

## **Islamic Mysticism and Poverty Relationships: Agent or Barrier**

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### **Abstract**

From the past, the referral and critique of Muslim mystics and Sufies in the community have been common. One of the charges to Islamic mysticism, along with other criticisms, has been avoiding work and effort and engagement in laziness. According to the fact that Muslim mystics, despite the many emphasis on the Shari'a Islam and the practicality of the Prophet and the necessity of the need of work and effort and acquisition of a halal day, was removed from work and economic effort by reliance on some of the concepts like ascetic and poverty and trust. In such a way, the factor of recession, but also the degeneration of the economic system of Islamic civilization. This research tries to explain and examine the truth in a historical examination and descriptive-analytic method with resources and written heritage of Islamic mysticism. Historical reports focus on the issue of research, showing the emphasis and advice of the great elders of mysticism and Sufism on the work and attempts of a day and forbidden and intention of laziness and a whole on society, and on the other hand, the historical and lives of individuals index. The flow represents the quality of employment and practical examples of their economic efforts in society. As illustrating the need to accompany work with Adabores and ethical needs of work, both in general or in particular (professional ethics and trade), which emphasizes Muslim mystics, can be a distinctive model for business, livelihood and economy in Islamic civilization.

**Keywords:** mysticism, Sufism, poverty, economics, work and effort, Islamic civilization.

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