

The Concept of Enthusiasm in Mystical Poetry

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Abstract: Classical Persian poetry full of love, mystical and literary images that motivates any avid reader. This poem is filled with intuitive and mystical themes and motifs. Sanai, Attar and Rumi are the main beginners of mystical poetry among classical Persian poets. With his ascetic poetry, Sanai could beautifully describe intuitive forms and mystical journey of the seeker of the truth. Then, Attar affirmed the flow of mystical Persian poetry with mystical, philosophical and mainly his romantic poems; he guides poetry in a path that ended in Rumi. Rumi was the culmination of this mystical and intuitive stream. He gave Persian mystical poetry a new face and manifestation by presenting intuitive themes, mentioning Quranic and moral narratives and discussing some sort of divine love and passion. By studying reviews and genealogy of Persian mystical poetry, this article aims to introduce the stream of Persian mystical poetry and the concept of love and enthusiasm in mystical poems. In fact, the study focuses on the concept of love, enthusiasm and affection in Persian mystical poetry in the works of Sanai, Attar and Rumi.

Key words: Classical poetry, mysticism, intuition, love, enthusiasm.

INTRODUCTION

Although, reason is the most honorable creation of God, it is regarded under the domination of affection and love; it is even opposite to love and blamed in Sufi literature. In this regard, it has always been asked that why Sufi blame reason. For example, Abu Hamed Ghazali asked in *Revival of Religious Science* and answered that reason is regarded not only as the first creature and best creature but also as controversy and debate. Ghazali answer is correct in one aspect but it is not accurate; therefore, it is not agreed by everyone. Some argue that he means anti-love is human reason and partial.

Mystics' view of reason and its place in mysticism are controversial issues and results in the accusation of anti-reason for mystics while reason and its importance are the axioms of human kind. Representative sample of such mystics is Mulana Jalal Al-Din Muhammad Balkhi called Rumi. On the one hand, Rumi admires reason and says:

“What worlds exist beyond reason!
How vast is the sea of reason!”

On the other hand, he blames reason and analogizes it to a wooden foot while it is a donkey searching for grass:

“This humiliate reason is accompanied by the
taste of donkey, hink to to reach grass”

The questions rising here are, what is the position of reason and love in the view of mystics? Do mystics reject

reason completely or assign it a specific position? If it has a honor and dignity, how far do its function work? What is the relationship between reason and love? Answering these questions shed the light on this discussion. This study evaluates love and enthusiasm in Persian mystical poetry in relation to reason as a weak force in the Knowledge of God.

ESSENCE OF MYSTICISM

Islamic theologians have divided wisdom into four types: Peripatetic School that is based on argumentation and it includes principles consistent to reason, argument and emotion. Illuminationism that is based on discovery, intuition and talent. Philosophy that requires argumentation like Peripatetic School (it is used to defend the principles of religious beliefs). Mysticism that is based on illumination, intuition and revelation like Illuminationism; it is known for receiving truth by revelation, scripture and the words of prophets and saints of God. In this type of wisdom, discovering truths is possible only through faith in Sharia and mystical ways. This achieved through only by having three requirements: Manifestation stage in which the disciple should decorate his appearance with the religious practices and follow them. Evacuation in which the person should purify his conscience from reprehensible infections and natures. Desalination in which the mystic is decorated with sublime attributes (Hosseini and Ahmad, 2007). Where is the origin of mysticism? In his book “The Mystics of

Islam”, Reynold Allen Nickson compares the ideas of Dionysius and Zolnoo and Egyptian; he states about Zolnoo that he known primary sciences like Jabir ibn Hayyan (Zarrinkoub, 2006).

This group of researchers which link the origins of mysticism to Greek, believes that many of the concepts used in mysticism have a Greek origin. Implications such as ‘body is a prison for soul’, ‘knowledge of self’, ‘man as the microcosm’ and ‘emanation’ are entered into Islamic philosophy and mysticism from Greek philosophy (Ghani, 2007). Moreover, exterior theory about the origins of the term “Sufi” can be placed on the list of these comments because Abu Rayhan Biruni regards the origin of term Sufi as the Greek equivalent meaning wisdom and knowledge. Some foreign scholars and Muslim writers and scholars such as great masters of Sufism believe that mysticism is derived from Islam and teachings of Quran. Louis Massignon (1883-1963), French researcher on the East and Islamic studies, insists on this idea. Louis Massignon argues that mysticism is a phenomenon that emerged in Islam and it is regarded as the following of evolutionary sequence of ascetic tendencies in the first century Islamic leadership. In addition, Ilya (1984) agrees this idea. Confirming this idea, he states that Sufism emerged in the Islamic context, as a result of the evolution of Islam and in the conditions of feudal society; non-Islamic doctrines are not the causes for emergence of Sufism. However, it has little effect on its development later (Ilya, 1984). Some believe that Islamic mysticism is rooted in earlier ages, even divine and non-divine religions before Islam. Zarrinkoub says: “This method have been attracted some minds as this way of understanding has been introduced even more useful than reasoning. There are even some simpler and primitive forms of this manner in old religions and sects. For instance, worshipers of Totem and rituals worshiping spirits have some sort of mysticism; old Hindu, Persian, Greek, Jewish and Christian rituals have some examples in this regard” (Zarrinkoub, 2006). Jalal Al-Din Homaie believes that since the advent of Islam, Islamic mysticism have been under the teachings of Holy Quran, Prophet Muhammad and the Prophet’s Companions, especially Ali bin Abi Talib that is the head and chief of all mystical groups” (Homaie and Din, 1993).

Sufism is indeed a kind of mysticism evaluated from the perspective of Islam and its teachings with regard to the recognition of the great creator of the universe and the origin of the universe. Attachment to this goal is possible in mysticism in compliance with the principles of Shari’a, piety and abstinence, renunciation of the world and purification of the soul through teaching and learning, journey of Truth in the valleys Sharia and

doctrines and finally achieving the truth. The ultimate recognition belongs only to mystics and the pilgrims (Sajjadi, 1993). There has been always a close relation between Sufism and Islamic mysticism. In other words, Sufism is a method of internal journey in Islam. There are different definitions for Sufism but all definitions are based on the idea that understanding creator of the universe, discovering the truth of creation and the relationship between man and the truth are possible only through an inner mystical journey not by partial rational argument. Its subject is self-destruction and attachment to the creator of universe; its method is self-correction and self-control, leaving worldly interests, austerity and restraint. The term Sufi became popular in second century after Hijrat in some Islamic lands, especially Mesopotamia. Sufi of the second century had not a specific social organization, school of thought and mysticism. That is to say, monastery constructions, the relationship between disciple and master, specific Sufi rituals and practices and a system of thought and belief that form the theoretical aspects of Sufism have not been emerged (Safa, 1984).

Islamic mysticism has a wider domain while it is mixed with Sufism and there is a similar or combined comprehension of these terms in some cases. These words are literally used interchangeably. Since, the nature of Islamic mysticism includes Sufism, all universal and scientific materials can be categorized under Islamic mysticism; the famous method of mysticism in Islam is usually called Sufism. Some scholars like Morteza Motahari have presented two implications for these two words; they regard mysticism as the scientific aspect and Sufism as the social and apparent aspect (Motahari, 1978).

TYPES OF MYSTICISM

Researchers of Islamic mysticism and Sufism have divided mysticism in two types: mysticism in terms of subject and mysticism in terms of origin. In terms of subject, mysticism is classified either as theoretical or practical mysticisms.

Theoretical mysticism: it is mystical worldview like philosophy; it is a specific insight of man and existence (Motahari, 1988).

Practical mysticism: passing the the journey stages form avuncular up the final. In other words, it is human moods and positions extending from the awakening and awareness to the last stage that is destruction in God and surviving in God (ibid). Considering mysticism in terms of origin, there are many types of mysticism including Greek mysticism, Hindu mysticism, Iranian mysticism, American

Indian mysticism, Christian mysticism, Jewish mysticism, Islamic eclectic mysticism and pure Islamic mysticism (Danesh, 2007). Imam Khomeini's mysticism has new characteristics meanwhile. In fact, Imam Khomeini's mysticism is the Imam Khomeini's mysticism; it is not like Hindu and Iranian mysticisms but it is based on Quran and Traditions as he says: all ideas having been expressed by mystics in the books is included in some words of Sha'baniya prayer; Islamic mysticism has been included in Islam through prayers, it has used these prayers. Thus, Islamic mysticism differs from Hindu mysticism as well as mysticism of other parts of the world" (Khomeini and Rohollah, 1990). Some examples of Imam Khomeini's theoretical mysticism is found in description of Sahar Prayers and Misbah al-Khalafa; examples of his practical mysticism are seen in Customs of Prayer and Secrets of Prayer. Both are seen simultaneously in his behaviors. It should be noted that the absence of some specific mystical terms in original Islamic texts is not a sign of non-existence of pure Islamic mysticism. Mysticism and mystical ideas are available in religious text without specific terms like pre-Aristotelian logic that was available in practice but Aristotle arranged its terms (Motahari, 1988).

CONCEPT OF LOVE

The word 'love' is the most used term in the speeches of mystics; it also is regarded as the most important element of spiritual journey so that its separation from mystics is impossible. If there is no love, there will be no mystic; they are always associated with each other. In this regard, it is not possible to present a true definition of love such as terms affection. One cannot present a definition to determine the borders and logics of love but it is possible to explain it to some extent. The word 'love' had a human aspect in pre-Islamic Persian and Arabic literature and also in the early centuries of Persian literature. They avoid using it in divine and mystical applications. Apparently, some Baghdad masters like Abulhasan Noori, Levant masters and Khorasan masters used the word in the second half of the third century to express the friendship between Creator and creatures. This concept did not enter into the realm of literature and especially poetry until the fifth century. In the second half of the fourth century Sufi scholars and masters like Abubakr Kalabazi, Abu Nasr Seraj, Hujwiri and Qushairi prevented to use the word 'love' describing the relation between man and God; they used only the word 'affection' (Poorjavadi, 1993).

Love has been used in mystical poetry first time in a poem by Bayazid Bastami (Madi, 1992). Love has not

boundaries and definition; loving is an art in which emotion and tradition are combined (Mokhtari, 1999).

Literal meaning of love: In Persian, the equivalent for love is 'eshq'. It is given from a plant called Ashaqeh (convolvulus). It grows up next to the root of trees and twist around the tree so that covers all tree trunks. It grows daily while its leaves changed to yellow and finally vanishes.

Connotation of love for mystics: Mohiuddin Ibn Arabi articulates about mystical meaning of love: Passion is the fall of Hob (friendship) in the heart of lover at the beginning if there is only friendship in heart, passion is purified; it is called friendship; if is established in heart, it is called Wud if it covers all human organs and it belongs only to heart, it is love. In the sixth scheme of his book, Ayn Al-Quzat Hamadani confirms that love has no sign, "Oh, love, what one can say as it may have no sign" (Hamedani, 1964).

Ruzbihan Baqli considers love as an infinite without sign emerging from the beauty of beloved, "Love comes from beauty, for infinite". In Tazkirat al-Awliya, Attar describes the life of Abulhasan Kharghani and quotes from him, "Love is an outcome of the sea that cannot be passed by creatures; it is fire one cannot pass" (Attar and Farid, 1967, 1989). Then, he writes about Hossein ibn Mansour Hallaj, "A Darvish asked him what is love? Answered: it is seen today, tomorrow and the day after tomorrow. It is killed in the first day, fires in the second and wind up the ashes in the third day; it is love" (ibid: 708).

The first discussion about love is its undefinable status. All available Persian literature about love, either worldly love or divine love, is just descriptions and effects of love, affection and the lover's actions and moods not about the nature and essence of love (Poornamdarian, 2001). Attar also, for example, describes the indescribable love:

Love is nothing but implication
Love is not bound by metaphor
Not included in expressions
Love is not from the world of expressions

Not including definition and nature of love in science and statement is a repeated issue. The letter of love sayings is as long as human life; its beginning and end extends from pre-existence to eternity while it disappears far misty and unsuspected of past and future. In this regard, its truth cannot be captured by the cage of language (Poornamdarian, 2001).

CONCEPT OF ENTHUSIASM

Literal meaning of enthusiasm: In Luma' fi Tasavof, Abu Nasr Seraj has divided the emotional status of pilgrims in ten stages including meditation, closeness, affection, fear, hope, enthusiasm, accompaniment, confidence, observance and certainty. Affection to God is not only a high and excellent position but also a seeker's final and desirable aim. All moods and positions such as repentance, asceticism, piety, patience, gratitude, fear, etc. are introductions to affection; some moods are consequences of affection. In other words, as the seeker finds affection, other moods are emerging in him such as enthusiasm, accompaniment. In The Holy Quran, God says "مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ" :

'Whoever should hope for the meeting with Allah indeed, the term decreed by Allah is coming.'
(Surah Al-Ankabut, Chapter 29, Verse 5)

It seems God says 'whoever has enthusiasm to see God' and he should attach to God. Therefore, meeting for an enthusiast is fulfilled by extinction from his own self and real death.

Enthusiasm is equivalent for excitement (Anwari, 2011), desire, tendency and willingness (Moiem, 1985). Ezedin Kashani states, "Enthusiasm is the willingness to meet beloved inside the lover, its existence is necessary for truth of affection. Abu Othman notes, "Enthusiasm is the outcome of affection by God's lover to meet Him" (Sajjadi, 2014).

Connotation of enthusiasm for mystics: Affection and enthusiasm are very close in mysticism; they are regarded as one reality by some mystics. They argue that the final cause of lover is seeing beloved and enthusiasm direction is the seeing. In fact, the relation between enthusiasm and meeting is closer than the relationship between affection and meeting. In mysticism, enthusiasm describes Sufi's mood or position. The connotation of enthusiasm is more comprehensive than its literal meaning, the willingness to meet God. The allocation of mystical meaning to the term 'enthusiasm' is the result of its historical evolution. The word has entered mysticism from colloquial language.

In ancient texts, enthusiasm is also attributed to God. In a report from the Bible by Muslims, it is said that God ordered Prophet David to ask young people in bani Isreal that why they are involving in something except God while God is enthusiast to meet them "لَمْ تَشْعَلُوا أَنْفُسَكُمْ بِغَيْرِي وَأَنَا مُشْتَاقٌ".

Heartfelt enthusiasm to meet beloved is one the semantic aspects of the word in Arabic, especially for Arabic poetry and religious literature. After the second

century, the term entered Sufi literature gradually to the extent that fourth and fifth century mystics compose their poems by verses and hadiths embodying the word 'enthusiasm'. By resorting to these traditions, they tried to show the word 'enthusiasm' is taken from Revelation and it is sacred. Abu Nasr Seraj has used these sayings to describe 'enthusiasm'. In Luma' fi Tasavof, it presents the history of 'enthusiasm' and narrates four hadith from Prophet Muhammad; the most important hadith is the Prophet's prayer for the pleasure of attention to him and enthusiasm to meet Allah (Seraj, 2003).

For Khaje Abdollah Ansari believes that this prayer is not correct because man's enthusiasm to see God is not a sign of perfection but it is a sign of deficiency. Prophet is Innocent of such deficiency. He believes there is not word of enthusiasm in Quran and hadiths for this reason. He declares that the term 'enthusiasm' is used in hadith and he says in Description of Seeker's Moods that enthusiasm is a specific mood of the Holy Prophet in which he had never been calm (Sadr *et al.*, 2004). In earlier texts, Sufis used the history of former prophets in addition to Quran and hadith. Sufism is attributed to Davood the Prophet in the narrations from the Jews and Christians by Muslims (Ghoshairi, 1966). The mood of a seeker who asks death from God to meet Him while he is in comfort is called enthusiasm. Thus, enthusiasm is a characteristic of a seeker who is certain of meeting beloved but he is uncertain of the time of meeting, or it is definite but in future. The certainty make him enthusiast to achieve meeting. In fact, enthusiasm is the consequence of affection and a sign of truth and maturity (Hosseini and Morteza, 2005).

Abu Othman states, "Passion is the fruit of enthusiasm, one who loves God is enthusiast to meet God (Dehkhoda, 1958). Moreover, Bo Ali Daqaq describes the difference between affection and passion as the fire of enthusiasm is extinguished by meeting but no water can extinguish the fire of passion; the fire will be intensified as much as they pour water (ibid: 71). In this regard, Nasr Abadi says that the position of enthusiasm can be captured by any human being but the position of passion is not provided for any person. It refers to the fact that the position of passion is higher than enthusiasm while enthusiasm is silenced by meeting but passion has no silence and comfort (ibid: 72).

Enthusiasm in mystical literature: Indeed, "Enthusiasm by which God makes His friend's hearts flaming to make all their belongings of wills and needs ashes" (Seraj, 2003). In fact, enthusiasm is seeker's tendency and willingness to meet Truth. Enthusiasm is the result of friendship and everyone loves God, he will be enthusiast

to meet Him (Seyed and Hossein, 2008). Enthusiasm has two types: first, lover's enthusiasm to beloved's kindness, mercy and beneficence. Second, enthusiasm of lover's divine being's lover to meet and connect to the final aim; here, he seeks nothing but God's meeting:

"I cry of your enthusiasm so,
That I am free of light and fire,
Not I remember paradise,
Nor I cry of hell"
(Attar and Farid, 1989)

"The sun has lost its consciousness from your
enthusiasm, every night, it rubbed its ears"

"Water has no relief in itself,
Fire is flaming from your enthusiasm
Fire is so burning of your enthusiasm
It is so rebellion of your enthusiasm"

There are some mystical poems by Sanai and Rumi that use the concept of enthusiasm in the following:

"Oh Servant, there is not easiness in the
enthusiasm of King,
Walk by your heart that is the best journey
Arrow of pains is in the manner of love
There is no shield but his meeting"
(Sanai, 1975: Qasideh 29)

He says in another Qasideh that:

"The fire of enthusiasm to beloved will not fell in
your heart,
Unless bad good become one for you,
No sea will sink the flag of your imagination,
Unless your eyes became a source for flood"
(Ibid, Qasideh 59)

In "Garden of Secrets", Mahmoud Shabestari composes:

"Sometimes, in sima' of the beloved's enthusiasm,
He is headless and footless of the running wheel,
By any song of the singers,
He is rejoicing from the world"
(Shabestari, 1989: chapter 57)

Hafiz has also refers to enthusiasm many times in his collection of poems:

"The enthusiasm of your lips cause a forget,
Hafiz's night lessons and dawn whispers"
(Hafiz and Muhammad, 2012: Lyric 417)

However, some theologians and religious persons (such as Ibn Jawzi) have said that the purpose of affection and enthusiasm to God is caring to obey God and the reality of affection is impossible but by one's own type; if they deny affection, they have denied accompaniment, enthusiasm and other requirements of affection while sufi regards affection to God as the ultimate cause of all requirements and only God deserves affection (Jawzi and Faraj, 1989). In chapter four of Revival of Science, Ghazali argues that God's affection is assumption; how is it possible to assume something as base while it has no existence; how one can interpret affection as obedience while obedience is the consequent of affection. Therefore, affection is inevitably prior (Ghani, 2007).

Affected mystic to God is also enthusiast to God because enthusiasm is a kind of severe demand and heart affection to meet the beloved; accompaniment is also a result of affection and it is asking good news by heart and its happiness to see beloved's beauty (Ghani, 2007). There are also some ideas by masters in terms of enthusiasm and accompaniment. They are as following.

Bayazid Bastami said, "Enthusiasm is the lover's king house. A throne regardless of politics is placed in the king house, there is a sword of separation fear is out and an asphodel of meeting in the hands of hope; by the thorn thousands heads are cut at any breathe".

Sirri Saqti declared, "Enthusiasm is the best place for mystic. Shibli states, "Majesty is the dissolvent of hearts, affection dissolvent of bodies and enthusiasm dissolvent of souls" (ibid). Abolhasan Kharaghani argues, "Everyone burns his heart for enthusiasm to him and becomes ash, the wind of affection blows on it and fill the earth and heaven by the ash. If you like to see it, you can see there; if you like to be hearer, you can hear there; if you like to taste, you can taste there. Abstractness and chivalry comes from there" (ibid: 653). Abu Othman Maghrebi also notes, "The sign of enthusiasm is to love death in any situation" (ibid: 634).

Abu Ali Daqaq says, "Everyone needs accompany beside Him, he is weak; everyone talks beside Him, he is false" (ibid: 633). On asked Shibli about accompaniment, he answered, "When you fear of being alone" and "Accompaniment to people is embarrassment and the movement of tongue with God's recitation is obsession" (ibid: 631). Zulnoon writes, "Inferior position of the God's companions is the fact that he will never change his accompaniment if he is burnt in fire" and "the sign of accompaniment is that he can never accompany creatures" (ibid: 196).

It is said, "everyone who is enthusiast to God, all will be enthusiast to him" (ibid: 339). He whose name is dear

and venerable sent the spirit to Davood, "Oh Davood if they who have left me know how I am waiting for them (how is my desire to them and how I am waiting for them to repent), all will die of enthusiasm and their bodies will tear into pieces. Oh Davood, it is my devotion for those who has returned from Me, hoe excellent will my Mine for those who seek me":

"Oh one who complain of the length of my enthusiasm,
Wait, perhaps you receive my love tomorrow"

In addition, another requirement for enthusiasm and affection is zeal. There is no action unless it is zealous. "The meaning of zeal is lover's affection to beloved's separation from the other or the removal of the participation relation" (Kashani and Mahmood, 2009). Indeed, zeal leads the seeker to stay stand in his path and does not deviated because Truth's affection does not allow the entrance of others' affection in heart. As there are plenty of rivals in this way, seeker tries to catch them there and even reaches the destiny earlier.

CONCLUSION

This study explains the concept of mysticism and love from the viewpoint of famous Iranian mystics. The base of Iranian mysticism is love to God and real knowledge of God is not achieved without love to divine mercy. It is concluded that love is at the center of divine implications of classic poets of Iran including poems by Sanai, Attar and Rumi. Enthusiasm is a frequent concept in the poems of of classic poets of Iran. This study tried to explain the literal and idiomatic meanings of enthusiasm and their application by classic poets of Iran.

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