Kazaruniyya, Anti-knowledge Sufis or Inward-oriented Knowledgeable

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Abstract

Meaning and concept of Knowledge among Sufis or Bateni people is different from superficial attitude, and in expression stage sometimes they considered knowledge and Sharia including Zahir and Batin and sometimes conceived religious knowledge as three levels including skin, core and extract that are connecting to truth, they considered orders and types for the knowledge, of course each one’s honor was dependent on its subject. Sheikh Abu Ishaq Kazerooni (426 Ah) and his followers in Fars region of Iran, along with attention and emphasis on religious and mystical knowledge as main bases of his Tarigha system, paid attention to the other sciences such as medicine, law and justice, management and economic, and have attempted to develop them and all of these actions in a time about one thousand years ago indicate intelligent foresight and leading attempts of this mystical-islamic-Iranian path in attention to superficial sciences based on their needs and requirements.

Keywords: Kazaruniyya, mysticism, Sufism, science history, epistemology
Introduction

Every community, religion and knowledge can be viewed from a measured, deserving, accuracy and fair perspective and be understood truly; or as much as is required and proportionally considered a portion and a dimension of that and again rightly pass transiently, and finally it is possible that sometimes due to deficiency and humiliation or because of nonscientific prejudices and diseases would has an immature and reverse judgment perspective and when it comes to prejudice, abandon art and begin harshness and severity. While mysticism and Sufism itself seeks God recognition and union, why sometimes there have been statements about superficial science negation and as if it has been ordered to negate it? So that in view of mysticism and Sufism history, a wrong belief has become popular that mystics and Sufis haven’t a good view to theoretical knowledge (Bagherian Saravi, 2015, pp 33-38) and are runaway from school and have directed to a world in which science and reason has no way; they have ordered that:

“Wash papers if you are our classmate
Because love knowledge isn’t in books”  (Hafiz)

The Shirazi Poet, as the other knowledgeable people that is inheriting the Shiraz mystical space that perhaps itself is influenced by the same Kazaruniyya (Behroozi, 1976, p666), while states the matter that undoubtedly enjoys from extreme knowledge in literature and literal sciences. Resolving the inconsistence as an instance at least can be useful to fend off the claim that some mystics and Sufis are anti-knowledge. This article claims that believe in Batenis anti-knowledge is a result of partial view and unconsidered and runaway from knowledge and heart; rather, Batenis due to awareness of knowledge and precise look at its role in their life and world view, place every level of knowledge at its place and have valued its worth and in a wisely investment and opportunity recognition have protected justice and their assets and time. Kazaruniyya sect (Morshediyya) in Fars and following them, sermons of drunken profligates such as Shirazian Hafiz are for those who have search for dignity and position by lesson and knowledge and it is a warning and guidance to a deeper level of knowledge, so that man doesn’t satisfy with any level and doesn’t suffer from stagnation.

First, it must be stated that Batenis haven’t been nurtured from a same source and haven’t follow same way and method and haven’t had same language and view that an overall verdict can be issued about their perception of knowledge that such a verdict has been issued and everything has been rejected. Mysticism is more common than wise and philosophy’s language and this feature is itself a reason for some of knowledge and speciality and purity people in first look suspect them being away from knowledge. Philosophy and wisdom always has been mixed with conduct and esotericism in Islamic Iran but philosophies’ language has been combined with a terminology and rules and literature from which Sufism and mysticism is away and is more formal and scholastic. Accordingly, here instead of formal and logical definitions from scientists and wise, more attention is devoted to writings remained from the same Batenis and practical individuals and their view’s general and common background and context has been considered. In a more exact word, a presented hypothesis is that Kazaruniyya while developing their affair during 4 centuries, also inevitably had involved in superficial sciences and if some words have been made implying remonstration of superficial science hasn’t mean rejection of scholastic knowledge and acquisitive science; rather, it has been because of inside and other world priority over this world and has educational and reminder aspect.

Method of the present study is descriptive-historical and a qualitative research type and dependent on valid resources remained from this sect and other mystical texts. Historical research concerning
Kazaruniyya sect and the other sects of Sufism can reject the hypothesis or presumption of Sufis seclusion or anti-knowledge.

1. What knowledge means for Batinis

Batenis following Islam prophet (pbuh) considered knowledge as a light that enters in heart of whoever God wills (majlesi, 1404, vol. 70, p 140) and the truth of reveals phenomena and distinguishes right from wrong and merit from impropriety. “Meaning of knowledge is a light derived from prophecy Meshkat (2) in the heart of faithful servant to which gets a way by:

1. God (monotheism knowledge, and its knower is a Divine knower);
2. act of God (hereafter knowledge, and its knower is a hereafter knower);
3. Order of God (knowledge to sharia sentences, and its knower is secular knower)” (Ezeddin Kashani, 1385, p 35, 36).

Knowledge of practical individuals is “knowledge of states” not sayings knowledge, “knowledge of love” that releases man not knowledge of reason and fetter, a knowledge that is heritage of their deeds and behaviors and is knowledge of inheritance not knowledge of learning. This knowledge is a result of experiences that enters in wayfarer’s (salik’s) heart from God’s gift states sometimes because of good actions and sometimes without any action according God’s pure grace. They obeyed God’s order that was available for them at times from their inside by their nature mission and divine existence and at times in outside, by message of prophets and God’s Sharia owners. Initially, they dealt with action correcting (act goodness) and intention modification to become away from any perversity and be included in the righteous and God’s friends and elects.

It was here that attention to Tawhid knowledge and recognition of God appeared necessary for them on which they had been molded intrinsically and sometimes had familiarity with that despite of illiteracy like Islam Prophet.

In this state knowledge was for practice, religious knowledge was for achieving not flag of being knowledgeable and non-monotheism purposes and secular and non-right ambitions. Mohammad Ghazali (seen on 505 Ah) who is himself one of the most prominent scientists of Islam history argues:

“But the sciences that are studied in our time such as Khelaf [science in which is discussed how to present legitimate justifications and failure of inconsistent reason], religion, Kalam⁷, dance and spells, and the teachers of time who have built a secular traps from their sciences, intercommunication with them and acquiring science from them results in deviation from the world way. … But if there was in a place someone who has intimidation and warning about the world pride, accompanying and observing him is beneficial for all, let alone learning! As one learn a useful science, it is more preferred than all activities and useful science is one that reveal the world paltriness and warns about the other world hazard” (Ghazali, 2011, vol.1, p 137).

2. Measuring Batinis priority dealing with knowledge

They had found value of time and life assets well, understood that life is precious and moment is a prize and wayfarers if wouldn’t be punctual (ibn-alvaght) and wouldn’t benefit from capacities and talents and grateful for that, wouldn’t achieve to ownership of time (Abu-alvaghti). So, they attempted by acquiring a deeper awareness of knowledge and every level and type, wouldn’t involve in it more than necessary and waste their assets and life. Ali ibn Othman Hojvirii (seen about 470 Ah) has told in his precious book:

⁷ Literally science of discourse, “Islamic scholastic theology”
“Be aware that knowledge is much and life is short and learning all sciences isn’t necessary for all people; … and God transcendent blamed those who learn useless sciences; he says: and they learn what is harmful fro them and doesn’t benefit them” (Baqara, 96). And knowledge must be accompanied with practice” (Hojviri, 1995, p 17).

Ezeddin mahmood Kashani like his predecessors among the foremost hints that presents to truth way seekers is the same attention to beneficial science. A science that is from God and comes back and returns to God and noting else:

“As no one is better than divine and hereafter scholars, no one is worse than secular scholars. As it has been said in a Hadith that: “truly best good is good scholars and truly worst evil is evil scholars”, because nothing is more useful than knowledge when it is acquired for god’s sake, and nothing is more harmful than knowledge when is seek for worldly sake; because the more its benefit, the more its damage. … The sign of beneficial science is that increases piety and modesty and inexistency in self and inflame the flame of eagerness and desire. And the sign of harmful science is that increases haughtiness and pride and world seeking in self” (Kashani, Mesbah-Alhedaya, p 36,37).

In addition to what was mentioned, there are Ahadith about a useless science and order to avoiding from it, that aren’t stated because of clarity of the matter and avoiding repetition.

3. Expressions and superficial knowledge inability to detect truth and their banditry
Mystics had realized the words and expressions inability and reduction of experiences in them. Words and sentences and languages were another interpretation of objects image near knowledgeable and occur a reduction and degradation compared to a text and its originality. A question was that for what things language is properly applied and for what things its application is wrong? Each word is a container would like to contain a meaning that points to a thing and is reminder and sign of it; whether these containers have ability, capacity and quality of all meanings and characteristics of all objects?

Mohammad Ghazali says in this regard:
“Certainly you have heard Sufis say: “science is the veil of this way” and have denied it, don’t deny it that is a right saying, because, tangibles of every science that are acquired through tangibles, when you engage and overwhelm to it, is a veil of this. …. And the knowledge that appears from the heart wouldn’t be achieved until be empty from all things coming from outside. But if knowledgeable makes empty him from acquired science and wouldn’t engage heart in it, the last science wouldn’t be its veil and this overcoming becomes possible to him”. (Ghazali, 2011, vol. 1, summary of p 36,37).

Here is that one of the wisest of these, Jalaleddin Molavi (seen 672 Ah) considers “silence” as his most illustrative representation and selects it as pseudonym. One that hasn’t been never during his/her life happy or sad, what benefit gains from the words related to joy and sorrow. He/she just has gathered a vague illusion from those words about these states nature.

The issue has been suggested previously in books and other articles by the scholars of this area and seems clear and hasn’t need to more extending and details. Mystics has mentioned that never one engage in and be seduced to these words and expressions and the magic of expression, create the illusion of achieving to truth for him. Here is that knowledge and rather an interpretation and a declined form of human images has been considered a veil to detect truth and rather has been considered the major veil. Here is that Batenis looked at language with more reflection and hesitation. The existence heaven was so attractive and variable that all forms and interpretations fell on the ground and disappeared in water.
4. Kazaruniyya: emergence and survey
Kazaruniyya, with similar names as Morshediyya or Ishaqiyya, was established by Shekh Abu Ishaq Ibrahim inbe Shahriar Kazerooni (seen 426 Ah), known as Sheikh Morshed or warrior Sheikh Ghazi (warrior), and continued to its life an developing activities in Iran until 10th century. Followers of this sect, often called “Morshed”, could achieve a significant reputation and position by performing extensive religious, social, and economic activities and even military activities such as founding and administrating Khaneghah network with an arranged financial system, supporting and feeding poor people, instructing Quran and religious sciences, promoting Islam, Jihad, producing and transcribing book and coinage by rulers by the sheikh’s name (due to sheikh’s name and his name overcome on the name of the city) (Mahmoud ibn Othman, 1979, pp 17, 94, 95).

The founder of this sect, Abu Ishaq ibn Ibrahim ibn Shariar kazerooni was born on Sunday – Monday night – Ramazan month 15, year 353 (Ah) at the north of Kazeroon. His parent both had converted to Islam. His grandfather “Zadan Farokh” and his father “Khorshid” both were Zoroastrian. “Shahriar”, the Sheikh’s father, was from upper village (Ahranjan) and as evidences show, was a new-Muslim craftsman, and Sheikh’s mother “Banoo daughter of Mahdi” was from lower village (ibd, p eighteen and nineteen of introduction and p 11). Abu Ishaq in spite of his grandfather order to learn a craft to subsistence instead of Quran, from childhood learned Quran (Attar Neishaboori, 2007, p 662). However, whether because of the Sheikh’s popularity that was result of his good manners and generosity and hospitality or due to his severity with unbelievers, Acoording Attar 24,000 Christians and Jews converted to Islam by him (ibd). Although, Attar’s this view seems somewhat exaggerated, this point shouldn’t be neglected that based on Attar’s report (ibd) in burial of Abu Ishaq kazerooni, a list of new-Muslims and guided people that had been converted by him were buried with him to be hereafter reserve for him, and this issue imply his success in this way. Most of Zoroastrians continued their hostility with Sheikh also for years after his death to the extent that “after Sheikh’s death, Kazeroon people sent every year a group with Sheikh’s drum and flag for Jihad”. (Hafizi, 1999, vol. 5, p 172; quoted from Mahmood ibn Othman, 1979, pp 180-185) It must be mentioned that Kazaruniyya army, not only fought against Christians and Zoroastrians but also sometimes went to battlefield to help Abbasid Khilafah army and jihad.

Sheikh Abu Ishaq in age fifteen to choose a preceptor and master among the mystical paths (Tarigha) around him based on comparing each one’s procedure and manner and affected by a dream had seen, selected the path of Ibn Khafif Shirazi and achieved to a rank that after Ibn Khafif’s death took a cloak from his successor, Sheikh Hosein Akkar. (ibd, pp 17-22) and founded 65 monastery (Khngah: Abu Ishaq House) in regions such as Fars, Kerman, Gilan, Khurasan and other regions and gave them to his school pupils and graduates in which train the other interested in Islam and his mystical way.

5. Kazaruniyya’s involvement in superficial knowledge
As stated in introduction, Ahl-albatin and mystics have various guilds; some of them had so paid attention to training (Ta’lim) and Batin and inside knowledge that other sects and religions, have called them Bateniya and Ta’limiya and Ta’lim companions. Living in their castles, water supply networks, to act organizationally, knowledge of fight and warfare are seen in different periods among them. Imamiyye or twelve Imam Shias also have been one of the thought channels and disposition during Islam history and still they are such. Also in the other sects of Sufism khanghahs such flourished that for example, an extensive organization emerged from Sheikh Safioddin Ardebili and his children’s khangah and all these wasn’t possible without awareness of each task nature and obstacles and barriers of its realization. Here, for example, Kazaruniyya as one of the
generosity and chivalry communities is considered. By establishing coherent and extensive networks in Iran and other regions, they paid attention to superficial knowledge as well and their foresight and realism is evident form their consideration of formal and superficial knowledge required for their life. Kazaruniyya path was followers of Sheikh Abu Ishaq Kazerroni (352-426 Ah) mystic and poet of 4th and 5th century, Kazerron. Sheikh Abu Ishaq founded 65 khanghahs in Kazeroon and farthest corners of Iran and world that were administrated by him and Kazerooni preachers and disciples.Extent of Kazaruniyya activities in religious, mystical, social and economic areas such as promoting and teaching Quran, Hadith and Islamic and mystic sciences, feeding poor people, coinage, book publication and …. And also their peaceful diplomacy in connections with local and foreign rulers, resulted in their reputation and spread of their influence to Lebanon, China, and India …. . As even after killing preachers and destruction of Kazerooni buildings by King Ismaeel Safavi I, in 909 Ah, this mystical path continued its life and activities beyond Iran borders, particularly in the area of Ottoman Empire; such that some resources have reported its survival up to 13th century Ah and even up to now. (Sheikh Alhokamae, Imamoddin, 2002)

5.1 Interest in medical sciences
Existence of “Daroshafa” (Laleh and Sheikh Alhokamae, 2008, p 117) in Kazerronieyye khanghah can be treated as sign of their interest in Medicine. Of course, in the resources and books searched by the author, there weren’t an indication to a center for medicine training associated with Kazerooniyye path; but it could be argued that existence of medical centers especially in a khanghah of a mystical-religious path shows their care and attention to this science.

5.2 Need to accounting science and mathematics to calculate and mange assets
Although there aren’t direct resources about Sheikh Abu Ishaq and Kazerooni disciples and successors’ awareness of economy and management, evidence imply that they know this sciences and used the. Among these evidence is:

5.2.1 To develop, administer and monitor a large network consisted of 65 khanghahs in the farthest corners of Iran and world for which their authorities had a formal permit from Sheikh himself or Kazerooniyye then preacher. Interestingly, the top authorities of Kazerooniyye khanghahs were known as “science people” (Mahmood ibn Ottamon, 1979, pp 387-390) and the issue may be considered as Kazeroniyyeh interest in science and learning it. It should be noted that these authorities and special knowledgeable individuals didn’t just include men but some women had promoted to position of khanghah administration as well. Another noteworthy point in the management and science-based system of kazerooniyye is that students were provided with education and learning knowledge from scholars and leaders of other mystical paths then return to Kazaruniyya. (ibd) it is something like scholarship grant that considering date of this event – between 5th to 13th century – can be mentioned as a intelligent foresight in managing khanghahs and educational centers of Kazaruniyya.

5.2.2 Providing a system to collect offerings and donations from farthest parts of world through developing an organized network consisting of connectors and officials that gave a receipt stamped to Sheikh Abu Ishaq stamp to people in exchange of receiving their offerings and every official delivered the gathered offerings with receipts stubs to Sheikh of every khanghah of Kazeroniyyeh (ibn Batoote, 1997, vol. 1, p 267,268) Interestingly, this system of offering collection had an international aspect; so that in beaches and ports, officials, deputies and special agents who were selected by Sheikh of Kazaruniyya khanghah in those regions; collection officials were the sailors of China and India sea that ibn Batooteh has
referred to them in his books. (ibd, vol. 2, p 296; Mahmood ibn Othman, 1979, p 436). Certainly managing such an advanced and extensive system requires management and accounting knowledge and awareness of principles and rules governing there and also supporting and training expert staff and officials.

5.2.3 Financial and economical management of khangahs through donations, offerings and resources available to Kazaruniyya and calculating the share of each khangah which as mentioned above; need to support and train expert staff and officials.

5.2.4 Administration and financing Kazeronieyye army that was established by Sheikh himself (Mahmood ibn Othman, 1979, pp 180-185) and has been continued up to Ozoun Hasan Agh Ghoyooolu time (Davani, 1956, pp 26-66). This army that was organized to fight and jihad with unbelievers and Islam enemies, was trained, equipped, financed and administrated.

5.3 Interest in law and judicial sciences
A bi-directional view is observable about thoughts of Sheikh Ishaq and Kazaruniyya path concerning judicial sciences: in one hand, Sheikh has stated in a serious advice to one of his disciples that avoid companionship of judges unless it is necessary. Also he has advised the follower that wouldn’t engage in treaties and contracts as witness and guarantor to be secure from those works outcomes. And he advise to his follower firmly to refrain from accepting gifts if rulers and officials; because Sheikh considers the gifts combined with guile and deception (Mahmood ibn Othman, 1979, p 350). In the other hand, we look at names of Sheikh Abu Ishaq and Kazaruniyya path disciples and pupils, we encounter with many judges some of which have been disciples and leading students of this path (ibd, pp 382-402). It can be suggested that Sheikh abu Ishaq advice to his disciples hasn’t been for all of them and was dependent on every individual's scientific, religious and mystical understanding. And if the follower had capacity to learn these sciences, not only wouldn’t prevent him from learning these sciences, but also provided him with learning conditions.

6. Conclusion
Kazaruniyya as evolving addressed to sciences like medicine, accounting and mathematics, establishment and financial management of required buildings and finally law and judicial sciences and effects of this interest has been remained on the buildings and books left from them in Fars province and mystical literature. Together, the above mentioned points is a clear evidence to reject the idea that Muslim mystics, regardless of superficial and theoretical sciences, sometimes are considered as knowledge averse and sometimes as anti-knowledge; but they achieved a high position in knowledge and did their best in every level of knowledge; rather than satisfy to some words and phrases and arrogantly hallucinate that science is the same is our hand and others are in ignorance and mistake.
Resources

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