Iranian Sufism

**Origins**

- Diffusion and fusion with eastern tradition
- The extraordinary sophistication of Persian society led to a different development trajectory
- Both in terms of masters and orders Persian Sufism is fiercely independent of Arab counterpart
- The influence of Ibn Al Arabi although a Sunni mystic was significant and had far reaching impact

**South West: Sufism displayed traits like Puritan, orthodox, asceticism, explicit, Sufis, Arabic**

- The Saffarid empire ruled over Persia from 933 to 1738
- Al-Hariri Al Ghazali 1058-1111
- Saad Eddine Hamawi 17th century
- Nasr Eddine Al Tusi 13th century
- Hayder AlAmoli the author of “Jaami al Ta’lum” 1390
- Hayder AlAmoli the author of “Jaami al Ta’lum” 1390
- The Safavids had a tight relationship with the Illuminati order
- The Nematollahi order: Sheikh Nematollahi in 1432
- The Nematollahi Sufi order later on split into 4 branches
- The Safavid period gave rise to scholars such as: Mir Sayyed, Sadeq Shirazi, Mohtemop Fajr, and Rahel Ali Zakri

**North East: Mysticism showed traits like Fusion, reconciliation, antiromanism, ecstatics, Bahri, Persian**

- The rise of Institutional School of Asceticism
- The rise of Institutional School of Asceticism
- Persia had heard about Muhammad (PBUH) before Islam arrived to Persia
- In Persia while Islam absorbed Greek heritage and it did not do the same for Zoroastrian heritage
- Judaism and Christianity had a notable presence in Persia pre-Islam

**Common Traits**

- The extraordinary sophistication of Persian society led to a different development trajectory
- Both in terms of masters and orders Persian Sufism is fiercely independent of Arab counterpart
- The influence of Ibn Al Arabi although a Sunni mystic was significant and had far reaching impact

**South West: Sufism displayed traits like Puritan, orthodox, asceticism, explicit, Sufis, Arabic**

- The Saffarid empire ruled over Persia from 933 to 1738
- Al-Hariri Al Ghazali 1058-1111
- Saad Eddine Hamawi 17th century
- Nasr Eddine Al Tusi 13th century
- Hayder AlAmoli the author of “Jaami al Ta’lum” 1390
- Hayder AlAmoli the author of “Jaami al Ta’lum” 1390
- The Safavids had a tight relationship with the Illuminati order
- The Nematollahi order: Sheikh Nematollahi in 1432
- The Nematollahi Sufi order later on split into 4 branches
- The Safavid period gave rise to scholars such as: Mir Sayyed, Sadeq Shirazi, Mohtemop Fajr, and Rahel Ali Zakri

**North East: Mysticism showed traits like Fusion, reconciliation, antiromanism, ecstatics, Bahri, Persian**

- The rise of Institutional School of Asceticism
- The rise of Institutional School of Asceticism
- Persia had heard about Muhammad (PBUH) before Islam arrived to Persia
- In Persia while Islam absorbed Greek heritage and it did not do the same for Zoroastrian heritage
- Judaism and Christianity had a notable presence in Persia pre-Islam

**Cross fertilization between both communities and shared geographies leading to similar views on many points**

**Similarities**

- In comparing and contrasting Sufi experiences in Sunni and Shi’i Islam we find striking similarity and distinct differences
- Maarifa or Hikma is defined in terms of an ascending scale of 3 tiers
- Maarifa or Hikma is defined in terms of an ascending scale of 3 tiers

**Conclusion And Notes**

- Both in terms of masters and orders Persian Sufism is fiercely independent of Arab counterpart
- The influence of Ibn Al Arabi although a Sunni mystic was significant and had far reaching impact

**Spiritual knowledge as distinct from ILM as knowledge**

- Maarifa acquires distinctiveness based on perceptive qualities such as love, asceticism and fear or piety
- Maarifa or Hikma is defined in terms of an ascending scale of 3 tiers

**Hayder Amoli Sufism**

- The main thesis of Hayder Amoli “la tete pensante” of Shi’i Sufism takes the 7 elements of mystic tradition: its expression, organization, leadership and existence and maps them to elements of Shi’i doctrine such as Hilmi, karamat, imama, bahri, and takiyah
- In effect he concludes that Sunmi Sufism adopted Shi’i Imanology by riding if from its terminology while maintaining its essence

**Literature And Poetry**

- Nearly all Persian literature was composed by Persians and Persian speaking people
- It is rich in history, philosophy, theology and mysticism
- Although the prose style was available in Persian literature such as “Siyasa-ateh” a treatise of governance by Nizam Al Mulk in the 11th century
- The real strength of Persian literature was poetry
- Persian poetry is generally situated in an abstract idealized setting
- Given that mysticism enables the world to come and shows passim to the material world it found its focus amongst Persian poets Firdausi, Saadi, Hafiz and Djam from about 930 to 1490