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## INVESTIGATING THE TASK IN THE PRESENCE OF GUARDIANSHIP WITH EMPHASIS ON IMAM MOHAMMAD GHAZZALI'S WORKS

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### ABSTRACT

*The Shari'ah is the most objective part of the religion and the condition for attaining the truth that is presented in all the hierarchies of each Sufi methods and each one of the methods of mysticism has presented a different interpretation of it. The "Shari'ah, the Law and the Truth" theory, which represents the maximalist approach of the Islamic religion in contrast to the minimalist approach to Shariah, emphasizes the observance of Shari'a and the jurisprudential rules and does not allow abandonment of it. This article is a descriptive-analytic research report based on the works of Imam Mohammad al-Ghazzali, reflecting on the meaning of the word shari'ah in his claims about the extent to which divine parents adhere to religious duties and the causes of worship. The results show that challenging al-Ghazzali's misunderstanding of the Shari'a is an innovative view of religion, and he has been more successful than any other in the integration and approximation of Shari'a, truth and method. From his point of view, the shari'a encompasses all the doctrines of conduct, and at no step of it even the guardianship position, doesn't have the right to interfere in the religious standards, so long as the shari'a is a criterion for the real recognition of his dignity.*

**Keywords:** *Mysticism, Shari'ah, guardianship, Ghazzali.*

### INTRODUCTION

Among the issues that are worthy of attention in the field of Islamic culture are the importance of the limits of the Shari'ah and the attempt to fulfill the divine commandments that sometimes one strives to get rid of these terms due to the obedience of the senses and the desire for freedom. This has caused some mystical denominations to ignore one of the fundamental pillars of religion, and propose the nullity of Shari'a and the decay of duty; However, some other thinkers such as Abu'nasr Seraj, Abu Talib Makki, Hujviri, Imam al-Harmin Jowini, Qoshiri, al-Ghazzali, etc. have tried to link the Shari'a and the religious way with the appearance and the essence of the religion, and most of them consider the religious way without Shari'a as the temptation delicacy and also consider the ruth without Shari'ah and the religious way as the atheism and heterodoxy and believe that the ratio of Shari'ah to the religious way and the ratio of the religious way to shari'ah is like the skin-to-brain ratio, and believe that the truth without Shari'ah and the religious way will not be achieved.

Therefore, the question of whether or not religious duties are abolished over the supreme leader, is something that can take into account the power of the most Sufis and the Sufi elders and can also assign his brother to the Shariah rituals as an experience. The divergence in the meaning of

the Shari'ah and its practice throughout history seems necessary and important because it explains the Sufi view of the existence and degrees of religion and religiosity are clarified (the Shari'ah, the religious way and the Truth) and the status of each is revealed in their intellectual system. This divergence of opinion has led to the issuance of disbelievers' fatwas and the apostasy of some mystics by the jurists; hence, examining the various dimensions of this issue can familiarize us with the correct viewpoint on this issue, as well as prevents the denial of some prominent aspects of Islam and mysticism.

Ghazzali is one of the revivalists of Islamic sciences whose remarkable transformation in life, the wide variety of works and the considerable influence of his thoughts and works in the realm of religion have made it possible to understand the evolution of thought in the Islamic world, especially Iranian culture and thought, without knowing his works. Therefore, examining his views on Shari'a, especially in the presence of guardianship, will help to gain a better understanding of the mystical and Sufi views.

In the subject of the present article some researches are done:

"Ghazzali and the Integration of Shari'a and Tarikat with Reliance on Kimia of Happiness" by Ahmad Khatami and Farhad Shakeri (2011); investigation of the roots of atheism in versus and hadiths with emphasis on comparative understanding of the relationship between faith and practice in verbal perspectives (2007) by Majid Ma'aref; "Analytical-Critical Reading of the theory of Sharia intentions in Ghazzali's thought" by Ali Saeli and Mohammad Sadegh Fayyadh (2014); the way of linking of shari'a and the religious way and the truth through versus and hadiths »by Abdol-Reza Mazaheri (2012); "In relation to Sha'riah and mysticism" by Hamid Reza Soleimani (2015).

It is worth mentioning that these works have been sufficient to prove the mysticism and Shari'a convergence or contradiction through the citation of evidence from the mystical texts, whereas in the present article the extent of the commitment of the God's men to the Shariah from the perspective of al-Ghazzali reflects the Sufis' maximalist approach in this regard and the pathology of the abbot's shari'ah is also examined and since this study has not yet addressed the views of al-Ghazzali, the present study is a new one.

## RESEARCH METHOD

This research examines and summarizes al-Ghazzali's views on the rejection or non-rejection of divine authorities and the causes of disbelieving and avoidance of Shari'ah by looking at the text-based and descriptive-analytical method in a scientific and documentary context.

## FINDINGS

### *The process of the fields of decay or non-decay of task than the divine authorities*

In the third century, there is no strong criticism of the scholars of hadith against Sufism, because Sufism in this century was largely related to the religion of the hadith and the Sunnah, and in terms of practices, Sufism such as religious scholars, hadiths and jurists were strictly following the instructions. They were the Shari'ah and the tradition of the Prophet. But the most important event that lost the prestige of the Sufism and the Sufis was the trial of Hossein ibn Mansour Hallaj at the beginning of the fourth century. From this event on, during the fourth century, criticism of the Sufis' beliefs and practices by followers of some sects, especially in Khorasan, was raised



and the Sufi elders and writers took a defensive stance. Some elders, such as Ibn Khafif and Abu Mansour Esfahani, wrote letters of belief that were somewhat of a defense. Even the comprehensive books of Sufism in this era, such as "Al loma" Abu'l-Nasr al-Sera'j and "al-taarof" Kalabazi, or the works of Abu 'Abd al-Rahman Solami, and later on the works of Qoshiri, Hujviri, Abu Mansur Esfahani and Abu Hammed Ghazzali were devoid of defense. From the second half of the fourth century there is a sense of regret and sadness in the works of the Sufi elders and Sufis in the setting of Sufism sunset. Khorasan was the most important center of Sufism in the fourth and fifth centuries, and numerous sects were being formed in the same era, that among these sects the beliefs, practices, and behaviors had been found that according to the scholars of hadith and jurists, were considered heresy. (Pour Javadi, 2002: 123\_124). Among these sects, a group called 'Ulyayee' believed that the servant, once attained by the guardianship, would go out of the way of divine commandment and that no one would be attained to the guardianship as long as in the address position, that the Sufis usually attained this group as atheists. (Cf. Gohrain, 1997, Vol. 2: 177) On the other hand, the belief in abhorrence<sup>1</sup> for non-adherence to the principles of the Shari'a and the belief in the adequacy of inner purity has always emerged throughout history. The tendency to religion abhorrence and negligence has manifested itself in various ways and in different contexts.

These include relying on the Lord's forgiveness and mercy and hope for His grace and mercy and forgiveness of sins, the idea of alienation and ridicule of the will of God and the disbelief of inadvertent iniquity and error, the idea of divine love and self-mercy, and other theoretical factors such as this. That the honor of the Shari'ah is superior to the shedding of one's sin, so it is better that one should not rely on his wages, and not despair of the pardon of God for the sin he sometimes commits. In Islamic mysticism, apart from these factors, the idea of the hierarchy, let open the religion abhorrence for some people. Dividing the stages of conduct into three levels of Shari'a, Tarighat, and Truth, and knowing the conduct in the thought of some, presented the Shari'a as a temporary issue. From this point of view, the ritual of Shari'a follows the authority of the courtesy. The seeker is obliged to adhere to his special conduct in every position of the authorities of the conduct. Therefore, in the stages of the religious way and truth, the rituals of the shari'ah disappears, and in the superior sense it is considered to be a sort of backward-looking and is considered as a backward reaction which undesirable. Another point is that the laws of the shari'ah are not their purpose, but are the means and tools to bring man to the feet of Allah, and according to this view, once the purpose is attained, it will no longer be necessary by the means. On the other hand, the law of Shari'ah requires consciousness, and the drunkenness, insanity, and nonsense that pervade his wisdom will also loosen the shari'ah from his hands and feet, and the Sufis, using the same jurisprudential judgment, in their secret and unconscious moments were not aware of the rituals of the Shari'ah. (Cf. Yousefpour, 2001: 297\_299). In Islamic law, every human being is obliged to perform his duties with the conditions of duty, but some mystics believe in the fall of the seeker and the "survival of the afterlife" or al-Mahwu in the aftermath of the fall and others Also, for some reasons such as preventing fall and diversion, being a model of others, following the commandments of the beloved and obeying the courtesy over him, consider the seeker as a practitioner of religious duties, too; as Hojviri in his discovery of al-Mahjub reveals this point about Sahl testary, Abu Hafs Haddad, Abul Abbas



Sayyari, Bayazid Bastami, Shabali, Hasri and other mystics who, although spontaneous, came to practice their religious duties, and then they were spontaneous again. (Cf. Hojviri, 2007: 379)

He justifies this for two reasons:

- A. So that his servitude does not vanish; that is, God keeps his servant in a state of seduction and without even appearing guilty.
- B. Unless the law is abolished, as God says, "I will never abolish the law of Muhammad" (same: 379 and 457).

### *Ghazzali's votes on task in the presence of velayat*

#### *Infallibility of the divine authorities*

There is a difference between the Sufis about infallibility or lack of infallibility<sup>2</sup>. First group, such as Hakim Tarmazee, Joneyd, Abolhassan Nouri and Heres Mohasebi, believe that there is no need to be innocent authorities and Infallibility is not a condition of being supreme leader, but they are special servants who are safe from pests and slips that negate their guardianship. Hojviri, Qoshiri, Ghazzali, Abutaleb Makki, and Kalabazi agree with this group; others like Sahl Ibn Abdullah Tostari, Abu Suleiman Darani and Hamdoun Qassar believe that the condition of the guardianship is continuity of rituals and prayers, but the supreme leader will be expelled by performing the great sin. (Cf: Hojviri, 2007: 335)

Some also interpret the infallibility of the divine authorities as "the blessings of all things for them"; according to Ayn Al Qozzat Hamadani's words, "God loves his servants so much that he says to him, "Do whatever you will, forgave you" (Hamadani, 1998, Vol.1:64)

The struggle against the idea of abhorrence and disregard for religious appearance is seen in the conduct and speech of many Sufi elders, as Seraj Tusi devotes a large chapter of "Al Lomaa" to the mystics' errors which one of its topics is about their abhorrence. In the opinion of many Sufi elders, the guardianship and authority of al-Quds ceases to be faith, not action; that is to say, there is no sin except eternal destruction. Most of the great pioneers of Sufism considered following the appearance of the Shari'a and the obedience of the injunctions as long as the seeker was in the stage of tolerance and exercise, and as soon as he reached the position of guardian, he no longer had any need for the Shari'a. The elders of Sufism, relying on evidences from the Qur'an and hadith, including the story of Musa in conversation with Khezr, believe that the supreme leader is superior than the ordinary people and that any action taken against him, even against the appearance of the law, cannot be considered as a wrongdoing and blame him. It worked. This, of course, is not universal, and some Sufis have believed that it is hypocritical and misleading whenever it commits an unlawful act. (Cf. Ghani, 1996, Vol. 2: 245 -247)

Al-Ghazzali in the "Menhaj Al Abedin" divides blessings into two types: religious and secular. Its worldly blessings consist of two kinds of blessings of bliss and blessings of repudiation; the bliss blessing is the dignity of human being who are subject to the creation of health and well-being, as well as pleasures and joys, such as food, wine and clothing. The blessings of repudiation are the deterrence of self-harm and the elimination of harm from all kinds of barriers and intentions and the purposes of one to do evil. There are two types of religious blessings: the blessings of success and the blessings of infallibility. The blessings of success includes the achievement of Islam, faith, obedience, worship and adherence to the traditions of the Prophet (peace be upon



him) and the blessings of infallibility includes, preservation of man from infidelity, idolatry, heresy, depravity and other sins; while one derives all these blessings through munificence from the Almighty be proud of the right to be exalted. (Cf. Ghazzali, 1980: 194).

He considers righteousness to be infallible, as in the sixth article of the third quarter of the book of "Kimiya Saadat" in the expression of "cure for money and hoarding of money" and in the expression of the third kind of pests, expresses a pest no one can get rid of it, unless God preserves it and keeps it: "And no one will be rid of it, but it is Allah that if he does not sin, he does not go astray, and he is far from doubt, and keeps his way out of the law and to be fair, he was at last holding that heart, and that busy heart prevented him from mentioning the God of glory and Exaltation, toward thinking in the glory and majesty of the glory and dignity of God, that all the worship of God that the secret of all worship is that the mention of the right of transcendence prevails over him so that he may be entrusted to him and be excluded from all that is left of him, and this will be a proof that he was not engaged in anything else "(Ghazzali, 2014: 512 - 513)

He also considers the divine authorities to have some kind of infallibility, that is, to be protected by God, but he does not emphasize the necessity and obligatory of it; arguing that the infallibility of the servants will prevent divine grace and mercy from being revealed. As Abraham Adham said, "One night I stayed alone in Tawaf and it was raining. I said Oh God! Keep me from sin so that I will not sin. I heard a song from the Ka'bah house saying: 'You want infallibility and all the servants want it, if I keep everyone from sin, who I will show my grace and mercy.' (Same: 666) In this regard, al-Ghazzali knows infallibility in the sense that God deprives man of the ability to commit sin." And because the wealth and gift increased among the followers' life, they said we were better in being patient the time we were sad than now among the gifts and ability". And then the God said: "your capital and children are defeated. (Taqabon, 15) that it was difficult to wait with ability and that infirmity was not capable. Therefore, al-Ghazzali regarded infallibility dependent on divine approval. Confirmation to al-Ghazzali is the ability of sending from absence into the inside because of the sharpness of insight and awareness, and apparently because of its power, its dominance, its movement, and its similarity with infallibility, where in its inside there is an obstacle that impedes him from sin and shirk is turned away, but he does not know where the obstacle came from, as he said, "and I took care of him, and he took care of them, unless they saw the proof of his Almighty." <sup>3</sup> (Yusuf, 24) (Same: 654). And so he argues about the disagreement of the scholars about the infallibility of the prophets and the relatives that "this is a possible issue, the Almighty God will hold everyone and give him the rank: "O Allah, has mercy on whoever He wills," (Baqareh, 105) (Ghazzali, 1980: 23).

In his discussion of the infallibility of the prophets, he refers to the doctrine of the Ash'arites, who believe that the prophets are completely forbidden over sins since Be'esat and that minor deliberate sins are also forbidden, but inadvertently forbidden; if they are not accompanied by insistence. It is not obligatory for the prophets to be intellectually infallible, for the impurity of sin is neither rational nor can it be reasonably clear, and infallibility is not incompatible with a miracle; because the miracle model is the truth the assertion of what God claims. So it is not permissible for it to be false, neither intentionally nor inadvertently. Ghazzali divides sins into minor and major, and considers the prophets to be innocent of the committing of the major sins, but he believes that the committing of the minor sins is a dispute among the prolocutors. (Cf. Ghazzali, 1988: 144)



And on the other hand, he is believe that the result of the true science that the divine authorities use it, can help to clear the way of truth from wrong and the sin is the cause of destruction and misery of mankind and whoever can understand these facts never trade the better with good and the good with bad. It is an apparent science that most people adhere to, and the result is nothing but daring to sin and disobey the law, but real science makes one dependent, thereby creating fear and violence in his institution, and covers between him and sin. (Cf. Ghazzali, 1970: 103)

### *Denial or absence of denial of duty*

It is important for al-Ghazzali to observe the Shari'a standards of conduct and purification of the interior and adherence to Shari'ah practices, so he sees the undeniable unity between the Shari'ah and the religious way.

Ghazzali lived in a time when religious scholars were struggling to distance themselves from the religious sciences, and among the many scholars who tried to bring the religious sciences closer together, no one succeeded; He has a religious background and he firmly adheres to the implementation of the Shari'a and regards it as the beginning to enter the arena of the law; as this is most evident in the "Ehyaye Olume Al Din" and "Kimya saadat". On the one hand, he tries to bring Sufism closer to Shari'a opinion and on the other hand he tries to bring Shari'a and Sunni beliefs closer to Sufism and mysticism. Necessity is the path to prosperity and it means servitude. And whoever transgresses the limits of the Shari'a in his own possession is in danger of perishing. And for this the God said: "Whoever transgresses the limits of God, has wronged himself." (Talaq, 1) (Ghazzali, 2001: 64 \_65).

When it comes to the truth, al-Ghazzali's main focus has always been on Sharia and jurisprudence, and he was enshrined in Shari'a preservation, not the other way around, and he can be said to be an author or Sufi jurist; Hence, he is believe "the perfect man will not allow himself to abandon the limits of the Shari'ah for the sake of understanding." (Ghazzali, 1985: 73)

Zarin Kub believes that dividing the "Ehyaye Olume Al Din" and "Kimya sa'adat" into the four pillars of worship, transactions, deeds, and imitations of the way in which jurisprudence deals with matters, and al-Ghazzali's aim is to express formal and apparent jurisprudence he also considers some kind of esoteric jurisprudence, whose apparent interest in Abu al-Talab's "jurisprudence" was apparently due to his acquaintance with the "Feqh Al Qulub" from Abu Taleb Al Makki and Nahv Al Qulub Of Qoshyeri, a device that led him to the necessity of reviving religious science through a kind of jurisprudence. (cf: Zarrin Kob, 2006: 94)

The status of Sharia with al-Ghazzali can be searched in the following cases:

Emphasis on following the book and the tradition and awareness of religious teachings, the practical commitment of the Sufi elders to the apparent and jurisprudential duties, and the rejection of the mysticism presence.

According to the principle of "ethereal and eternal", the shari'a is the basis of the law and the truth, and the preservation of the essence of truth is the monopoly of the law. Thus, al-Ghazali's epistemic way is a combination of the Shari'a and the truth; therefore, he believes that one's eternal bliss in the knowledge of righteousness, servitude and worship, because one will deal with the right after death and the right friendship with the right knowledge and mention is very possible. It is permissible and the remembrance prevails over the heart with regard to prayers,

and then it becomes easy to obtain the comfort of worship that removes the lusts of the heart and therefore must renounce sins and on the other hand abandon all lusts is not acceptable;

So one either gets help from his logic and *ijtihad* and uses his own opinion or seeks help from another one, but in all cases one cannot rely on his own *ijtihad*; because the right path is always covered than the lust; so there has to be another authority who is the most insightful people and that is a prophet. (Cf. Ghazzali, 2014: 70 \_71)

God has created the mind to keep the lusts to its fullest extent and has sent the law in the language of the prophets to determine its limits . On the other hand, all religious affairs are base on justice and wisdom, and some of the wisdoms are so narrow that only the prophets and the great scholars can understand it. (Same: 78 and 647)

On the other hand, there is no contradiction between wisdom and Shari'ah and monotheism, and anyone who has created for a specific duty, he has also been provided with it, as the messenger (peace be upon him) said: (Do your best; because everything will succeed in what it was created for.)<sup>4</sup> (Same: 762)

Ghazzali proves the inconsistency between monotheism with religion and reason that if anyone says: Now that a person is seemingly free but in danger of self-harm, then what are the consequences for him? This is a debate that is called monotheism in Shari'a and Shari'ah in Monotheism. With strengthening the light of wisdom, the fire of anger and lust subsides, and the fire of the hell cannot bear the light of faith; And sin also makes one's heart sick, and that disease becomes his fire, and that fire is of the fire of hell, and the inferno kills hell, without being anger in the middle. Shari'ah and sending prophets of compulsion are the right way to bring people to Paradise in chains, as the Prophet (peace be upon him) said: ", keep the lashes of hell so that they will not go to hell." And also said: "You are setting yourself on fire like a butterfly, and I have grabbed your waist and I will not let you go." One of the rings of a chain, is the words of the prophets to identify the way out of misguide and to by scaring them the fear will occur in them, and It cleanses the dust from the wisdom mirror and makes one conclude that the path to the hereafter is better than the world, and this issue creates the willing of passing this path for him. (Same: 760 \_ 761) There are three things in the world of body and flesh: eating, wearing, and housing. The food of the heart is the knowledge that the greater it is, the better it is, for food, which is too much to destroy the body, and God has ordained for man to seek food, shelter and clothing, so as not to be destroyed. That is, the nature of the lust does not know the extent of moderation; therefore God created the intellect to preserve it to its fullest extent and sent the law into the language of the prophets to determine its extent; so he first created this lust and then the intellect, that is why lust overcomes and rebels and must be restrained by reason and law. (Al-Ghazzali, 2014: 78) Also, just as the physician recognizes the moderation of the animal spirit and removes disease from it, the human spirit of Alawi, which is the truth of the heart, also has the moderation that the science of morality and austerity originating from the Sharia, maintains its moderation. (Same: 91)

Ghazzali criticizes the doers of the hereafter, that is, those who rely on their insights, not the Shari'a, and therefore deny the hereafter, believing that all that is said about the attributes of hell is for fear and panic and whatever has said for paradise, all is lying and deceitful, and this is why they follow their lust and turn to the law. In his criticism of this group, he speaks about distinction of the spiritual world from the realm of intangibles and the appearances by them, As



far as God says about them, “And if thou shalt invite them unto the gift, then they shall never be guided” (Kahf, 57). The other argument of this group is that because of uncertainty, tolerance and stop the worlds’ joys isn’t necessary, in this case. Ghazzali's answer to them is obedience to the law according to the wisdom of the intellect; just as man escapes from the great danger to the weak suppose, for example, if he intends to eat a meal and someone tell him that a snake is swallowed up in the food, even if this suppose is a lie, he quits eating; because it is easier to endure the suffering of hunger than danger of dying, if he is right (Same: 111 \_ 112).

Al-Ghazzali speaks of the Sufi pride in the book of Kimiya Sa'adat, about the tenth quatrain of “the remedy of negligence, pride, seduction, and good suspicion.” (Same: 605) that one of his works is the immunity from divine deceit, As Abutaleb Mackey has pointed out in "The Power of the heart." (Same: 620). He regards this pride from the devil and considers its solution obedience of the leader from Shari'a and considers the immunity of the divine deceit as a sign of perfection of knowledge; as Sheikh Abulqasim Gorgani says: It was no miracle to walk on the water, floating in the air, and saying something from the other world, that it was one become all command, that is all of him to be command, and not to go toward taboo, and perhaps this confidence is a miracle. ” (Same: 607 \_ 608).

Ghazzali's Sufism is a kind of the Sahwah religion, and is thus closer to the religious way like of Joneyd, Mohasebi, and Abo Taleb Makki where the extremist views of existential unity have been carefully dismissed and the Shathyat of world fans is heavily criticized by secular scholars. (Cf: Sheikh, 1986: 50; Zarrin koub, 1974: 262) Therefore, it is believed that no state of affairs will even lead to the abolition of divine authority’s task.

He considers the keeping of Sharia and observe its rules as a one of the ways of achieving to the truth of faith, based on Sahl tostary: “nobody achieve the truth of faith but to four things. All traditions should be permitted on the condition of tradition and eat kosher based on Sharia and quit all the inappropriateness and wait apparently until the death.” (Ghazzali, 2014: 284).

Therefore, the perfect man never lets himself go beyond the limits of the Shari'a, and that some of them have gone astray and disregarded the divine commandments and abandon their prayers, believing that they are always in secrecy and within Praying that is a wrong act and a sign of stupidity. The Abbahites believe that God isn’t in need of our worship and that the interior is full of evil and that cultivation is impossible and that the forces of anger and lust cannot be removed. (Cf. Ghazzali, 1985: 73)

Ghazzali believes that the cause of people's misguidance and the weakness of their beliefs and weaknesses are due to four causes: the speech of philosophers, the Sufis’s behavior, the doctrine of theology, the behavior of apparent theologians and the clergy men.

The group's argument is that if the observance of the Shari'a laws were obligatory, the scholars would be more apt to obey them, while the scholars of the day were corrupt. Some scholars of Sufism also believe that their position has reached a point where they no longer need worship. The third resorted to another notion of the mythical myths that were misled through Sufism. The fourth, who was associated with education, said that identifying the truth is difficult and the way to reach it was blocked and the differences of opinion and beliefs were too much in it, and that none of the religions could not be preferred over the other; The logical reasons have also conflict together and there can’t be a trust on the speech of speakers. Education is imitator itself, and cannot be achieve the certainty through imitation, so there is no way to achieve the truth. The

other group's argument is that we do not do things by imitation, but by the philosophy of the truth of prophecy that we find the result of the prophecy of wisdom and expediency and the purpose of the prophets' commandments and commands to preserve the demons and to plunder them from murder, looting and lust. And it is the maintenance of discipline in society, and we are not of the ignorant folk group to get into the circle of religious duties, and we are among the wise men and philosophers who see wisdom and expediency with which we need no imitation and worship. (Cf. Ghazzali, 1970: 88 \_ 90)

There are few among the Sufis like al-Ghazzali who introduced and criticized Sufi pretenders and Abahits. He has written a treatise on the expression of "stupidity of the Abahit" and has quoted some of its contents in other works, including the "Ehyaye Olum Al Din" and "Kimiya Saadat", and beside of introducing the behavior and beliefs of the Abohitts, called them the worst people on the earth, who threatening the health of religious society.

The Abhayatans are atheists who do not believe in the Sharia and the Hereafter, who have also disobeyed the commandments of God, and al-Ghazzli describes them as merciful, captured and imprisoned and issued a fatwa for their killing: "But these Abahits and these unfruitful devotees that have emerged in this day, and have never been themselves, but have received a few words from the Sufis, and their job is to wash themselves every day, and array themselves and then they scorn science and the scholars, they are ship and the Evil of the creatures and the enemy of God and his messenger that have worshiped the God and the messenger and the religious scholars, and they have invited the whole world to science. Who is this stupid Abohitt, because he has no state, and he has not acquired knowledge?" (Ghazzali, 2014: 46 \_ 47)

In "Meshkat Al-Anwar", he considers humility and ignorance of appearances to be absurd and stupid, and mentions some of the beliefs of the Abahits, including abandoning prayer with the argument that they are always in secret and within prayer; The satiety of God for the worship of the servants, as well as the inwardness of the filth and the impossibility of cultivating it, and the driving away of the power of anger and lust that attribute all these things to their stupidity. (Ghazzali, 1985: 73)

Al-Ghazzali in the book of the "Fazael Al Anam" also criticized the Abahits as the worst of them, referring to the Prophet (peace be upon him) saying: "My nation should be seventy-two, and prosperity be one of them, and all may perish. Regarding the cause of this distinction, he believes that the nation of the Prophet (PBUH) after them is divided into three groups: the best (Sufis), the worst (the lechers) and the middle (the righteous, including the ordinary people), but the devil was jealous of Sufis who weren't infested with sin and lust, and the hypocrites, who, by understanding their scandal and repentance, who God accepts their repentance, were jealous of him, so he sought to make a combination between the Sufis and the Faithful and for this reason deceived the Sufis why do you annoy yourself because God does not need your worship and he is a mercy and munificent, and is meant to protect people in order not to have hostility because of world properties and the aim of obedience is getting close to God, and you have it; So annoying the self and leaving the worldly lusts is foolish. Eventually, these temptations affected on the heart of this community and began to make their wives and children licit, even though they were in the Sufis. (Ghazzali, 1954: 86 \_ 87)

Al-Ghazzali explains the reason for Abahatian's misleading in seven cases:



1. The Abahits do not believe in God because they seek him out of illusion and seek his why? And how? And do not get any result, they deny him and attribute all things to the stars and the elements of nature and they come to the conclusion that this universe and all beings have come into exist by themselves, either they have always been or they are natural verbs.
2. They do not believe in the hereafter and believe that one does not exist after death and is destroyed and there is no reproach or reward for him; this is due to one's ignorance of himself and his soul, a spirit that is eternal and never won't die.
3. The Abahits have a weak faith in God and the hereafter and do not understand the meaning of the Shari'a; therefore, they believe that God is a kingdom without need of people's worship, and worship and sin are equal to Him. These ignorances refer to the verses of "And whoever praises me, he praises himself" (Fater, 18), "and whoever strives, when he strives for himself" (Ankbut, 6) and "He who has done good," (Fosselat, 46) and believe the meaning of Sharia is that one must do the work for God, not for himself.
4. The Abahits think that God is merciful and munificent and he has mercy on us; while they do not know that he is the same, who is also called the severest punishment, and that is why he tests many people with misery, disease and hunger.
5. They are so proud of themselves that they believe they have reached a point where sin is not harmful to them; while the prophets have sometimes turned to crying, crying and repenting because of error and calamity, and the companions of the followers avoided minor sins. And they also ran away from Halal because of doubt. Applying one's self to obey the Shari'ah is the first Moslem's degree.
6. They enjoy seeing those who walk the path of Abahit; because lust and laziness prevail over them and when they perceive it as corruption, they consider it slander and hadith. This group is not corrected by the word, and God said to them: "We have made them in their hearts, but they have learned them in reverence". "And if you invite them to the gift, then they will never be guided" (Kahf, 57). And " he also said:" if you mention your Lord in the Qur'an alone, Turn on their repulsions averse (Isra'ah, 46). So the wrong and mistake of the Abahits is due to their own ignorance or the truth or Sharia. (Cf. Ghazzali, 2014: 71 \_ 75)

Al-Ghazzli relates to the infidelity of his parents that the guardian is not infallible but is protected by the law and that it depends on divine success and approval which deprives him of the ability to commit sin and lack of infidelity, a way to reveal grace and the mercy of God is upon the servants. Therefore he emphasizes the need of uphold Shariah laws by supreme leader, and therefore believes that even secrecy should not impede the observance of Shariah practices by the authorities.

To him, the Shari'ah does not only mean religious and jurisprudential duties and tasks, but also includes all the teachings of Sufism. The foundations of the Shari'a in his view are the book, the tradition, and the consensus, which is also supported by reason. The status of Shariah and its subordination to al-Ghazzali is as much as it considers the Shariah to be superior to dignity.

Proposing Sufism to the Shari'a point of view is one of Ghazzali's goals and calling for a different attitude toward religious concepts and his criticism of the misunderstanding of the Shari'a is a kind of innovation in religion. His epistemic way is a combination of the Shariat and the truth;

therefore Shrist and the religious way must go hand in hand and the person attains to the truth with both.

Al-Ghazzali criticized Abahits for believing that they did not obey the sharia when he was appointed Velayat position and for disobeying the sharia and the commandments, and went so far as to issue a fatwa for killing them.

Thinkers such as Abu Nasr Seraj, Abu Taleb Mmkki, Hujviri, Imam al-Harmeyn Jowini, Qoshiri, Ghazzali, etc. have tried to link the Shari'a with the Tarikhat at different times, but al-Ghazzali has been more successful than any other mystic in linking SHariat and Tarikhat because of mastering in all different religious sciences such as Fiqh and Mysticism, and also faith, honesty and the power of writing. He as a popular theologian by adapting the Sufi beliefs to the appearance of the Shari'a, took Sufi traditions and religious scholars seriously and regarded Sufism and the Shari'a with respect, and many Sufis returned after him to the law.

### *Subscripts*

- 1- Abahe is derived from the root of "bawha" means appearing, revealing and doubting in one of two act that are permissible to be ontegrated together. Whether or not the author is able to do it or not, it usually refers to moral negligent acts that have a religious and customary prohibition. (Cf: Mashkour, 1989: 4 \_ 5).
- 2- Infallibility in the word means to hold the breath, to maintain, to carry on the rhythm of the flame means to hold a special matter, and to hold the breath and is the bracelet and ornament of the sister and the woman. Esmat over weight means holding one and one time and weight over stands is a special place to store something. Infinite (by the weight of the verb) means taming and preserving, and strangling means to inflict hard labor on labor, such as acquisition which is hard to obtain. (Cf: Shafa'i, 1978: 131) And this is what the human being clings to and refuses to fall into evil, and infidelity from God is successful if one obeys, It keeps it healthy from what is bad. (Cf: Amoli, 2002: 329)
- 3- Allameh Tabataba'i in the commentary of this verse states that: If Yusuf did not see the argument of God, he would prophesy and this is the argument that God shows to his sincere servants and this is a kind of clear certain and discovered science and it is scenic that the human soul become so submissive and calm by seeing it that no longer desires to sin, and it is divine infallibility. (Cf: Tabatabai, 2005, Vol. 11: 173 \_ 175)
- 4- There is a narration of Imam Musa Kazem about this hadith. Muhammad ibn Abi Amir quotes that I asked the seventh Imam (pbuh) what is the meaning of the messenger's speech? He said: "God created for him the jinn and human to worship him and did not create them to disobey him. This is the essence of the noble verse which states that we did not create jinn and human beings unless to worship. (Zariyat, 56) Accordingly, God will help every creature in the same direction and path that his creation is designed for it (and will naturally help man to worship). So sorry for a person who (with this right position) prefers blindness to guidance. (Cf: Sheikh Saduq, 1978: 356).



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