

The Concept of Measure in Sufism

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ABSTRACT

Sufism is religious - philosophical study which appeared in 8th century in Arabia and Iran representing a complex, contradictory heterogeneous phenomenon, deprived complete structure. Sufism studies a man, his attitude to the world, God, his inside being. Sufism is the study of "the inner world" of a man; cognition the quality of the state of spirit; study of interrelation of sense and perception; it is the study of spiritual attitude of man to his world.

Keywords: Quality, Measure, Sufism, Concept, Self-control, Human, Knowledge.

1. Introduction

The highest step of measure - it is a perfection, beauty and essence. In sufism measure is defined by such notions as "perfect man", "arief", "reality", "tavhid" and etc. The earliest forms of Sufism contained serious ideas about measure. The center of sufism is consisted of the study of "halol and haram", or the study of "halal risq", "luqmai halal" (which is based on dry bread). The study about the clean intention - "niya", "murokaba" - "self-observation", "measures of the sense", "coincidence between inner and outer sides of a man", "o riya" ("hypocrisy"), "malamatiyya", (self clearing), "insoni kamil" (perfect man) and etc. All these conceptions is connected with measure.

2. Discussions

The study about halal and haram - the most delicate, it enriched in different period of the time with the variety of sufiy trends. In encyclopedic dictionary "Islam" it is written that halal ("free" and "independent") - it is allowed, permissible action, being the constituent of the category of fard, mandub and mubah, is in the opposition to the forbidden actions (haram). Haram (forbidden its synonym is makhzur) these actions which are sinful and forbidden [1]. According to the shariah all the actions are divided into permissible and praiseworthy - halal and forbidden, blamed - haram.

Halal and haram - contrary conceptions which refer to the quality. Halal by the opinion of Sufis is not simply quality but it occupies not only definite, measurable, exactly represented quality. (The essence of halal is one of the criterions of the perfection of Muslims) of natural but also spiritual (idea, feeling, behavior of the spiritual clearness, the coincidence of the thoughts of actions of a man. Halal is one of the basic criterions of perfect man. Halal and haram includes an extreme, delicate value of human action [2] is that halal and haram defines the action of a man reflects his inner world. Halal by some degree is nearer to the measure than to quality thus it is the definite quality in its main point. E.E.Bertols marked that Sufism is directly connected with "Koran". The methodological base of Sufism is Koran. In Koran - measure enterprises differently: measure - fate; measure - reality, measure - dimension, measure - spiritual law, measure - the world order. The fortune of all beings and creations are also predetermined by God, which is illustrated in Koran many times

[3]. However this conception essentially differs from the conception of Gods' condemn. The word of "fate" (kadar) in Arabic is a homonym of the word measure (kadr) but verb "to define the fate" kadar means also, "measure", determine the measure. That is why the Koran conception fate is interpreted as a predetermined measure of any being.

This measure - fate, as a God's condemn, depends upon God's will:

"If God died, he would remove his slave. They would be indignant on the earth, but he conducts in measure, as he likes" (42:27,C), however nowhere in Koran it is emphasized that this will is not restricted by nothing. The opposite of the conception of measure - fate correlates with the God's knowledge - is ended with the following words: "... He is always witness of his slaves and can see".

God measures particularly so, but not in either case, that's why knows, how it is important in what quantity and quality. Every creature is embodied its knowledge and its will in its predetermined fate. This knowledge is restricted. Embodiment of God's knowledge and will in the world is the rule without exceptions: "We have the warehouse of all the things and we send them only in a known measure". (15:21); We created all the things in a definite measure" (54: 49).

Thus, Koran notion "fate" seems at the considerable measure to be philosophical, is tightly connected with the criterion of measure. If the word "knowledge" occurs 754 times the word in Koran and the word Allah fast in account. (2.198/202), "... his account refers to us"(88:26), "And we settle the faithful measures for Sunday. The soul won't be offended with anything" though it were the measure of bitter corn. We bring it. We are perfect counters!" (21:48/47).

It's underlined that every action of a man is measured by God. There's a book of accounts for every man – "nomai-a' mol" - the note of actions done by man - reflecting the sum of measured actions. In another word, a man can't be ideal, not all the people are perfect. They have a definite quantity of negative qualities and a definite quantity of good qualities that follows taking into consideration of all the actions.

Those who tried not to brake the moderation, justice they are considered to be the inhabitants of the Paradise: those who were kind to all - they would be in kindness in addition. (10:27,26)

Another interpretation of measure in Koran as being honest in dimension "follow thoroughly measure and don't be in the raw of people, who measure wrong", "And weigh with a reliable sales" (7:83,85) (26:182,181) (26:182,183). Using reliable, exact scales and exact dimension - considered to be the activity of an honest and trustful Muslim. The concept of the measure becomes clear when the attitude between the people are described in Koran. Liars, hypocrites, false - measurers, they all seemed to be in honest, unfair people predetermined to Hell. Spiritual measure is complicated, delicate one. Spiritual measure - is the process of the development of a man in his life time. This process is elastic, slippery, and unsteady till the definite period of time of his development. According to the content of Koran may presume that perfect man who observes the laws of measure. Even in praying - he likes those who are temperate and follows standards. If patience of man leads into a measure then soul removes man from measure.

In a nutshell, Koran helps a person to be a perfect man, shows the difference between temperate and intemperate people, “but don’t be immoderate”, “Indeed, He doesn’t love immoderate people!” (6:142/141).

The most characteristic account of measure consists of that it’s represented like a multi-layered flower and every petal reflects any essence of measure. It includes all beginning from the right scales to the world order, from natural measure it rises to spiritual honesty in reality. Mustamali writes that "World has a single nature, it doesn’t move out of the definite border and order ... celestial and earthly interests are connected, if there were two creators, then the heavenly creator would vanish both heaven and Earth would ruin.

Consequently, how much heaven moves by its nature, it doesn’t increase and decrease, day and night, year and months have their limits, which doesn’t break, in so far as proved by this that the ruler of the world is single, he is in comparable creature [4].

God - is “A Quater-catcher”, “counter”, “convector”, “measurer”, “judger”, “distributer” order, Everything happens in succession in the world. He is wise conductor that leads the world in measure. Probably he stands to reason discrepancy of conviction in expected destiny for his foul and vile activity, reward of kindness or on the contrary falling in a “blue moon”, permitting what done a kind work seems to be useless.

The word measurement implies a supposition to do sometime, a wish to measure something in any quantity, in a definite quality. In other words, this concept in either case, is connected with measure. According to Ghazzali: measure represents itself an average quality. It is a common and of outburst of soul, directed by wish and inclination to that answers her purposes or now or afterwards. Thus, the first motive-power is an unknown object [5]. Measurement resists hypocrisy. Violation of the measure is haughtiness, excessiveness and others are the stimuluses of the growth of measure, Idris shakh in his work “Ghazzali”. Practical processes in Sufism emphasizes that Ghazzali discloses the meaning of measure by contrasting measured man with haughty man. Ordinary people are those who are blind at urgency of knowledge.

This blindness Ghazzali likened to illness. It gives rise to haughtiest. Where there is haughtiness there won’t be able to exist the knowledge [6].

Theoretical research on measure in Islam philosophy convinced once more that Sufism is a study about the perfectness of a man, about the ways of forming a spiritual measure, in other words from unsteady to steady measure, Study of Ghazzali, Ibn Araby, Nosir Khisrav was proceeded from the state of Koran.

Nasir Khisrav (1004 - 1089), the representative of Islam in the Islam trend, Shia, dwelled on the problem of moral measure at the 29 question in the work Kushoish and Raxoish in his collection Kulliyot. We translate his ideas from Persian into English.

Answer: There are 5 kinds of scales in this material world. The first widely spread, it is the scale of account. With the help of this scale the quantity of trees, animals, natural resources, eggs, birds and others are measured. The second- scales which are used for gold, jewels, to know the quality of food. These scales- are ones for checking the measure of quality, definition of the quality of the measure of food stuffs and the quality of precious metals. The third- the scale Paymona, or the criterion of the cereal crops, growing’s (wheat, rye).

The fourth- the scale for liquid things, to measure oil, milk and etc. The fifth- Arsha, with the help of which the delicate silk fabrics and other things like these are measured. The things of the physical world are measured with these five scales. The qualitative difference of these things seem to be different in its quality of criterion. In their daily work people accomplish by means of these 'scales' (criterion) and accordingly to these they receive their portion. Now we'll speak about the spiritual scales. There are five kinds of spiritual scales. One of them is tangible, another is delicate, Intangible (delicate) sense- it is good and bad, truth and lie, moral and immoral, hearing and broadcasting, capacity of speaking and acting practically, submission and insistence, shame and conscience. How much they are delicate and their criterion is also intangible. They differ from each other as well as the criterion of the five physical measures differ. On one hand these scales measure kindness, on the other hand - evil. One side of the scales is in the west, another is in the east. Yes, these scales are invisible, that's why many people are indignant at it and ask: "How kindness and evil could be measured?"

Allah replies to the rethoretical questions: "Koran which is given to you by me is the scale. And that is the scale. Who deceives, that person is the inhabitant or the representative of the Hell". The Mental scales by means of which the cordial things are measured are consisted of five measures. The first, the most widely spread - reason. The second - the world of soul. The third - the scale of prophets. The fourth - it is the criterion of vasiya (vasiy is the Ismail's study of Ali, in the sense of successor. Vasiy - St. Ali). The fifth - the criterion of Imam of his time. The soul of mumin is saved from false delusions and achieves the truth after perception the word Allah. It is built on the base of mental criterion. This criterion coincides with the criterion of the precious stones. The soul turns into the pearl. On the day of God's Judge (Trial) the world of soul foresees its work in it.

By the point of view of Sufism, sense is the main category, possessing the spiritual world. The Mysticism recognized two kinds of sense: it is an absolute sense reflecting the action of Allah and it's called the first sense (or "the greatest soul"). The sense, concerning to life and behavior of a man is called "akli juz".

It breaks up into "Akli maod" and "Akli maosh". The second criterion of the spiritual measure - the world of soul, which is directly connected with absolute sense, Sensible man differs from insensible man. What else did Ghazzali write about?: "Wit conquers the soul of the sensible man In accordance of it he does kindness". Sense in Arabic also means - "connection" - sense connects with all the forms of restricted definitions (definition - hadd, literally means border). A clear chain is as following : sense - had, the limit (the definition) measure.

The theory of spiritual measure of Nosir Khisrav shout to one another with the theory of Ghazzali. Abu Hamid Mukhammad ibn Mukhammad ibu Akhmad al-Ghazzali (1058/1059 - 1111 y.) was theologian, lawyer, mysticism and philosopher - one of the most famous thinkers of middle age muslims. Though the books by Mansur Hallaj "The huge measure" and "Low measure", but the works by Ghazzali "Al-Kustav Al-Mustakim (Reliable measure) preserved to our century, though it was not completely but it was kept. V.V.Haumkin translated the first part of Al-Kustav al- Mustakim It was written in about 1103, later than "Ihya ulum ad -

din". ("The rise of science about belief") containing valuable ideas about measure. A small excursion in history shows that the thinkers of this period gave considerable meaning of the concept of measure in a spiritual life of a man. This measure defines the attitude of a man to the surrounding reality, to other people and to himself.

Measure by Ghazzali is polysemantic. In the study of Ghazzali measure occurs in such conceptions, as "makam", "perfection", "muntaha", "ai- mikdor al- lozim", "measure", "criterion" In Ghazzoli's works two meanings of the word "measure" occur, especially one of it - the measure in material, natural world, another one - in spiritual, ideal world where it is similar with such conceptions as "sense", "knowledge", "kustav", and "murattib".

Ghazzali clearly distinguishes natural and social qualities, accordingly different forms of measures. He indicates the opposition and relations of two the qualities of a man: if'tab' - his real, natural quality, iktisab - such a quality that he reaches it as 'a result of effort', that is well-acquired. Ghazzali considers the natural quality as a basic and consequently the criterion for the outer quality of measure.

The criteria of measure in different aspects are different. If one natural measure is considered to be the criterion for the natural being, but for another and social measure then it is contrary in spiritual and ideal being, in the study of 'makam' acquired quality and measure is considered criterion.

3. Results

In the study of Ghazzali there are such concepts as "God's quality", "praiseworthy quality", "blameful quality", "inner quality", "perfect quality" and etc. there is given characteristics to all these qualities. The beauty, perfection and measure by Ghazzali are complex, multi aspect categories.

Ghazzali considered the qualities of perfection, the knowledge, worship, high morals. "So, beautiful horse in perfection possesses with all corresponding qualities: with the form build, color, quickness or rapidity and light step. A good handwriting differs or distinguishes by regular proportion of letters, parallelism of lines, sharpness of letters and lines. In that way, every object has corresponding, only to its aspect of perfection, which may be contrast, opposite for others, that is to say, the beauty of every object - in aspect of perfection corresponding to it. So, a man wouldn't be beautiful, if endow him with the qualities of a good horse, handwriting - by this, what does the beautiful horse and vessels -with the beauty of clothes. In every form of existence or (mode of life) conferment its quality and measure.

As the center of study Ghazzali came forward an individual man, his way to self-perfection and accumulation of positive qualities. Ghazzali, in distinction from other mysticisms, mark in order of growing perfection 'stands' or stages - "makamat". Under "makam" Ghazzali implied the quality of man, but some qualities, but a definite quality, e.t.c, measure. He wrote: "Quality is called makam, when it is by chance (accidental) and quick flow". Here makam and state unies those, which are signs, qualities, inherent to man. Makam symbolizes acquisition hermit of any quality, from numbers of which defined a "rescuers" bringing to God. Expressing the term "makam" (the stages of way to perfection in sufism) and 'state in modern philosophical

terms are the definite states of a man in which its quality, quantity which coincide with the definite degrees of spiritual measure. “Makamat” (the stages of the way to perfection) is the main measure line of spiritual being. Though they are considered to be definite qualities. “State” represents superior emotional ecstatically state of a man brightened with the mystical nearness of the God “State” is the change of such kind of processes (sensation in the way of cognition the God) is connected with the concept of (transition from one state to another) However a change without stable state as the mysticists considered that may bring to the loss of the self-control. Being controlled the process may be achieved thanks to the acquisition of mysticisms a special quality of stability (calmness) - tamkin.

“Soul, a gifted tamkin (unlike the weak soul) becomes stabilized, overachievement of any psychological alterations” [7]. “Makam” literally signifies “position”, “stand”, “Makam” - stand means ‘a definite stage of mystical way to God’ - tarika (mystical way to perfection) the mysticisms asked that a man can arrive at the makamat with only his efforts, the situation is given by God, and a man isn’t ruled under it.

Situation occurs unexpectedly “without considering research”, “like gifts of God’s charity”.

Sufis emphasize the plurality of situation in soul, the absence of persistence in their order and extreme difficulty of stabilization. Despite of all the transience, “condition may grow, vanish, and gives in the new condition”. The condition appears as an opposition of different states: absence and presence, intoxication, sobriety and etc.

In its turn, mystic way as the step of makamat gives chance to Sufi to with the arising sense, to direct them for the achievement real essence. Having known processes, taking place own soul mystics joins with the movement of the Universe, to the achievement of the high spiritual measure, to perfection, to the triumph, to the merging the qualities of a man and God.

Ghazzali uses the terms makam and state in a new meaning. By Ghazzali, makam-a central category, it is the synthesis or conformity of the three qualities with each other appearing as an important quality of Sufi: knowledge, state and the action.

Ghazzali interprets the idea of measure in Koran, but extends the essence of measure, revealing its ideas for understanding the illiterate man. The concept of perfection (in the works “Ihya”(Resurrection science of Religion) “al-Kustas al-Mustakim” (A just scale) is used for the meaning of perfect extent of any quality and quantity or ability in the opposition to lacinness or deficiency. By the confirmation of Ghazzali, only God possesses a complete perfect beauty, all the others are deficient. But a man who acquires such a praiseworthy God’s quality as a knowledge, being kind, charity, courtesy, mercy to creatures help them, their direction to the truth (reality) and etc bring him near to God, not in a sense of nearness by distance but by the quality. Ghazzali was the first to indicate “the close quality” of man and God. By Ghazzali a perfect man plays the role of mediator between God and man. Theoretical analysis shows that by the opinion of musicians, a perfect man- is a bundle, when human qualities are close with God’s ones. With the development of god qualities in man, he becomes perfect. In some of his treatises measure and beauty absorb each other; inner beauty appears with the spiritual measure.

It follows that by Ghazzali, spiritual qualities don't die unlike the natural qualities of a man. Inner sense recognizes the inner beauty - this dialectal relation Ghazzali reveals as following way: Who has not the inner sense, such man doesn't recognize it, doesn't feel the pleasure of it and doesn't love it, isn't inclined on it, but whose inner sense predominates over physical sense, love towards the inner objects is stronger than exterior one. Here the ideas by Ghazzali and Nosir Khisrav, but Ghazzali deeply develops the criterion of spiritual measure.

Ghazzali in his work 'answers to questions' which are given to him emphasizes that each form of being has its quality and measure. He wrote: "If they ask: "Are there a vacuum (a hollow space) between heavens?" then answer will be as following. There may not be the vacuum and its availability brings about illusionary character.

One of the principles which is much more characteristic of "Ihya" is the midst - a way to perfection - as an enough acquisition of quality. This modification is connected with that the measure in this or that doesn't possess the highest extent with the moral quality. The step of perfection possesses the highest step, permanent, severe quality (muntaha, kamal).

The perfection is measured, first of all, by the level of movement of a man through the way of acquiring the quality, every of which enters one of the God's attributes. Thus the attributes of God are the criterion of the value of man's quality. Ghazzali emphasized: Attractiveness of their work seems only following the qualities, signs showing to them.

Who saw the composer of a good collection of hadith the beautiful versus of poet, beautiful patterns of designer or the structure of a builder, through their work was opened their beautiful inner qualities, which the study of it leads to knowledge and ability. The knowledge itself is much more generous and beautiful. And much greater ability of a man is being able to recognize the essence of everything. The greatest of science's objects is the Greatest Allah and certainty, the most beautiful and noble of knowledges - is the knowledge of Allah and also what's connected with him, and the measure of his nobility is proportional with the knowledge of God.

4. Conclusion

Although every man tries to reach perfection however by the opinion of Ghazzali: "every man isn't free of loss. Only Allah is perfect. All the other people have perfection only in that measure in which they were given by God". Perfection, by Ghazzali is the nearness of a slave to the God by the attributes of a quality. For the development of the spiritual measure, the distance and the time isn't as very important as quality, It's the basic idea of Ghazzali.

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