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

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Article Info

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 lifes 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 splits centers and research institutes Shi'i 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 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

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The name is 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 HamzaibnAli, one of the founders of the Druze religion, called "Alshah/Aldaghmion Alali/Alfaas Atshyry" and the two "Treatise Alghofran" and "Alzvimat" of Abualalae Moery the name is gone (Gulpeaky, 1377 S, p 186). The term Alawin 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. Alavi Islamic texts also refer to Alavian Tabarestan well. Assign a name to the followers of Nasiriyah after the publication of the prevailing Taweel writer (Isma'il, 1983).

Amin Alavi and about the history of the early twentieth century. Some also believe that the so called first by the town of Nasiriyah. 548 disacy aboutDenominations & Sectsthose who pre-book mentioned. Among them we can mention the following:

IbnQutaybahb276AH; Ash'ariQummi301AH; RaziAhmadbnMarrn3dn322AD; Nobakhti4din288AD; Balkhi5din340AD; Masudi6.346doilage; Mesty7din377AD; dead in Baghdadin 429AD (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. (Hasim Osman, Allavvun between devising and writing, M. Pishvany, Islam) (Moghadasi, 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 Jondahas "Bob" Imams succeeded ihn Jonbod, Abu Abdullah, Jinan Jonblyan (d 287AH), also known as Farsi(Persian), the City Jnbla located between Kufa and interfaces in southern Iraq, replaces him. Jonblyan new Suftsect mentioned Jonblyan 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 Husseinibn Hamdan Abu Abdullah al-Nasir faction leadership Jonblyan Khasibi (d 346AH) 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 Taweel, Khasibias "Big Alì" describes nicely (Shibi, 1975).

According to reliable sources Nasiri, Khasibi favorable ruling Syf° Auldul Hamdanin(uled333to356BC), it has achieved in propagating teachings help.He support Syf° Auldul, as the Halab disciples chose to work in Iran, Iraq, Egypt and around a corner to unblish teachings. Khasibimain goal was to make people believe in the cult of the Jonblyan was founded by Jonblyan. Khasibi succeeded in Aleppo, Muhammad ibn Ali was clear. She was imprisoned Christians and after they ear 384BC, 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, cles successor in Aleppo, in the year 423BC the city Byzantine State war consecutive attack sin northern Syria and the region's Led by Sheikhal-Tabarani Nasiriyahand thus went to the mountain 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 Saladinin 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° Tynym 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 Taweel Mohammed Amin, Nasir from Ednaanda provincial police chief, Join Alivyun wrote that was published in Arabicin1924. 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 judgesa farisreligion in the southern cities of Syria. After the collapse of the Ottoman Empirein1920, when Syria was under French Mandate, the French authorities Nasirian separate territory under the French high commissioner in Beirut, was established. In July1922AD, when a territory became a state Nasiri, allyvyn government was called and a representative of the Councilof17 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, Alavianreain1937and became a province of the new government of Syria. After years of Independence in1970, General Nassiri, Hafez al-Assad, the Syrian military seized power on February 22, 1971AD, 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. 2011MinhelIslamic 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. Enter the Syrianwar 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 Syriais nation of diverse ethnic and racial groups, according to the World Bank of 20820 3112011persons. 90.3 percent of the population in this country other ethnic minorities such as the Kurds and Armony, constitute 7.9 percent of the remaining population. The number of inhabitants is about Alavian differences. But according to the statistics provided, it can besaidthat12 to15percent of Syria's Alvate 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 (Yaghboomi and Ayati, 1999).

Among all also rShii teetremist sects, Nasiran, because the Syrian government is at its domination, greatly attracted the attention of contemporary writers a place in EastlandWest. In 1970, Gen. Nasir, Hafizal-Assad, the Syrian military seized power, and on 22 February1971, he became the country's first president in history Nasiri. One of the main tribes of Nasiri NvmaylatyhShhh°AyAssadin Syria itself. There is also asensitive 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 Ajvlay1922 when
the territory became a state Nasir, was named the state Alvyin 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 Aljblany was this cult.

He is the founder of the Sunni sects is called Jdbanyh. His activities were not confined to the Shiite areas, but My¬Shnd 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¬Shnd believe this factor was the spread of the cult. It results Jdbanyh Egypt and Hussein ibn Hamdan Khasibi invited to his cult claim He later headed the way of the cult Jdbanyh 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 Dobyhehe cync comes, God can natures in full and Imans 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 Avvalkhbat and Shlmgahny and leavin and H. Ben Mansour, Babak Khorrmandin, and Isaac Sultan and .... Nasiriyah and Aliolah.

The cult of the matter is that he is being observed Aliolah. Some writers believe the vicious cult deity Nasiriyah to Hazrat Aliolahi. Some of the companions of Imam Ali(Lyh¬Alislam) with respect Alavian as Arabian, the superstitious practices of prayer location.

- pray five times a justified place in many different Rekat while bowing in obeisance, but something like it.
- Vozu' and study cleanliness Friday Prayers do not have to meet the Ghusl 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 worshipping 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 Chestf谀rder location. Jewish, Christian, Jewish and Christian, but on the right.

From the perspective Alavian ideas his case can be made:
1. Prophet, thereferenceAh¬Bytmuslim religiousleadershas.
2. Imansbelievetherecantationof enemies.
3. Alavian, Shia Muslims, and any resemblance to the creatures of God Mvhnd know the glory.
4. ThereallIslamAbvsfyanand his wife and childrend 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¬Dard.
6. Pnj¬of thecompanionsof ImamAli(Lyh¬Alislam) withrespectAlavianare special. They are: Miqad, Aboozaar Ghaflay, Abdullah bin Rvahh Ansari, Usman bin Mazunand Ghanbar bin Kadan. They Said Prophecy Prophet Muhammad(PBUH) and Imam Imam Muhammad Tahir Dvazdh¬GanhoFahl¬Bytaecept. They Khals ¬ AndRh¬ 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 Caliphat, and there for ethefigures are Shiite (Hashim Osman, Alvyyn between Alastyr Valhayghy).
7. Ghlvyduetothecheeks, andGvshh¬Gyryisolation, deprivation and ignoranci
8. people rather thanShiaIslam as areligion andRbytasancestryandreligion, nothing else asan alternativeNmy¬Payrnod.
4. Conclusion

Nasiriya should be known the religion that is unable to continue 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 history of science centersand cultural Alavi far surpass the period observed (Helli, 1987; 1990). As Sheikh Mohammad Al-Nd Alshyi Fazl All acknowledged in the introduction to the principles and wrote in ‘ Osoolodin enda Shii al Ollovicen’: One of the causes of variation invies the Alavian 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 in environmental conditions and historic descriptions Alevi religious sect that was involved with it, keep in mind, so that report be fair and free from any form of injustice and enmity. That is why it is important to maintain the Alavian research 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.

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