

Relationship between Religion and Mysticism

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ABSTRACT: The relationship between religion and mysticism is among the issues that have a long designation history among the scientists and different theories have been reviewed in this respect. In this study, it proves that there is a real relationship between Islamic teachings and mysticism according to the views of Islamic thinkers and the spread of mysticism is due to the Islamic teachings. This article aims to define the idiomatic meaning of mysticism as well as express different views regarding the relationship between religion and mysticism and finally critique and review them.

Keywords: Mysticism, Ration, Religion, Islam

INTRODUCTION

The issue of the relationship between mysticism and religion are among the issues that have a long history in the human culture and thoughts which have been considered in various forms in the religious people and the mystics attributed in each religion. The challenges and tensions between religious people and mystics can be followed –up from this way. Also in Islam, this issue dates back to the time when there were completely different views by the religious people, mystics, the unity of the Islamic Shariah and their incongruity, and as a result, it is led to different exposition and interpretations. Now, to review the relationship between religion and mysticism, it requires that our purpose about the meaning of religion is to be specified. The term religion is among the ones that are widely used while they have very different meanings, and it can be certainly said that giving a comprehensive definition for this terms is very difficult. However, our mean about the application of religion, in its general meaning is not the one applied in all religions including Christianity and Jewish, but it is based on what has been defined in Islam. That is to say, the religion that has been considered and expanded as a divine religion by the Prophet Muhammad (PBUH) and its knowledge has been given to humanities through Quran, prophetic tradition and the innocent Imams.

Idiomatic Meaning of Mysticism

Bayazid Bastami (261 AH) mentioned in the explanation of the term mysticism that "the least description of a mystic is that divine feature exists and the nature of divinity profuse it". (112).

In the definition of mysticism, Davood Gheysari mentioned in the treatise "Al-tohid and Alnobovah and Alvelayat" that mysticism is the cognition of God out of His names, descriptions and manifestations as well as recognition of resurrection and the realities of the worlds and also the quality of returning them to unifying reality, i.e. the origin of unification and the recognition of the way of conduction and the effort to free from the constraints of details and adherence to one's own origin and the characteristics of ethics and totality (Gheysari, Davood ibn Mahmoud, Rasayel Gheysari, Al-tohid and Alnobovat and Al-velayat).

bn-Sina said that: "the one who always pays his/her attention to the divine world while all the time he/she intends to close to God, it is called mystic". (Ebn-Sina, Alesharat and Altanbihat, Chapter 2, Part 2).

According to what has been mentioned, one of the most important questions posed about the meaning of Islamic mysticism is that whether mysticism is exactly Islam or there are some schools and tenets far from Islam? In other words, is science and mysticism is derived from Islam or it is the kind of science that is different from the field of Islam or is entered Islam later and has been developed in the Islamic culture or civilization?

Expressing opinions regarding the relationship between religion and mysticism

Attitude one: according to the available evidences, it is believed that Islamic mysticism is derived from the Christian mystical schools and Christian monks, or mystical thinking of Buddhism forms the bases of Islamic mysticism. Therefore, Muslims achieved to this important matter regarding their special spiritual tastes and emotions and the advices by the Holy Prophet.

It is said that of the main components of Islamic mysticism derived probably from Christianity can be two kinds: 1) devotee i.e. severance and indulgence in asceticism and scorning the world, and 2) love and passion.

Of the subsidiary issues can be 1) connivance and exterior coverage and 2) hermitage, 3) journey, 4) silence, 5) abstraction and recitation, reliance, rebuke and building monastery.

What is certain is that the issue of love and austerity is proposed in Christianity. "Luke" The Prophet said in the values of passion that: "If I speak the languages of people and the angels and do not have affection, my deeds worth nothing, and if do believe the prophecy and are aware of everything and be a complete devotee but do not have affection, I will be nothing and If I donate all my properties and make my body burned and do not have affection, it will be no profit for me [First Epistle to Paul the Apostle to the qurnetiah, Chapter 13).

Criticism: regarding asceticism, belittling the world and devote, it can be said that the worship and being away from people and asceticism in Islam is confirmed and assessed like all other religions.

The reason of the group of people who believes that Islamic mysticism originates from Buddhism:

similarities: it is said that rituals are the same, such as asceticism, abstinence and austerity from the worldly materials which are the major specifications of Indian religions, or the issue of salvation and the concept of unification in the Indian texts has deep roots, and the issue of the receipt, perdition, esoteric knowledge and spiritual and personal intuition. In one of the Buddhist philosophical schools, cognition is divided into three categories:

A): worldly knowledge or the knowledge of common people.

B): the superior knowledge of the world

C): the most supreme knowledge, which is the science beyond the world.

It is the recent cognition in Buddhism sciences and potential Buddhism (Satoa Buddhism). This is a distinguished, noble, unimaginable and eternal cognition (Momeni, Ghodratoolah, mysticism in practice, P. 57).

Mysticism in Islam is began from the 1st century, and due to the fact that visual knowledge was in the 110 AH and Rabee Adwieh and Ebrahim ibn Adham ibn Soleyman ibn Mansour Alajali is from Balkh city and it is the building of Amirzadeh Molouk , he repented. When he went out for hunting, a hatif called him and told him that: "Ebrahim, you are not expert at this, he became aware and did good things. Some people believed that the life of Ebrahim Adham was based on the life of Buddha in terms of asceticism, sanctity, trust and journey. The first person who pointed out this point in the West and maintained that Islamic Sufism is influenced from Indian mysticism is "William Jones". He maintained that pantheism in Islamic mysticism can be compared with "vandenta" mystical religion (ibid, P. 57).

Criticism and Review

It seems that the attitudes mentioned have not the scholarly depth, and pointing out such evidences to prove this large claim is not enough; thus, according to the following reason, the above-mentioned attitudes cannot be valid.

All religious and non-religious mystical schools have common or shared fields and this common field did not dedicate to mysticism and there are common ground in social traditions and customs, many ethical principles and minutia and other wisdom teachings in religious beliefs towards the existence of creator and the traits of his prophets and the medium of divine grace between the creator and the creature. For example, the theme of these moral proposition, "what you favor yourself, do favor others and what you do not favor yourself, do not favor others", can be seen in many Islamic, Christian and Indian ethical texts.

Can the common grounds in ethics be the reason for the lack of independence of moral systems in schools and religions? Or can it be acknowledged that such common grounds can be justified reasonably? Certainly, according to the congruity of human beings with each other, there are other common natural teachings which cannot be ignored. On the other hand, it does not cause the religious effectiveness of other

religions; moreover, the nature of being influenced from other religions to each other is a natural thing and this by itself is one of the most important reasons of common natural origins of the children of Adam. If someone wisely and scholarly refer our religious references such as Quran and tradition as well as considers Islamic mystical teachings, it will be observed that there are detailed differences between Islamic mystical teachings and other religions, which some of them are mentioned:

- 1) The subject of God and the life to come in such a way that is emphasized in the Islamic mysticism and is not stressed in most Indian schools.
- 2) Buddhism is just concerned with sheer ethical education and spiritual purification, but Islamic mysticism does not follow Islamic mysticism of soul purification but it is about reaching to God's cognition and love of God.
- 3) The purpose of austerity in Indian mysticism is to free from life misery in the worldly life which is full of misery and suffering, while life is not a misery in Islamic mysticism, but a mystic attempts to reach final happiness and his/her own ultimate perfection, unless the life is not naturally suffering and miserable, even the great mystics had worldly pleasures in their life.
- 4) In the Indian teachings, "perdition" is the ultimate goal and the last place of the mystics, while perdition is the bases for a superior survival, i.e. survival of the God in the Islamic Mysticism.
- 5) Love and passion is a basic component in the Islamic mysticism and an Islamic mystic is full in love and passion, while Indian mystics are full of ethics, love and passion and prone to completely dismantle the mental and psychological being and the sheer destruction of their passions and feelings.
- 6) Ibrahim Idham is a reality in Islamic worlds. In addition, his thinking is to trust in God and Buddha is the manifestation of suffering in Mysticism world which does not exist in Ibrahim.
- 7) In Islamic world, the origin of Sufism which starts from visual feeling dates back almost to 110 AH. In addition, all Sufism of the first and second century were originally born in Iraq and Baghdad mosque is the grave of hundreds of Sufis.
- 8) If the effectiveness and being affected was from both sides, it was after the 4th century.

The attitude of distinction of mystics from religion

The second attitude about the relation between religion and mysticism is explicitly concerned with the separation between mysticism and religion, and it is believed that mysticism is something other than religion and religion is something apart from mysticism. Based on this attitude, there were mystical attitudes before divine religions.

In a research performed in the relationship between religion and mysticism, it is mentioned that:

"What is certain is that mysticism has some principles and issues that are not mentioned in Islam and people are not invited to, and these issues are not mentioned in the early Islam and some of them were even not known in the 5th century but for the scholars and religious people who favor Sufism and mysticism (Yasrebi, Sayed Yahya, a research in the relationship between religion and mysticism, P. 281).

In the other section entitled "Mysticism is an independent school", it is said that:

"Humans found far from the past that this is two-sided world, its external side is multitude, unreal being, instable and deception; its internal side is oneness, originality, sustainability, objectivity and reality. All schools, influenced from Pythagoras, reached this fact that the external world is deceptive and dark horizon that its divine rays are reflexed within" (ibid, P. 285)

Finally, the respected author mentioned, quoted from the "history of philosophy" of Bertrand Russell, that India is the pioneer in the acceptance of new thinking and new-Plutonian thought and said that: "the above-mentioned thinking in the Islamic world appears in both mysticism and Sufism in Islam". Then he said that: "those who believe that Sufism and mysticism is Islam and its teachings and principles are followed by the Book and tradition, are fully in err. Mysticism is not related to Islamic religion and Christianity and Jewish religion. This type of orientation has a historical and geographical tradition more than other official religions (ibid, P. 286).

The attitude of W. T. Steass regarding the relationship between religion and mysticism is that the general conclusion concerning mystical links in one hand and official religions on the other (Christianity, Buddhism, etc.) is that mysticism is something independent of others, that is to say, it can exist without the help of others, but mysticism and official religions close and adhere each other in one point, because all of them is concerned "infinite" and "eternal" things beyond the worldly horizons, and there are some passions in both of them fitting sacred and divine world (mysticism and philosophy, Walter Steas, translated by Baha Aldin Khoramshahi, P. 357).

The criticism of separation attitudes

It seems that two main factors of the author of this research has considered for the relationship between religion and mysticism and make him reach this final belief that mysticism is essentially not related to divine religions.

First, he mistakenly believed that mysticism and Sufism are the same and believe that they are something similar; therefore, in the argument that Islam is separate from Islam, he believes that because mysticism was not emerged in the early Islam and the principles and bases of mysticism were not expressed, and even some principles was not known in the proponents of mysticism, unless mysticism and Sufism are considered the same. However, if Islamic mysticism approaches with Koranic and Quran-driven studies for getting the mystical generality, our judgment will be undoubtedly different.

Secondly, the author in the part one cited some remarks from the well-known poet, scholar and poet, "Bertrand Russell" and considered it the basis of his/her attitude, and then said, citing the remarks of another experienced English translator named "Walter Trans Steas" that: "after a long discussion about the relationship between religion and mysticism, Steas maintains that mysticism is independent from religions and the language in every religion is the language of the interpretation out of the emotional and experiences of the mystics of that religion. Of course, the views of "Walter Trans Steas" and other thinkers of the East are respected, but they cannot be cited as the reason for its truthfulness (Yasrebi, Sayed Yahya, a research in the relationship between religion and mysticism, P. 284).

The Objectivity Attitude of Religion and Mysticism

This attitude is raised from many Muslim Sufis and Mystics and contemporary intellectuals. It is believed that Islamic mysticism is based on Quran and tradition and the mystical remarks of the Prophet Muhammad and if Islamic and mystical texts are not reached to the Muslims, Islamic mysticism will not be undoubtedly shaped.

With intra-religious attitudes with referring to original sources of Islamic religion i.e. Quran and the remarks of the Prophet Muhammad and the Innocent Imams (PBUH) and the mystical prayers and chants have been formed. The followers of this attitude believe that is mysticism is separated from religion, it will not be gracious and spiritual, but a set of severe and dogmatic rules. They said that is a person achieved to hadj without mysticism, prayer without mysticism and fast without mysticism? How mysticism can be separated from Islam. While Quran introduce itself as the light and reason: "O people, there is in fact a reason from thy Lord and we send down to thee a bright light" (Nesa, 174). The esteemed scholar, philosopher and mystic, Ayatollah Hasanzadeh Amoli mentioned in his book "Quran, mysticism and reason cannot be separated from each other" that mysticism and reason are inseparable from each other and in the final part of chapter 26 and the 6th stage, he said that: "real mysticism cannot be separated from real theorem". (Hassanzade Amoli, Hassan, Quran, mysticism and logic are inseparable from each other, P. 30)

More interestingly, the author of Fotoohat Makieh in the last chapter 12 in explaining the verse "it is nothing but prayers God" (Asra-44), he said, "we believe that not only religion but all things in the world prayer God". The author of Asfar in Chapter 16, part 8 mentioned in the explanation of this verse that: " we believe that not only religion but all things in the world prayer God, because Quran and mysticism are inseparable" (Hassanzade Amoli, Hassan, Quran, mysticism and logic are inseparable from each other, P. 31).

In the book Islamic mysticism, Allame Jafari considered the issue of Islamic mysticism regarding the four-partite relationships of humans and believes that each mystic must has four kinds of communications as follows:

1. The relationship between a mystic with oneself
 2. The relationship between a mystic with God
 3. The relationship between a mystic and the world
 4. The relationship between a mystic and with his/her own kind
- (Muhammad Taghi Jafari, Islamic Mysticism, P. 9).

In the final part of the article entitled mysticism and religion, the role of religion in the mystical conduction are referred and explained that: "in each scientific and practical situation, humans can respond to six basic questions if his/her awareness are not damaged. These six questions are as follows:

1. Who I am?
2. Where am I from?
3. Who am I with?
4. Where am I?
5. Where am I to?
6. Why I was born?

Not only was a school and thinking to respond the above-mentioned question, but most scholars benefits from conscientiousness which only religion can respond to this question". (ibid, P. 185).

The View of Sayed Heydar Amoli, the Well-known Shiite Mystic

Sayed Heydar Amoli has mentioned a detailed discussion in the book *Jame-Al Asrar and Manba-al-Anvar* regarding Sharia, tradition and reality, in that he said that: "verily, Sharia is a name for the divine direction (God's directions) and includes expressing the main ways and sideways and shows the obligatory and non-obligatory actions good and the best ways. Sufism is a practical action and choosing the best and most stable ways to God and each way by which are chosen by humans the best and most stable ones are "Sufism", including speaking or writing or behavior, an attribute of her and a state of His states; however, reality is to realize and confirm something through discovering comprehension, intuitive and conscionable. (the perception based on mystical state) (Hassan Amoli, Sayed Heydar, *Jame-al-asrar and Manba-Alanvar*, P. 244).

According to the view mentioned, the sharia is the way to pass this way and the reality is also to reach this way by discovery and intuition.

Relationship between Mysticism and Islam in terms of Shahid Motahari

One of the fundamental and basic questions which existed in the past and exists in the present time and many thinkers, including historians, experts, mystics, lawyers, etc. are involved, and today the philosophy of science, philosophy of religion and philosophy of mysticism has been highly paid attention to in the epistemology of the philosophy of science, the answer to this question is that what relationship exists between religion and mysticism, especially between mysticism and Islam, which the accurate and comprehensive answer to this question resolves many suspicions and questions in this regard, e.g. is there religious mysticism or not? Is there Islamic mysticism or not? Or mysticism is basically something super-religious and cannot be categorized in the religion and mysticism can exist without religion, i.e. non-religious and atheistic mysticism or....? There were always severe disputes between different Islamic sects and various religious traditions, but among this, Shahid Motahari has a special belief which writes down with complete bravery, precision and honesty. He said that one of the sciences created, developed and evolved in the Islamic culture is the science of mysticism, i.e. he means that the context for the creation, evolvment and germination of mysticism is Islamic culture that he maintains that there is a difference between Islam, Islamic knowledge and Islamic culture and also mysticism, scientific and practical and writes down that: "mysticism, both in the theoretical and applied section, related to Islam, because the relationship between God and the world are indicated in Islam and the universe are interpreted. Regarding the relationship between mysticism and Islam, he said that it is not claimed in the Islamic mysticism that there is something beyond Islam and this attribute and characteristic is avoided. On the contrary, they claim that Islamic realities are discovered better than other things and they are the real Muslims. The mystics usually refers to the book and tradition and the prophets both in the practical and theoretical part.

Main Issues and the First Derivations of Islamic Mysticism

In terms of Shahid Motahari's view, "it is Islam and Islamic culture that is manifested in the interpretation of the world and Islamic epistemologies, and because the four-partite relationship between A) relationship between God and human beings, 2) relationship between human beings and his/her society, 4) relationship between human being and the world in terms of theoretical and practical dimensions in the Islamic culture and school has been indicated well and with specific sensitivity and comprehensiveness. Layers of Islamic orientations and attitudes and Islamic cultures are the mystical and spiritual layers that the mystics extracted from Islamic teachings and Islamic and systematic texts; however, this scholar explained three theories in the Islamic relations and with mysticism as follows:

1. The theory of a group of Islamic historians and mystics in the lack of adherence to Islamic mysticism and their demagogue onto the reference to the Book and Tradition, i.e. in terms of this group, mysticism is not related to Islam.
2. The theory of a group of contemporary traditionalists who believe that mysticism and Sufism was a movement from the non-Arabian anti-Islamic and Arab cultures i.e. under the spirituality; that is they believe that mysticism was a foreign and import movement to against with Islam and Muslims, and as the scholar Motahari said, with the adherence to Islam and Muslims, they contend with mysticism and Sufism and group two contends with Islam with the adherence to the figures of some mystics and are contending with some of the profound Islamic thoughts.
3. A moderate theory, or the neuter group that are concerned with the criticism of some mystical theories, especially applied mysticism that is about Sufism and innovations and deviances. They believe that mystics, as other classes of Islamic culture and main Islamic sects that are quite devoted to Islam and had not ill will. Shahid Motahari accepted the hypothesis three which in fact of two parts:
 - A) The part that is related to spiritual cognitions and deep Islamic culture that are called mysticism.

B) The part which is related to the mystical theories of some mystics and the function and performance of some mystical sects and Sufism. He believes that: "mysticism is the manifestation of Islamic culture and knowledge which should not be ignored, and the intrinsic layers of Islamic religion in the original mysticism and, although the performance and function of mysticism and Sufism can be criticized; in the assessment and evaluation of the conformity of mystical theories with the Islamic traditions, culture and book and the type of mystical function, the regarded scholars and experts should give their opinions, and it is resulted that Shahid Motahari believes that Islamic mysticism takes its essence from Islam. The mystics discovered some measures and principles which are gradually grown and developed in the Islamic culture. Although they are influenced from the external movements, especially verbal, philosophical and particularly Eastern philosophical thoughts in the explanation and discovery of the principles and development of theoretical and applied mysticism, and he wrote down after indicating the theories of some scholars in the criticism and negation of mystical theories of mystics: the reality is that the theory of this group will be in no means accepted.

The initial Islamic issues are more fruitful of what this group supposes in ignorance or with awareness. Neither Islamic monotheism is simple as they describe, nor human spirituality in Islam is limited to dogmatic spirituality nor the close relatives of the Prophets were in such a way that was described nor the Islamic traditions are limited to physical actions. Islamic traditions were able to show a hierarchy of deep mysticism regarding theoretical and applied mysticism. It requires in this issue that some basic points mentioned by Motahari and his visions be mentioned to understand "the relationship between religion and mysticism" and the impossibility of mysticism other than religion and the privileges that Islamic mysticism have on some other forms of mysticism.

Point one: Esteemed and Sublime Mysticism in Quran

After pointing out some verses from Quran (Baghare 115, Hadid 3), Shahid Motahari said that: "it is clear that such verses and thinking direct us to a superior and greater monotheism; therefore it has been mentioned in Kafi Hadith that God in the Last Time will be aware that the kind of people in the resurrection time, for this reason, the first verses in Alhadid sura and "Ghol Hovallah Ahad" was sent by God. Regarding the conduction and passing the stages of closeness to God unto the last stages, some verses related to "closeness to God" and the ones related to inspiration and the speeches of angels with non-prophets such as Maria, specially the verses related to Ascension. Superego, Ego and Id are mentioned in Quran. Unseen sciences and the guidance of devotee are mentioned, "those who had an attempt in the way of God, we surely guide them, verily God is with will doers". In Quran, there are many instances of God's kindness that is much greater than all human kindness and affection. In Quran, refinement is the only means for all the particles of the world and it is interpreted as if humans complete their piety, they will understand those rosaries and refinement. In addition, regarding human nature, Quran proposed the issue of divine alimony... it is about such great capitals that can be a good inspiration in the Islamic world.

Point 2: speeches of the Prophet, narrations and hadiths, the inspiratory of natural Islamic mysticism

Regarding the dialogue after saying the morning prayer with one of his relatives concerning certainty and its signs and the role of divine worship in the illumination of hearts and reaching humans to the position of "beneficence", "intuition" and apocalypse and also other teachings of the Prophet and are replete with such divine cognition, spiritual orientations emotions, mental beneficence and divine loves that which in fact shows the noble Islamic mysticism and monotheism, which considering the Nahj-al-Balaghat which is the origin of profound mysticism and practical deep mysticism in its wide context can indicate this issue, particularly the sermons 220 in the interpretation of verse 27 of Sura Nour and verse 218 in explaining the attributes of mysticism and other different perspectives which are expressed to explain the scientific, objective, principled and receipt monotheism that cause strange occurrences, and the Islamic prayers of mysticism, spirituality and conduction are shown to people with a widespread perspective, including Shabanie prayers, Komeyl prayers, 15 partite prayers of Imam Sajad, Arafte Prayers. As interpreted by Shahid Motahari, "why we should seek to external resources despite existing such resources"? These extensive and diverse resources in the Islamic and mystical knowledge is in the extent that people like the English Nicolson and French Masinion have widespread studies in the Islamic mysticism and are not strange with Islam, they explicitly confessed that the main origin of mysticism is Koran and tradition.

Point 3: the impossibility of mysticism without religion

Shahid Motahari indicates the recusant nature and meaningless concept of mysticism without religion, and said: "they are recently paid attention to mysticism, in that they consider it as a human culture which is the essence of mysticism, God, knowledge and resignation to God, they want to separate mysticism from the God and that person is a mystic, what a strange! In the contemporary Iranian writing, it can be seen that they are oriented towards mysticism. Mysticism without God and religion! This is so strange! It is not possible. Imam Bagher (PBUH) said that: "Go to the west, the east and finally come to this place, prostrate and then you can find the truth.

Point 4: mystical logic of mysticism

Islamic mysticism is based on self-knowledge and self-construction or self-awareness and knowing God, which is full of profound and detailed mystical knowledge, which emphasizes on self-knowledge, specially "mystical self-knowledge". Shahid Motahari took into consideration this issue in different perspectives, such as human in Quran (Edition 2, P. 25-28), a survey in Nahj-al-Balaghat (P 276-305) and prevents from self-ignorance, God-ignorance, self-damage, self-lose and self-strange, ...and maintains that these factors are the blight of self-knowledge and self-discovery. Of the factors of development are happiness and perfection that remembering God, praying and divine worship, giving service to disadvantaged, reliance, patience and virtue can be named (P. 210-254).

The consensus between the relationship between mysticism and religion

Some people believe that mysticism is against religion and they mention the cause of their disagreement as A) the existence of some intellectual and practical deviations in some mystics, and B) the existence of some vagueness in the language of mystics, C) absolute obedience of the subject out of their own. D) Some explanations that some mystics have related to Quran.

1. Mysticism is non-religion (it is prone to change, difference and authority). Steas and Yasrebi said that: "religion is one thing and mysticism is something else. Mysticism is not derived from verses and in the field of mysticism, it not that mysticism has not been derived from religion, mysticism has been existed far from the past and many verses in this respect are due to compatibility, not implication.

2. Mysticism can be replaced by religion

There are two ways for happiness, one from the religion which is the public way and the other one is the mystic one which is the way of specialists.

3. Mysticism is the exact religion, people like Ghazali and other mystics do agree about this issue.

4. Mysticism is the horizontal component of religion. This is not true, for not only religions focused on beliefs, rules, ethics and mysticism, it is a part of it, but it does not based on the definition delivered by religion.

5. Mysticism is the vertical component of religion.

This opinion can be defended, i.e. beliefs, rules and ethics, each one has one external and one internal side, which is mysticism and the mystic can reach into his internal dimension, as religious knowledge has some hierarchy that can be approved with by the religion, and those hierarchies of religion are science of certainty, the exact certainty and the right of certainty.

The other reason on the hierarchies of religion is the one based on Imam Ali (PBUH) in that he said: "O God I worship you not because I'm afraid of you and or having the relish to go to paradise, but I worship three just for your kindness"; therefore, the worship of God is friendly worship.

6. Mysticism is the essence of religion, and it seems that this attitude is not correct, and the mistake of this attitude is that what is matter is essence and the superficiality is not matter, while the true indicator of mysticism is that not one element of religion should be reduced and not one element should be added up. Mysticism can only be renovated in the part of techniques, practices and methods and this is not matter.

CONCLUSION

It can be found from the Islamic verses and Quran that there is a close relationship between religion and mysticism. Existing a high-esteemed mysticism in the Islamic world and the expansion of mystical thoughts, especially in the field of theoretical mysticism indicates that mystical realities are not derived from outside Islamic fields, and mere existing the common grounds in some mystical issues is not the reason for, however, existing commonalities is a certain and rational matter among religions.

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