International Academic Institute for Science and Technology

International Academic Journal of Humanities Vol. 3, No. 2, 2016, pp. 52-60.

ISSN 2454-2245

International Academic Journal of Humanities

www.iaiest.com

Consistence of Mawlana View about the Sama with the Great Men of Sufism

Ahmad Forouzanfar

University professor at Shahed University

Abstract

Sama is liberation from suffering, respiring of great men, and revealing the secret by great masters. The owners of intuition are independent of the sama, as they discover some of the secrets to obtain happiness and pleasure, and they do not need to sama. (Abu Bakr Klabazi/Translation: Ta'arrof/488, Rajai/p./542) God has placed a secret in the human heart, when he heard good singing and rhythmic, involuntary stimulated human essence, because the essence of the heart is the upper world, the world of spirits and the world of beauty, and every good and beauty and their proportional in this sensible world are the results of beauty and glory in the universe, and during the singing, if you enter the heart of a lover, it further stimulates his love, and if it enters the heart of a person who follow the path of evil, for he this singing is like a deadly poison and unlawful.

Keywords: Sama - intuition - religion - austerity - status

Introduction

Ghazali believes that dance does not enter into the heart of things, but it is something the own heart, and popular religious terms would stimulated and it has high status and the rewards will be preoperational. But from his perspective, something that it is condemned in the law, and can lead to punishment and it has three groups:

- First is that he neglect to hear it from the playing, which is neglected.

- Second, that he is a bad trait in heart, and listening to it increases it.
- Third, that he is a good character and good and listening to it increase it. And these categories, divided into four groups:

1. Pilgrims hymn
2. Hymn for who dirge
3. Who has the joy in his heart and listening more to his happiness.
4. who loves God in his heart and has come to an end and to love and no matter how much God loved it, the more rewarding it becomes and is essentially the same Sufi sama, which stimulates the love God's heart, there are those who during the sama, caused by revelations for them and receive from God the grace and dignity to some who they are not without listening to them, and in this case it called passion, the passion creates purity and serenity in the heart, the purity which not caused by austerity. In fact, singing is a mystery, the human spirit with the world of spirits and it stimulates the body and the man unconsciousness from whatever of this world.

Ghazali/p./438-441

Ghazali divides Sama effects and its traditions into three statuses: First the understanding, second the joy, and third the movement.

First status: understanding the nature and neglect to hear someone singing and it is not true that he had spoken to understand. But if you hear someone singing the love of God, this is both: (1) who is at the beginning of the journey and he is still in the disciples, for he comes to conditions and changes that one can imagine. So, God's grace is to grace him and he attributed these changes to God and he is unaware that God is changer, not variable. But if the disciples attributed to his character flaws and the traits of beauty and glory to the Lord, and admit that, then he is worth listening to a lot. Otherwise, the devotee will engage in infidelity.

Ghazali/450-456-Kashani/186-187

2. Second, the disciple passed the disciple rank, and has reached the stage of mortality in the Lord, and inexistence, and has reached the oneness of God. So he is not listening to refresh the spirit, but is a unity, and he is totally oblivious of himself, like Sheikh Abo-alHasan Noori, who in listening mode, running in the field straw and his feet were cut and he was unaware, or when the women saw Joseph, and they forgot themselves and cut off their hands.

Second status: This is a mental state which is obtained from the first mode of understanding, and it is called passion, and the passion is finding, namely that the search, which has not been previously achieved with two modes: statuses - revelation.

Statuses, is one trait that dominates the disciple, and make him drunk, it is the expression of joy, fear, fire of love, loving, grief, sorrow, etc., and in these cases, disciple neither sees nor hears, but he is like a person asleep.

Revelation, at this stage, singing makes the heart into a translucent mirror, which the human face can be seen in it.

Third status: this is moving and dancing and tearing clothes in dance, and if these things be done with discretion, have the states of expression and feign, they should be prohibited and evidence of hypocrisy, and most complete Sama is that a person is resident to hear it and preserve itself, and not moving, because these are signs of weakness. A young man was in companionship by Junaid, and when he heard the singing, he made screaming. Junaid said: if this is more to do, you can not be in my companionship.

When the young man tried and with much patience, one day he could not control himself, but in the end, he shouted and tore his heart and took command.
(Ghazali/450-456)
Molavi said in Divan-e Shams: Sufi whirling in, along with wine As fire, not burn wet wood
Certainly know that this is a physical depression And do not touch the floor, the foot is not involved Shams/No 667
Great mystics, such as Abu Ya'ghoob Nahre Joori, described sama as follow: It is a mood that comes with burning soul, and reveals mysteries.
Another person said, Sama is a gentleness of spirit for people of knowledge, because it is sama a case that is thinner and more accurate of all things, and it is only to be found by dilution of nature, and only the clean and high peoples can penetrate it.
Abu Searj/p./308
Abu-Alhasan Deraj: one day listening to Sama stimulates my inners, and it will be obvious that the existence of God within me and I drank love wine and I arrived to gratification status. Sama took me to a clear sky and rapture. (Al-lome/308)
Shebli: Sama has a surface of intrigue and an inner of the lesson, and everyone who dealt with it is permissible to hear the lesson, otherwise, he will have to sedition and evil.
Abu Seraj/p./308-Kashani/p./197
Junaid: the mercy brings to the poor peoples at three times:
1. The time of the singing, because they are not anything other than God, and they do not stomp except for God.
Molavi: true love is eternal shouted that Sama
Just for the fact that, not dancing
Divan-e Shams/No 376
2- The time of acquisition of knowledge, because people acquire knowledge are truthful, and parents do not talk to other than Allah circumstances.
3. The time of eating, because the poor peoples eat only as needed. (Abu Seraj/p./308- Ibn Jozi/p./249- Rafigh al-Ajam/478)
Mawlana:
So Sama is listening for lovers feed That it is in the public imagination Strengthening the inner man
And the appearance of man is full of cries and shouts
Fire of love is more sounds
Like fire that stimulated much small woods
(Masnavi, reason for migration of Ibrahim Adham)
Zoalnoon: Sama is a state that is close their hearts towards God, and everyone who listens to it with honesty, will be close to God, and everyone who listens to it on a whim, will be close to the the followers of Mani (AbuSeraj/p./308)

As Mawlana said in Divan-e Shams:
Sama coming, Sama coming, Sama coming without voice Joiner coming, joiner coming, permanent joiner coming Divan-e Shams, No. 569
Abo-alHasan Noori: Sufi is a person who hears Sama and prefers listening it to everything. Abu Searj/p./308
Hajviri: God created the five senses, for example, the eye sees and the ear hear and the nose smells and the mouth tastes. Hajviri/p./508-509
Mawlana:
Nose expects to smell and ear expect to hear from Sama
Every part of the sense to common
Masnavi
Hasri: Sama is a constant thirst and drinking constantly, it's just that much more to write about Sama, the more you get thirsty!
Abu Seraj/S/309
Mawlana said in the Masnavi:
The first profit of Sama is cry for water That every thirsty drinks from it Masnavi
Throwing stones in the stream of water by thirsty from each wall: Screams the truth of love is an eternal Sama
Good about the truth, do not you dance and noise
Divan-e Shams/376
Allah Almighty says in the Quran: There are signs that in your essence, do you see. (al-Zariat/21) And we soon reveal our signs and in their edges and in their owns (al-Fosselat/53)
And God considers the ugliest voice the voice of the ass. (Loghman/19)
Sama is listening with ears and drinking with the heart and perceived with understanding and destroy the illusion, and it is one of the attributes that God has promised to the people of Paradise. (Rome/15)
And listening is one of the blessings of heaven, which is permissible in the world, while the rest of the blessings in paradise are essentially unlawful in this world is. (Abu Seraj/p./310)
Abu Omar Ismail Ibn Najir, quotes from Abu Osman Saeid Ibn Osman Razi Vaez, divided Sama in to three types:
1. Sama for followers and novices, who are in danger of intrigue and adventurism. (Al-lome/312/Rafigh al-Ajam/478)
2. Sama for the truthful peoples, that they seek to improve themselves, and with sama they hear things that are in accordance with the conditions of their owns. Abu Seraj/p./Rafigh al-Ajam/313/478)
Mawlana:
Sama was created in someone
Was less heavy sound of the mountain? Divan-e Shams/241
Today our Sama has a light heart

Lord, you protect it from damage
Divan-e Shams/146
Sama coming, hey you kind of man
Be aware that now is the time for kindness
Divan-e Shams/725
3. Sama for mystics, which they do not neglect their hearts from God even for a moment, and do not require offer hearts to God, and motion and rest sama has not a great impact on them.
(Abu Seraj/PS/313 Rafigh al-Ajam/p./478)
During the war, we do not have any shield for ourselves And at Sama, we do not have any music and playing. Divan-e Shams/No 572
If you deny Sama for lovers
On the Day of Resurrection, you will be resurrected with dogs
Divan-e Shams/Issue 405
During Sama, the Sufis
Hear from heaven a voice
You listen the appearance of Sama But they have another listening Divan-e Shams/No 250
Nahr Joori has divided people of Sama into three groups:
1. A group which are trapped in time during their motion and stillness.
2. A group which are silent and immobile, and not moving much.
3. A group which are caught up in being bad or good of Sama, that they are few. Abu Seraj/S/313
Also, Bendar Ibn Hossein has divided them into three groups:
1. Hearing by nature
2. Hearing by joy
3. Hearing by truth
Hearing by nature, every creature likes to hear good singing, because good singing comes from the soul. Searj/313
Mawlana:
Within each heart is a song and tone
Dancing in a clear mode, and minstrel in hidden mode as secret
Divan-e Shams/No 388
Hearing by joy, as if singing along with understanding the person, it creates serenity and freshness in him, and he will force the volume to their ability. But on the contrary, if it does not agree with his condition, wisdom lost, lives destroyed, and the spirit is humiliated.
Mawlana:
Having cravings for the Sama because of love Dancing like the people who are high, while clapping Divan-e Shams/No 79
In the Sama the lovers hear something which is secret

If people deny that Sama, you tell them they can't
Divan-e Shams/262
Hearing by truth: he hears from the truth and outside the customs, and the mystic goes from God to God and for God and upon God, and is of the order of a mystic had in the past, and the pure devotion, and he has seen the purity of monotheism, and destroyed its human characters and through hearing voices and secrets of wisdom, and he sees truth manifest and the effect of his power and the wonders of grace and a great view the knowledge of God, and this is the mercy of God, that if he wills, forgiveness to everyone, and God has a great gifts.
Hadid/29/Seraj/p./314
Mawlana:
It is said that not revealing the secret of the heart in a man
And graciously, he does not create man to lay Sama
Divan-e Shams/No 492
Oh lonely and Sama sincerity and hypocrisy
Without your presence, these are all illusions, so you come
(Quatrains)
Everything that has been created in Sama for the soul
Is it because that daf like sugar became competitor of reed
(Quatrains)
In practicing Sama, it should to consider the time and place of the brotherhood, for example, sama does not benefit in times of praying, eating and things that can cause distress in the hearts and human activities. Sama does not practice in unwell or dark place or in a home of tyrant.
Brotherhood must also love Sama, and if an arrogant or ignorant person etc., be present in place of Sama, Sama has not real performing
Ghazali/p/457- Seraj/p/308- Kashani/p/194-195
If at the time of performing or practicing sama, there are young men and women watching, and there is the possibility to create sexual arousal in them, sama should never be done in those places, but if everything is in accordance with reality, and everybody love sama, while it is performing, all of peoples should be sit, and all should lift their head and look to each other, and they should move their hands and heads, and do not have another voluntary movement, as if they are sitting at the time of prayer, and have their hearts to God, must wait until the dignity that caused the unseen in their hearts, and do not move voluntary, and if one of them be stimulated by insights , they should companioned with him, and if his turban fell, they should also throw their turban, so that may be all these are innovative, but sometimes, innovation is also good.
Ghazali/457-458
Abu Nasr Seraj Toosi, in addition to the three conditions stated in the terms of Sama, he quoted from Hares Mohasebi that if in Sama, good words associated with religion and beautiful appearance with restraint and protection, Sama would be useful. Seraj/p./309-Kashani/p./197.
Ahmad Ibn Maghatel said: the day Zoalnoon came to Baghdad, a group of Sufis gathered around him, and one he has good voice was with them. They get allow from Zoalnoon that the man sang there, and he allowed, and the man begun to singing:
Some of your love annoyed me.

How I can I slept with it?
You have invaded all my heart
And the love that said I am from both of you
Is the capital of weepy lover?
After a good laugh, is moaning and regret?
Zoalnoon rose, but could not control himself, his head slipped to one place and blood, but he did not fall to the ground. Then one of Sufis rose and began to clap. Zoalnoon said to him: God sees you when you rose. The man sat down.
Abraham Marestani was asked the meaning of dancing and singing and tearing clothes in sama. He said: I have read in one place once when Moses told the story to the peoples of Israel, one man ripped his shirt. Divinely revealed to Moses, to say to that person: tear your hearts to us, not your clothes. Abu Nasr Seraj/p./223-224
According to Pythagoras and Plato, rhythmic music and songs affect humans, because they are reminiscent of affection and love in rhythmic movements in the heavens, that people have heard of them before birth, and we were accustomed to them, and they stimulate our spirit, that spirit of our people before, apart from the existence of God so the heavenly melodies heard it and was accustomed to it and now this music, because of the relics of the past, stimulates us and creates in us the joy and excitement. Hakemi/p./4
And a group considers Sama the heritage of the Lord, which he says: did you hear this all the signs, you do not believe in God. And they say: Yes, now when they hear that music can be caused joy and excitement on their first audition.
And a group considers the origin of Sama in: They are in Heaven and I am not mentioned, and they are in Hell and I am not mentioned.
And another group considers Sama as the origin of pleasure to call "be", and it is a calling that the Lord of the universe said, and he has been. However, during the creation of the universe, there is no hearing, but because they were audited, past memories was Sama to humans.
And a group said that sama is from of the soul, not the mind, since the soul is the immaterial world, and it does not belong to something, just because a person has a physical body, with verbs that are related to him, but there is a reason in the meantime, and every time a person hears the sama, the joy of it, creating a happy and be there in person.
And another group said that the spirits spiritual are bonded to praising angels, and have them away because of his origin and they are far from angels praise, when they hear a sama, it evokes the praise and it creates joy and anxiety in them.
And a group considers the origin of Sama from God, when God created the soul in the body and the human figure, a sneeze was created in Adam. It was said: O man, have faith in God's mercy. In the spirit of man there was now Sama in remember of it, and now this Sama stimulates euphoria and anxiety. Rajaee/p./536-538
It is said that in heaven, there is Sama for who are in paradise, so that from every tree heard a different tone of voice, and the souls find peace from it and enjoyed it, and this type of Sama is universal, because the human spirit is subtle, and this sounds are subtle and soft. So when hearing these sounds, anything leaning to their own kind. Hajriri/520

There is no doubt that sama is one of the blessings of God, and everyone who did not enjoy the sama, this shows that his heart is dead or inner ear is deaf. Kashani/188-189

Abu saeid Abalkheir, said about sama: since the young soul is associated with carnal desires, and these desires have prevailed upon him, during hearing sama, if he clapped, his hands lost their desire, and if stomp, his feet lost their desire, and with this method, his body lost their desires and he could keep himself from cardinal sin. But if all are gathered in his soul, I seek God bless from his sins, but if with same, his fire of desires wiped out, this is much better. Mohammad Ibn Monavvar /V.1/p. 208.

Conclusion

Sama is forbidden by the law and in the view of superficial people. But in the view of Sufis, Sama has a huge impact on the way a mystic and seeker getting to perfection. Of course, these people believe too that Sama has own certain conditions and traditions and it needs to specific rules, and the seeker must bind himself to observe them. Otherwise, Sama is forbidden for the seeker and it is like a poison. The views of Plato and Pythagoras about music and Sama are consistent with comments and votes of scholars and great men. Some Sufi leaders, in describing the Sama, have tried to consider it from divine realm, and none of them have considered Sama as a material and playing matter. Also, the view of Mawlana in this regard is consistent with the other great men.

Even Plato considers music essential for the survival of man, and he says that if you give me the wicked man, I can use the power of music in order to eliminate misery and opacity of his soul, and instead I delivered you a smart and brave man. (Hakemi/96)

About the observing the practices and traditions of Sama, there is often consensus too.

Increase knowledge will compensate the lack of joy, but lack of knowledge and joy existence is very dangerous. In the Sama, should never be entered without permission in a group or nuisance to others. During the sama, it is better to aware from the aims of the group, and if someone has doubts about their motivation, it is better to be away from them, because the presence at this gathering, make difficult conditions, and every heart that is caught in the world, his act is frivolous and unacceptable, even if it dies in sama, but not devote himself**.**

References

Alajam Rafigh Mosoa Terms of Islamic Sufism- Publicized in Lebanon- Nasheroon.

Al-Jalabi Al-Hajviri Ak-Ghaznavi/ Abu-alHasan Ali Ibn Osman, Kashf Al-mahjoob/ with correction of Jokofseky, Tahoori Publication, Tehran, VII version, 2001.

Ezzeddin Mahmood Kashani- Mesbahol Hedaya and Meftahol Kefaya, with correction of Jalal aldin Homaee- Homa Publication- Tehran, IV version, 1993.

Ghazali Imam Mohammad- Kimiaye Saadat- with correction of Ahmad Aram- I version- Prohan Publication- 2004.

Hakemi, Ismail- Sama in Sufism- Tehran University Publication, IV version, 1992.

Holy Quran

Ibn Joozi Albaghdadi- Jamaladdin Abi Alfaraj Abdolrahman- Telbis Eblis- Publication Alshargh Albahrayin- Baghdah- Publication Administration.

Jalal aldin Mohammad Balkhi- Divan-e of Shams-e Tabrizi, with correction of Badi alzaman Forozanfar, Tehran University Publication, 1957.

Jalal aldin Mohammad Balkhi- Masnavi Manavi- with correction of Tofigh Sobhani, Publication Company. Tehran, 2011.

Kalabazi Abubakr Mohammad- Source and Translation of Book Taarrof- with companion of Mohammad Javad Shariat- Asatir Publication- I version- Tehran- 1993.

Monavvaer Ibn Mohammad, Secrets of Monotheism in status of Sheikh Abi Saeid, Introduction and correction and appendixes by Mohammad reza Shafiee Kadekani, Agah Publication, Tehran, V version, 2001.

Rajaee, Ahmad-ali, Summary of Taarrof Commentary, Iran Cultural Foundation Publication, Tehran, 1970.

Seraj Toosi- Allome in Sufism- Correction and commentary by Rinold Allen Nikelson- Translation by Mehdi Mohabbati- Asatir Publication- Tehran- I version- 2003