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Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,  
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 35, 2019, Especial N°

# 21

Revista de Ciencias Humanas y Sociales  
ISSN 1012-1537/ ISSNe: 2477-9385  
Depósito Legal pp 198402ZU45



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Departamento de Ciencias Humanas  
Maracaibo - Venezuela

# External influences in the emergence of Islamic mysticism from Nicholson's point of view

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## Abstract

The aim of the study is to investigate the external influences in the emergence of Islamic mysticism from Nicholson's point of view via comparative qualitative research methods. As a result, the differences of opinion in the creation of Islamic mysticism to the origins of the mystics of the mystical sports have been practiced by the mystic during his worship. The Islamic mysticism is no different from Sufism in other nations in terms of spiritual sports. In conclusion, Islamic mysticism has met a number of internal factors of the Islamic religion, and the external influences were mentioned earlier in its inception.

**Keywords:** External, Influences, Emergence, Islamic  
Mysticism.

## Influencias externas en el surgimiento del misticismo islámico desde el punto de vista de Nicholson

### Resumen

El objetivo del estudio es investigar las influencias externas en el surgimiento del misticismo islámico desde el punto de vista de

Nicholson a través de métodos comparativos de investigación cualitativa. Como resultado, las diferencias de opinión en la creación del misticismo islámico a los orígenes de los místicos de los deportes místicos han sido practicadas por el místico durante su culto. El misticismo islámico no es diferente del sufismo en otras naciones en términos de deportes espirituales. En conclusión, el misticismo islámico ha encontrado una serie de factores internos de la religión islámica, y las influencias externas se mencionaron anteriormente en su inicio.

**Palabras clave:** Externo, Influencias, Emergencia, Misticismo Islámico.

## 1. INTRODUCTION

One of the topics that took up many researchers in the Islamic mysticism of Muslims, as well as orientalists, were the elements or foreign impacts that prepared appearance of this Islamic mysticism, which was the standpoint of scholars on which Islamic mysticism was based on the emergence of the Islamic Arab state. The effect of Islamic Sufism by these foreign influences was the result of the great expansibility of the Islamic State and the widening of its borders to include non-Arab countries at the period. This country, which had religions, customs, traditions, and values, were not match to the Islamic religion, Arab customs, in these nations, furthermore, Islamic influenced these countries, and comes to us talking about the most supreme of these foreign influences in the Islamic mysticism as the viewpoint of the English Orientalist Nicholson, and before going into these influences, we should stand on the knowledge of Islamic mysticism, moreover the English Orientalist Nicholson's life.

## **2. THE ISLAMIC SUFISM AND NICHOLSON**

### *2.1. The Islamic Sufism*

The specialist and scholars had differed about the theme of Sufism, its branches, types, and the nature of its relationship with Islam or not, nevertheless, what is not disputed is that Sufism is a sign of its rituals, the diversity of its relations and the procedures of worship and its practice as a way of worshipping behavior in which the mystics differ in which the mystic became different from the obligations of the rest of the Muslims with rules and regulations, and the pillars of their religion, which was not known before the end of the second century AH (ninth century), Also, among the Muslims, it was not known to be mysticism or mystic for any percentage of those who were known as not mystic. Many assumptions were made about the origin of the word mysticism also the subject of Sufism also caused a wide debate among orientalist and Arab and Muslim researchers on many key issues related to its concept, its origin, its themes, terminology and sources, furthermore its methodological dimensions and reference.

### *2.2. Sufism in the language*

It has been mentioned in the language dictionaries that wool for the sheep especially, A Ibin Zechariah said: The word wool of the letters are one true origin, which is wool known, and the whole topic is due to it, In terms of language, the word Suf is a five-source of wool,

and the meaning of wearing wool, which was the phenomenon of the majority of those who took asceticism path, and an approach to spiritual advancement.

### *2.3. The Sufism as a term*

Badawi (1993) defined Sufism: “Sufism saves times, and he said: it is not to see the individual is alone and does not agree with his Lord and compares not his time” (Badawi, 1993: 12), and also Kashani (1992) defined the mysticism as it is the creation of the divine ethics.

### *2.4. Origin derivation of the word mystic*

The researchers and historians have allocated on the topic of Sufism many chapters of research in the origin of the word mysticism these chapters were in their entirety intended to reveal the truth, and its derivatives and sources without presenting explanations m The many words of Sufism, there have been many and varied opinions in the origin of the word Sufism, has been nominated for the word many assets, including the form of morphology, including what does not match with.

A – Badawi (1993) said in his book that he attributed them to the phenomenon of clothing because the clothes of the wool were

clothes of the prophet's peace be upon them, and the righteous serfs and the guardians. This was the name that included the phenomenon of the garment. Science, Business and Ethics).

B - The denomination is called Sufism Mystical purity of secrets, and purity of their effects, and Badawi said (1993): "Sufism from the description of his heart to God, and some of them said in Sufism: Sufi who characterized his treatment, remained to him of God Almighty his dignity" (Badawi, 1993: 8).

C- It was said derived from the (Sufa) relative to a person who is called Sufi and his name was AlGhawth Bin Mor so the affiliated to him due to similar to him by worshiping to God Almighty so they called Sufism.

D- The other opinion is called Sufism because they are in the first row in the hands of God for the height of its majesty, and their response to Allah with their hearts, if they are attributed to the elite so they may call a bosom friend.

E - There are those who went to say that it is a woman of short and short-lived, and they attributed it to them to be married to the plants of the desert, and this is also wrong, because if they were attributed to it, it would be for woolly.

F - Others said it is attributed to the Sufa of the back, as if the mystic sympathetic to the right and dispensed with the creation.

G-There are those who went to the origin of this word taken from the Greek word Sophia, which means wisdom? Al-Biruni was one of a group of Arab writers who were unique in this connection, namely the connection between the name Sufi and the Greek word Sophia The Orientalist (von Hammer), who said: (The word Sophie is taken from the word Gimnosovist and meaning wise nude, a Greek word was launched by Greece on some of the sages of the Indians and who were famous for the lives of meditation and worship, did not oriental (von Hamer) to validate what he said only by the convergence of the two words in the pronunciation.

### **3. NICHOLSON'S LIFE**

Nicholson was born in Keighly on 18 August 1868. He was educated at the University of Aberdeen and then entered the Trinity College in Cambridge, where he began his interest in classical studies (Greek and Latin) And the transition to the study of two new languages, the Arabic language and the Persian language, Nicholson's communication had a serious impact on his orientation and his interest in oriental studies, where his grandfather was one of the most prominent Arab scientists, Nicholson learn the languages of India and the superiority of learning and got an advanced position in 1892 and studied Arabic The hand of Professor Robertson Smith as he studied in Strasbourg and Leiden.

When he graduated from Cambridge University and completed his studies there in 1893, he was able to practice the teaching of Persian, as well as the University of London, while learning Persian at the hands of his great teacher Edward Brown. Nicholson became a fellow at Trinity College in Cambridge. He then moved to the University College in London and became a professor of Persian in 1901, but returned one year later to Cambridge University as a Persian teacher.

In Ibnaljawzi (1796) in Strasbourg. He then returned to Cambridge where he published poetry groups from the Diwan Shams Tabriz at the University College in London in 1901 and was named professor of Persian, as a lecturer of Persian in Cambridge, 1902, Brown died in Sir Thomas Adams's chair in 1926-1933. Nicholson was rewarded for his work and his activities by awarding him medals, decorations and membership of many assemblies. In 1935, Nicholson retired from the practice of teaching early before reaching legal age. In 1940, Nicholson left Cambridge and spent the rest of his life in a village called Twain Town.

He died in Chester on August 27, 1945. Abul-Ela Afifi spoke when he received the news of the death of his teacher, Nicholson: The speeches in his death were in the hearts of his friends and colleagues. And his disciples, Professor Nicholson knew the first thing I knew in the year one thousand nine hundred and twenty-four when he was a teacher of the Persian language in Cambridge, at the same time as his teacher, the mark Edward Brown, not in the two attributes of genius



and the greatness of the blessings and spiritual difference between what God had between them almost complete variation In personality and mood.

We are talking about the most important external influences in the emergence of Islamic mysticism from the point of view of Nicholson: The spiritual life in Islam emerged from several manifestations, including austerity, deception, worship, asceticism, piety and others, and all these manifestations is a case of leaving the world, but soon To be mixed with these manifestations of foreign elements non-Islamic, including pure religious, and purely philosophical, including religious and philosophical together, and here Mustafa Helmi to distinguish between the source and impact, the source is the source, Pittma impact is the branch, A defect is not a deficiency either. Influence and influence are a general characteristic Characterized by human civilizations.

#### **4. THE FOREIGN INFLUENCES IN THE EMERGENCE OF ISLAMIC MYSTICISM**

##### *4.1. The Christianity*

Most of the Orientalists and Western scholars adopted the Christian influence in the creation of Islamic mysticism. Among the most prominent of these were Abunasr (1914) and others, each of them

tried hard to get the truth and the validity of what was raised from his point of view, which was believed to be correct. Von Kramer has considered Islamic Sufism and some of the sayings of Sufism as growing and matured in the Arab countries under the influence of Jahili, where the pre-Islamic Arabs were Christians at a time when many of these Christians were priests and monks, while we see that Goldeschehr is based on what it decides Christianity is from the altruism of poverty and the poor on the rich and rich, claims that the Prophet's Hadith from this meaning is derived from Christianity, Noldeke was to see that the wool is a Christian wool, as well as what the Sufi mask of silence and mentioned that in Nicholson also taken from Christianity).

Nicholson had explained that the monks of Christ were often the role of the teacher who teaches and advises his disciples. These monks would advise and pay tribute to the travelers Muslims, which Nicholson confirmed by believing that the woolen garment from which the name of the mystic was Christian originally, the vows to fast, speech, and other spiritual activities such as asceticism, may return to the same origin. Regarding the question of the confluence of Muslims with Christians, it is impossible to distinguish between the so-called monk or ascetic, since the word monk was sometimes used to denote Muslims, but on the other hand, is used metaphorically, because this designation (monk) is associated with Christianity more than its association with Islam, and the so-called monk was a Muslim because of the existence of some of the spiritual sports and the trials carried out by the ascetics of Muslims.

Some of the names that were given to several Muslims are monks: Alkalabhi (1993), the name of Quraysh'S monk due to his strong appetite for prayer, and the name of the Abunaim (1974) who called the greatest monk (monk of the Arabs). Ibrahim ibn Al-Adham had stated that: I have learned the knowledge of a monk who is called the father of Simon entered him in his cell, and I said to him: O father of Simon, how long you are in your cell, he said: Seventy years ago I said: What is your food? I said: I know that he said: Every night I said hummus: What is irritating from your heart so enough this chickpea said: you see the monastery with your shoes I said: Yes, said: They come to me every year one day applied my hermitage and roam around and magnify me so whenever you worry about worship, I remembered that hour and I bear the effort of a year for the glory of an hour to find out.

He said: that is enough or ad more I said: Yes, he said: Get down from the silo, and came down and gave me a rink in which twenty chickpeas. Indignantly some people said that wearing a woolen robe is difficult for them, because it is usually not Islam and strange to it, when Abd Al-Karim Abu Amiyya Abi Al-Alya wearing the wool, he said, Abba high commented on the dress of his guest: This monk's uniforms, the Muslims if they are visiting each other adorn themselves. Abdul Rahman Badawi summarized the most prominent of these ideas as follows:

1 - The resemblance in some aspects, such as the use of the rag compared to what the monks of the Christians put a dress on the shoulders, as well as the use of wool and take a slogan of mysticism.

2 - The resemblance in some ideas and topics such as self-accounting.

3 - The resemblance in the use of some Syriac and Aramaic words such as Theology, Nasoot, Rahmut, divine, Spiritual, and others.

4 - The Muslims associated with Arab Christians in many areas before the emergence of Islam in Al-Hira, Kufa, Damascus and Najran, furthermore after Islam in many areas.

5 - What the first Sufis told of the words attributed to Jesus Christ (PBM).

Nicholson also adopted the same viewpoint, but decided that there was a sect known as the name of the lachrymose and it is likely that this name was taken by the Muslims of the monks of Christianity, and stated that Nashr Nicholson was a serious mistake. The fact that the name lachrymose was not known among the early ascetic or worshipers, but known as fearful and the name adorers, while the group Tawabeen had a presence in Kufa after the martyrdom of Imam Hussein (PBM), was purely Shiite. The name of the lachrymose was also known in the city by Imam Ali bin Al Hussein (nicknamed Zine El Abidine). Imam Zine El Abidine did not know about it through asceticism, but rather after his father, brothers, family and companions were killed in front of his eye in Karbala. It was therefore not raised by being influenced by Christianity or by monastic. The Christian asceticism at the beginning of the spread of Islam or in the models of

asceticism of Muslims and the closest to their sense, with the application of the idea of asceticism in practice in life (Badawi, 1993).

Aristotle of Plato was one of the most prominent Greek figures in Islamic philosophy, and few Muslims knew the name of Plotinus, the so-called Greek Sheik. The Arabs gained their knowledge of Aristotle through his interpretation of modern Platonism. Hence, the way that they followed was the method of porphyry, (and Proclus), hence the book is known as the book (Divine Aristotle), which appeared in Arabic translation in the third century AH -9 AD not summarized of modern Platonism. One of Nicholson's students showed us, Abu Ala Afifi was one of the most important authors of modern Aflatonic philosophy, which played a prominent role in Islamic mysticism, which was known by the Muslims before the end of the third century AH, which became accredited in this doctrine, namely:

The first book is the book of the Archeology of Aristotle or known as (sayings in Divine), the second book, which is less well-known than the first one (the explanation in pure good), which is considered Afifi wrongly attributed to Aristotle, as this book is in fact a summary of the abomination of the book (the divine principles) and written by the greatest men of the modern Platonic doctrine, Abruklus at Athens School, And the third book, which is a collection of writings written by an anonymous Syrian priest of the students of (Astifen Barsdaily), a fifth century AD, was mistakenly attributed to the (Dionysius) Ariobagi, one of those who were supported by (St. Paul)

He was a priest and hid his name for something, and the title of these writings was Holy God.

In his great book on Sufism, Professor Yusuf Salim Jeshti, after reviewing the views of modern Platonism and its detailed theory, said: Sufism was not quoted, and it was taken only from the pure sources and the pure sources, especially the modern Platonism), the Islamic mysticism took place under the influence of modern Platonism. The idea of the flood and the principle of the breasts emerged since Al-Farabi, as well as Ibn Sina's affirmation of the dualism of the soul and the body. Abu Hamed Al-Ghazali also succeeded in introducing Platonism in the aspects of Islamic thought, and then an Arab son was able to add what he added from the shards of his broad imagination encouraged all these late Safavid people such as (Ibnzakaria, 1979).

## **5. THE GNOSTICISM**

One of the most distinguished elements of Greek thought, which had a clear impact on Islamic mysticism is Gnosticism and Euclideanism, he called for austerity and also called for the connection of the soul with the highest fill. The belief that there is a spiritual world above the world of nature cannot be understood by reason, a person may reach that world if he purifies himself of the affliction of this material world, and he becomes righteous if he disowns wonder, arrogance, hypocrisy, and envy.

Hence the influence of Sufism on Gnosticism, which was a Greek word in the sense of knowledge and the evolution of the word until it took on the meaning of the concept of reaching through revelation and taste to the higher knowledge without relying on the mental evidence which gave the word Gnos meaning a group of thinkers who lived during the first century to the fourth. Some of whom were Christian, some of whom were Jewish, Christians such as Clemens of Alexandria were seen from behind their movement in favor of Christianity (as translated and translated into Arabic many of the Greek writings, including books (Stephen Barasdili) He was a Gnostic of Syriac, who lived between the 5th and 6th centuries BC, and his books were widely disseminated at the time of the emergence of Islamic mysticism.

As Mandaeans defined in many historical books as a religious sect in Iraq and Iran called Mandaeans, a Gnostic group of fifteen thousand members, the denominator is the Aramaic word for Gnos. The Munday is the expert, which is the word Mada or Manda in the sense of knowledge. Their doctrine was purification in running waters and complex funerary rituals, as we mentioned earlier. To her divine dwelling where she will receive a new spiritual body, and in this way the dead will be reunited with the secret Adam (the eternal man), or the glory of the Holy Body. Nicholson mention here if Al-Karkhi is not known of Mandaeans, He was in any case aware of the doctrine of the Sabbatians of the people of regions, they were my parents Mawrof Al-Karkhi were Sabayis living in the regions between Wasit and Basra the early Sufis have borrowed the word (friend) of the Manichaeans who

launched their elders in God, there was a late school thought that the difference in the phenomena of things was the difference between light and darkness, and refer to the Mania (Badawi, 1993).

Thus, Gnosticism planned a general existence that placed God's existence as a paradox of matter. From this existence, the ions were issued sequentially, in pairs, male and female, while the presence of evil in the universe came from the ion which was not cleaned by gnosis, and the material world became, but when the souls by their divine nature try to ascend to their origin, the struggle between the forces of evil and goodness arose in the desire for salvation. Some European scholars have concluded that as long as the word Sufism dates back to the Greek word Sufia, this is evidence of the influence of Greek philosophy on mystical men, and it is considered that these are the students of modern Platonism, when he was transferred to the Islamic world in all the Eastern Gnostics.

On the other hand, we see that Nicholson presents to us the text of the doctrine of the seventy thousand hijab, as explained by Darwish Rifai, in which he presents the obvious effects of Ghnosiya, he says I cannot substitute for his full mention of his great importance: Seventy thousand veil separating between God - right Sunday - The sense and the substance and every soul pass before its birth during these seventy thousand, half of which is submerged by light, and half of which is apparent from darkness. If the soul passes through a veil of obscurity, a state of divine cases passes through it. It was the first Egyptian to bring the concept of al-Gnosticism into Islamic Sufism, which means



knowledge of God in all senses, passion, and imagination. Then came Ibnkhalkhan (1963) Sense of self with God (Mendes & Silva, 2018).

## **6. THE BUDDHISM**

It is believed that Alsuhrwardi (2006) was the first to take the theory into its Indian roots in the doctrine of the one, and copied from his doctrine in the courtyard of the idea of observation, which is intended in the philosophy of Sufism Hindi/ Buddhism (dhyana and Samadi) and (dhyana) is meditation and observation, and Samadi is introspection, and the mechanism is also attributed to the idea of interest in the union, which is taken away from him by Al-Hallaj, which is erased, that is to erase from the human every attribute of the body, and elevate it of what is spiritual, and when it was done, unite man with God, God and his ability God Almighty and greatness of God.

Therefore, it can be said at the end that Islamic mysticism has met a number of internal factors of the Islamic religion, and the external influences that were mentioned earlier in its inception, no researcher can deny those influences in Islamic thought, and this was normal as we mentioned earlier, the result of expansion the Islamic countries and the accompanying people of those countries that opened under the banner of Islam.

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Revista de Ciencias Humanas y Sociales

Año 35, Especial N° 21, (2019)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.  
Maracaibo - Venezuela

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