

Ancient Iranian Spiritual Resources and Shiite Beliefs with Emphasis on the Temples of the Ahl al-Haqq Sect

Abstract

Religions in world history have gone through many impediments. In this process, the fusion of religions and its ideologies took place. The history of Iran has also witnessed the emergence of dissimilar religions and sects. One of the religious tendencies in Iranian society is Sufism and Sufi inclinations. Studies show that Sufism and mysticism is not an emerging school of imitation, although it is granted an Islamic suffix, but not only is there no Sufism and mysticism in Islam that most religious scholars also oppose such schools, and in the meantime also, several "theologians" use the word "mystic and mysticism" instead of "Sufism and Sufism" to justify themselves, hence, the origin of Sufism and mysticism and its nature and how it has emerged requires research. The present research is accomplished via descriptive and analytical methods and by relying on library data and conducting oral interviews. The research findings indicate that due to the interconnectedness of religions with each other, Sufism and Islamic mysticism is a phenomenon of the ancient Mithraic religion. This issue can be understood by examining the temples of the Ahl al Haqq and its structure and coordinates.

Research aims:

1. Analysis and recognition of the nature of Sufism and mysticism in Iran.
2. A study of the ancient Iranian spiritual resources and the Shiite belief with emphasis on the temples of the Ahl al-Haqq sects.

Research questions:

1. What is the nature and historical background of Sufism and mysticism in Iran?
2. What is the reflection of the ancient Iranian and Shiite spiritual resources in the temples of the sects of the Ahl al-Haqq?

Keywords: The Holy Quran, Mithraism, Sufism and Mysticism, Temples of the Ahl al-Haqq.

Keywords: Modern Technology, Islamic Culture and Art, Critical Theory, Frankfurt School.

Introduction

In the history of Iran, diverse religions and variances have emerged over time and in different geographical areas. A number of such religions today, however, have changed over time and have caused a modification in nature. One of the religious groups in Iran has been the Ahl al-Haqq group, who have their own intellectual principles and beliefs. Due to the close connection of this sect with Sufi ideas, the study of its historical roots can shed light on parts of the history of this religious group. The foundation of the religion of Islam is based on the ease of rules and moderation (good deeds of the average). Even the fulfillment of the most important religious duties and obligations is subject to the "expansion and financial and physical ability" of its followers. It is worth pondering that Sufis or Islamic mystics, especially the sect of Al-Haqq, extract instructions from the text of the Holy Qur'an or the Prophetic tradition, and from this easy Shari'a they can justify the hard and arduous austerities of their school. Apparently, the founders of Islamic Sufism. Which have been the continuation of the path and profession of the mystics of the pre-Islamic era, citing many verses of the Qur'an that invite Muslims to turn away from the world and strive for the hereafter particularly on the one-month fast of Ramadan and the night of resurrection and long-term recitations of the Qur'an and performing hundreds of rak'ats of recommended and non-obligatory prayers, they have found their solution and turned it into an Islamic color, which was originally the Mithraic religion with the difference that with the appearance and shell of Islam, which did not contradict the Islamic rules. At the same time, these people were the best Muslims and the most accepted people in the society, who attributed themselves to the best personalities of Islam, the Prophet (PBUH) and Imam Ali (AS). Although Mithraic mysticism in the Islamic era has shifted to Islam, especially Sufism and Shiism and its features have changed color, the content has not changed and the religious conscience of Iranians in the form of Islamic mysticism has remained intact. Therefore, examining the nature and roots of the formation of the Ahl al-Haqq can shed light on how this idea and its historical background.

Regarding the present research, no independent work has been written so far, but several works have been written about the Ahl al-Haqq. An article entitled "Ahl al-Haqq, an anthropological study of a group of Ghali Shiites in Kermanshah province" was written by Imam Jumazadeh and Veisi (2015) in which they examined the identity and nature of the Ahl al-Haqq religion and believed that the principles the beliefs of the Ahl al-Haqq are rooted in Shiism. Another article entitled "Study and Analysis of the Religion of Difference" has been written by Muslimizadeh (2014) in which the author believes that some devils have Zarwani and Yazidi motives and some of their beliefs about prophecy and reincarnation has nothing to do with Islam. The existence of ambiguities about why some beliefs of the Ahl al-Haqq and its roots raises the need for research in this regard. This research has been written by descriptive and analytical method and relying on library sources and data related to interviews and field observations and seeks to investigate the historical nature of Ahl al-Haqq.

Conclusion

The study of historical and archeological data left over from the temples of the Al-Haq shows that this profession cannot be considered completely related to the religion of Islam. Sufism and Islamic mysticism, especially Al-Haqq, originated from the Mithraic religion because, unlike today (after the rise to power of the Sufis and the formation of the 200-year-old Safavid Shiite government), all Iranian Sufis and mystics embraced the school of Reza mysticism and surrendered to India. Living in Mahaq (the moon in the days of invisibility), early Sufism until the coming to power of Shah Ismail Safavid was the creed and profession of "chivalry and gallantry" which in Arabic has been translated as "fatwa" and this is the perception that is general and specific. They say "Lafti Alla Ali". By examining places and temples that still have traces or

names of them, such as the city of Mehran, the capital of present-day Ilam province in Poshtkuh, and Mehrab Kooch (Mehravkuh) in the northwest of Lorestan, which is part of Delfan, and that place is enchanted by local people. → They know, and Cham Mehr is the place where the two rivers Kashko and Seymareh join in the southwest of Lorestan, and Mehregan Kodeh, which means Mehrjan Ghazq near Derehshahr, and Kuhzad Castle on the top of Vizenhar Mountain in Rumishgan, and Kogan Cave. In Miankuh, as well as from the bronzes discovered in Lorestan and the existence of the followers of Al-Haqq, who are known as Goran (Gabran) in some areas such as Azerbaijan, it seems that the Mehri religion, although not dynamic, is still alive. Therefore, it can be said that the roots of the beliefs and different ideas of the people of truth are partly derived from the religions of ancient Iran, especially Mithraism. The existence of evidence related to Mithraic customs and beliefs in the temples of this religious group confirms this point.

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