Qualities of Disciple and Masters in Mystic Literature

1Mehdi Jabbari and 2Farhad Tahmasbi

1Department of Persian Language & Literature, Science and Research Branch, Islamic Azad university, Tehran, Iran
2Assistant Professor, Department of Persian Language & Literature, Science and Research Branch, Islamic Azad university, Tehran, Iran

INTRODUCTION

Humans have adopted various ways throughout history to uncover the truth and understand the mysteries of the universe, including the mysticism that guides man in the journey to reach the target. This method, although seemingly dedicated to a particular class, but in terms of the extent of the inclusion of thoughts, anyone from the public can benefit from according to their internal capacity.

Persian Sufi literature is the manifestation of original ideas and teachings of Sufi devotee's which has long had an enormous influence in raising and promotion of human societies. One way to learn about the principles of intellectual and cultural traditions of Sufism is to study the superior texts in recognition of the relationship between disciple and master.

The research on Sufism literature suggests that although in the early stages of the emergence of Sufism; discovery has been considered an individual aspect; the pious mystic experience not to err in the direction of twisting path of truth In order to accelerate the attainment of truth has made taking advantage of m perfection cannot be achieved without the help of a master. Therefore, they considered certain circumstances and customs for disciple and master. In this paper, we provide a comprehensive definition of disciple and master. First, we include the true disciple and his duties to master, such as blind obedience. In another part the Sufi masters traditions in three different contexts; the terms of mastership, the dignity of master, as well as their ranks has been analyzed using mystical texts and then we studied the advantages and disadvantages of disciple following a master in the monastery.

Discussion:

A disciple practices with master: The word disciple means who seeks the truth on the journey to discovery of the truth willingly[7]. In other words, "the disciple is the one with blind obedience except what God wills." [2] Najm al-Razi, knows disciplership as the essence of Gods characters says: Devotion rather than being the attributes of humanity, is the light of disciplership attribute of God.... and until Spirit of God is not manifested by this attribute to man he will not be a disciple (2011: 250).

Sufis knew the companions of the Prophet (PBUH) full samples and leaders in disciple devotion. This is why they seek to comply with the companions of the Prophet in following the sheikhs. Because they believed that "the sheikhs among followers resembles the Prophet among his companions." [17].
"journey of discovery seekers were called with different names other than disciple according to their condition as Talib, Salek, Saheb Seir, Zakir, Sufi, and so forth."

One of the important conditions of discipleship in Sufism is the necessity of following a master at different stages of journey to perfection. Except for a small number of Sufis like Ovaysian others believe the discovery journey is not possible without the benefit of guidance of a master. Because they believe that stepping along the path of mysticism without a master’s companion leads to disorientation and displacement of the gruesome path in tortuous valley. For example, Hafez in the necessity of a master guidance says:

_Tey in marhale bi hamrahie khez makon_Zolamat ast betars az khatare gomrahi
1995: 367

Attar, in analogy of thirty birds to advance to the court in Phoenix, finds crossing the Seven Valleys of perfection only possible in obedience to the instructions of the master, and using the bird’s language, says:

_Jomle goftand in zaman ma ra be naghd_Pishvaiie bayad andar hel o aghd_Ta konad dar rah ma ra raahari_Zan natvan sakhtan az an sari_1995:89

Of Bayazid Bastami is quoted as saying: "He who has not a master of his, his Imam was a demon." [16] and also said: "without Sheikh education, there will be no right trainings, all the servitude are in vain." [1].

Sufi disciples of masters has certain rules and conditions that have been mentioned in almost mystical sources, such as in Mersad Al-Ebad by Najm Razi, he after analogizing disciples as the patients sees their spiritual diseases healing through the guidance of masters as proficient physician know how to cure incurable diseases, and has raised twenty-fold tradition to follow the rules of a master (2012: 265-257). Izz al-Din Mahmoud Kashani in Mishab-Al-Hidaya finds fifteen traditions necessary to be followed by disciples in obeying the masters (2013: 226 -219). The rest of the article describes the most important traditions of the Sufism.

1- **Blind obedience of disciple to master:**

One of the things that most masters stressed on is the blind obedience of disciple to master. There are various terms in interpretations of submission of the disciple in compliance with the master; Najm Razi uses two metaphors to describe this tradition; the first metaphor says “it is obligatory to be fully submissive to master’s education as testes in the Peruvian chicken wings ....” (2012: 251) and again in separate metaphorical says: we must obey the master in the appearance and inner thoughts as if the dead body is occupied by the grave man... "(ibid: 264) Kashani, has devoted two rituals by disciples to it. He describing the practices of devotees insists in the blind obedience to master saying that: “disciple should give the master the authority to take action regarding his possessions and soul and be submissive to any order by him, the essence of devotion and affection is shown in this way and his honesty will be proved except in this submission” (2013: 220). The main reason for the submission to the master in Sufism is that they consider the master as a man of God that creating any relation with God would be impossible at his absence:

_Sahb del ayeneeye shesh ro shaved_Haghl az o dar shesh jahat nazer bod_Be az o nadjad kasi ra hagh naval_Shemeie goftam man az sahib vesal_Molavi, 2000, Vol 5: 48

Disciple’s commitment to this belief made them to act in passive obedience by depriving themselves of all rights and follow the masters of all the commandments even in conflict with the law of Sharia. Because they believed that the masters are of full knowledge on the journey to perfection path, and lead them to the ultimate spiritual destination in every possible way. This Sufi attitude is reflected in the words of them, Hafiz Shirazi said about it:

_Be may sajadeh rangin kon garat pire moghan goyad_Ke salek bi khabar nabovad ze rah o rasme manzelha

2- **The need to comply with one master:**

One of the practices of disciples is to follow only one master. For if the disciple “finds another master in conflict with or better than that of him the relationship of love and affection will be poor, and thus the words and sentiments of master would not affect him well [17]. Suhrawardi states the recent content with different terms, this implies that: “He should not have to look at another master in order to master’s mastery reached within him, he should be certain that his master is unique and that is love and devotion that repay the master.”(2013: 165)
3- **Way to talk with the master:**

The need to deal politely with master, especially during his speech, is of the leading disciple condition. Because compliance before the master creates love of disciple at the heart of master and finally brings him the divine mercy and. So the disciple "must be courteous and polite and do not act funny in the presence of master, do not speak until asked and talks reticently." [26] Kashani about avoiding disciple loud voice when talking to master writes: "You must not talk loudly in the presence of master, since loud voice in the presence of elders is a kind of impoliteness."(2013: 223) Hajveri also recommends disciples to act politely in the presence of masters and says: "The disciple should not engage in manipulation of masters."(2003: 466)

4- **Avoid objection to master:**

One example of objection avoidance to the master in the Sufism is the Story of Moses (AS) and Hazrat Khidr narrated in Quran and later adopted by Rumi’s Masnavi, the story is about Moses deprived of the right to confidentiality, due to protest the actions of Khidr that is a perfect epitome of the Sufi master, the story says:

**Vahme mosa ba hame nor o honar**, Shod az an mahjob , to, bi par mapar

2000, Vol 1:106

Sufis, considering this concept, say: "Disciple shall never object master in appearance as well as in inner space and when do not capture masters conditions without its accuracy revealed reminds himself of the story of Moses and Khidr that Moses, despite the abundance of prophecy and knowledge denied some of his actions and After discovering the secrets and wisdom of the actions, admitted his ignorance "

Rumi also referring to the content of the hadith “avoid the first autumn chill, and accept the spring cool that begins at the end of the year, in both cases makes to your body whatever done on trees, burns and leaves at the autumn and flourishes them at the spring” [15]. Men of perfection path are the spring breath that causes spiritual uplift of the disciple. The disciples shall avoid protest against the cool look of masters, since showing endurance in the master’s blame frees them from hellfire and the adversity of the day:

**Azh hadith e olyia narm o dorosth**

**Tan maposhan za ke dinat ra st post**

**Garm goyad, sard goyad khosh begir**

**Ta ze garm o sard bejahi v az saeer**

**Garm o sardash no bahar e zendegist**

**Mayeye sedgh o yaghin o bandegist**

2000, Vol:1 187-188

**Disclosure and concealing of secrets:** among other disciple practice of fellowship of the Sufi master is to reveal their secrets and hide the masters’. Ez Al-din Mahmood Kashani said that disciple cannot gain any divine revealing unless reveals himself to the master “he shall not conceal his secrets from master and open up himself to master in brief or in full.” (2013: 225-226) he also disagrees on the need to expose the secrets of the masters and says, “there must be a way to disciple hide masters greatness and any other blessing informed and ask for permission in the disclosure. Since master, at hiding it, finds religious or worldly convenience in terms of his knowledge and disciple lacks the knowledge, and may cause damages by its disclosure.”(Ibid: 225)

Suhrawardi insists on the need of disciple to articulate his secrets for masters due to contamination of the inner thoughts of the followers and falsehood sensual fantasies, so master being informed of the secrets can distinguish pure and impure thoughts, he also writes: “he should hide no incident of events from master. If it is the inspirational by God, master will explain it through his perfect wealth of knowledge ... if it is from contaminated thoughts, soon will be dissipates from his inner: There are many events unfolded to a disciple that is mixed with passion and disciple is not aware of it.” (2013: 165)

Moreover, the Sufis found concealing disciples modes from master in vain due to their absolute faith and trust in. Because they believe that masters due to the inspirations by God were fully aware of disciple’s secrets .

**Masters traditions:**

In mysticism, the master means "the guide and pole, and sometimes means tavern rand, and sometimes called wisdom." [8] in mystical literature, the master, in addition to the above, is called with titles such as Sheikh, Murad and Khidr. Abu Nasr Siraj in defining Murad says, "Murad is a mystic without any willing and self-motivation and has come to an end of his journey for perfection and has passed all stages, he wants whatever God wills and does not want whatever God will not."(2009: 373) Abdul Rahman Jami in describing Master writes, “master is who that avoids everything avoided by the prophet, he mirrors moral and prophetic qualities, according to this description of the prophetic character, God manifests his grace in him, and to capture the divine, seized and disposed of all of its empty and mean right "(2011: 414). But Eyn Al-Ghozat Hamadani sees the master’s spiritual existence as a mirror reflecting the light of beauty. He sees the expression of the right, in the light of a master and writes: “the sun mass can be seen in the mirror, because without the mirror, no one
can see the sun and the eyes burn, through the mirror the beauty of sun can be beheld continuously and without the mediator nothing can be discerned.” (2008, Vol. 1: 269)

In the Sufism master on behalf of the authority of the prophecy, has the rule over disciple, and considers the obedience to the master’s orders and adherence to the requirements by the followers of this religion, because “the master for his disciple is as the prophet for his nation. And it is clear the no one can reach to this state without the master’s guidance, if someone were occurred to be guided the love will be shared, and the pain makes him to follow masters to get the benefits.”[25].

Master in Sufism is so great that he is known as his disciple’s spiritual center of prayers. Rumi in his Fihi ma fihi notes this in a by Baha Valed, “One day his companions found him submerged in spirituality. It was prayer time. Some devotees called Maulana to prayer. A the disciple of Sheikh named Khajegi who was in prayer found intuitively that all companions in prayer with Imam were back to Mecca and that the disciple who had agreed Sheikh, was in front of Mecca because the sheikh when submerged in spirituality was amortized in the right light … and right back into the light .... Definitely he was the soul of Mecca” [22].

About the history of the mastership it is noteworthy that since the inception of Sufism, those with the prominent characters among the clan took moral leadership on mentoring groups of the Sufis. The author of the history of the monastery, on “the pioneers of journey to perfection path” writes: “One of the leaders of the sect of Sufism is Junaid Baghdadi who was an authoritative Sufi leader, was very knowledgeable on spiritual and religious topics and issues and was famous as the tribes Sheikh.” (2010: 331)

Following this discussion, the Sufi master modes are examined from three perspectives:

1- The terms of mastership:

After the official acceptance of teachings of Sufism, the monastery system assumed terms for the position of mastership and accordingly some experienced and pious mystics were in the leading position to guide disciples. The mystical literature various terms are mentioned for the purposes; for example Sheikh Najm al-Din Razi mentions the five basic conditions to assume the mastership considered and discussed in detail as follows: “1) Thralldom …. 2) Immediately receiving the truths of God…3) received special grace of God…….4) capacity of immediately learning the science of God….5) and science learning.” (2012: 237-239). He continued that a Sufi master is necessary to learn twenty characters, including knowledge of the science of Sharia law, having the perfection of wisdom and …..

“Izz al-Din Mahmoud Kashani has raised fifteen conditions for mastership including the attributes of purity of intention, devotion, forgiveness and decency of word” (2013: 233 -227)

In addition to the above mentioned rules there are some other sources with more or less mystical approach to masters behavior with disciples, for example, the author of Avaef Al- maaref includes having a good mood and deciding the rituals according to the disciples as masters duties: “master shall speak to the disciples kindly, as a father of the child who is tender and adviser, Sheikh also is merciful and benevolent adviser toward disciples.”. Abul Al-mafakher Bakhezri writes: one of the features of the master is to identify disciple’s talents, and assign tasks accordingly to gradually turn moral vices into human good qualities (1974: 66).

Among other masters attributes is to conceal the blessings and avoid fascinations by them, since concerning the blessings veils the blessed from the main intension of doctrine. It said: “It is God grace to grant someone dignity, he should not think of the dignity as his own. Because, as the master should not show the disciple that he has indented his service, he should conceal the dignity of decent work.” [20] Sheikh al- Islam Ansari on the need to address the dignity of the Holy said: "The truth cannot be made to honor; it is the true dignity by itself. The greatness of the Holy must be granted; anyone who looks for bestowments will gain, anyone who seeks to gain something from someone losses the soul of companionship.” [24]

It should be noted that the age of master was not considered as an indicator in mysticism. Rumi about the lack of credit for the establishment of the position of old age and master writes: “The master is not wise because he is busy with the game. If a hundred years old, still a child and if a child, since he is not playing games, is old. Here, age is not valid. ”(2006: 168) He also in Masnavi, when finds Hessamedin Chalpi as his successor and is aware of his followers disagreement with this because Hessamedin is young, implicitly attracts his followers attention to the point that aging is a gift from God and it is not age that matters. Thus, he says sparingly:

Pier, tabstan o khsilghan, tir mah
Khalgh manande shaband o pir mah
Kardeam bakhte javan ra name pir
Ke o ze hagh pir ast na az ayam pir
(2000, Vol 1: 227)

2- The dignity (keramat) of the masters:

2-1 The nature of keramat and evidence to prove it with Sufis:

The word keramat means “generosity and magnanimity “. [21] and in terms of Sufism means “do extraordinary habit of the prophets and the saints.” [8], there are a lot written on the t nature of keramat in
mystical books, like Abu Nasr Seiraj who writes: "some have said that keramat is gaining the goals before bring expressed and others have said that keramat is to fulfil the others wishes." (2009: 266) Abul Qasim Qashiri said in this sense: “keramat is an act during the task period involved the assignment on the one who appears on waliya, to acknowledged him.” (1982: 227)

Acts of Sufi practices, as keramat, has been questioned by various groups so that some people, especially the enemies of the Sufis, have tried the denial of it and it is considered incompatible with scientific principles. Sufis also answered these critics, and the arguments have been presented that understanding the nature of keramat is possible only through faith in the heart. Allama Jalaluddin Homae, in the introduction to Misbah-Hidaya, about justification of Sufi discourse on the possibility of issuing their keramat, writes: "Some people think that the issue of keramat and the miracle is impossible for man, and find these statements and the notes as rant and However, if the principles of this work are learnt and leave extremes aside, we see that the issue of partial marvel of greatness and nobility of the discovery of the unconscious and the like are not outside the scope of normal man and partially allowed the export of metaphysical affairs of mankind, but this should be rational as much as possible.”

Mostanmil Bukharaee in the proof of owliya keramat, while citing a story of the Prophet Muhammad (PBUH) finds insight and keramat by having to get through the lovely inner divine light possible and "the clarity of their secrets made him to gain keramat. Truly insight was allowed to speak."(1984: 71)

One of the things that Sufi mysticism mentioned in the proof of keramat of masters was to differentiate between miracles by prophets and keramat by masters. For example Hajveri is said about it, "the miracles secrete is to show it up but keramat should be hidden the greatness miracles is to return who has gone but keramat belongs to whom bestow upon." (2003: 278)

Abu Nasr Seraj does not find keramat deniers deny due to their hostility, but this he finds this denial due to his conviction on the miracles of the prophets and the lack of knowledge to distinguish between miracles and keramat, and in the cancellation of deniers writes “they are mistaken, because there are many differences between the saints and prophets; prophets shall disclose the miracles to the public and invite them and if they are denied they refused the right order, but owliya are commanded to hide people their keramat,.... and prophets use the miracles to give polytheists reason to prove God and black hearts of those who do not believe in God, but owliya do keramat to ensure the integrity of their own .... "(2009: 351)

Dr. Ghani says about the statements about the Sufi expression in differences between miracle and keramat: “There is essentially no difference between a miracle and keramat, both because of the extraordinary. But to escape the objection by people we believe that a miracle cannot be repeated after proph, Sufis called extraordinary habits as keramat. "(2010: 234).

Other Sufi arguments to prove keramat is to prove keramat of other religions, according to the Koran. Including their Asif ibn Barkhiya, Mary and the companions of the cave to tell stories of the Qur'an (Hajveri, 2003: 292 -291)

2-2 Types of keramat:

Most mystical books writers have pointed out the keramat of various Sufi scholars; For example, the author of Secrets of al-Tawhid, allocated almost a third of his book to mention Sheikh Abu Saeed keramat. Because of the abundance of Miracles attributed to various Sufi saints, speaking on the issue, will lead to prolongation of the word. So, some keramat is mentioned here.

2-2-1 Prophecy:

One of the keramat of saints is their ability to predict about coming events. Muhammad ibn Munawar mentions the prophecy of one of the sheikhs on the supreme spiritual leadership of Abu Saeed Abalkheir, It states that: "Sheikh told us that as a child, when I was taught Qur'an, my father, Babu Abalkheir took me to the Friday prayer. On the way, near the mosque, we saw Abul Qasim BasharYassin Bvalqasm. He asked: Abalkheir who is this child? He said it is my son, so he said I was afraid when we out of this world, the walaye of dervishes wastes, now that I saw this child you, I feel safe, the walaye will be by this child. "(Mihani, 2006, vol. 1: 17) He also quoted from his uncle, Kamal ad-Din that was one of the sheikhs of that time:” I was a child when sheikh came to Tus; I was standing with a group of children in the Christians dormitory. Sheikh approached close to us with a mass and said who he would like to see the world master; he is now standing there, now forty years is passed. Now, I understand that he have referred to me. ”(Ibid: 59).

2-2-2 Full knowledge of inner thoughts:

Awareness of peoples’ thought is of master’s keramat. Asrar al-Tawhid is the book that has more expressed this issue than any other mystical source with numerous stories about Abu Saeed knowledge on people’s inner thoughts. He quoted one of the stories and writes: it is said that one night Imam Abul Qashiri, thought that “tomorrow I will visit Sheikh and ask him: What is the Sharia Law and what is the way? The other day, at dawn,
I came to the house of Sheikh. Sheikh was speaking. Before asking my question, Sheikh said that you wanted to ask the Sharia Law and what the way is; we have brought all the Sharia Law and science in the following verse:  

_Az doost payam anmad ke araste kun kar_  
Inak in ast shariat  
Mehr del pish are o fozol az rah bardas  
Inak in ast shariat  

_Ibid:_ 80

2-2-3 Resurrect the dead: Attar in Tazkerat Al-Oliya, attributed this kind of keramat through anecdotal expression to Rabia Adviye: "When Rabia Adviye went on the desert in the determination of the Hajj, she had a donkey, she prepared it, the donkey died on the way. The people said we will take you; She said: you go, I did not come to trust you. People left. Rabia was left alone. She looked at sky and said, God! Kings do not do so with a stranger? You called me to your home; you killed my donkey on the way and left me alone in desert. Yet this was not all that donkey moved and stood up. Rabia put burden on the donkey and went. "(2009: 73).

2-2-4 Talk to animals and to subjugate them:  
Speaking with domestic and wild animals to subjugate them is another Sufi masters keramat mentioned in Gnostic texts of authors; for example, in the life history of Ibrahim Adham it is said that after he abandoned the kingdom of this world and lived through the friary, that: "one day he was sitting on the bank of Tigris stitching his ragged torn costume. His needle fell at sea. Someone asked him: What did you gain by leaving such a property? He called at sea and asked for his needle, thousands of fish of the sea rise, each with a golden needle in its mouth. Ibrahim said: I want my own needle. A weak small fish came out with his needle in month. Ibrahim said the least thing that I found by leaving the property of Balkh, is this, and you don’t know anymore. "

There is a tale of Abu Seed talking to a lion and subjugating it in Asrar al-Tawhid. The lion gives ride to the lost man and helps him to reach his Karvanyan.

2-2-5 being the one whose prayers are granted or heard:  
Sufi masters, because of purity of heart, sometimes intervened in natural and material matters by saying the prayer. So that one of the companions of Ziyad Al-Hamadani says about his prayers being accepted, he said: "When I entered the Friday Mosque, I saw Ziyad sitting and saying pray for rain. Prayer was not yet final finish that a torrent rain started so that I hardly could come home. "[4].

On Sahl ibn Abdullah Testary and his prayers being granted it is said: "among his disciples, there was a young without beard, he asked Sheikh to pray for him to grow beard. Sheikh showed me by your hand that how long you like your beard to be, young man showed him, and there was beard grown on his hand. "(Ibid: 67).

In addition to the above, keramat as the treatment of patients with a look, walk on water, flying in the sky, turn dirt into gold, the appearance and presence of water without any apparent tool in different places at the same can be mentioned.

3- Mastership levels:  
The Sufi masters all did not have the identical dignity, but each of them had a mystical relationship that has been established. Hajveri writes about the Sufi masters and their hierarchy: "Gods leaders are 300 that are called Akhyar, i.e. the chosen ones, plus 40 others that are called Abdal and four other called Owtad as well as three others called Naghib and one that is known as Qotb. These people know each other and need each other in their affairs. "(269: 2003)

Each of the Sufi masters was responsible for some of disciple’s affairs during the trainings, and in this sense also have different titles such as: " Piere tarigat, Piere kherghie, Piere solbat, Piere meghraz, Piere taalim, Piere tarbiat, Piere dalil and Piere nazar " [6]. Also in the Code of chivalry based on the tasks they are assigned the name of “Sheikh tamasok, Sheikh Takhaloq, Piere Takbir, Piere ershad, Piere tobeh and the Ostad shaad.” [18].

Conclusion:  
Studies have shown that Sufism has been of an individual aspect in the beginning and after going through with the evolution and recognition of the social nature of it, therefore followers of Sufism inspired by the deeds of the Companions of the Prophet (PBUH) and verses and hadiths themes selected the terms master and disciple and divided the seekers into two groups known disciple and master with special attributes considered for each. As we have said about discipleship practices: Description as discipleship without Gods is not possible. This is one of the blessings of God because they are deemed to have as the servants of God. In this way, thanks to the attention of his Holiness, the disciple leaving behind all belongings is able to behold the light of guidance. According to the masters of this tribe after the disciple auspices of the Prophet is placed among the followers of Sufi order and is obliged to follow some principles, among them is to comply with disciple and Sheikh customs
such that can be blind obedience, the necessity of following only one master, no objection to the master and hiding the masters secrets.

The monastery system assumes special conditions like wisdom, good mood, faith, and... to attain mastership. Also, a feature of mastership in Sufism is the possibility of granting them the keramat that has been completed in the form of extraordinary acts like prophecy, conversations with animals and revealing others inner thoughts. Also, from the Sufis perspective, the Sufi mystics have been classified as Akhyar, Abdal, etc due to their mystical mood.

It should be noted that these practices have merits and shortcomings. Of the benefits that can be trained in making disciples. But, training methods cited regards issues such as disruption of the wisdom and power of decision making and their passivity in submission as well as the lack of accepting criticism by some of masters that are disadvantages of the old Sufi traditions.

REFERENCES