

Consideration the Nature and Context for Evolution and Generation Alavian Syrian Ideas

Seyed Aliasghar Mahmoodabadi , Hassan Abdipoorfard*

Department of Humanities, Isfahan History branch, Islamic Azad University, Isfahan, Iran,

ARTICLE INFO

Article history:

Received 10 Sept 2018

Received in revised form 12 Nov 2018

Accepted 23 Jan 2019

Keywords:

Shia,

Nasiriyah,

The Alavi,

Syria,

Sufism

ABSTRACT

Objective: Syrian Alavian characterized Nasiri as part of a numerous body of the Shia have historically been invaded by enemies. **Methodology:** The cult that most historians rise to the third century AD and during the life of Imam Hasan Askari are compared. The cult of the lives those who have survived more than a thousand years until today and in large parts of West Asia, particularly North-West Syria and distributed more than ten percent of the Syrian population in the country. Obscure views of different and sometimes conflicting, which can hardly be trusted to reach a common point. **Results:** Today should be a different Alavian , but should also not overlook the fact that the expressions of several deeds seen any difference in the result, which is necessary for it to be decorated. In the end, I believe, should be a different day Alavi Shia (according to the statement acknowledges that the 80 scholars of them) near the Shiite Esnaashari known, but should also ignorant many aspects of other believes difference seen in the result necessary to be decorated. **Conclusion:** In the present paper an attempt will be about the facilities and resources available to the beliefs of the Shia sect of Nasiriyah and comparison with Jafarieh paid.

1. Introduction

Historical research after the formation of the Islamic split within them and clear the matter should not be considered because we do not directly access any historical phenomenon. The only asset we have data from the past that is infused with a difference, the contradiction and the love and hatred. The problem, especially in the works of writers states and nations have accused the Shiite splits. It is true that today, a valuable and intellectual books and articles written about the Shiites and the splitscenters and research institutes Shi'ite scholars have richness, however the authors refer to the remedial popular books in nations, though they are unwanted borrower (Hassani al-Razi, 1985). These resources are most abundant talked about Shia and splits including Nasiriyah it is also necessary to note (Ibn Kavoos, 1990).

In reviewing many sections the Muslim world, what is fair condition, has not been met Sometimes considered to maintain the cult of the individual is unacceptable. Nasiriyah (Alavi) with Awakening West Asia in the last two centuries has been considered by many researchers. In the third century AD and in the time of Imam Hasan Askari) and the occultation took place in Iraq. Mohammed bin Nassir leaving the ideological crisis of Babbitt's claim occultation gathered his congregation. Half a century after his death, Hussein ibn Hamdan Khasibi second founder of Nasiriyah could teaching propaganda spread in the Muslim world and combining Sufism as well as with government support, especially Syf-Hamdani base-Nasiriyah an make it tight (Ibn Betrigh Helli, 1986).

2. Materials and methods

2.1 The term Nasiriyah and the Alavi

* Corresponding author: SeyedAliasghar.Mahmoodabadi@gmail.com
DOI: <https://doi.org/10.24200/jsshr.vol7iss01pp17-20>

The names derived from the name of its leaders Muhammad ibn Nasir, Nasiriyah known the...Before the founding of the Organisation of Islamic texts, the name of Latakia in the fifth century, yet. First time in the fifth century he effect with Hamza ibn Ali, one of the founders of the Druze religion, called "Alsalh Aldamghhon Alrd Ali Alfasq Alnsyry" and the two "Treatise Alghofran" and "Allzvmat" of Abualalae Moerry the name is gone (Gulpaygani, 1377 S, p 186). The term Alawi in Syria today to work Nasiriyah it results in the history of Islam in the sense attributed to Ali has come to refer to Shiites and followers of the Imam. Alawi Islamic texts also refer to Alavian Tabarestan well. Assign a name to the followers of Nasiriyah after the publication of the prevailing Taweeel writer (Ismail, 1983).

Amin Alawi and about the history of the early twentieth century. Some also believe that the so called first by the town of Nasiriyah. 548 disacity about Denominations & Sects those who pre-book mentioned. Among them we can mention the following:

Ibn Qutaybah d 276 AH; Ash'ari Qummi d 301 AH; Razi Ahmad Bnhmran d 322 AD; Nobakhti d 288 AD; Balkhi d 340 AD; Masudi d 346 of age; Mlsty d 377 AD; dead in Baghdad d 429 AD (Mashkoor, 1976).

This is the last words that 245-year history of the emergence of Nasiriyah third century AH, or has failed in the second half of this century document.

So, it's very difficult to find since the advent of Nasiriyah. (Hashim Osman, Allavyun between devising and writing, M. Pishvany, Islam) (Moghdasi, 1980).

2.2 Alavieh in the trend of history

Tale of Two Cities in historical context According to historical records, after the death of Ibn al-Nasir Muhammad ibn Jondabas "Bob" Imams succeeded him after Jondab, Abu Abdullah, Jinan Jonblany (d 287 AH), also known as Farsi (Persian), the City Jnbla located between Kufa and interfaces in southern Iraq, replaces him. Jonblany new Sufi sect founded Jonblanyh was named after him. He went to Egypt, where he met Khasibi to be followers. He then takes Khasibi jurisprudence, philosophy, palmistry, astronomy and other sciences, known at that time to teach to Jnbla back. After the death of Hussein ibn Hamdan Abu Abdullah al-Nasir faction leadership Jonblany Khasibi (d 346 AH) assumed that Nasirian largely by building and strengthening the unity of cult a ching he had the honor roll and that is why the author Nasiri, MA dominant Taweeel, Khasibias "Big Ali" describes nicely (Shibi, 1975).

According to reliable sources Nasiri, Khasibi favorable ruling Syf-Aldulh Hamdani (ruled 333 to 356 BC), it has achieved in propagating teachings help. He support Syf-Aldvlh, as the Halab disciples chose to work in Iran, Iraq, Egypt and around a corner to ublish teachings. Khasibimain goal was to make people believe in the cult of the Jonblanyh was founded by Jonblany. Khasibi succeeded in Aleppo, Muhammad ibn Ali was clear. She was imprisoned Christians and after they ear 384 BC, probably in Aleppo, died. As the Fatimid Ismaili and Nasiriyah impression on you and on the other, there challenges for Nasiriyah. Although the atmosphere was helpful them, The server bin Qasimal-Tabarani, clea successor in Aleppo, in the year 423 BC the city Byzantine State war consecutive attack sin northern Syria and the region's Led by Sheikhal-Tabarani Nasiriyah and thus went to the mountain sand the coast of Latakia and periodically isolation from the Muslim world events began that lasted until the Ottoman period. In the early years of the twelfth century AD, the western part of the territory was occupied Nasirian by Crossians. Looking captured by Saladin in 584 AD Latakia, Jebel Ayub was part of kingdom. Mamluk period was largely conformed Nasiri the Sunni faith and converted to the cult was forbidden. Ibn-Tymydh with his famous fatwa that comes later in the article text, Nasirian prescribes jihad against them, but this survived Nasiriyah hand up Period Ottoman remains active. Apparently, the pressure was reduced in the course of the sect, but on many occasions, particularly in 1870 AD and 1877 AD, the Ottoman soldiers looted Nasirian territory. Nasirian finally succeeded in crushing the power of tribes to establish an independent state there. In the final years of the Ottoman Empire, the dominant Taweeel Mohammed Amin, Nasir from Ednaanda provincial police chief, Join Allvyun wrote that was published in Arabic in 1924. viway to phrase that became popular since then. The purpose of this book is that Nasirian from show that in fact they refer Twelver Shiite. That is why the 1920's have been appointed by the judges Ja'fari religion in the southern cities of Syria. After the collapse of the Ottoman Empire in 1920, when Syria was under French Mandate, the French authorities Nasiri separate territory under the French high commissioner in Beirut, was established. In July 1922 AD, when the territory became a state Nasiri, allvyvn government was called and a representative of the Council of 17 members of the 12 seats available and five seats Nasirian the Sunnis and other minorities. In the 1930s, the constitution, political institutions identified and officially known as the Government of Latakia. Alavian are in 1937 and became a province of the new government of Syria. After years of Independence in 1970, General Nassiri, Hafez al-Assad, the Syrian military seized power on February 22, 1971 AD, he became the country's first president Nasiri. Assad Nvmaylatyh as one of the main tribes in Syria itself. After the death of Hafez in 2000, his son Bashar al-Assad came to power. He tried to restore stability in Syria. After Bashar's rise to power, tried to shut socialist economy at the time of his father Hafez al-Assad of Syria was made an on socialist economy and open to change. 2011 In the Islamic Awakening movement and the rise of popular protest sin the Arab world, protests also occurred in cities across Syria. Despite the relaxed atmosphere protests began, but gradually exploitation and abuse of the protests, the scale war (the civil war, international war has become) became supported conflict with the Syrian government, including: America, Israel, Turkey, Qatar and Saudi Arabia are Enter the Syrian war of attrition that has been and every day the increasing severity of damage and loss result in more people's attention as a result of war, terrorist attacks, thousands of people have been killed and wounded and hundreds of thousands displaced and many cities were destroyed.

Population of Alavian Syria is a nation of diverse ethnic and racial groups, according to the World Bank of 20820 3112011 persons. 90/3 percent of the population in this country other ethnic minorities such as the Kurds and Army, constitute 7.9 percent of the remaining population. The number of inhabitants is about Alavian differences. But according to the statistics provided, it can be said that 12 to 15 percent of Syria's Alavite population that can be attributed to population of about four million. Alavian its population in Turkey in 1990 and today has a population of twenty million people said they know the about the same population (Yaghoobi and Ayati, 1999).

Among all also rShii teextremist sects, Nasirian, because the Syrian government is at its domination, greatly attracted the attention of contemporary writers a place in East and West. In 1970, Gen. Nasir, Hafizal-Assad, the Syrian military seized power, and on 22 February 1971, he became the country's first president in history Nasiri. One of the main tribes of Nasiri Nvmaylatyh Shbh-Ay Assad in Syria itself. There is also a sensitive Syrian government officers moved Nasiri Office. Nasirian throughout history have been known by the name of Nasiriyah, it should be called the Alawi tes. Syria was under Frenchman date in 1920 when, under the French authorities Nasir separate domain ranking French officer in Beirut, was established. In Ajvlay 1922 when

the territory became a state Nasir, was named the state Allvyn and a seventeen-member Council of Representatives of the twelve seats available and five seats available Nasirian Sunnis and other minorities. In 1930, the constitution, political institutions identified and officially known as the Government of Latakia. Author Nasir Mohammed Ghaleb Al Tawil (d1932AD), who wrote a history of God that after four centuries of occupation by Syria many of Nasirian who were named to the offensive of 1516, could be called a legitimate sequel, restore the Alawites. Sunism and Sufism as cause of the spread Nasiriyah Since the Sufi Muslim community is one of the deviations. The incidence was higher among Sunians, the difference can be exaggerated and shared beliefs and vision of the unity of the sect of Sufism and Sufi Ghali observed (Ameli, 1990).

3. Discussion and results

As This can be seen in person because Husayn ibn Mansur. Given that the Shia population of Nasiriyah as sectarian because disclosure Imam against Mohammed bin Nassir refused to grow Sunni Sufi community was drawn to the Sunni Sufi sect's growth. In this connection it has been said that the successor of Mohammed bin Nassir bin Mohammed was Jondab That was shortly after he was named head of the sect, Abu Mohammed Abd Allah ibn Muhammad al-Jinan Aljnbany was this cult.

He is the founder of the Sufi sects is called Jnbanyh. His activities were not confined to the Shiite areas, but My-Shdnd Ahl-Snt to join him because everyone in the Sufi Way markable. How to naturally conform to the beliefs of the cult of Sheikh Nasiriyah My-Shdnd believe this factor was the spread of the cult. It results Jonblany Egypt and Hussein ibn Hamdan Khasibi invited to his cult claim He later headed the way of the cult Jnbany reaches its base in Aleppo transfer occurs to date with the ups and downs of this sect believe in the Nasiriyah and Ahl-Hq in Iran And Iraq and Syria to the Shia and Sunni and Sufi ideas eclectically and insures crops continue to exist. The latter is attributed to exaggerated ideas. Such as a belief in the divinity and creativity and Hazrat Ali and the appearance of God in Ali client of the companions of Ali on world affairs. One of the pillars of faith cereal and some Sufis and philosophers is The emergence of the spiritual nature of the material and where it's believed JsmanyatNasiriyah in the sects were also raised deals and explain the metaphysical nature as evil, like the devil-may appear in human form and the metaphysical essence of goodness, like Gabriel could be an Arab or Dohyeh cynic comes, God can natures in full and Imams emerge; that is why the word goddess of the Imams moved applicable. The difference with the annulled conviction recognition god and the authority of Ahlul Bayt to understand and analyze ideas and, second, to justify such a claim to the presidency, and his sacred hands and feet have been so placed The leaders of all the different symbols of manifestation of the sacred nature of God and the foolishness of the past or present leadership moved Because Abvalkhtab and Shlmghany and leavin and H. Ben Mansour, Babak Khorramdin, and Isaac Sultan and Nasiriyah and Aliolahi.

The cult of the matter is that he is being observed Aliolahi. Some writers believe the vicious cult deity Nasiriyah to Hazrat Ali attributed moved this insight into the false belief that the Prophet was mentioned by Dh-AyGhali is usually expressed in a different path. Such a belief is justified belief in a Divine manifestation Ali stems from the sense organs is the faith-Ghali. The latter actually being a part of God's existence Ali holds.

Nasiriyah and total peace. View Sofia is one of no prejudice to the particular religion of peace slogan for maximum absorption and easy to prepay their eclectic school. This problem also exists in grains which are not abide by the law. So different Sufi sects Ghali and braggadocio as many know the appropriate vice and sin. The sect of the following can-be achieved through the book:

- pray five times a justified place in many different Rekat while bowing in obeisance, but something like it.
- Vozu' and study cleanness Friday Prayers do not have to meet the Ghushl before prayer. 3Not mosques have also prayers at home and deals with the superstitious practices of prayer location.
- Have costumes as Christian Saints.
- Hajj pilgrims not agree with disbelief and worshiping idols.
- Zakat and khums religious Muslims do not agree with it and your property Rvsa' cult elders and delivery location.
- Days to them away from women during Ramadan.
- Of the Companions Abu Bakr, Umar and Uthman cursed spite strangely moved.
- This cult believed in the mystical secrets of the universe for their ideas and secrets.
- Ethnic and sexual rites and ordinances allow left and moved to the Chesterfield location. Jewish, Christian, Jewish and Christian, but on the right.

From the perspective Alavian ideas his case can be made:

- 1, Prophet, thereferenceAhl-BytMuslim religiousleaderhas.
- 2, Imamsbelievetherecantationof enemies.
- 3, Alavian, Shia Muslims, and any resemblance to the creatures of God Mvhdnd know the glory.
- 4, TherealIslamAbvsfyanand his wife and childrenin Indiado not believe.
- 5, Alavianon the grounds that there has always beenahiddensecretdoctrineof Islam is the only Ahl - Bytwasaware of it-have to hide their beliefs My-Darnd.
- 6, Pnj-of thecompanionsof ImamAli(Lyh-AlIslam) withrespectAlavianare special. They are: Miqdad, Aboozar Ghaffari, Abdullah bin Rvahn Ansari, Usman bin Mazunand Ghanbar bin Kadan. They Said Prophecy Prophet Muhammad(PBUH) and Imam Imam Muhammad Tahir Dvazdh- Ganhof Ahl-Bytaccept. They Khals - AndRb - Hay not something inside of them, to the Arab sout of the irnet. The author sex plain the causes of the sacredness of the five such contemporary Alevi-write: Ayn - Hathe Imamate of Imam Ali (Lyh-AlIslam) before they reach the seat of the Caliphate, and there for ethefigures are Shiite (Hashim Osman, Allvyvn between Alastvrh Valhgyqyh).
- 7, Ghlyvduetotheircheeks, andGvshh-Gyryisolation, deprivation and ignoranceis.
- 8, peoplerather thanShialIslam as areligion andRbytasancestryandreligion, nothing else asan alternativeNmy-Pzyrnd.

- 9, more reincarnation and transmigration started new nor disagree, they consider SufistoTjly~And(not the solution). DestinyNo.
 10, of the Lord and evils of the area's population. They do not delegate to My ~ Pzyrndalgebra. Ahl~Beyt
 11, Mohammedia and special people.
 12, How to Sofia (Jonblany Khsybyh) is not a religion. (Adapted from an article Nasiri, Alevi andShiitemeantimetithe, J. G.)

4. Conclusion

Nasiriya should be known the religion that is unable tocontinue its growth in the Muslim world, So that beginning of time,the past, most have been transformed; Because what is known to dayas the opinions Alavian placed lesser emblance to traditional sources of Nasiriyah cult is different, of course it can berootedinthe historyofscience centersand cultural Alavifar surpassthe periodobserved (Helli, 1987; 1990). As SheikhMohammadAlNdAlshyhFazloAll acknowledged in the introduction to the principles and wrote in' Osoollodin enda Shiie al Ollovieen': One of the causes of variation inviewsAlavian interest throughout history,falling away from cultural centers and oppression that have been inflicted on them (Johari, 1999). UNs report overlord Nasiriyah,about the sect offered a place, ambiguous perspectives, different and sometimes contradictory ,that we can hardly be trusted to reach a common point. Thus,changes inenvironmental conditions and historica descriptions Alevi religious sect that was involved with it, keep in mind, so thata report be fair and free from any form of injustice and enmity .That is why it is important to maintain the Alavianresearch report is written to provide a broad and deep research. Also what Alavi behavior in contemporary Syria has been shown that a very large share of the Shiite sect Esnaashari.

REFERENCES

- Ameli, S. M., 1990, evidence of sentences, Qom, institution of Al Bayt, first edition.
 Hassani al-Razi, S. M., 1985. Note Alvam Alanamon definite articles, the correction Abbas Iqbal, Tehran: Mythology.
 Helli, H. Y., 1987, Rules of Sentences, Qom, Community of Teachers.
 Helli, J. H., 1990, Mokhtasar Al-Nafe, Tehran: Publication of Be'sat Institution.
 Ibn Betriqh Helli, Y., 1986. AlmdhQom, Press Jameye modaressin.
 Ibn Kavooos, A. M., 1990. Bena'al mqaleh alfatmiyh, Qom, Alal-BaytInstitute.
 Ismail, A. A. 1983. the history of Bilad Al-Sham, Damascus.
 Johari, I. H., 1999, Al-Sahah, Tehran: Center for Bokks, first edition.
 Mashkoor, M. J, 1976. Shia sects of Islam, Tehran, Eshraghi press.
 Moghdasi, M. A., 1980. Ahsan Altqasymon Alaqalymdefiniteness, Damascus: Asaghafeh.
 Shibi, 1975. between Sufism and Shiism, Ali Akbar Shahabi, Tehran: Tehran University Press.
 Yaghoobi, V., & Ayati, M. I. 1999. Tehran: Scientific and Cultural Organization.

How to Cite this Article:

Mahmoodabadi S. A., Abdipoorfard H., Consideration the Nature and Context for Evolution and Generation Alavian Syrian Ideas, UCT Journal of Social Sciences and Humanities Research 7(1) (2019) 17–20.