

Ecstatic saying¹ and mystical ecstatic sayings**Ass.Prof.Dr. Yusef Moghaddasi****West Azarbaijan Farhangian University\ Urmia Shahid Rajaei Campus\ Iran**

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الشطح وپاثولوجيا الشطحيات في العرفان الاسلامي**أ.م.د. يوسف مقدسي****قسم الاخلاق والعرفان الاسلامي/ جامعة فرهنغيان/ طهران****المخلص**

ماذا يحدث أن يقع العارف في الشطح. يصيبُ السالك في أي سفر بالشطح؟ هل يمكن أن يصيرُ بهذه الطامات دون تهمته الكفر؟ ما هي وجهة نظر العرفاء المحققون؟ كلُّ هذه الأسئلة والهواجس التي يشغل أذهان المحقق في ساحة العرفان تمثل أسئلة هذه الدراسة. ليس بين أيدينا المراجع الكافية في البحث عن الشطحات لدى الباحث. فلذا مسؤولية هذه الدراسة المساعدة للباحثين والطلاب. للوصول إلى هذه الأغراض، استخدمنا المنهج الوصفي والتحليلي والمصادر العرفانية الأصيلة. وتهدف هذه الدراسة إلى الإجابة عن الأسئلة الرئيسية حول «الشطح من وجهة العرفاء». ولهذا درست المصادر الأصلية، وأيضاً حاولت تصنيف المباحث المتعلقة بالشطحيات وتحليلها.

الكلمات المفتاحية: العرفان الاسلامي، باثولوجيا ما الشطح، الثقافة الاسلامية.

Abstract

What makes the mystic to utter ecstatic saying, on what journey the seeker will be affected by ecstatic sayings? Can you come up with such nonsense without being blamed for blasphemy, what do mystical scholars think about this? The current paper addresses the questions that concern the mind of the scholar of mysticism. There are few sources to provide the true readers with answers on the questions on ecstatic sayings. Therefore, the current paper aims at helping the learners and the mystical scholars. This is a descriptive study based on first –hand mystical library sources with the objective to answer all the fundamental questions of the topic “ecstatic saying” from the point of view of the mystics. Thus, the current paper reviewed and analyzed the points made all efforts to categorize and analyze the available discussions.

Keywords: Islamic mysticism, Ecstatic, ecstatic sayings, Religious culture

Problem Statement

In religious culture, Muhkam and Mutashabih are Arabic words that are used in the Quran. Muhkam can be translated as "decisive" and Mutashabih as "allegorical". The mystics, having relied on this ability to interpret some of the Qur'anic verses, have always been exposed to various interpretations of the Qur'an and mystical acquisitions. On the other hand, those who come to experience this kind often face problems in the expression of the truth of what they have perceived, as well as its nature. Owners of this kind of experience blame weakness of the tools and scientific devices for this weakness and failure to convey the concepts, and the critics also take advantage of this opportunity to deny these experiences.

There are many texts on ecstatic saying taking into account the indeterminacy of experiences and mystical acquaintances. Imam Khomeini believes that this is an issue that is harder to imagine accepting, and the mystic falls in ecstatic saying as a result of the weakness of the tools and scientific devices of transferring these meanings: "This is relationship between the right and the people is an issues that are harder to imagine to accept. It can be accepted if imagined. However,

1 an ecstatic utterance which may be outrageous in character. The word is derived from the root š-ṭ-ḥ, which carries the sense of overflowing or outpouring caused by agitation. Sufi authors sometimes claimed that such utterances were misquotations or attributed them to immaturity, madness, or intoxication. At other times they regarded them as authentic expressions of spiritual states, even profoundest experience of divine realities, which should not be manifested to the unworthy.

how can we imagine that there is an omnipresent creature? Do not be in one place? Objects have insiders, objects have outsiders, and there are effects. "Do not leave him alone" how this notion can be obtained, and cannot be interpreted, except for those who are following it, as it is in Sha'baniyeh chapters. Therefore, it is not a matter if a group of people curses the others, and or others; why there is a difference call a group ignorant. How do you interpret that notion? Understand what they say. Understand that they utter such words because they cannot interpret such a perception. Sometimes it happens inside him and he says that everything is that way (Khomeini, 2005, p. 9, p. 182).

However, the correct knowing and understanding of ecstatic saying as what Hallaj says "I am the Truth" (Ana 'l-Ḥaqq) and "Praise be to my greatness" by Bayazid itself requires attention to the hidden meanings of verses and divine rules in addition to the appearance of the verses and rules. This also necessitates studying and scrutinizing them as far as possible, far from the prevailing one-sidedness of extremes and hardships, to manifest the truth and distinguish it from the false.

Background:

The history of Islamic mysticism is two parts: the "worshiper" and the "ascetic". In the first period of Islamic mysticism, the mystics, influenced directly by the Prophetic tradition and the revelation verses, often followed the "worshiper" mystic, and often the legendary or even valid historical evidence of the karmat and the illusory habits are the main features of the same period. In this era, the mystics were more willing to follow solitary conduct, where there were less traces of the mystical classes and the mystical and epistemological discussion. Furthermore, the works of renowned scholars such as Khajjah Abdullah Ansari, "Asrar al-Tawhid"¹ by Muhammad ibn Monavvar, "Kitāb al-luma' fi'l-taṣawwuf"² by Abū Naṣr 'Abd Allāh ibn 'Alī al-Sarrāj and ... are about the teaching of the same worshipping conduct or, in more detail, reflect the karmat and miracles by this group.

Nevertheless, the second era mystics showed more tolerance towards sultans, rulers and caliphs while keeping adherence to the principle. The mystics such as Rumi, Hafez, Saadi, Alaa al-Dawlah Semnani and ... are prominent in this period. This mystical insight grew more and more from the third century onwards. Moreover, the rise of Hallaj with his sharp political and social thoughts led to a rising of Sufism and mysticism (306 AH) and mysticism shifted from a mere method of self-fulfillment, worship and asceticism to a significant player in social issues in a way which made the mystics henceforward enter into important political and social decisions. The thoughts of the "existential unity" of Hallaj and the opposition of his words to popular belief made him a symbol of mysticism, in which his ecstatic saying played a special role. Of course, before him, some mystical ecstatic saying have been remained from mystics as (261 AH). Some ecstatic sayings uttered by Bayazid Bastami are collected in the book of "Al-Nour men kalamat abi-al-Tayyuf" written by Abolfazl Sahlaki Sufi. However, the chaos and grandeur established by Hallaj became parables and analogies throughout the history of mysticism (Ahmadi, 2009, p. 70).

Abū Naṣr 'Abd Allāh ibn 'Alī al-Sarrāj (378 AH) has authored a chapter in his book "Kitāb al-luma' fi'l-taṣawwuf" about the interpretation of the term ecstatic saying. Ain-al Quzat was executed for his harsh ecstatic saying words on (525-529 AH).

Sheikh Ruzbehan Baqli Shirazi (606 AH), according to the martyred master, is well known for his huge amounts of ecstatic sayings (Motahari, 2012, Vol. 2, pp. 115). He authored some books including "Commentary on Ecstatic Sayings or Sarh al-ecstatic saying iyyat" and "Interpretation of the meanings of the statement in the Qur'an".

Ibn Arabi (638 AH) has also been the subject of much attention by the scholars for his ecstatic sayings. He has contributed to these topics in the books "Al-Futūḥāt al-Makkiyya"³ and "Fusus al-Hikam"⁴.

1 The Mysteries of Unification

2 The Book of Light Flashes on Sufism

3 The Meccan Illuminations

4 The Ringstones of Wisdom (also translated as The Bezels of Wisdom)

The importance of the research

The study of the topic of ecstatic sayings is as important as the other issues related to mysticism, such as love and knowledge, and the like. There are ample ecstatic sayings so that they cannot easily be regarded as a word of an unpardonable and unpardonable temptation. What is the reason behind ecstatic sayings? Why people cannot tolerate the mystics has uttered ecstatic sayings? causing misunderstanding and denial of knowledge? Is the accusation of these mystics who utter ecstatic sayings are the blame for blasphemy? What was the reaction of the elders of knowledge in the course of the past years? At what stage of mysticism is it possible to utter ecstatic sayings? The explanation of such issues and the intolerance of the religious texts and the inexplicable mystical experiences and mental habits, as the rationalists consider everything descriptive and understandable, indicates the importance and necessity of the subject. In addition, of course, the elimination of these doubts leads to the tranquility of the mind of the mysticism on the one hand, and the study of ecstatic sayings as a liturgical discussion of the essence of mysticism, on the other hand, necessitates the presence of this article.

Terminology:

The term ecstatic saying (plural: ecstatic sayings) is *outrance* in French language translated as “*extatigue propos*”.

The surface is flat if you move: Ecstatic saying means "movement" in the Arabic word. Sufism uses this word for the "movement" because the secrets of the hearts are distinct. When their ecstasy is strong and the manifestation of light is perfectly at their head, the inspirational nature of the soul and the strength of the spirits in the spirit of their inspirational cause, their fervor enralls them with the beloved (...) the soul moves, the mind thinks and the tongue talks. In this case, the individual utters ambiguous words unfamiliar for the appearance and difficult to be perceived by the listener, and they start cursing because they are not accustomed to such notions (Carbon, 1966, p. 56, 57).

As Abū Naṣr ‘Abd Allāh ibn ‘Alī al-Sarrāj, in response to a question about Ecstatic saying, says “it means an strange expression, in the description of a virtue whose vigorousness causes and conquers and overcomes, leading to ecstasy” (Abdul Halim Mahmud, p. 453). It is just as the over flow of water when abundant water flows in a narrow stream; it is said to be: “the water overflowed the stream”. Moreover, the words of lofty disciple with strong power due to the radiation of the right fall out of his mouth from his heart, and interpret it as strange and difficult to be understood by listeners, except for the people who follow the same path, and this is called “Ecstatic saying”.

In the introduction to *Al-Lam*, Nicholson writes: "The primary concept of “*Meshtah*” is the storage in which flour is stored. As the water pours from the riversides in the flood, (the water overflowed the stream); also, when the ecstasy prevails over the Sufi, and he cannot control itself, he expresses his mystical experience with the strange and obscure words that are called ecstatic sayings and describes what God has revealed in his head (Translation: Khayatiyan, p. 161).

Bayezid Bastami: “Ecstatic saying is an interpretation of what the disciple first feels in the presence of the God and finds that he has been united with God. Ecstatic saying is the result of great ecstasy that the owner does not have the ability to conceal it and his tongue reveals it, in which the identity of the relationship between the creature and the Almighty manifests itself and speaks of the truth uttered in first person. At that time, there is no other thing to which he addresses. It is forbidden to disclose what is happening in the soul of the seeker, and anyone who discloses it has suffered from "Ecstatic saying ", but is it possible for him not to disclose? The Sufi must cross this same narrow passage. His vigilance is due to the disclosure of the series between him and God, because the division has gone and the alliance has emerged (Ajm, 1999 pp. 1-15).

The term paradox in the Greek language refers to cases that are contrary to current, incredible, embarrassing, strange, and unpopular beliefs, while their true meaning is hidden under the appearances. Thus, the use of the French Term Paradox instead of the ecstatic saying intensifies the resemblance to the Arabic term, since the term in Arabic is rooted in the term “*shath*”, which means that somebody is stinging, by expanding its meaning in relation to love, in the book of

“Abharalashghin” into a matter of love that is sacred and human it took the meaning of love (Carbon, 1992, abridged pp. 335-372).

Ecstatic saying and ambiguities

Roosbehan Baqli takes Ecstatic saying as ambiguous. In fact, there are ambiguities in the words of God, as well. That is, we face with the ecstatic sayings not only in the words of the mystics and the Sufis, which are said to be from the temptation of excitement, but also in the words of the prophets and the holy books. In every place that appears in the incarnation, it will also be so, so it is no less cipher, and then it is the duty of scholars to decode the cipher, to open its meaning and to affirm it. In this perspective, ecstatic saying has the same role as spiritual interpretation in reading and interpreting holy texts. As the divine word cannot be understood solely on the basis of the perception of the heart that transcends us through the appearances in the inner sense and knows the mysteries of it, so the burgeoning meaning of the meaning in Ecstatic saying also needs to be interpreted. The two deep and surface meanings cannot be separated. Appearance is not true, but it cannot be understood in the true sense except through appearance. Every time the eternal deed is dressed in the word, this word will inevitably be ambiguous. The apparent meaning is confrontation, misleading and dishonorable curses, just as the divine beauty has been transformed into a mirror of heart, the same, unclear and incomprehensible nature is apparent in the cover of the Ecstatic sayings, and this emergence is more intense because of the inspirational direction. Ecstatic sayings are the rituals express themselves as magnificent, which forms the secret of existence. The interpretation, or its specific type, in the Sufis, is essentially the same in terms of the deep meaning of divine words in the Holy Qur'an or for the perception of the deep meanings of prophetic hadiths, since in all these cases, we face with different instances of “The inspirations opposite to reason”.

Khoramshahi classifies Ecstatic saying into two categories: first includes the passionate and unobtrusive words that are called "Tamat": like "we will open the heaven and make a new plan", and "I make a chaos if my intention was not gained ". And...

Second category includes words that seems contradictory while having a logical contradiction or conflict, even if it is not really contradictory,...

My old man said that there is no fault on the creature good for the eyes that do not find faults

The logic of mysticism is a kind of contradictory and controversial logic different than that of the conventional logic. For example, one of the foundations of the mysticism is "unity at the same plurality" is its ultimate goal is the mortality with God and survival with God. However, in the first glance, there is a contradiction between unity and plurality and mortality and survival (Hafeznameh, pp. 1041-1042).

The mystic view on ecstatic saying

From the viewpoint of Siraj Tusi, the ecstatic saying is words with ugly and inanimate appearance but true and right in nature. His emphasis is on the fact that no one has the right to use the nasty language on the Divine Parents and try to understand their phrases and expressions in their level of comprehension because they have different attitudes at different times. The health of those who have not stepped in this way and did not go this way are not allowed to deny the language and postpone their affairs to the God of excellence (Al-Lama, p. 458).

Jorjani; the utterance of Ecstatic saying by the wise people is the state of emergency and anxiety that has fallen into disrepair and reveals the mysteries that it is not permitted to reveal without God permission, in a way that leads to his fame and his particular reputation (Altarifat, p. 167). Ibn Arabi is of the opinion that ecstatic saying is a subjective and weakness of the soul and is not uttered by the scholar because he sees no one and nothing but his God, and all his honor and claim is to his God, and always comes to worship and ready to accept the commands and he is in a position to quickly implement it, and he looks to the whole world from this perspective, so the utterance of ecstatic saying from him reveals his negligence. Ecstatic saying is discredited if it is right, let alone lie. We have not seen and heard from any believer of the Divine who have uttered a lucid and vulgar word, of course, if the Lord has commanded it, the intention of the speaker will not be in vain. As the Prophet (pbuh) said: " I am the best son of Adam and it is not the pride", I do not

intend to boast on you, but for the sake of the good things which are there for you, I have informed you about it, so that I may recite the deity concerning the Prophet (Fotohat, Vol. 2, pp. 387- 388).

Muhammad Taqi Jafari commented on the utterance of Ecstatic saying by Hallaj "I am the Truth" (Ana l-Ḥaqq) and " Praise be to my greatness ": The speaker of this statement was in fact God himself, who spoke its own state on the tongue of two men of God as the tree came to say: "I am God and there is no god but me, worship me and pray for my memory" (interpretation and critique of Masnavi Rumi, vol.10 pp. 350-351). and there is no justification for these Ecstatic saying.

The author of "Molavinameh" also justifies Bayazid Bastami and Mansour Hallaj, and the utterance of these words is fading and Takmās and Sorkar, alluring and submerging as words of the mystics as " Ana l-Ḥaqq "by Hallaj means" he is the truth ", and or Bayazid's words " Praise be to my greatness ". And recommends that we should not compare ourselves with those rare ones (Homae, 1997, p. 1 pp. 224-229).

What can be said about such individuals is that austerities, however, only reinforce a part of transcendence of the soul, and the person perceives the aesthetic, aristocratic, and self-consciousness, and therefore, instead of getting acquainted with great majesty of the divine, sees himself as a creator and suddenly or gradually claims to be the "God"! (Jafari, 2006, p. 40 and 41).

Imam Khomeini, in Mesbah al-Hadayeh, p. 88, believes that ecstatic saying is a defeat of quest and the Seekers, remaining in his own ignorance.

Lahiji considers the Ecstatic saying " and "Tamat" by the mystic as the movement of soul and conciseness who has become strong when he is ecstatic in a position that falls on his talents that cannot be tolerated by those who cannot see the inners and then utters statements (Lahiji, 2002). Ain-al Quzat Hamedani also states contents close to that of Lahiji (Ain-al Quzat Hamedani, 1999).

Examples of Ecstatic saying by Bayezid Bastami: " Praise be to my greatness " (Seraj, 138); "For the first time when I reached his unity, I became a bird whose body was one of his own, and his two wings were permanent, for ten years I flew in the space of quality ... until I entered the field of exaltation, and saw the tree of unity. (ibid), Hallaj: "Ana-al-haq" (ibid) and Abu Saeed: "there is nothing in my head but Allah".

Analysis

This is the language of the mystics of Tariqat, a rationale that transmits meaning to the people. This language is not for the public and others. According to Sheikh Ecstatic saying, "they said to themselves and said about themselves, the drunks spoke and no one could hear except drunks"

And the mystics themselves say:

..."when its ecstasy becomes strong, and it cannot tolerate the illumination of truths in its hearts, a radiant of its language will emerge, and utters a" lesser-known "and" less familiar "phrase, which it is difficult for the listener to understand.... "1(Yasrebi, 1987).

Sometimes the mystics fell into the desert of the "blame", for the sake of expediency. We saw that Bayezid saw the invasion of the blessed congregation and went over a hill and shouted "I am your almighty God"! And the congregation returned and said, "Bayazid went nuts," and what we know maybe Bayazid wanted the same thing and wanted people to not make him an idol. this so-called blaming moves has been done by many (Asghari, 2012).

What is remarkable about these types of Ecstatic sayings is that they were not subject to harsh oppression such that happened with Mansour, or Ain-al Quzat Hamedani, why no one opposed "Junid" Or " Bayazid " and Abu Saeed Abolkhir and ...? This question suggests that in addition to the circumstances of the time and atmosphere governing the time, there are also other causes and factors. Sometimes, even for personal reasons, the issue was made more complicated.

Ruzbehan considers the ecstatic sayings as the act of the "those who sought blame", just as Bayezid, which said, did it: "I am your almighty God"! (Description of Ecstatic sayings)

Yaserbi has a delicate point in explaining this point:

1 Yasrebi, "the philosophy of mysticism", p.386

The mystics have a very simple and ordinary approach to these situations. For those acquainted to this language and culture, there is no strangeness. In other words, the mystics, like Stacey, do not look at these categories at all with a reasonable look. " (Yasrebi, 1987).

Some mystical scholars take Ecstatic sayings as "Praise be to my greatness" or contradictory words, interpret a term such as "there is no other guardian but him in the house" and "All things perish, except His Face" not complicated and mysterious¹. Otherwise, it is clear that for the sages of the painful and diligent and austerity who throw all the entities on one side and sometimes deliberately take steps to be blamed for breaking the "self" and arrogance to reach the highest status.

What can do with soul the one who knew you what can do, with children and wife. Crazy in both worlds what should the one crazy about you can do? (Abu Saeed)

..."The mystics believe that saying "I am the Truth" does not mean to claim being "God". It claims to be iniquity in God, and this kind of perceptions are perceived by anyone who himself may have felt this attraction "(Motahhari, 1978).

Does not know the mystery of the secrets of "I am the Truth" The one not attracted by the divine attraction (Hafez)

Among the Eastern Orientalists, no one has worked on Hallaj, like Masnyun. He calls Hallaj a pure Muslim mystic and "martyr mystic".

Some others, say that Hallaj saying "I am the truth" is a shouting against oppressors and "abusive" rulers of Abbasid, ones who is sitting on the position of the Prophet (pbuh), but considers himself to be the dominant and ruler of the soul and property of the people.

The mystics often point to the main beliefs and the level of adjustment of all religious thoughts of the "masses" and even "general properties" throughout history by ecstatic sayings and that "problem" is nothing but "monotheism" and whatever else it is in this culture, there is a direct or indirect connection with the "issue of monotheism".

Chitak, in an account of Sufism and Islamic mysticism, pointing out that the ecstatic sayings, in addition to having many contradictions, make their mental bases, which are often enclosed within rational frameworks:

"The efforts of Sufism to strike a balance between the necessities of alienation [of the universe] and the presence [in the universe] indicate why they are so much interested in ecstatic sayings, that, regardless of the rule of refusing the community of contradictions, reveal subtle truths. These ecstatic sayings help break up the insistence of rational mind that everything can be described and understood. In fact, God does not fit with our senses. Everything in our universe and in the field of our experience must either be this or that; but God is everything and nothing; he is far and near, both near and far; both absent and present. Many of Sufis believe that the true understanding of God can only be achieved through wonder and astonishment. The occasional quotes and rhetorical remarks that appear in this absence of rational distinctions indicate anxiety, and existential surprise.

One of the best Sufi phrases caused by astonishment is the words by Abu Bakr - the first caliph of Muslims after the death of the Prophet: "disability to perceive the perception is the perception". We perceive objects through their perception, but we perceive God with the perception that we do not perceive him. That group of Sufis who emphasize the astonishment is mostly drunk and those who speak cautiously. (Chitak, 2003).

Therefore, the knowledge and understanding of ecstatic sayings in the language of mystics requires knowledge of another field of divine verses and divine ordinances in addition to recognizing the appearances of verses and sentences. The simpler the existence is, the closer it is to the unity, and it is plural with more mastery over contradictions. Therefore, the Almighty God, according to the position of the divinity, appreciates all the opposite traits, such as mercy and wrath, and the emergence, priority, and timidity. Thus, the man who is his caliph is created by two hands of the grace and wrath enjoying unity and plurality at the same time due to his closeness to God;

this why man is the unity of contradictions¹ (Khomeini, 1359). it is crystal clear that as much as human comprehension increases, the denial and conflict and the controversy are also reduced. The existence of man becomes the object of unity of opposites and defects (Ahmadi, 2009).

In his mystical book and other literary works, Imam pointed out that "if you are not among those who gained the knowledge, do not deny their righteous, and do not denounce them with religious duties. Many of what they have said can be found in the Holy Qur'an's hidden meanings and chants of the infallibles; we have raised objections because we are ignorant ones. I do not want to purge the claimants that "there are many positions worthy of hell," I want to not deny the principle of meaning and spirituality, the same spirituality that the book and tradition have also mentioned, and its opponents either ignore them or have folkloric justification. In addition, I advise you to take the first step, coming out of a thick veil of denial that hinders every growth and every positive step. This is not the perfection step, but it is a path to perfection. Those who deny the authority of the mystics and their levels of perfection, because they are selfish and self-conscious, are ignorant and deny it not to damage selfishness and self-righteousness (Sahife 1, 2, 1990).

Nevertheless, the true recognition and understanding of these concepts requires more exploration and investigation, and it requires investigation away from the prevailing one-sidedness of extremes to prevail the truth from behind the clouds of illusion and delusion.

Conclusion

The results show that:

- 1- From the perspective of the meaning of Ecstatic saying and the one who utters it, it is just as the over flow of water when abundant water flows in a narrow stream; it is said to be: "the water overflowed the stream (Chattah al-Mahi al-Nahr) also when the ecstasy prevails over the Sufi, and he cannot control himself, describes his mystical experience with the strange and vague words that he describes in the head, and describes what God has revealed in his head. The mystical experiences are of the same type, but differ in degrees. One cannot judge their language with ordinary criteria. To some scholars of mysticism such as Nicholson (Nicholson, 1995) and the great mystics like Imam Khomeini, (Khomeini, 1980), in such matters, except the great mystics, no one has the right to comment or criticism. The correct way is to prevent unauthorized individuals to criticize the words and to rethink their attitude to those who criticized by them, they may be wrong.
- 2- The truth is that the politeness necessitates that some of the mystics, such as Bayazid, Mansur and Abu Saeed did not respect the admirableness of the word, and has taken their own selflessness in alignment with the absolute position of divinity of the blasphemous path and made the path of positive mystic distorted and complicated in the absence of secrecy, they lost much of their capacity unfortunately to the wisdom and without the clear authority and maintaining the position
- 3- As Ibn Arabi correctly pointed out (ibn Arabi, Futûhâte, vol. 2, p. 195), there is a claim that there are some traces of desire and passion; and this is if they have revealed the truthful statement without the God permission to boast. Of course, if God commands it, this will not be boasting (as the Prophet of Islam (pbuh) said: " I am the best son of Adam and it is not the pride", I do not intend to boast on you, but for the sake of the good things which are there for you, I have informed you about it, so that I may recite the deity concerning the Prophet. The seeker inspired with divine love and passion, forgiveness and neglect, utters Ecstatic saying not because he is insane, but it is from the wise persons who are enthusiastic and immersed in mysticism (Homae, 1997).
- 4- Having mingled with God and unity with God, the seeker is completely ignorant of the plurality and the unity of the existence fills his whole being. Some seekers do not reach the state of submission, that is because of low capacity, or selfishness (Sabzevari, 1997) and are stopped in the material stage and utter statements such as "I am the Truth" (Ana 'l-Haqq) and " Praise be to my greatness ". These words are the expressions of the seeker who, do not see anything but

¹ Sahife Imam, vol.18, 453-454

God, and, in expressing these words, denies the virtue of non-right and proves the virtue of the right. If the seeker in this homeland be subject to Allah's religion and descend from absolute mortality to survival, he begins a second journey ... And the second journey is the journey from the God to the people and the path from unity to plurality.

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