

Cognition of Ascetic and Amorous Mysticism in Islam

Dr. Farajolah Barati¹ and Dr. Maryam Bakhtyar²

Abstract

Main goal of cognition approach is restoration and discovery of "semantics" in Humanism and interpretation of surrounding phenomenon regarding to its center. Cognition of ascetic and amorous mysticism in Islam dates back to cognition of Islam's monotheistic religion. In Islam's monotheistic structure, God is sublimate of universe naturally, and regarding to quality his manifestation is apparent in universe. Because of God's nature sublimation, human's unity with God's nature is impossible. Therefore, the only way of human relation to God is God's smart qualities. But God's smart qualities are not established in the nature of "I" and not in the nature of "the other" but manifests among I and "the other" in "Third zone of human qualities". This zone is interpreted as "structure of monotheistic socialism" which has stages and approaches, as it initiates from law stage and then, it achieves to maturity stage and ultimately to mysticism. In Islamic mysticism, ascetic approach in addition to leaving world affairs seeks for unity with God's nature, but amorous approach interprets world as the arena of God's qualities manifestations and a bed for human and God's courtship. This present paper attempts to examine and criticize reaction of these two mystical approaches versus monotheistic structure of Islam.

Keywords: Cognition, monotheistic structure, Islamic mysticism, ascetic mysticism, amorous mysticism

A. Preface

1. Basis of Ascetic Mysticism's Emersion

After notification of monotheism message by Hazrat Mohammad, different cultural streams like mysticism, rhetoric, jurisprudence, and interpretation were formed among Muslims.

¹ Department of Islamic Gnosticism, College of Humanities Sciences, Islamic Azad Ahvaz University, Ahvaz, Iran.

² Department of Islamic Gnosticism, College of Humanities Sciences, Islamic Azad Ahvaz University, Ahvaz, Iran.

Mysticism was in fact the intellectual stream for seeking reality that played a fundamental role in the way of Muslims' conscious to monotheism structure despite of all difficulties, even severe sacrifices.

Following to tribal and luxurious tendencies of Islamic governments, some mystics considered world as evil and adopted the way of "unity with God's nature". Their approach is known as "ascetic mysticism". Gradually, another stream emerged in 5th century in Persian lands which was called "amorous mysticism" that by changing their attitude to world, they considered world as the reflective mirror of God's names and qualities and also a bed for human and God's courtship. Since seventh century, continuity of practical ascetic stream in Arabic language led to emerge another stream known as "Mysticism of existential unity" that represented a theoretic argument about nature of God and creatures. Again, in eighth century, another stream named as "Mysticism of Intuitional unity" emerged that exclaimed unity in mystic's intuition with God. After these streams, there wasn't a specific stream anymore but interpretation and writing marginal essays and papers were popular.

Therefore, Islamic mysticism is a branch of Islamic culture and civilization that appeared in the early time of Islam religion and was under the influence of mysticisms of other cultures like new platonism, mysticism of Indian, Buddhism, Christian and ancient Iran and appeared in streams like asceticism, love, existential unity and intuitional unity. Amorous mysticism has achieved to a deeper monotheistic structure in Persian language and flow a stream for watering thirsty souls of reality for centuries.

In this current paper, structure of ascetic and amorous mysticism is examined and criticized based on monotheistic semantics.

Because of Islamic background of Islamic mysticism, it should be examined regarding to monotheistic religion of Islam. For understanding structure of Islam's monotheistic religion, again we should refer to cultural atmosphere to the time before Islam.

Before emersion of Islam, there were people who had primitive perception and wisdom. Some characteristics of their primitive thought were tribal tendency, reference to first history, tendency to hometown and worshipping nature.

Hazrat Mohammad introduced a new concept for people's movement to semantics, maturity and welfare and invited humans to move toward monotheistic concepts. It means ascension from tribe to society, from primitive time of history to history, from hometown to world and from nature to cognition of nature. The basis of this invitation was that because of God's sublimity among all humans (society) all times (history), all places (world) and nature (cognition of nature), humans should shape their conduct toward God based on this basis. Thus, monotheistic structure of God's qualities manifests not in the nature of "I" and not in the nature of "the other" but among I and the other in the "Third zone of human qualities" and society, history, world and cognition of world are considered as dimensions of this zone. We can interpret this zone as "monotheistic socialism structure", this is an arena that God's qualities like knowledge, power and benevolence manifest in that and humans move toward God every second and approaches to him but they don't achieve to him, because God's nature is sublimate of this world. Mystical relation is the most sublime stage of human existence after juratory and moral stages. Without traversing from juratory and moral stages which are based on justice and Freedom, you can not achieve to mystical stage. Another point which should be mentioned here is that in the structure of monotheistic socialism, justice is superior to freedom. Justice is the third zone of human qualities.

In mystical scope, love which is supervisor of human's freedom is not achieved unless by fairly relation of lover and beloved. Paul Tillich, Christian speaker, comments about it as this: "love seeks for cooperation and cooperation dominates on power. Love includes justice. Love without justice is like a body without bone. Fair in love guarantees this fact that lover and beloved don't enterprise to ruin themselves. The spirits which are engaged in love don't lose their life and independency. Love includes seeking for right and justice toward yourself and others".

But the event that happened against this monotheistic message was that primitive soul of human didn't submit to this message easily and showed various resistances.

But in the heart of resistances, there were efforts for Islamic conscious and awareness. From these reactions is the emersion of Sufism and Islamic mysticism. Eminently, Sufism initiated when Muslims conquered many countries for the reason of getting rid of their tribes and movement toward forming Islamic society.

Following this matter, their wealth increased by gaining plunders. As a result, some of them tended to luxurious affairs; particularly in governmental affairs and in between a great number of people was away of facilities and new wealth and were sent to margin. In such a condition, a group named as Sufis isolated as a reaction against to shortage of social justice and instead of criticizing or speaking about social justice, they preferred spiritual immigration. As many verses of holy Quran criticized getting involved to world and emphasized on captivity to hell. The important point is that Qur'an speaks about world in two ways: From one side, it prevents human from captivity to world and from other side, it encourages him to take part in worldly affairs. In between, ascetic Sufis just attended to the first part and was ignorant of second part and also main intention of Qur'an's words about world. In the perspective of Qur'an, reality manifests in substance but is sublimate of it. Therefore, human's soul shouldn't leave substance for receiving God's manifestation, but also he should follow substance and material things constantly. However, he shouldn't stick to it but should dominate on physic.

As a result, ascetic Sufis ignores socialism structure which is based on monotheistic structure and searches reality in structure of naturalism which needs leaving society. They tried to have a direct union with God's nature, instead of moving toward maturity in the context of society. This primary approach of Sufis formed the basis and structure of ascetic mysticism and caused to import abundant mystical products in Islamic culture and has a negative effect on social justice and socialism. Some of these products are concepts like sage, tendency to monastery, and correlation between devotee and mentor. Ascetic mysticism was dominant mystical stream of 5th century. But after that, other mystical streams like amorous mysticism, existential unity and intuitional existence were formed that each of them had a special attitude toward God, prophet, human, world and hereafter world. In this paper, we examine and criticize ascetic and amorous mysticism in the relevance of monotheistic structure.

2. Structure of Ascetic Mysticism

In ascetic mysticism like structure of naturalistic Islamic philosophy, God is interpreted as a unique creature and the climax of creation tree and the only cause of all effects.

Based on location aspect, he is separated and distinguished from this world and created this world from "nonentity and naught". Mysticism has two outlooks generally about God's oneness: Based on first theory, God is unique. It means that he is single, sublimate, absolute, creator and is distinguished from intense creatures of this world. But according to second theory, the intention from God's uniqueness is the uniqueness of things. It means that God is the inner side of all superficial affairs of this world and inside and outside is just the same things and both of them are God's existence. In this attitude, people who have insight to the inside of world can perceive this fact that all affairs are unique. Ascetic mysticism supports first idea but with this interpretation that further union with God is possible and essential. Second theory belongs to amorous mysticism and existential unity. Nevertheless, interpretation of amorous mysticism about God's unity means unity in qualities, but interpretation of existential unity means natural unity. Regarding to intellectual basis of ascetic mysticism, we cannot state that behind of our thoughts, is "Ganosi" thought. Ganosi thought considers this world as the creation of devils and believes in second union of soul with "Alamalvahiya". Ascetic mysticism doesn't believe God's manifestation in this world and only thinks about further union of soul with God. Moreover, other cultural streams enterprised to naturalistic structure with Sufism. We can name Islamic mysticism for instance that tried to "prove God's name" and ascetic Sufi seeks for "unity with God's nature". It was narrated that there was a visit between Ibn Sina and Abosaeed Abokheir. After their visit Ibn Sina told to his student "Whatever we know, he sees". Abosaeed told: "Whatever we see, he knows". In the process of intellectual evolution of Muslims, these two streams were considered as identical for Mola Sadra.

B. Prophecy

We can say that ascetic mysticism in the concept of prophecy is completely affected by "Ganosi" thought, In "Ganosi" thought; human's soul which is separated from his body and belongs to spiritual world descends from spiritual world to devilish world because of its "eternal sin". As devilish Gods Knew that by having soul, this world is meaningful, then immediately they created seven skies around soul and imprisoned it in this world. In this captivity, soul ignored its main originality gradually and considered itself same as body. This is where God sent his son "Christ" to awaken soul and to say that you don't belong to this world, and you should leave it.

After this stage, soul tried to unite with God's nature, but it was troubled with loneliness and separation. In Ganosi thought, humanity of Christ was virtual and God visualized him by mask of human body and appearance. This theory of Ganosi is exactly because they considered this world as devilish and creation of devil and if they accepted this fact that Christ "Son of God" was born with his real body, the world would be purged from every corruption.

Therefore, followers of Ganosi thought didn't like to increase this doubt by belief in real visualization of Christ.

On this basis, we can say that idea of reincarnation which needs real visualization of God in human cannot be agreeable with ascetic mysticism which is influenced by Ganosi thought.

In ascetic mysticism like Ganosi thought, prophet is innocent and sublimate from world's guilt and obscenities.

And his responsibility is to awaken captive souls which are imprisoned in dark veils of this universe and directs them to second union with God's nature. From the other side, in ascetic attitude, prophet is considered as "perfect man" "that almost is an equivalent of God's perfect image and doesn't have difference with son of God.

C. World and Hereafter

In ascetic mysticism, world was considered devilish. If there was a philosophy for world that was nothing except the arena for examination of human and this is possible only by being God's servitude that ascetics consider obtaining it by leaving world, and doing acts like permanent prayer.

The fear from captivity in world, ultimately led to fear from God's torment in ascetics' heart. Therefore, "fear and scare" became the main characteristics of ascetics.

On this basis, ascetics built a scientific social structure named as Monastery in order to separate themselves from world and other things and to focus their attention and thought on union with God's nature. Some of them like Rabe odvoye never got married and preferred celibacy and solitude.

Totally, ascetics considered sexual affairs as taboo. Ascetics defined a series of moods and stages in order to disconnect themselves from world gradually and to tend to union with God's nature.

In "Al lame" book of Abonasr Sarraj, he mentioned Seventh stages as: repentance, asceticism, poverty, patience, trust, satisfaction and seven moods as watchfulness, closure, love, scare, hope, enthusiasm, intimacy, confidence, observation, and certainty.

Hence, ascetics ruined their world in order to prosper their hereafter. They believed that they are captive of this world for a short time and then body will be ruined and they will have an eternal life with God's union. The axis of their thought is thinking about death and tendency to hereafter. They even considered heaven and hell a kind of distance and inaccessibility from God, so they went for doom in God's way and perpetuity by God and for this purpose they distanced from physical resurrection and they believed in general resurrection of souls.

D. The Relation between God and Human

The objective of ascetics is to fill the terrible gap which was appeared because of the eternal guilt that happened between God and human. They sought for union of "human's nature" with God's nature.

On this basis, Sufis like Hallaj declared that "I'm God" and Bayazid Bastami said "worship me what a great dignity I have". According to the assumption of union with God's nature, they tended to communicate with invisible (secret) world. As a result, some of them by assumption of connection to secret, they supported religion as a ladder for reaching to reality roof and then left it. Because they said that we have reached to roof and we don't need a ladder (religion) and religion is special for beginners and common people. Perhaps, we should say that the reason of quitting religion is because it invited them to involve in the context of society and on the contrary, they were running away from society. Thus, they didn't feel any requirement to religion.

But regarding to this fact that God's nature is sublimate from this world, human's union with God's nature is an impossible task philosophically and practically.

As a result, ascetic Sufis became disappointed from union with God's nature in path of conduct and changed their naturalistic orientation from God to human. In this way, sheikhs and Sufi sages were interpreted holy and sacred and the relation between devotee and mentor has changed to absolute submission to God. This approach gradually expanded theoretically and was the reason of emersion of theories like "perfect man", "province", "Mohammadian light" and "axis". These concepts are attributed to someone who has connected to God and gathered internal and external facts in himself, while in all verses of Qur'an, it was implied that sublimity and being secret from this world is special only for God and humans are only God's obedient. Hazrat Mohammad said "We cannot understand his knowledge and magnificence", while Bayazid Bastami said: "worship me what a great dignity I have".

Both Qur'an verses and our prophets' tradition imply that God's nature is sublimate from this world, whereas Sufis claim about union with God and know perfect man a sample of this union. The procedure of escaping from socialism and tendency to "Monastery" of Sufis expanded by Mongol attack in the early of 7th century. Since war and slaughter of Mongolians caused running and destroying society, the procedure of escaping from society became popular among people. Some of Sufis considered Mongol attack as God's punishment and submitted in front of it. Although, some of mystics like Najmaldin Kobra and Attar Neishabouri were killed in the battle with Mongol.

In height of battle, people found monasteries as refuge for breathing and rushed to them because of similarity between Mongol beliefs with Sufism and tribal tendency, he didn't bother Sufism and supported them gradually and some of them like Ghazan khan and Oljayto entered to Sufism and established several monasteries in surrounding areas. Because of this, Sufism had an ample growth regarding to quantity aspect not quality and played an important role in Muslims' digression from society and degeneration of Islamic civilization in eight century. Totally, in the criticism of acetic mysticism regarding to monotheistic structure, we should say that not only world is not a barrier for human's conduct toward God, but also it is a place for God's qualities manifestation and a bed for human's conduct toward God. Based on monotheistic theory, God's nature is sublimate of this world and thus human cannot have natural union with him, by entering to the context of socialism structure, place himself in the direction of God's qualities manifestation.

B. Basis of Amorous Mysticism Emergence

Generally, Sufism and Islamic mysticism streams were shaped in two geographical areas of Islam world: one in western area with centrality of Khorasan and Fars before emergence of Islam. In each of these areas, there were thoughts that influenced the formation of Sufism.

In Baghdad area which is close to Europe, effect of Greek thoughts like Aristotelian and Platonic, new Platonic and Christian thoughts were observable. Perhaps it should be said that Ibn Arabi's viewpoint about "Ayan Sabete" is affected by ideas of Plato and "manifestation" theory of God's visualization in Christ.

Another thought which was penetrated in Baghdad and had a great impact on ascetic Sufism was Gnosticism thought.

Totally, Sufism in Baghdad area joined to philosophy since seventh century.

But in Khorasan, before emergence of Islam, both Iranian religions like Zoroastrian, Mani and Zoroastrian, Indian, Buddhism, Chinese religions were popular. Ascension of Bayazid Bastami is reminder of Erzdaviref ascension.

Perhaps, grandfathers of Bayazid and Hallaj were Zoroastrian. At the early time of Islamic age, there was a market in Makh that statues of Buddha were sold there. In addition to it, Balkh was a sacred place for Buddhist pilgrims for a long time. Furthermore, Khorasan's mysticism was about chivalry.

Plot stories of Masnavi Maanavi are also under the influence of Indian stories.

Ascetic branch of Sufism started from second century in Baghdad by Sufis like Hassan Basri and Rabie Adaviye. Primitive Sufis were isolated ascetics that were so much afraid from hereafter's torment and extreme scare from "God. Most of them were uneducated and elusive from education or argument and tried to survive themselves from this polluted world by hard asceticism in order to achieve to union with God. In this period, Sufism had more practical aspect and relied on asceticism, worship, and observing commands and orders of religion.

After third century, because of philosophical arguments in Baghdad school and in the response of doubts, eliminating division and multiple interpretations of Sufism was severely criticized by religious men and gradually Sufis began to write books and treaties and enterprise to compile and sing in the early of third century. Thus, gradually Sufism became like a social institution and monastery as an aggregation center of Sufis. As a result, since third century Sufism literature appeared in the works of Sahl –e-Tostari, Abdulrahman Solami Neishabouri, Abonaem Esfahani, Abotaleb Maki and others.

In the primary age of Sufism that abstinence was its main feature, monastery and relation between devotee and mentor changed to a profession, as Abasi caliphs invited Sufis and ascetics to court constantly. Against to this from of Sufism in Baghdad, "criticizing" school emerged in khorasan. This school criticized obtained hypocrisy of Sufis official abstinence and totally to eliminate every official pray or worship. They were a group that emerged in this century in Neishabour by the leadership of Hamdoon ghassar.

They committed to absurd and unappealing works in the presence of people in order to blame their ego and have a purer approach toward God. They didn't wear ascetics' usual cloak and after this period wearing cloak was forgotten gradually. Following "criticizing" stream in Neishabour of Khorasan, Baghdad school discovered a newer, greater, and more horrible hypocrisy in criticizing and that was hypocrisy and pretension to themselves and selfishness. In this situation, Joneyd emerged with special thoughts and ideas.

In this period of time, this question was discussed that if abstinence leads to hypocrisy and criticizing leads to selfishness, so what is the true way of achieving to God? The reply for this question was perfect abandonment of oneself in front of God. This stream led to emersion of Joneyd's "doom in God" theory. But since this theory didn't have a practical or philosophical basis, gradually Sufism changed its direction from practical aspects to theoretical arguments and approached to philosophy that its climax was for Ibn-e- Arabi, Andelosi mystic of seventh century.

But in khorasan, Sufism found a new relation between God and human by studying Qur'an's verses particularly about creation of human that caused to emerge a new stream known as "amorous mysticism".

Sufis of this period wrote numerous commentaries about Qur'an like "commentary of holy Qur'an" of Sahl Ibn Abdullah Tostari in Arabic language that later Abdurrahman Sollami wrote a commentary in "Haghayegh Al Tafasir". After that Abolghasem Ghosheiri wrote a commentary about Qur'an in "Lataef Esharat" in Arabic language. But the first mystical commentary is a Persian commentary written by khajeh Abdullah Ansari in fifth century and then his student and devotee Rashidaldin Meibody expanded it and inserted it in his great commentary "Kashf Alasrar". The important point is that Sufis relied on it for interpretation of Qur'an's verses.

This new approach in Persian language was dominant in khorasan and particularly for mystics like Sanayi, Rozbahan Baghli, Ahmad Ghazzali, Rashidaldin Meibodi, Najmaidin Razi, and amorous mysticism of Attar Neishabouri, Saadi, Molavi and Hafez.

4. Structure of Amorous Mysticism

A. Theism

In amorous mysticism, creatures of this world are interpreted as God's qualities manifestation. In this concept, theism needs natural sublimity of God and manifestation of qualities. In amorous mysticism relation between lover and beloved is in the best form.

In this vision, beloved characteristics means God which are disdain, hiding, beauty behind glory, pounce, demure and features of lover which are: request for demure, kiss, tolerating separation and loneliness, unpopularity, prejudice, ...

According to this attitude, beloved nature is sublimate and lover never reaches to her, but demurs of beloved holds lover in need and requirement constantly. In amorous mysticism, natural sublimity and manifestation of beloved qualities organizes the main structure of love. Based on this structure, contrary to ascetic mysticism, we can not define love to a special state or identity. But it's a structure, a structure that lover seeks for beloved in path of conduct and experiences different moods like grief and happiness, tension and extension, sorrow and hope, intimacy and scare.

In Attar's *Manteghalteir*, structure of love resembles to the conduct of some birds that fly toward roc and experienced different moods and barriers on their way, but ultimately, they released their mind from union to roc (God) and understand this substantial fact that God is sublimate of all world and they should go through conduct path in this world.

Amorous language and literature in Iranian culture are engaged with "poem", "music", "song", "painting", "miniature", "calligraphy" and generally "art" and in fact all of these are considered as components of love.

We can say that function of all of them in amorous structure is creating nostalgia toward beloved, and absolute to beauty that its main dignity is "Human's existence". In monotheistic structure, since God shines on substance but is sublimate from it, human's soul shines on substance constantly in its conduct path but it perceives that it's not the reality and again arises and continues its way. This kind of social conduct causes its familiarity with substance and to have a special identity, but again body becomes strange to it and erases its identity. The result of this amorous journey of soul is its delight and enthusiasm because of God's glory and magnificence. Thus, the result of this journey is the manifestation of beloved and its sublimity. In other words, beloved reveals his beauty every second and makes lover mad and captive of him, but again hides his beauty and holds lover in expectation.

In Turkish colloquial culture, love story of "Asli and Karam" is indicator of this kind of love. Karam is a Muslim boy and loves Asli who is a Christian girl but he burns in the talisman of Asli's father and doesn't join to her.

This love story indicates that love is superior to official religion and also joining to love doesn't make any sense. But the main idea of love is "Thirst for union".

B. prophecy

In amorous mysticism, the main prophecy of prophets is passing humans to courtship scene in the context of world. As by their entrance to this scene, they are introduced as model and sample for other humans. Not only they don't prohibit human to engage in worldly affairs, but also by introducing "socialism structure", they try to provide the chance for receiving God's manifestation in world.

Conversely, in ascetic mysticism which is under the influence of Gnosticism, the prophecy of prophet was prohibiting human from entering to world and reunion with God's nature. In the climax of prophet's emersion, is the story of eternal sin of human. In the perspective of amorous mysticism when human exited from paradise love merged. Love have appears in distance. There is no love in the offset and union beloved. But love is the essential part of human history that human provides bed of human and God's courtship on earth. In this story, angels who are heavenly ascetics, because they didn't distance at first and they didn't feel any love and then they are unconscious to God, They protested about creation of human.

C: World and Hereafter

In amorous mysticism, mystics don't consider world as a barrier for conduct, like ascetic Sufis by changing previous structure and considers it as a chance and a way for manifestation of God's qualities and know God as the inside of this world. Mystics of this age like Saadi, Attar, Molavi, and Hafez are not under the influence of Gnosticism thought. But they refuse asceticism, wearing cloaks and tendency to monastery. This group of mystics didn't consider nature as devilish so as to imprison them in monastery, but they love nature. For instance, Saadi observes God's beauty in nature and begins to praise beauties of nature. He adores spring and garden. Further more, he notices all God's qualities in humans and considers he notices all God's qualities in humans and considers all humans as the member of a body. In amorous mysticism, love to others generally, and love to woman specifically is the title of love essay and the important part of adoration to God.

Thus, contrary to ascetic mysticism, not only love to woman is not taboo, but also concepts like lip, line, stigma, eyebrow, kiss, demure entered to mystical literature widely. In this stand point, woman is the symbol of productivity and creation, because that was Eve who caused Adam to exit from paradise and made him the manifestation mirror of God on earth. Conversely, ascetic mysticism thinks about Archetype of woman's beauty and because of this reason, it condemned woman to the cage of and house holding and is opponent to her presence in society.

Some of researchers of Islamic mysticism represented a Ganosi interpretation from amorous mysticism, but regarding to the approach of these mystics, you can say that Ganosi interpretation is not value able and correct about them, because Ganonism criticizes this world and living in it and its only objective is to compensate the primary sin and returning to the time of innocence and primary ignorance. First sin was human's "desire and wish" and his downfall to world. While a mystic like Hafez likes to commit to such guilt in the status of lover. The introduction of love is "wish" without traversing from ego, you can not experience love and we shouldn't release love because of fear from sin, but human should have the capacity to refuse guilt. These mystics express that we should release ego, because with it you can not achieve to love. They assert that you should direct ego's orientation to love. In this state, not only ego is not criticized, but also is the manifest of God's first quality and gives, but also is the manifestation of God's first quality and gives motivation to human's life.

In amorous mysticism, repentance doesn't mean repentance from captivity to hopelessness, until human creates the capacity of traversing to love in himself. This issue was one of the important anxieties of Molavi. In this idea, repentance to belief and faith. Repentance has some stages: Function, immigration and worry. The most important love is human regrets from worry and imagination of blasphemy.

Another point about God's manifestation in this world is unrepeated and refreshing manifestations of God in this world which are interpreted as "constant creation".

In the structure of amorous mysticism, creation of creatures is not from nonentity and naught but from God's qualities. Therefore, creatures as manifestation of God's qualities are dependent on him and because of this; they discover a new creation every time.

According to theory of "constant creation", every moment creatures rushed to revoke because of their natural characteristic, but at the same moment God creates a "Godly soul" and the result is "constant creation".

One of harms of historicism in world is integration of time. Primitive people were living in the past and historists have greed to future with any attention to present.

For resolving this problem, they introduced "seizing the moment" and considered it essential for a lovely life. Because every manifestation of God in each second is different from other manifestations of other seconds. Thus, we should take advantage of every manifestation in its proper time. In amorous though, rushing and hurry in life procedure is meaningless. Because life doesn't have any objective except itself.

So life is an objective. Life is a kind of unsolvable puzzle and it shouldn't be solved. Life in this world is watching God's beauty and lover mystic becomes mad more and more each moment.

Regarding to amorous mysticism approach to world, punishment or reward of here after's world became color less in front of God's beauties.

The Relation between God and Human totally in amorous mysticism, humanity which is manifestation of God's qualities and being God's deputy on earth has three levels: unconscious soul (innocent human before sin), conscious soul (human after sin) and love (a lover human to God).

In this thought, angle is the symbol of unconscious soul, devil as conscious soul and human shows love stage. Therefore, human is the collection of angel and devil characters. After the event of externalism, human steps to conscious stage from unconscious stage and indeed devil causes his entrance to this level. But this stage is a window for human's courtship with God. This happening is not special for Hazrat Adam but can occur for every human.

Hence, eternal sin is the necessity of human's creation and his entrance to world for receiving God's showings.

In amorous mysticism, main objective of creation is human's courtship with God in world and love is the center of life concept. Nevertheless, introduction of human's eternal sin is just for hiding human and God courtship from unconscious people. Thus, if mystics like Molavi and Hafez groan from "nature's well" and "natures prison", these complains are amorous complains and result of God's manifestation. Also, their attention from captivity is soul.

Another point in amorous method is shattering halo of human's sanctity. That before it, in ascetic mysticism it was under guidance of mentor and perfect man.

"Criticizing" school by shattering halo of human's sanctity opened the space for shining God's qualities among humans. "Rebuke" that is under the title of "criticism" is the substantial approach for eliminating identity of human and shatters human's identity by trivial criticisms and opening their way to work "reality" sea and then soul can flow on substance easily.

Regarding to all of these descriptions, it's derived that life and conduct in amorous structure in post literature was accompanied by a series of worldly phenomenon like slavery, kinship, fighting against women that existence of these phenomenon in today's life is an impossible task.

Nowadays, in modern era for introducing the structure of amorous mysticism, we should re build its structure and after that to mysticism, we should re build its structure and after that to distinguish it from mental, social, historical, cultural and geographical events of past time in order to have the change for amorous experience of word's new events.

But this essential and vital matter is not possible only by renewal of monotheistic structure of society.

References

Holy Qur'an

Asmosen and others, 1373, Ganosi and Manavi (Manichean) Religion, Edition by Mirchalyadeh, Translation by Abdolghasem Esmaeilpour, Fekr Rouz, Tehran.

Ashouri, D, 1379, Mysticism and roguishness in Hafez poem, Markaz press, Tehran.

Amin S, H, 1378, Reflection of Buddhism Myth Iran and Islam, Mirkasra, Tehran.

Bertles, Y, E, 1382, Sufism and Sufi Literature, Translation by Sirous Eizadi, Amir Kabir, Tehran.

Tillich, P, 1376, theology of culture, Translation by Morad Farhadpour and Fazlollah Pakzad, Tarhe Nou, Tehran.

Jaafar zadeh, Y, 1383, "Cognition of Semantics in History of Religions", represented in congress of Qur'an and philosophy, summer, Tehran.

..... 1380, Impact of Mongol Attack on Sufism and Mysticism, Tehran.

Molavi, J, M, 1373, Masnavi Manavi, by Efforts of Tophigh Soltani, Publication organization of culture Ministry, Tehran.

Hafez, Sh.M, 1377, Divan, based on Ghazvini- Ghani Version, Saman, Tehran.

Sarraj Toosi, A, 1382, Alloma fi Altasavof, correction by Ronald Allen Nicolson, Translation by Mehdi Mohabati, Tehran, Asatir, 1382.

Saadi Shirazi, M, 1314, Golestan, correction by Hussein Ostadvali, Ghadiyani, Tehran.

Zeif, sh, 1364, Alasr aljaheli, Translation by Alireza Zekavati Gharagozlou, Amirkabir, Tehran.

Attar Neishabouri, F, 1385, Manteghalteir, Introduction, correction by shafiee Mohammdreza KadKani, Sokhan, Tehran.

Ghani, GH, 1375, Sufism History in Islam, Zovar, Tehran.

Lahiji, Sh,M, 1377, Mafatih- Al-eajaz-fi- Sharh -e-Golshan-e- Raz, Mahmoudi, Bookstore, Tehran.

Mohammad, Ibn Monavar, 1366, Asraraltohid fi Maghamat Sheikh Ibn Saeed, Introduction of Mohammad Reza Shafiei kadmeh, first volume, Agah, Tehran.