two schools of Sufism. Abu Abd al-Rahman Solmi has also mentioned these differences. In *Risal al-Malmatiyah* written by Abu Abd al-Rahman Solami and *Tahzib al-Asrar* written by Abu Saad Khargushi, the Khorasan Tariqat is mentioned separately from Iraq. Solami and Khargushi called the followers of the Iraqi Tariqat "Sufi" and the followers of the Khorasan Tariqat "Malamati". These two people, who were both Nishaburs, considered Nishabur to be the center of the Malamatians of Khorasan, and Baghdad to be the center of Sufis in Iraq. Sana'i Ghaznavi, by reporting a debate between Khorasani and Baghdadi Sufis, has pointed out the existence of the Khorasani school or elders against Baghdadi Sufism. So this division existed from the very beginning in the history of Sufism.

Research Question(s):

What were the main differences between the mysticism of Khorasan and the school of Baghdad? In other words, what are the characteristics of the school of Baghdad and Khorasan that make each different from the other? What is the fate of these two schools in facing each other?

2. Literature Review

The most important initiative of Junaid to establish the school of Baghdad is: giving authenticity to Sahv, founding Madrasi mysticism (emphasis on scientific and theoretical Sufism), and using the theory of the unity of intuition. These can also be considered the characteristics of the Baghdad school. On the other hand, the Khorasanians believed in the originality of Sekr; emphasized practical Sufism and the centrality of love in their mysticism.

3. Methodology

Descriptive and analytical.

4. Results

Although "Khorasan Mysticism" or "Baghdad School" are titles that were formed due to the gathering of mystics such as Bayezid and Junaid in the geography of Khorasan or Baghdad, but it is important for a researcher if this division occurred due to differences in foundations and not attribution to Two geographies. The mysticism of Khorasan was

able to maintain its identity at the same time as the school of Baghdad and after that because it had its own mystical foundations. Sokr of Khorasan is more famous with Bayezid and Sahv of Iraq with Junaid Baghdadi. The confrontation of these two types of Sufism has been known since ancient times, in the face of contrast with expansion, division with gathering, fear with hope, absence with presence, annihilation with survival, stillness and silence with passion and movement, etc. Even centuries before the emergence of the Ibn-Arabi school, the elders were familiar with these mystical dualities and had classified the mystics into two groups: the followers of Khorasani love (anfasi mysticism) and Iraqi knowledge (afaqi mysticism). The differences between the Khorasan school and Iraq, such as the originality of Sokr versus Sahv and the emphasis on practical Sufism versus scientific Sufism, are due to the centrality of love among the elders of Khorasan. Junaid also knew the importance of this issue and presented different definitions of love, but this concept is not central in his thoughts as it is central in Khorasani's theoretical and practical mysticism. Overcoming love over knowledge. The identification of Khorasan mysticism against the Baghdad school can be proven at least in these two areas. Therefore, Khorasan mysticism cannot be considered to be different from the Baghdad school. If someone does not accept the classification of Khorasan and Iraqi for any reason, he may be able to ignore the Iraqi school in favor of the comprehensive Khorasan school, but he cannot ignore the Khorasan school and reduce its value. Khorasani Sufism cannot be recognized as a special mystical school and trend. After the decline of the Baghdad school, Khorasan mysticism continued its work, until it attracted Junayd's companions and enjoyed the valuable assets of the Baghdad school, such as the doctrine of the unity of intuition.

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