



## The idea of the unity of existence in Mullah Hassan Hafy heravi lyrics

Ahmed Ali Jafari

Department of Philosophy, Payam Noor University, Iran.

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### ABSTRACT

Unity of thought, one of the important issues in Islamic mysticism, and yet most complex topics have been discussed by scholars. Thinking unity in plurality, along with important topics such as the Holy God manifested in the form of mystical schools, including Islamic Sufism, has had a major role. Mohyodin Ibn Arabic, although it clearly and comprehensively, as fundamental for granted, has been introduced, but the Greek philosophical schools of thought and wisdom of the Alexandria and neo-Platonists existed. In Islamic mysticism, Bayazid Bastami, the first of its adherents, and Sufi poet of Persian literature, especially Hafez, Moulavi, Jami, etc, have been prominent idea. Qotb Alaghtab, Mullah Hassan Hafy Heravi, the Sufi poets of Persian literature that lived in the 12th century AD, with passion and love, a passion, a description of the idea of oneness, the lyrics are pure poetry. He was all over the Book of Poetry poetry, the manuscript, the author corrected and ready to print - able, directly, and sometimes stating the other content, but also the belief disposition mystical poems sing, and the explanation of the work, the non- the idea of spiritual, social motivation Apologize to the 72 nations, and to deal with matters that are discussed in this article.

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### Introduction

Human knowledge is always hungry, and willing to explore the unknown world, like the secret is to love, and it feels important issues, issues related to the overall system in the world, and the world, and in light of this effort is that there was some kind of mystical knowledge, that was the understanding of all the components and relationships, one of which is the subject of pantheism.

However, pantheism, mysticism today as a theory - known philosophical, even drafting and extended it to Mohyodin Ibn Arabic attribute, but the roots of this theory is much older than its design history by Ibn Arabic, there have 's. As: "In ancient Greece and Rome, there is a history of the idea of unity, we will follow up Philosophers before Socrates. Every Philosopher before Socrates apparently believed that they could, in the emerging world manifold, in order to find the underlying unity "(Kakaii, 2002, p 117). And also, the school Stoicism also find a trace of it as " Most influential the oneness of the world, Greek - Roman Stoicism (stoicism) is. Followers of this movement believed that there is only one, and that the Logos (reason cosmic spirit world) " (ibid., p 118), even the closest sect to the oneness of Islamic teachings in the New Platonists, as " the philosophy of Plotinus, the oneness is based on the unit of real and the Uniqueness origin are counted, and the principles and secretive creatures, he knew that he will return again " (Ziaenoor, 1990, p 92).

Qotb Alaghtab, Mullah Hassan Hafy heravi (d. 1304 AH ), the poet and literary period is returned, the Book of poem to the manuscripts in the Library of Parliament (edition number, version number, 13397, and 13436), and Aaghar Mahdavi library (version 240 ), is available, and by the author as a coping corrected and ready to print. The Book of Poetry consists of Sonnet, Masnavi and... Is that altogether having 2112 bits. This mystical poet Mirza Hadi Sabzwari at her, the known poem, and as compared with the following comments:

Sphere may have been lackey Hadi of Sabzevar stand up and the Hassan of the Harat

(Poetry, Bit 2105)

In a mystical place, his " Qotb Alaghtab" has been introduced :

The core of the door or segments door Class strata is Qotb Alaghtab or Mullah Hassan

(Ie, bits 1209)

The mystic heart burning ambition is noble as :

Pet water, a drop of my Ruby I'm springs, and rivers do not

(Ibid., 486 )

The great poet and mystic of the Book of poem, been strongly influenced by the ideas of unity, and it 's pure poetry is written, the article examines the character poems, and ideas described above.

### Mullah Hassan Hafy heravi

The mystical poet poetic Book of Poetry found that, in two manuscripts in the Library of Parliament, and a manuscript in the library is available Asghar Mahdavi, created by the author, has been corrected and ready to print. In this manuscript, about the poet's life, no explanation, nothing, except what he himself has also expressed his poems. Whatever the sources, and a list of books, manuscripts were searched, found the description of the poet 's life, except in books Ways of Truth effect Masoom Ali Shah, the effect on Mullah Hassan Hafy Heravi, stated: " Mullah Hassan Hafy Heravi, Herat poets. Muhammad Shah Qajar in 1973 AD, the Herat attack, he comes to camp, and seek the Lord in truth, the overhanging Razavi Mashhad, he nearly forty years, barefoot walks, often traveled all over the country, came to Tehran late in life, and in the city is settled finally in the month of Rabi al-Awwal in 1304, has died, and is buried in the tomb of Sheikh Saduq. rooms and vaulted over the tomb building, and Syyed Alireza Esfahani was from her Sincerely, lives in the tomb, he Mullah Hassan Book of Poetry 's poem " ( Masoom Ali Shah, 1965, vol 3, p 583 )

Mullah Hassan, who lived in the period of the return period of literature, and the poets of this period was influenced by imitation, the poet Iraqi and Khorasani style, and the way that we see the poet, the poems of Hafiz Book of poem to welcome, Saadi and Moulavi died, and has written many poems to imitate them. As "a return to ancient style, a complete and unconditional return and unfettered, and Nima's return to the inability of the various styles of the past. Poets of this period who tried paid in the words of the ancients, and the Live to the fullest extent. "(Arian Poor, 1993, p 15).

What are the poems of the poet as he is a mystic, a Shia Muslim, and is influenced by pantheistic ideas, a strong attachment to the family of an inmate of the Shiite Imams, and has composed many poems in their Praise:

After describing the king says its hidden gem, Mostafa is  
(Book of Poetry, 1505 bits)

So tell Heider and his predecessors As eleven unique  
treasure

(Ie, bits 1508)

Especially when you're funeral Hossein  
both the human world is flourishing

(Ie, bits 1511)

### **Ibn Arabic and Pantheism**

The first person among the Sufis, and Sufi Muslims unity as the basis and foundation of education, and gave his theory, Mohyodin Ibn Arabic (560-621 BC), who in his works, especially Fosus al-Hikam, the description of the payment. "Religion Ibn Arabic, is based on the principle of unity, there is no real independent "(Zarrinkoob, 1973, p 109).

What Ibn Arabic, as discussed unity, Greece and India before he arrived there, he was revivalist, and the formulation of this theory has been independently thoughts Pantheism As we see in word Junaid, mystic renowned third century AH, exist, and this suggests that at least four centuries before Mohyodin Ibn Arabic, the seventh century AD, contemporary Attar has been in Islamic mysticism has been, because: "The unity of existence, more than anything that drew attention to the Sufis, and then diffused the idea of a revolution, ecstasy and passion are strangely, was found on Sufism, and a number of elders Sofia became intoxicated with the determination of his unity " (Sajjadi, 1993, p 52 ). Many poets and mystics, became fascinated by it and tried to consolidate and extend ideas of Ibn Arabic.

Ibn Arabic, believes that, despite the fact that the unit has an eternal expression, which he called " the grace of the Holy," ironically, it is the manifestation of the divine nature, the statements of all creatures, and feeling that it is reasonable emotional and not objective. Hence, the absolute transcendence of God to the world, and the world is totally separated from him: " In the opinion of Mohyodin Ibn Arabic, meaning there is unity, while the absolute transcendence of God to the world, the world is completely separated from him, and the world, and things which are not God, but in fact he is not nothing but the truth " (Sayed Hossein Nasr, 1978, p 127 ).

As we can see, the idea of a pantheistic Ibn Arabic raises the unity and oneness of Allah, - that the principles of the religion of God, is proportional, to the point where we can say, pantheism result and fruit of the contested field of monotheism. Because as we know, Unification also implies that, in all actions and your being, you have to consider the Oneness of God, and from him ( God ) but Him, and know nothing death wish. As Junayd Baghdadi, mystics known as the third century AD, the definition of monotheism to this note, and he defines what it ultimately says Mohyodin the unity of that, he says : " (monotheism ) is that, my shadow is facing right, and his

Concept of types, the sea waves Unity makes him mortal, and to forget yourself, and people would remember, and of facts as of the only God in sincere esteem since by forgetting the body and sense of self acceptance, and know that God, all these things would foot his servant, and I will return to the beginning, and that was that. " ( Abunasr Seraj, 2003, p 86 ). With this idea, we fully understand the words he says what Mohyodin matches. He says, " I do, comes back to the beginning." This is in order, starting from the nether reaches Bottom of the lowest circle are the absolute truth, and it says, " so that," he said, returning to the basic truth, and " Him we return " speak as a slave who was right and was right, step right back into being filed. This way of thinking, there is little in the words of Ibn Arabic as : "Verily in any mood to emerge, and he appeared in all contexts, and he is the secret of understanding, the universe and form his identity, and just as Indeed, the spirit of the things that Are apparently, his inner beings " ( Ibn Arabic, 1996, p 68 ).

Confirm that the same issue, we define monotheism such Junaid said, "People shit football entertainment activities goods "that monotheism is that, apart from old Updated guy. (Qosheiri, 1965, p 517).

### **Pantheism and Islamic Sufism**

With regard to the review of ideas of Ibn Arabic unity, can be briefly stated that : " Unity, the most sharp and blunt attitude, the report indicates that the facts are unique, and no multiplicity, and multiplicity and multiplicity in the way he does, and the existence of pure and one and only one, namely the existence of God, for only he is, but He is nothing, and the trappings of the world all Lack of is facing, and detect the facade are " ( Rastgoo, 2004, p 63 ).

According to renowned Sufi Islamic ideas and thoughts, we can understand that, pantheistic ideas Mohyodin Ibn Arabic, in their effects, and even Shia and Sufi poets of religion, the place where their works have pointed out, the Mullah Hassan Hafy Heravi one of them. The idea of Islamic mystics and dimensions of Islamic mysticism, " pantheism means that none of the creatures, in fact, there is nothing but God, and there is everything in the universe, God and the Lords and The nature of that represent, in true, there are not innate, and what we see is that, according to them, they kind of sorts emerged, and manifested in a variety of types of light, the right color, and have taken him to a beam of light, and the He is actually being shown in all its manifestations, and in all quintiles, based on talent and disposition of the position, it is clear and manifest " (Maroofalhasani, 1996, p 335 ).

It should be noted that Ibn Arabic of the most prominent and influential Sufi Muslim world ( Jahangiri, 2004, p 577 ), that " with the advent of his Golden Age of Wisdom Spiritual began, And then link it with Suhrawardi illuminative wisdom, wisdom Shiite created that a mutation in a Shiite theology created. " ( Cerben 1998, p 415 quoted Jalali Sheikhan, Jamshid, 2011, p 41 ).

### **Effects of pantheism, the idea Mullah Hassan Hafy Heravi**

With poetry Mullah Hassan Hafy we realize that the oneness of the most recurring themes, and the infrastructure is central to this poet, who without respect and understanding, many of the problems existing nodes, unopened and in his poetry remains unresolved. Unity of thought, poetry Mullah Hassan, the two form a distinct and prominent, is expressed, meaning that sometimes directly, this is a poem or bit him, and sometimes on the basis of mental and intellectual infrastructure and his poetry, under put into effect.

The poet's mind is how the idea of unity has been affected by at least two watering can consider, first, that he is a poet, literary lived back in the era and style in imitation of famous

poets and the Iraqi and Khorasani style, especially Hafiz, Saadi and Moulavi is something common that Mullah Hassan through poems and thoughts on the lyrics regret accepted, the other two being his mystic of Herat and follow the poets of Herat, the idea of mystical poetry they reveal, and because he has spent some time of his life in Herat, the mystic land that could not have been ineffective. " Heart of literary schools, Association poets and writers in Herat Timurid period from the tenth century to the early ninth century " ( Anoosheh., 1996, vol 3, 1099 ).

#### Examples of his Book of Poetry

Mullah Hassan Hafy, this unique bit of love for the Holy God knows, and believes that the unity of the whole manifold ( Right ) are :

Love was one, and Dichotomy never was  
This multiplicity of unity created

(Book of Poetry, bits 1392)

He does not doubt the existence of God and the rest of the steps are occurring, and both have one, and together they are no different :

It also came in there, and the lack of The occurrence of the name, and the last

The occurrence of the past, both are the same When in doubt of the meaning of mysticism

(Ibid., bits 114-113 )

The following example is a bit of a sea breeze and the waves on the sea floors are mentioned, usually this example to explain the mystical pantheism is common. Mullah Hassan Hafy, wind and waves and sea foam one knows, and believes that they are different from each other, unless the sea is another form appears :

Wind and wave their palms, the sea Lake on the way to other effects

(Ibid., verse 125 )

Mullah Hassan Hafy, the world knows that God is like a mirror to see their beauty, put it Stephen and mystics of the past, as we know so far, to explain the unity of existence, have quoted the example of the image and the mirror, Mullah Hassan Hafy, the mirrors, but the BBC has said :

Will mirror the extremely pre- Face finds himself involved in to it

(Ie, bits 1393)

And as we all know, the famous Talk: " I was a hidden treasure and I loved that I recognized, and known universe so I had to " I was a hidden treasure, I'm known for, so the creatures had to become known. ( Foroozanfar, 1983, p 29 ) referred to above.

All face the same manifold, whereas the means, nothing but unity will not :

If you look at the surface are numerous But if you look for truth, nity

(Book of Poetry Mullah Hassan Hafy, bits 126)

Hafy Mullah Hassan imitation of earlier poets.

Moulavi wrote:

Wisdom describe it is like a donkey stuck in mud  
Describing love it, love says

(Mathnawi, vol, page 115)

And Mullah Hassan Hafy this:

Wisdom describe it as the camel is stuck in the mud  
Describing love to tell the heart, not the mud

(Book of Poetry, 378 bits)

Hafiz wrote:

Between lover and beloved is no buffer  
Veil your own safeguard the rise

(Hafez Book of Poetry, 1984, p 181)

It has Mullah Hassan :

My face is a mask of the body Being me, I have a hundred veils

(Book of Poetry, bits 526)

Hafiz refers to the notion of pantheism, wrote:

All photos of this wine and the beautiful There appears to be a butler who fell Cup

(Hafez, 1984, p 76)

Mullah Hassan, two of the world an image of God as a beam of:

The world is a picture of a light That the two of you were in the world

(Book of Poetry, bits 664)

#### There are different manifestations of the unity of the poem Mullah Hassan Hafy

##### God is the basis and principle

In these verses, we see the face of Mullah Hassan Hafy believes there is nothing in the world except God, because whatever is, is. We have not got any side in the world do not see it. Here Mullah Hassan, bare of belonging and love of beauty, and beauty is the beauty and glory of Show right, constantly finds expression only to watch his plea, the component parts and components you see something in his eyes and even eye head, everything and everybody else in all creation, "he" is:

Good saw the divine world. Mind and soul and the temporal world

Lords of the hair while the hair As I opened the door, he did not

(Ie, bits 1 and 2)

Every kind of beauty, found in every particle is a right:  
Where is Good each particle Right well there appreciate Lilly  
(Ie, bits 1837)

You get everything seen, and what I want, I mean you:

Do you see any evidence that I I mean whatever you want  
(Ibid., bits 63)

The world and the world of beauty and beauty is a light in you're:

A ray is a picture of my two worlds of your face were in the world two

(Ibid., bits 664)

If you have held in high oneness between the two World Only God will see:

Come back to the solitude of monotheism; see where two worlds except unit and heavy are

(Ibid., bits 242)

The tacit and explicit whatever it is, God and nothing else:  
Everything is hidden and explicit All in God's Sight  
(Ie, bits 1717)

The bits reminiscent Sanai Ghaznavi this bit is:

There are old and new for him Of everything that exists, there is only

(Hdyqh Anonymous, 1374, p 62)

##### All aspects of one eternal truth

The notion of pantheism Qotb Alaghtab Mullah Hassan Hafy, throughout the universe, there is but one, and there is a whole world of manifestations and effects of the Epiphany, which is an eternal truth.

He has to prove his opinion, the number one takes the example of how his relationship with other numbers:

First of all, what was not was not It was an all over repeating  
Went from start to perform Were returned and one very  
And what would be an unprecedented number What it means to be a philanthropist

Industry and a name attribute in Sports  
Limitless and incalculable and very  
Such as water and bubbles and foam and waves One was  
large and the modes

(Ibid., verse 801-797)

The poem is a reminder of the vision of Sheikh Mahmoud  
shabestary:

Practitioners have perfected their current  
Credit is certainly Affairs

(Shabestary, 1989, p 31)

He sees clearly the nature of man:

I say what I reveal obvious Photo essence helper, or attributes  
friend

(Book of Poetry Mullah Hassan, bit 99)

There we see the eternal truth of God, and His great names  
there are different aspects to this:  
The books of the Vienna Science and words Fetish The term  
is undoubtedly means I

(Book of Poetry, 106 bits)

He is everything, but have different names and  
interpretations, which have been in limbo Bit the Unity and  
Diversity:

Spontaneously, he will love Lover and beloved, and love one

(Ibid., bits 4)

Sense of place and time is not too far Production and  
coffee together, not separated from each ther

(Ibid., bits 81)

Plurality of worlds would love Any party pleasure, endless  
love

(Ie, bits 1391)

### Unity horizons and introversive

Introversive horizons and is of the order of unity, a mystic  
reaches the position, distance and even a sense of duality  
between self and God does not see her and finds God within,  
namely the famous words of Imam Ali (AS) said: "I'm Just a  
customary norm itself Rebecca" (Foroozanfar, 161, p 167) that  
the mystical pantheism Mullah Hassan Hafy, the opinion  
clearly seen. His explanation for this was very simple example  
cites that tells your body to grow human organs, and there are,  
but they were quite extreme and limit their growth, humans can  
distinguish its members from the rest of the body, and This  
means that despite the advent of the Prophet of Allah Massu:

If physical death raises it comes in the form of his body  
emerged

If it does, it means one the two should be even in principle,  
one

(Book of Poetry, bits 91-90)

So overwhelmed by his observation that, other than Allah,  
and Allah is the:

As witnesses to the sea, I'm drowning Apart from whether or  
not I am

(Ie, bits 943)

When unity is embodied horizons in mind, you'll achieve  
unity introvertive, secrets and treasures will be Honorable:

When you start Secrets of Treasure Honorable  
His nose at his life both worlds

(Ie, bits 1059)

If your body good to know you will see that it is just, and  
what is the real you, the soul and the soul is the God in you is  
blown (referring to the Quran, which says: " If leveling breathed  
into him of my soul (Hajr 15 -, verse 29):

If your body was meant John This is a unique, well you know

(Book of Poetry, bit 93)

### Unity teachings and intuitive

The Mullah Hassan Hafy, the problem of pantheism, is the  
discovery of knowledge, which means reading his poems we  
know, he just sees the unity of being discovered. According to  
him, the unity of intuition (intuitive knowledge) is that, with the  
dawn of the mystic and seeker of visible light, so the attraction  
and love is not only impossible to see, but forget about its  
existence, and the means to take hold of visible light control.  
And he hereby is, different manifestations of the Holy God in  
the light of the nature of cognition, represents:

Is connected with the body and soul He does not see us, and I  
Unless it was left except me and we She sees the truth of what  
he is entitled to full

(Ie, bits 86-85)

It should be noted that, forgetting yourself in order to love  
God and to communicate with him, and aim Mullah Hassan  
Hafy time, so that the servants of God and of faith in God is  
more direct, as: "The Mystical make contact with God, and it is  
possible to love, and to achieve this love, forgiveness, and  
doomed to self "(Sarrami, 2010, p 88).

The result is evident in this light, Oman waves with  
turbulence seen in their various forms, and create veils on the  
sea, all the while casting their one and only appearance shapes  
are different:

Sea of Oman because of turbulence created Different bands  
leaps out

The wind rises, then the pitch Waves will also cover waste  
Waves and the sea breeze and its floor But on the other  
possible effects

(Ibid., bits 125-123)

Lord of Lords face behind the mask, and this is someone  
who understands the degree of unity of intuition, is reached:

Absolute involved behind the eyes gliding It took his  
mask to his face

(Ie, bit 3)

He believes, in light of the intuition that the same light, the  
ultimate expression of the face, unseen being, "and comments,  
view and watch the" three A's:

Happened in the end he said, was hidden Is your opinion,  
and perspective, and look to the

(Ie, bits 709)

And as we know, Mohyodin Ibn Arabic also had the same  
idea as: "The right to see the view of Ibn Arabic world, being  
right across the world" (Rahimian, 1367, p 150).

### Universe, there is no real independent

Mullah Hassan Hafy believes that there truly is the Lord's,  
and everything in the world except his imagination and  
sympathy are not exceeded, and that is why there, and doomed  
to destruction, so is there other than Allah, credit and is  
dependent on God, and whatever other "fancy" and  
"imagination" is:

Never see any object other than the The imagination and the  
imagination is not right

(Ibid., bits 515)

Maybe that's why, believes the world is like a dream:

The world no doubt and suspicion and certainty  
Sleep ugly on the eyes

(Ibid., 1467)

Following the same vision that says if a man finds his true  
self, he must make himself the credit is temporary, not to  
destroy himself like a drop in the sea to sink:

Such is the drop in the sea We got lost and found his

(Ie, bits 989)

Can someone actually lived in it's own world, which is  
dying to know in real life:

Lake in the world where someone lives  
Know life is dying

(Ibid., bits 777)

It reminds us of the words of the blessed Prophet (SAW) that he said: "Die before they kill you " (Foroozanfar, 1983, pp. 253).

### **Pantheism, and to reform society**

We know that Islamic philosophers, the idea of monotheism monotheism require action are known, and it is here that the greatness of the word Mullah Hassan Hafy who wants the pantheistic idea as a means to reform society to realize, because he must Relying on the notion of pantheism, the people of division and separation and dispersion beware, we have to unite, unity, monotheism to the crowd, and inner peace, and therefore feel that the recall and mention God-not only with language and speech, which The actions and behavior must come from " But the remembrance of Allah hearts do not slow ":

Lying is not a breath without you Except you do not want  
anyone

(Ibid., verse 62)

Mullah Hassan Hafy, the idea of oneness, the mystic knowledge which enables access to it, the object will head home, and his life will settle down:

A mystic, in love pendant and Go The late arrival home  
(Ie, bits 1830)

Mullah Hassan Hafy, in discussing the idea of oneness, non-spiritual motivation, social thought has been following the same idea, and the idea that the seventy-two nations says it all excused, dissension, and the separation of the result of as not getting humans As Hafez wrote:

Seventy-two nations in war, everyone had to apologize  
Because they saw the truth, myth began

(Hafez, 1984, 193)

Mullah Hassan Hafy, wants to bring up this topic to inform people of the truth of his unit, so this way, human beings define their own sense of identity, and religious differences, their basic beliefs and bi-racial, and the lives of shaping her:

You strap a saddle oral descriptions Let her to tell her praise  
Non bewilderment way, no way No one is aware of the  
saddle shop

Anyone who claims to know Undoubtedly the field,  
which a man is folly

(Book of Poetry Mullah Hassan Hafy bit 4947)

Praise and vilified were identical, the beautiful and the ugly  
Unbelief, faith, and love and hate, the Kaaba, and synagogues

Nick and longevity, the two went to the The incumbent  
will vary, and it may

(Ie, bit-134133)

### **Result**

Qotb Alaghtab Mullah Hassan Hafy Heravi, mystics and poets Unitary, that is, the notion of pantheism, the school of Herat and return to imitate the style of the poets of Khorasan and Iraq have been met. Throughout his life he worked on the acquisition of spiritual truth, and the same way, Like Saadi paid to surf. Seeking pain that forced him to end his days explaining the foundations of mystical Pantheism, burning with pure maidens love to compose verses. In comparing the light path, he says, the issue of oneness with other poets of Persian literature, it can be concluded that, although his style is influenced by poetry and looked at them, but certain sincerity in his words is observed, the same devotion and sincerity, charisma and influence by virtue of his word. Furthermore, it can be said, perhaps, to express his notion of the unity of existence, other than spiritual motivation, social motivation may have been, the

idea that war is an excuse seventy-two nations, and it's not getting people to the truth as a result of.

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