

Chapter four: Islamic mysticism

Teachings of mysticism

Teachings of mysticism are summarized in five things: **Eating a little, saying a little, sleeping a little, simple life, and companionship with good people.** And the result of these things are 5 following things: **Purity, pleasantness of the heart, good time, continuous enjoyment, and tranquility!**

Followers of mysticism know that God is with all, and he is God of all people, and all creatures are his manifestations.

Sama' is a mystical dance and song. Followers of mysticism hear the pleasant sound of unseen world in Sama'; this sound is familiar to them, because they have heard it before they come to this world; this refers to the following verse of Qur'an:

﴿أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ﴾

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes!"¹

In mysticism, two types of drunkenness are defined: One the drunkenness caused by wine, and the other drunkenness caused by cosmic consciousness and living with God.

See the mystical drunkenness in the following poem of Hafiz:
" When I get drunk with God's love, leave me inside the coffin in accordance with the tradition of drunken people, and bury me in the way of tavern. "

1-Surah Al-A'raf (The Heights), 172

Sama'

Prophets showed man the right way of life, and thought human beings that they should not depend on this mortal world. This world is the stage of preparation for the hereafter.

And hereafter is the pure world, in which we see the result of our actions.

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ. وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ﴾

And that man can have nothing but what he does (good or bad). And the result of his deeds will be seen.¹

Jesus said: "See the birds; they don't plant seed and don't harvest; God gives them what they need. But humans must plant seed and harvest. There is no escape. **Live with nature and rely on god.**"

Sama' is the special way of the mystics. In Sama', they rotate like a ring, say God's name, and dance, they are happy to go to the way of Prophets. Sama' is a connection between the ear and the soul. And in the end they realize that everything will return to God.

About Sama' in mysticism

Philosophers claim that the existence has beginning, but it doesn't have end.

But religious scholars believe that the existence has beginning and end.

And mystics believe that existence has no beginning and no end! All the phenomena are new.

God has created the creatures continuously and there is no interruption in his creation.

Someone who chooses purity and wisdom can understand the unseen world. In the unseen world, today and yesterday and tomorrow are meaningless; and there is no time; only there is now moment.

1- Surah An-Najm (The Star), 39 & 40

So pure people live in the moment, and that's why they know something about past and future.

﴿هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

Are those who know equal to those who don't know? Only men who get a lesson from Allah's Signs and Verses can know.¹

For example, Pharaoh was proud. So he can't understand the truth.

﴿إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ﴾

Verily, Fir'aun (Pharaoh) exalted himself in the land.²

See the Qur'an's view about monotheist:

﴿لِلَّذِينَ لَا يُرِيدُونَ عُلوًّا فِي الْأَرْضِ وَلَا فسادًا﴾

We shall assign paradise to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes.³

Monotheist and pious people aren't arrogant and proud and corrupt.

In Sama people rotate for God like Hajj. Hajj pilgrims rotate around the Ka'bah. Both of these ceremonies are for the sake of thanking God!

In Sama', after a while, people rotate without any effort. In fact, soul rotates the body.

Everything is spinning in the universe, isn't it?

﴿كُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

Everything is spinning and praying and glorifying God.⁴

﴿وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

1- Surah Az-Zumar (The Groups), 9

2- Surah Al-Qasas (The Narration), 4

3- Surah Al-Qasas (The Narration), 83

4- Surah Al-Anbiyah' (The Prophets), 33

All creatures in the heavens and the earth, willingly or unwillingly submitted to him. ¹

According to the definition of the mystics, the world is a song by God, it's a divine melody. Yes, the world is dependent on God.

Shams said: " During the prostration in the circular prayer of the holy mosque, if we remove the Ka'bah, in fact, the pilgrims prostrate themselves to each other's hearts. Isn't heart the God's house? Kaaba is only a symbol to avoid getting lost the way. "

God said the following verses in holy Qur'an about Kaaba:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ﴾

The first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for the mankind and jinns.²

﴿وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

Sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allah).³

Mystics hear the sound of the wind blowing, waterfall, praying of the birds and all the sounds of praise of creatures from the depth of his heart. All of these sounds make people remember God.

﴿وَلِلَّهِ يَسْجُدُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and also their shadows in the mornings and in the afternoons.⁴

﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

1- Surah Ale-Imran (The Family of Imran), 83

2- Surah Ale-Imran (The Family of Imran), 96

3- Surah Al-Hajj (The Pilgrimage), 26

4- Surah Ar-Ra'd (The Thunder), 15

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah.¹

Sama' affects the heart; and Heart is a brilliant and immortal gem.

Spirit of the good

﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ. ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً. فَادْخُلِي فِي عِبَادِي. وَادْخُلِي جَنَّاتِي﴾

God said: "O Spirit of the good! The one in (complete) rest and satisfaction! Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him! Enter among my honored slaves, and enter you to My Paradise!"²

The heart is a symbol of humanity and spirit of good. This human spirit does not have an inherent tendency to selfishness and self-centeredness.

The heart understands the following verse of Qur'an:

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ. نُورٌ عَلَىٰ نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ﴾

Allah is the Light of the heavens and the earth. The light upon Light! Allah guides to His Light whom He wills.³

Guidance is the greatest secret of God; and to God belongs whatever is in the heavens and the earth. All are obedient to Him, and praise him.

Sama' means hearing, hearing the sound of creation, it is rhythmical circular movements, and can excite the depressed man and motivate him to rise and turn around with the universe; so he can see the greatness and beauty of God with his heart!

In other words, the world is a concert of God! And we are members of this concert in creation. We are part of the whole that seek for ourselves and God.

1- Surah Al-Jumu'ah (Friday), 1

2- Surah Al-Fajr (The Break of Day or the Dawn), 27-30

3- Surah An-Nur (The Light), 35

God can't be understood by senses or mind; he must be understood by heart and love, because he is within us.

Music of creation

Some music has therapeutic effects. And most of them affect the growth and flora of flowers and plants. Church's music is effective in creating spiritual space.

The composer's role in creating the rhythm of the film is undeniable.

Military marches have a special role in provoking the soldiers' morale. And some other types of music increase the concentration of the mind.

The main impact of music is on human heart, because it provokes feelings and emotions.

Rhythmic phrases affect the human spirit, and this makes it easy to communicate with God. That's why Sama' is one way of communicating with God.

The influence of mystical verses varies from person to person, it May make some people happy and miss some others.

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Imam Ali said: «Traders worship God with the greed of paradise, and cowards worship him because of the fear of hell. But freemen worship God to thank him. »

Only the sound that stays!

Melodious voices, sounds of musical instruments, nightingale sound, all of these sounds affect the spirit and heart of mystics.

The art of singing of Prophet David (Dawood) is praised in the Qur'an:

﴿وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا﴾

And indeed we bestowed grace on David from Us (It means the beautiful voice of David.)¹

1- Surah Saba' (Sheba), 10

﴿وَاذْكُرْ عَبْدَنَا دَاوُودَ. إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحُنَ بِالْعَشِيِّ وَالْإِشْرَاقِ. وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ. وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ﴾

Remember our slave, David. We made the mountains to glorify Our Praises with him (David) at night and day. And the birds assembled all with him to glorified His Praises. We made his kingdom strong and gave him prophethood, wisdom, and justly judgment in speech and decision.¹

﴿يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ﴾

O Dawud (David)! Verily! We have placed you as a successor on the earth.²

As you see, Arabic verses of Qur'an are rhythmical. So our soul can understand them.

Interestingly, all the birds in their own style sing for God, they express their love to him with their sounds!

Know that all voices are available in the Earth's atmosphere from the beginning of the universe.

Yes...Only the sound remains.

To commemorate the seven-hundredth anniversary of Rumi's death

Where have we come from? What do we do? Where are we going?

Consider the massive and blazing objects in the endless space of the universe that are constantly born and die.

As Nezami said, "Each of the phenomena is a world; they have separate sky and earth." God is glorified; He is the creator of the throne.

What do we understand other than the wonder with observing the phenomena?

1- Surah Saad, 17-20

2- Surah Saad, 26

Man is one of the signs of the God's existence, and he has many wonders, but unfortunately we are unaware of the wonders of our existence. Mystics understand these wonders and reach monotheism and **unity of being**.

Monotheism in Rumi's works

«Only God is effective»... What does this sentence mean? It means everything is mortal.

Rumi said:" This Masnavi is the shop for Unity and monotheism: everything that you see (there) except the One (God) is an idol." ¹

Masnavi begins with the description of the separation of the reed from reed-brake, and this is an example for separation of human from god.

What do we understand from mystical issues? We do not understand anything except amazement of God's greatness.

O God! Increase our understanding and astonishment towards yourself.

Jesus Christ always smiled, and talked about God's mercy and blessing.

John the Baptist was always sad, and warned people of the retribution of Allah.

But Prophet Muhammad preached and warned, he was a complete pattern of behavior!

﴿إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا. وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا﴾

O Prophet (Muhammad)! Verily, we have sent you as witness, and a bearer of glad tidings, and a warner, And as one who invites to Allah [Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'an and the Sunnah the legal ways of the Prophet).²

The first lesson for Muslims is **monotheism**.

Every phenomenon is unique and there is no repetition in the creation.

1- Masnavi, 6th volume

2- Surah Al-Ahzab (The Confederates), 45 & 46

Every human being worships God in a special way, so there are ways to God as much as creatures' breaths. And monotheism means worshipping God only.

The way to God can be walked honestly like the shepherd in Masnavi

Or bravely like Moses

Or humbly like Abu Hamed Ghazali

This way can be romantic and lovely like Rumi after seeing Shams Tabrizi...

But the way of Imam Ali is the best and smoothest way.

So follow the way of **Imam Ali and Prophet's family.**

Unfortunately we don't understand Imam Ali perfectly, and only exaggerate about loving him.

Imam Ali says: «Two groups of people are losing: an enemy who speaks in vain and a friend who exaggerates. »

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Ja'far ibn Abi Talib, the great brother of Imam Ali, said to the sultan Najashi In the migration of Muslims to Ethiopia that: «O sultan! We were ignorant and idolatrous people who would have done evil and eat dead corpses. We weren't thinking about our neighbors, and we were tortuous. But God sent down a prophet for us. We knew his ancestors, and remembered his honesty and purity. »

Najashi liked the words of Ja'far ibn Abi Talib, so sheltered the immigrants.

Abi Talib has 4 sons: Talib, Aqil, Ja'far, Ali

In the battle of Mu'tah, the Romans defeated Muslims because of the superiority of their military weapons, and Ja'far and some of the companions were martyred. Ja'far ibn Abi Talib was 33 years old when he was martyred.

God said:

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

That home of the Hereafter (i.e. Paradise), we shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the pious.¹

Imam Ali said: «Everything in the creation is an example for humans to get lesson from it. »

﴿خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا﴾

God created for you all that is on the earth.²

All the works of God are wise and purposeful.

The human fetus grows in the mother's womb by feeding the blood.

After the birth, this blood turn into the breast milk and mother feed her baby with it.

After infancy, the baby teethes, so he can eat food.

Then Maturation changes begin, it's amazing!

Even the cry of the child has many secrets! There is a lot of wisdom even in the way of sexual intercourse.

Great mystics said: " God is the one who does not need to be interpreted."

Monotheistic lessons of mysticism are all of Islam; and Islam is the religion of prophets from Adam to Muhammad.

And the most important task of man is self-knowledge; self-knowledge means knowing our spirit! Our spirit is a manifestation of God's will.

There is no God but Allah...And God is the truth of everything.

1- Surah Al-Qasas (The Naration), 83

2- Surah Al-Baqarah (The Cow), 29

Qur'an is a book based on monotheism; and prophets and imams describe monotheism.

Prophet's family and imams were violent with the tyrants of their time, but friendly to the poets and Islamic scholars and thinkers.

Unfortunately, the Shiite-Sunni wars have had a lot of harms for Muslims and the only way to get rid of these harms is Qur'an.

Prophet Muhammad said: «Qur'an is God's house of politeness for Muslims. »

Dr Shariati said: " The only tight string that has been sown from the sky and everyone can benefit from it is Qur'an! "

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

This Qur'an guides to that which is most just and right. ¹

Prophet said: « The best of you is who learns Qur'an and teaches it to others. »

If we are satisfied, we will be happier than our ancestors.

O God! Make me satisfied with what you have given me.

Don't use negative words. See the good, and do not talk about pain.

﴿All the praises and thanks be to Allah, the Lord of the mankind, jinns and all that exists﴾... this is the prettiest word.

Exercise and pray at sunrise, because the sunlight has a lot of energy.

We should see valuable things and don't waste our time with vain things.

Don't depend on friendship. Schedule your time, and know the value of remaining seconds of your life.

Rumi said: " O people! Remember Judgment Day, and be Just. Get rid of futile things to understand God."

1- Surah Al-Isra' (The Journey by Night), 9

Hanifa Religion, Allah's Fitrah, God's Sibghah

The word of Hanifa is used 12 times in holy Qur'an. Also, Allah's Fitrah and God's Sibghah are used very much in Quran. These three words mean **monotheism**.

Read the following verse of Qur'an, and see these words:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾

(O Muhammad) set your face towards the religion of pure Islamic Monotheism **Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism)**, with which He has created mankind. No change let there be in *Khalq-illah* (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion. ¹

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ﴾

I have turned my face towards Him who has created the heavens and the earth.²

﴿صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً﴾

Believe **God's Sibghah (monotheism and Islam)**, which Sibghah (religion) can be better than Allah's? ³

﴿مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism - to worship none but Allah Alone), and he was not polytheist.⁴

Human nature is ready to accept Islamic monotheism. Prophet Muhammad said: "Each infant is born with a desire for monotheism."

1- Surah Ar-Rum (Rome), 30

2- Surah Al-An'am (The Cattle), 79

3- Surah Al-Baqarah (The Cow), 138

4- Surah Ale-Imran (The Family of Imran), 67

Imam Ali said: "God has created men based on nature." And human nature is based on Hanifa religion. Hanifa religion is Islam; it's God's religion for men.

Religious law is a part of religion!

God said in holy Qur'an that:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ...﴾

He (Allah) has ordained for you the same religion (Islam) which He ordained for Noah.¹

The human soul is his truth, and it tends to God and truth and monotheism.

Human being is a wonderful creature that always needs to be interpreted.

﴿وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾

And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah)!²

Human nature is pure at his birth, because he doesn't have any acquisitions. Then he gains things with his ears and eyes and heart.

Know the innate things of man: tendency to truth and justice, good moral, God, honesty, beauties, curiosity, love, praise, benevolence, worship, creativity, and etc.; these things originate from his nature, and will remain with him until the moment of death. Unfortunately, acquisitions make us forget these things, but remembering God reminds us of these things.

God said in holy Qur'an that:

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ. لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ﴾

1- Surah Ash-Shurah (The Consultation), 13

2- Surah An-Nahl (The Bees), 78

O Muhammad! Remind them, you are only a one who reminds. You are not a dictator over them. ¹

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

Verily, I have turned my face towards Him who has created the heavens and the earth *Hanifa* (Islamic Monotheism, i.e. worshipping none but Allah Alone) and I am not a polytheist. ²

The mystics believe in love as the real stimulant in creation, they believe that love is intrinsic.

Mystics said: "There is no beauty other than God's beauty, and all beauties are manifestations of God's beauty! "

Those who look for fleeting loves like love intrinsically, but they make a mistake, so they constantly look for new loves and this story continues!

Because they realize that what they want isn't ideal and perfect!

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

Those who believe in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, just by remembrance of God, the hearts are calmed down.³

Therefore, the true love is God... he has all the beauties.

One of the great poets said: " God is the real love, so reject virtual love. Love is like a lion's tail, do not play with it."

Virtual love is a practice to get inexperienced to true love.

When you love a beauty, in fact, you love its creator!

1- Surah Al-Ghaashiyah (The Overwhelming), 21 & 22

2- Surah Al-An'am (The Cattle), 79

3- Surah Ar-Ra'd (The Thunder), 28

God said about Ibrahim in holy Qur'an that:

﴿فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَٰذَا رَبِّي، فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَٰذَا رَبِّي، فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَٰذَا رَبِّي...﴾

When the night covered him over with darkness he saw a star. He said: "This is my lord ". When he saw the moon rising up, he said: "This is my lord" .When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allah." ¹

Ibrahim guided unbelievers of **monotheism** with a special method. At first, he pretended to accept their beliefs, and then he proved to them their opinion was wrong.

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ﴾

Verily, I have turned my face towards Allah who has created the heavens and the earth. I don't like mortal things; because they aren't worthy of worship.²

The glow of the moon and the stars and the sun isn't immortal and permanent. It is like earthly pleasures. At first, they shine and excite and then make us regret.

Only the pleasures which lead to the growth of soul are permanent, for example poetry, travel, art and literature, book reading, mysticism, helping others, and...

So know the value of moments of life, and don't waste your time with mortal things.

1- Surah Al-An'am (The Cattle), 76-78

2- Surah Al-An'am (The Cattle), 79

Rumi!

Rumi was born in 604 AH in Balkh, Uzbekistan.

At the age of 40, he met Shams Tabrizi in Konya. And this created a great transformation in his life.

He died at the age of 68 in 672 AH.

The last words of Rumi are that: we haven't come to this world to stay. We are imprisoned in the prison of world (mind). Hope to reach the truth as soon as possible.

He believed in monotheism.

Rumi's literary works: Masnavi (about Sufism and Ethics), Ghazalit Divan Shams (collection of lyric poems about interesting aspects of Rumi's spirit), and Fih Ma Fih.

Review of Rumi's thoughts

- The cause of human depression is selfishness and avarice.
- The way to correct personality is to do good things.
- Harming others is the common disease of the communities that have mental illness.
- The inner states of a person are obvious from his appearance. The word and behavior of each person express his within.
- Mental illness can be cured by discovering the patient's habits.
- Leaving bad habits should be gradual.
- Spiritual medicine is superior to physical medicine.
- Avoiding is the treatment of all diseases.

Rumi's last will and testament

He says in his testament that:

"I've recommended all people to worship God.

Get rid of sensual passion and selfishness and hypocrisy.

Communicate with good people.

Help others and praise God."

Rumi emphasizes that our beliefs should be purified of the means of the mind that is the enemy of monotheism.

Rumi and holy Qur'an:

Rumi said about holy Qur'an that: " Although the Prophet has distributed the Qur'an, but anyone who says that it is not God's word is an infidel. " ¹

He believed that everything is mortal other than God.

Human spirit is from God's spirit, and it isn't limited.

See, feel, and understand signs of God.

﴿فَأَيْنَمَا تُؤَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ﴾

So wherever you turn yourselves or your faces there is the Face of Allah (and He is high above, over His Throne).²

This verse of Qur'an is the true meaning of **unity of being**.

Rumi's life was not hopeless and uncomfortable. He lived happily with God's love.

Earthly love like the crescent of the moon is initially accompanied by darkness; gradually completed, and will become a full moon. Love is like this.

Earthly love is a bridge to achieve true love!

Rumi says the following poem:

1-Masnavi, 4th volume

2- Surah Al-Baqarah (The Cow), 115

" (But) when some days pass in mourning, the fire of her love sinks to rest. Love for the dead is not lasting: keep your love (fixed) on the Living One who increases spiritual life. "1

God created everything in pair; and couples are all in love.

﴿سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ﴾

Glory be to Him, Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.²

Some people believe that beauty creates love, but some believe that love makes the beloved beautiful. The truth is that beauty and love have a mutual relationship.

When you love God, you see everything beautiful, because creation is beautiful!

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ﴾

God is the one who made everything He has created well, and He began the creation of man from clay.³

﴿فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا﴾

Look then at the effects (results) of Allah's Mercy, how He revives the earth after its death? ⁴

In the story of Masnavi: Four people, each with a particular language, went to a place to buy something. Each of them said in their own language we wanted grapes. In fact, all of them wanted the same thing but with different languages! Most common people's disagreements in

1-Masnavi, 5th volume

2- Surah Ya-Sin, 36

3- Surah As-Sajdah (The Prostration), 7

4- Surah Ar-Rum (Rome), 50

the world are verbal, and are due to differences of minds. So consider the nature and essence rather than the words, and think in silence.

Rumi's pen-name is "Silent".

Rumi did not establish any monastery or sect, because he believed that mysticism is beyond these things!

The mysticism of love was the mysticism of Rumi and Shams, which was not limited to any particular form. Rumi has only one beloved, Shams! In fact, Rumi expresses his love for God in his poems with this excuse.

He believed that death is not the end of life and it is another creation.

Some people waste their time with grief for the death of the elders.

According to the Qur'an:

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ﴾

God is the one who has created death and life.¹

Who is Rumi? Where is he from? What is his religion?

Rumi says the following poem, and introduces himself:

" I don't know who I am. I'm not Christian, not Jewish, not fire worshipper, not Muslim!

I'm not oriental, not occidental, not from natural elements, not from heavenly sphere.

Not from clay, not from wind, not from water, not from fire.

I'm not from India, china, Bulgaria, or Palestine. I'm not from Harat or Khorasan.

Not from the world, not hereafter, not from the hell or paradise. I'm not from Adam, not from Eve. I'm from God.

I don't believe in polytheism. I seek for one, see one, and want one.

1- Surah Al-Mulk (Dominion), 2

Allah is the one who is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him). I don't know anyone other than God.

If I spend one moment of my life without God's remembrance, I'll regret for this moment."

Some people tried to introduce Rumi as a Shiites or Sunni or Sufi, but their efforts were futile, because Rumi was beyond these limits!

Rumi has used music in his poems, more than all of our poets, and he has treated tiredness and savor with music.

Rumi believes that all of the creatures are love of God and glorify God.

﴿كُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

All the heavenly planets and the sun and the moon are in an orbit floating.¹

﴿وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ﴾

To Allah belongs whatever is in the heavens and the earth. All are obedient to Him.²

Yes, the world is endless and the entire universe is circulating. What do you understand?

All the movements in the world from the massive movements of the planets to moving within the atom are circular.

Sama' dance, stomping, rhythmic movements, and watching the world turns psychological depression into happiness.

Rumi says:" Do not say that "We have no admission to that King (God)." Dealings with the generous are not difficult."

1- Surah Al-Anbiyah' (The Prophets), 33

2- Surah Ar-Rum (Rome), 26

In the following poem, Rumi emphasizes the great effect of the song and melody:

"The nightingale would be made beside herself by his voice: by his beautiful voice one rapture would be turned into a hundred. (He was) like Isráfíl (Seraphiel), whose voice will cunningly bring the souls of the dead into their bodies." ¹

Rumi believes all components of the world benefit from God's intelligence. See his quantum poem:

" (They all say), "We have hearing and sight and are happy, (although) with you, the uninitiated, we are mute."

The stone salaams to Ahmad (Mohammed); the mountain sends a message to Yahyá (John the Baptist).

Air and earth and water and fire are (His) slaves: with you and me they are dead, but with God they are alive.

The sound of water, the sound of earth, and the sound of mud are apprehended for the mystics." ²

﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

Whatsoever is in the heavens and the earth glorifies Allah.³

All creatures love their God, and they are manifestations of God.

Rumi says:" O God! you contrived this "I" and "we" in order that Thou mightst play the game of worship with Thyself, That all "I's" and "thou's" should become one soul and at last should be submerged in the Beloved." ⁴

1-Masnavi, first volume

2-Masnavi

3- Surah Al-Hadid (Iron), 1

4-Masnavi, first volume

5- Surah Al-Baqarah (The Cow), 156

The poem above refers to the following verse of Qur'an:

﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

Truly! To Allah we belong and truly, to Him we shall return.⁵

Rumi said: "God is like the spirit, and the world is like the body: the body receives from the spirit (both) good and evil."

Pascal says: " The heart has reasons that mind doesn't understand them." **Taha Hussein** says: " Reason is not everything for humans, and everything cannot be measured by reason and logic!" **Jesus Christ** says: " What is the benefit of Adam's son if he wins the whole world but loses himself? "

Abu al-La'a Ma'ari

Abu al-La'a is a great poet, and he says the following poem in the description of Imam Ali and his son, Imam Hussein:

" On the horizon there is the sign of the blood of two martyrs, Imam Ali and his son, the redness of sunset at first of the night and the redness of sunrise at the end of the night."

Below is a summary of Abu al-La'a's poem:

The great cemetery you see is only the grave of our people. So where is the grave of the people of Aad?

Walk slowly on the ground because the land is not empty of the past.

Many graves have been buried in the place where you are standing now.

Ask the moon and the sun how many people have seen and over which cities have raised?

People have been created to stay forever not to become mortal, but they have lost the truth.

When you die, you are transferred to the world of rewards and punishment.

Mysticism means looking at the world alertly.

Each animal is a symbol for the trait of human moral vices, isn't it?

For example the fox is a symbol of cunning, wolf is a symbol of brutality, and lion is a symbol of imperialism.

In mysticism, human vices must be destroyed.

Egoism and selfishness is a kind of polytheism. In mysticism, mystic should get rid of selfishness.

Our hearts must be full of God's love.

We need an inner joy and that is possible only with the remembrance of God.

External events and others cannot give us this joy.

﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا﴾

Whosoever desires honor, power and glory must ask them from God, because to Allah belong all honor, power and glory [and humans can get honor, power and glory only by obeying and worshipping Allah (Alone)].¹

O God! The world is your shadow.

And its mortality and survival is from your light!

What comes out of our hearts is not a lie!

What comes to us from outside is a deception!

We must purify our heart, and know ourselves.

When you know your limits, you understand that you are not unlimited.

God is the creator of all creatures, and he is with everything.

So the right thing is to live in the moment, and be with God.

1- Surah Al-Fatir or Al-Mala'ikah (The Originator or the Angels), 10

Sa'adi

Sa'adi is one of the world's greatest poets; he was in the seventh century. And his literary works are Golestan, Boostan, and collection of lyric poems.

In the Golestan, Sa'adi uses the words of intercessor, worthy of obedience, prophet, generous, handsome, smiling, and beautiful for Prophet Muhammad.

Muhammad is the glory of God to guide people to the right way; he has smiley and beautiful face.

The following poem of Sa'adi can be seen at the United Nations entrance in New York:

"Humans are like the organs of each other, they are from the same essence (God). If one organ feels pain, the rest of organs are restless. Someone who doesn't pay attention to the sadness of others is not a human." ¹

Sa'adi went all around the world, and saw Iraq, Damascus, Hejaz, India, Turkestan, Yemen, North Africa, Asia Minor, Azerbaijan, and... because God said in holy Qur'an that: ﴿Travel in the land and see what was the end of those who rejected truth.﴾

Sa'adi wasn't a mystic, but he believed in mysticism! He was Sunnis.

Sa'adi's words in Golestan and Boostan are understandable and simple. We must understand the meaning of his poems and use them in our lives.

* * *

Muhiddin Ibn Arabi Andalusian

He is the great Sheikh of Islamic mysticism.

"Jewels of Wisdom" is one of the magnificent works of him; it is unique in the encyclopedia of human beings! This book is about the 26 prophets.

Each prophet is a word of the divine book.

1-Sa'adi, Golestan

Muhiddin believes that all the phrases and words of the previous prophets are in the Prophet Muhammad.

Ibn Arabi is called the great architect of theoretical mysticism, as Rumi is called the great dynamic of the way of love.

He says: « Hear God, and return to him... »

The letter of the manifestation, the work of Mohiuddin Ibn Arabi

Hear, O my beloved! My God!

You are the creator of the world!

The center point of the universe is you!

The providence and command in the heavens and on the earth is you!

God's answer:

I give you perception and the ability of understanding to see me with it.

If you understand me, you can understand yourself too.

But know that you can't understand me by your senses.

O beloved! O my successor!

I called you very much, but you did not hear me.

I showed you my beauty, but you didn't see it.

I spread my smell in the world, but you did not feel it.

I gave you favors and blessings; you ate, but didn't taste!

Why can't you feel me by touching the objects? Why can't you smell me in the scent of roses?

Why don't you see me? Why don't you hear me?

Others love you for their benefit, but I love you for yourself that's why I create you.

Hug me! Kiss me! There is nothing better than me for you.

Think about me! Don't think about things in vain.

Love me! I'm closer to you than everyone.

O beloved! O man!

If you take a step towards me, I'll get you a hundred steps.

I'm nearer to you than your soul and your breath.

Who will treat you like this other than me?

So be with me!

Abbas Mahmoud Aqad, Egyptian author and thinker

I have read the book of Abbas Mahmud in al-Nabi Mosque; in one of the chapters of this book he said about Jesus that:

«Jesus Christ returns from his heavenly ascension to a terrestrial city in Spain, and reads his **monotheistic teachings** to the people again. All Christians will be fascinated by this new invitation and abandoned trinity...»

This imaginary writing of Abbas Mahmoud expresses the reality of the Trinity of the Church and the monotheistic truth of Jesus' message. See:

﴿وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْتَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ﴾

We gave 'Iesa (Jesus), the son of Maryam (Mary), clear signs and supported him with *Ruh-ul-Qudus* [Jibrael (Gabriel)].¹

﴿فَلَمَّا أَحَسَّ عِيسَى مِنْهُمْ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ﴾

Then when 'Iesa (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allah's Cause?"²

﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ﴾

1- Surah Al-Baqarah (The Cow), 87

2- Surah Ale-Imran (The Family of Imran), 52

And (remember) when Allah will say (on the Day of Resurrection): "O 'Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?' " 1

The following text is written by Aqad, and taken from Dostoevsky, Russian writer. See:

«I know you are Jesus Christ and that's why you were imprisoned.

Why did you come here?

You taught me freedom and power of good and bad detection.

People understood that their problem is the church and padre.

You made people worship God without mediation of the church and padre; you encouraged them to freedom and thinking! »

* * *

Sadr al-Din Muhammad Shirazi, Mulla Sadra

He is the greatest Islamic mystic in the eleventh century.

His teachers: Mirdamad, Mirfanderski, Sheikh Baha'i, and Jabal Ameli.

His grooms and students: Mullah Mohsen Feyz and Fayyaz.

He went to Hajj seven times on foot, and he died in his last visit to Basra.

His works: Transcendental Wisdom- origin and Resurrection- Secrets of verses- God's Evidence- poets- description of sufficient principles- interpretation of the Qur'an- And many mystical treatises.

Mulla Sadra interprets the mystery of the creation of the world as manifestation.

Existence is unique, and it has different degrees.

Mulla Sadra brings two categories below in Transcendental Wisdom:

Intrinsic events and time events

1- Surah Al-Ma'idah (The Table Spread with Food), 116

Today's events compared to yesterday's events are time events. It means that each event is the start of a new creation.

Everything that varies is an event and every event is variable.

But belief in the events of the world in the view of Mulla Sadra does not contradict the principle of God's creativity and grace, because **eternal and immortal domination** is God.

God has created the universe and the universe is God's creation, so it is an event and it has a beginning. But who can say that God was not active at the time before the creation of the world, and then the world was created?

God has never been inactive, and His creation has not been interrupted. He is before everything, but how to deny that the world is an event?

The preeminence of the will of creator to the creatures' creation must be understood.

Priority of the actor on the act, only this! Time and distance do not matter.

Yes, all things are an event, but there is no interruption in the creation.

Imam Moses (AS) said: «God is the one. There is nothing before him, and there is nothing after him. He is eternal, and he is beyond the objects and events. »

Do you understand? So we should not seek to find a beginning for creation, although every moment is the beginning of creation.

Imam Ali (AS) said: « God created everything in his science at the proper time. »

Mulla Sadra is a wise mystic, not a philosopher, not a jurisprudent, not a Sufi!

He did not pay attention to the worldly officials, and he lived the last decade of his life in Qom. In this city, his thoughts grew very much and peaked.

He said: «The truth can only be found in mysticism. »

The thoughts of Mohid al-Din Arabi, Rumi, Sheikh Baha'i, and... were very influential in Mulla Sadra's beliefs. He even chose the name of his book according to mysticism: **Four travels**.

There are similarities between Abu Hamed Ghazali in the fifth century and Mulla Sadra in the eleventh century in the last part of their life and combining science with mysticism.

Mulla Sadra said: "All the objects are shadows and the owner of these shadows is God."

Attar says: " O God! You are boundless. Who is infinite except you?"

Mulla Sadra regards the praise of creatures as an innate thing, and believes that each creature praises God.

God said in holy Qur'an that:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ. وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

Whatever is on the earth will perish. And the Face of your Lord full of Majesty and Honor will abide forever.¹

God is with everything and everyone!

No one and nothing is empty of God!

He is unique!

Nur (means light) and Nar (means fire) has the same root!

Both **heaven and hell** are God's grace.

God's grace is infinite.

﴿يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.²

1- Surah Ar-Rahman (The Most Gracious), 26 & 27

2- Surah Al-Furqan (The Criterion), 70

All humans reward or punish according to their deeds. See the following verses of Qur'an:

﴿وَأَعْبُدُوهُ وَاشْكُرُوا لَهُ إِتِيهِ تُرْجَعُونَ﴾

Worship Him, and be grateful to Him. To Him (Alone) you will be brought back. ¹

﴿قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾

Say: "The angel of death, who is set over you, will take your souls, and then you shall be brought to your Lord." ²

﴿وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ﴾

And why should I not worship Him (Allah Alone) who has created me and to whom you shall be returned. ³

﴿فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ﴾

So Glorified is Allah and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned. ⁴

﴿لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

Sovereignty of the heavens and the earth belongs to God, and then to Him you shall be brought back. ⁵

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾

1- Surah Al-Ankabut (The Spider), 17
2- Surah As-Sajdah (The Prostration), 11
3- Surah Ya-Sin, 22
4- Surah Ya-Sin, 83
5- Surah Az-Zumar (The Groups), 44
6- Surah Al-Jathiyah (The Kneeling), 15

Whosoever does a good deed, it is for his own self, and whosoever does evil, it is against (his own self). Then to your Lord you will be made to return. ⁶

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

How can you disbelieve in Allah? Seeing that you were dead and He gave your life. Then He will give you death, and then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.¹

﴿وَالِىَ اللَّهِ تُرْجَعُ الْأُمُورُ﴾

And to Allah return all matters (for decision).²

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.³

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ﴾

Everyone shall taste the death. Then unto us you shall be returned.⁴

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْحَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾

Everyone is going to taste death, and we shall make a trial of you with evil and with good, and to us you will be returned.⁵

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- 1- Surah Al-Baqarah (The Cow), 28
 - 2- Surah Al-Baqarah (The Cow), 210
 - 3- Surah Al-Baqarah (The Cow), 281
 - 4- Surah Al-Ankabut (The Spider), 57
 - 5- Surah Al-Anbiyah' (The Prophets), 35

Buddha...

Buddha's discussion in **unity of being** is useful to us, because we can become familiar with the teachings of Buddha.

The Buddhism is summarized in four truths:

- 1-The suffering of man in life
- 2- The reason for suffering is sensual desires and his attachments
- 3-The only way to get rid of suffering is to reject sensual desires
- 4-It is possible to achieve happiness and prosperity (Nirvana, complete rest and peace in Buddhism)

Buddhism in India, Sri Lanka, China, Japan, Korea, Tibet, and Vietnam are mixed with local people's beliefs.

Buddha considers his teaching as a boat that is necessary to reach to the beach of salvation.

The beach of salvation is within humans.

Buddhists believe in reincarnation, and say: " After death, we are recreated in another body and this cycle of birth and death repeat for many times, then we reach the happiness and get rid of all pains and sad nesses."

This world is painful. Old age, disease, heart breaking, and disappointment, all of them are painful.

Buddhism believes that the reason for happiness or suffering is human action and deed.

Buddha is one of the most influential religious and philosophic leaders in east.

People who know Buddha say that " Buddhism is a religion without God!"

They have neglected this: Nirvana is the definition of God! That is not defined!

Buddha separated women from men, and assigned special clothes for each of them.

He established perfect equality among his followers.

He said: " Animals must not be killed. Humans should eat vegetables."

He believes that what is very useful is internal and moral action. And it is necessary to rest the spirit so it can reach perfection and think.

The Buddha invites human being to pass away from mortal desires and life. You cannot get the brightness of the morning except by passing the night.

In India, I saw scenes of Buddhism and the impact of Buddha teachings on the Buddhist people and also on the European tourists.

The Buddha's simple religion, like other religions, became distorted and combined with superstition.

The sanctification of Buddha statues and the construction of large Buddha sculptures are examples of these distortions.

Siddhartha

Siddhartha is the name of a book by Hermann Hesse that narrates the spiritual evolution of an Indian Brahman man.

Everything is immortal and everyone is perishable!

However, nothing and no one were destroyed and only changed.

* * *

Where is our nature? What is it?

Undoubtedly, it's not body or flesh or bones!

Even it's not our mind or thoughts.

In the teachings of Upanishad it's said that your spirit is the whole world.

Spirit is an everlasting thing that everyone has it within himself.

When we sleep, we go to the depth of ourselves.

We must know our selves, but we can't, because we escape from it.
We must get rid of fame, wealth, and subjectivism to know our selves.
Here, Siddhartha is like Abu Hamed Ghazali and Prince Ibrahim Adham.
Siddhartha left his palace, personal garden, fame, wealth, and love, and went!
After that, the truth arose within him, and he reached **Nirvana**.

* * *

Khayyam and natural disposition of him

Khayyam's reputation in the Western world is due to his quatrains, not because of his high degree of science.

His grave is in Neyshabour. I visited his grave at the age of 64; it's a very pleasant place!

Khayyam said this quatrain: "The secrets of pre-existence and eternity are unknown for me and you. Nobody can understand this mystery. "

What is the interpretation of this quatrain? Does Khayyam express the human protest of the time and life? Does he say one thing and mean another? Or does he express the mortality of the world? Or is he a scientist who has said some quatrains in his leisure time to get rid of weariness and fatigue?

Khayyam said: " God has given us whatever he wants in pre-existent world, so our sad nesses and worries are futile."

Khayyam's verses about wine, cupbearer, mystery, secrets, spirit, death, sea, paradise, and destiny, all have a special meaning. We must get acquainted with Khayyam's attitude in the collection of his quatrains, and then interpret them.

Khayyam is a wise man who believed in God as the maker of the world and the painter of pre-existence. He is a mathematician and astronomer.

He did not know the world accidentally and without God, however, his poems contain human protests and many questions.

For example he said the following poem:

" It's said that there is paradise. In that place, there are pure wine and hourise (beautiful girls). So if we choose to have wine and hourise in this world, it's not wrong, because the end is that."

Khayyam isn't a mystic or Sufi; he is a wise astronomer and philosopher.

Contrary to Sadiq Hedayat's and Ahmad Shamlou's theory, Khayyam is not a material scientist, a wine-maker, and a pleasure-seeking man.

He is a fan of the moment, as he says in the following verse:

"Past is past, don't think about it. Future hasn't come, don't be worry about it. Be happy and don't waste your life."

Getting rid of sadness and being happy and kind are wise teachings of Khayyam. We must cleanse ourselves from sins and sufferings.

Yes, the world is like an inn that has two doors, birth and death! Death is necessary, because on the ground is the soil of the predecessors.

Abu Hamed, Ghazali Tusi

He is the man who named Hojjat al-Islam (proof of Islam) for all the seasons of Islam, born 450 AH.

First, see the strange events of the Ghazali era:

- The occurrence of the crusade that continued from 490 AH to about 200 years.
- Hassan Sabah, the institutor of the Esmaeili government, deployed in Alamut Castle in 481 AH.
- Jerusalem, the first Muslim Kiblah was attacked by European Jewish people.
- Al-Boyah's Shia found many followers in Rey, Baghdad, and Tous.
- In Iran, civil war broke out between the heads of the Seljuk government, and people were in pain and suffering.

- There were many scientific and religious differences in his era.

Abu Hamed Ghazali Tusi lived and rose in these circumstances.

At the invitation of Khwaja Nizam al-Mulk, the powerful minister of the Seljuqids, Ghazali became the teacher of the Nezamieh.

He gradually reached fame and wealth.

He was ignorant of religion's appearances and imitation.

At the age of forty, there was a spiritual and mental evolution in Ghazali. He put his brother, Ahmad, in his place, and abandoned fame and fortune. He escaped from the authority of jurisprudence, professorship and Imamate and went away!

He spent ten years secretly in spiritual contemplation and austerity in the Levant, Palestine and Jerusalem.

Finally, he returned to Tous in 498 AH, and taught his students in his hometown. He no longer accepted the invitation of any kingdom and did not receive any money from anyone.

Then he died at the age of 55 in Tous.

In the last fifteen years of his life, he was criticized and attacked by the scholars. Is not it strange? The greatest controversial scholar of that era became a mystic who was in full peace with the whole world.

﴿هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

Are those who know equal to those who don't know? ¹

Ghazali was one of those who don't know the truth, but when he left pride and strife became one of those who know.

Ghazali has many works and many of his books have been translated into English, French, German, Hebrew, and other languages, and have been published many times.

His most famous books: Philosopher's stone of prosperity, Makatib, Advice of kings, Child letter.

1- Surah Az-Zumar (The Groups), 9

" Philosopher's stone of prosperity " is a valuable book that has 4 main elements: **Understanding your own self, understanding God, understanding the world, and understanding the future life.**

He believed in good and peaceful ethics, simple way of life, patience, contentment, and effort!

Don't forget that Ghazali is the mystic of 5th century, and two hundred years after him, Rumi and Shams come with the category of mysticism and love.

Ghazali eliminated ignominy and superstition. He didn't fear of loneliness, and accepted whatever was right, even from his opponents!

He explicitly stated that the debate and prejudice in religion are forbidden.

He combined the intellectual laws of Islam with Sufism, and this was his special art.

In his opinion, Sama', happiness, and pleasant songs were true and lawful. He was interested in educating people from childhood to old age.

He believed in monotheism. His method and attitude left a strange effect on the way of thinking in the Muslim world.

﴿وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا﴾

For all there will be degrees (or ranks) according to what they did. ¹

Everyone enjoys God's grace as much as his good deeds.

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ. وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ﴾

And that man can have nothing but what he does (good or bad). And the result of his deeds will be seen.²

1- Surah Al-An'am (The Cattle), 132

2- Surah An-Najm (The Star), 39 & 40

Life is like a dandelion in the air! Young man is happy by getting it and old man is sad by losing it.

All creatures on the earth and in the seas and oceans enjoy God's grace.

God is beautiful, and loves beauty.

Everything is mortal.

Sohrab Sepehri says: " Neither I nor any of the people in this village are immortal."

Only God is immortal. He is Allah, (the) One. The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks. He begets not, nor was He begotten; and there is none co-equal or comparable unto Him.

Mind's works

Transformation is work of mind. And the mentality of everyone is unique.

And for this reason, everyone's attitude towards life and creation is different from one another.

Mentality is made up of the type of gene, acquisition, family, culture, education, occupation, religion, politics, and many other things.

Polytheism, fears, concerns, selfishnesses, secularism, alienation, anxieties, and lasciviousness are due to wrong mentalities.

You can lead the mind with meditation to the good things and satisfaction to God's will.

Consequently, by controlling the mind and feelings, happiness and prosperity can be achieved.

Mystical look...

The world and what is in it is like children's play. And this play is wisdom of God. Don't forget that also the existence of Satan is God's wisdom.

Know that there is no absolute wrong or right in this world and everything is proportional.

﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ...﴾

And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. ¹

The world is the sign of God; it's manifestation of God's will.

Pay attention to following verse of Qur'an:

﴿وَقَضَىٰ رَبِّيَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

And your Lord has decreed that you worship none but Him.²

All the worship of the people in churches, fire temples and mosques is ultimately for God, because everywhere is house of God!

Mystics only want to join god!

As Attar says: " O God! Everything except you is a mirage and a show."

Hatef says: " There is one, and there is nothing except him. "

Khajoo says: " This is a world of face and appearance. And God is the concept of this world. If you pay attention to concept, you understand that everything is he."

The value of any opinion depends on respect for people's will and tolerance with the opponents. Everyone who thinks that his opinion is complete and absolute considers the opinion of others as a futile and absurd thing, and this person is selfish and lover of his thought. You have to give everyone the right to choose. God says in Qur'an that:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

There is no compulsion in religion.³

1- Surah Al-Baqarah (The Cow), 251

2- Surah Al-Isra' (The Journey by Night), 23

3- Surah Al-Baqarah (The Cow), 256

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

To you be your religion, and to me my religion (Islamic Monotheism).¹

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾

No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. ²

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

Allah doesn't burden a person beyond his scope.³

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾

Every person is a pledge for what he has earned.⁴

One of the great sheikhs says: " Don't let that differences in opinion of the people involve you, because these prejudices are wrong!"

The truth is unique.

O God! Give us true and monotheistic understanding.

The truth is beyond the difference of opinions and beliefs.

Although God manifests in all beings, his essence is one. The understanding of this point is the secret of creation; this is the truth.

All beings need God.

Everything that all beings have is from God. Everything is the grace of God.

Where are seven cities of love? Why is it said: «Satan is with one person, and he is farther away from two people. »?

1- Surah Al-Kaafiroon (The Disbelievers), 6

2- Surah Al-An'am (The Cattle), 164

3- Surah Al-Baqarah (The Cow), 286

4- Surah Al-Muddathir (The One Enveloped), 38

Rumi believes if spiritual growth is done individually, there is the danger of the temptations of the Satan.

Spiritual growth must be shaped in society and in the community.

In addition, joy and happiness are more easily achieved in the society.

A very important point in understanding Sufism is the condition of the compatibility of the mystical categories with the teachings of the prophets and the imams.

The earth is never without God's successors, but don't forget that his successors are hidden, and only God knows them.

God's successors and his saints are separate from the liars and hypocrites.

Rumi says: "Therefore in every epoch (after Mohammed) a saint arises (to act as his vicegerent): the probation (of the people) lasts until the Resurrection." ¹

We must believe in God's successor, because this is one of the divine secrets.

Religion is basically mysterious, and the mind can easily enter superstitions in it, because mind loves superstition.

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا...﴾

Has there not been over man a period of time, when he was nothing to be mentioned? Verily, we have created man from Nutfah drops of mixed semen (discharge of man and woman), in order to test him, so we made him hearer and seer.²

The story of man is very amazing!

1-Masnavi, second volume

2- Surah Al-Insan (Man or Time), 1 & 2

Primitive human was ignorant and incapable, but creation had given him unknown and potential talents. The power of thinking gradually grew in him.

The first men transmitted their acquired knowledge to later generations by using paintings, fire, and metal and stone tools.

Natural disasters, rainstorm, thunderbolt, earthquake, volcano, the brilliance of the stars, genesis of the four seasons of the year, incidence of diseases, birth and death, all of them make human think.

Creation of Adam, prostration of angels, marriage with Eve, all of these created a new chapter in human life.

Some commentators of the Qur'an understand from the following verses that before the advent of Adam on the earth human beings lived in different parts of the world!

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ﴾

And (remember) when your lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will you place therein those who will make mischief therein and shed blood."¹

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

And I (Allah) created not the jinns and humans except they should worship me (Alone).²

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

And verily, we have sent among every nation a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) all false deities."³

The purpose of man's creation is to worship God with knowledge.

1- Surah An-Nahl (The Bees), 36

2- Surah Adh-Dhariyat (The Winds that Scatter), 56

3- Surah An-Nahl (The Bees), 36

God is creator and we are his successor in the earth.

God directs us to send the spacecraft into the moon and other spheres with a fine calculation, and land them on the surface of the planets at a given time.

﴿يَا مَعْشَرَ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ﴾

O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah)! ¹

He commanded: penetrate into the heavens and the earth! When we think, the law of attraction attracts our thought. Trying and praying are ways to reach our desires. The law of attraction helps humans to meet their wishes.

Attraction, in the view point of Unity of being

The law of attraction attracts our thoughts and desires, and turns them into action.

So the law of attraction answers our thoughts, but does not pay attention to the good or bad content of our thoughts. Positive and constructive thinking attracts positive reflection; and negative thinking attracts negative reflection.

Rumi says: "Each one of the atoms on atoms which exist in this earth and heaven is like amber (a magnet) for its congener." ²

For example beautiful song provides you with pleasant thoughts, and painful situations make you sad.

So the type of our thinking becomes reality.

We build our lives.

1- Surah Ar-Rahman (The Most Gracious), 33
2-Masnavi, 6th volume

Our thought has frequency and magnetic wave. The world is like a mirror; it takes the waves of our thoughts and turns them into reality.

In fact, human is like a telecommunication to send and receive messages.

Thinking of God's blessings and joy would make us happy.

And thinking of the shortcomings and the sad nesses make us sad.

A swallow asked the ostrich that: "Why don't you think about flying? "

The ostrich replied proudly: "I think about falling by getting away from the ground. The more I get away from the ground, the more painful falling I will have. So it's better to don't think about jumping. "

The man is proud of being spokesman, but most people do not understand each other's words! Even those who have the same language!

* * *

What you send to the world by your thinking builds your life.

If you like to change your life, you must correct your transmitter channel and change the frequency of your thoughts.

Why do not most people get their demands?

Because they constantly think about things that they do not want, but they don't understand!

They have to think about things they want.

For example, people think about fear of poverty as they need to think about wealth and blessing.

The mistake is that they focus on poverty, but they wish for wealth!

* * *

We are constantly thinking in a conscious or unconscious way.

What you focus on it in your thoughts will gradually become your real life.

If we focus on bad things, our lives will be bad.

Listen to the pain and suffering of others, but do not forget yourself.

Do not forget the role of prayer.

Each of us has two kinds of feelings, good and bad. Good feeling gives us vitality, calmness, health and strength. Bad feelings make us sad and depressed.

Ask yourself: "How do I feel now?"

If you don't feel good, find the reason and fix it.

If you start your day with good thinking, you will attract good people!

Beautiful scenery, happy words, thinking about beautiful things, playing with a child, mountain climbing, and swimming, watching the moonlight, the smell of flowers, beautiful picture, reading a book, and walking with friends, all of them can make us happy.

God is needless; he is greater than what we think. So ask what you want from God. Because:

﴿وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ﴾

To Allah belong the treasures of the heavens and the earth.¹

What you want in prayer should be clear and unambiguous; you should know what you want.

Disappointment is the biggest obstacle to reach our wishes.

﴿وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ﴾

Never give up hope of Allah's Mercy.²

You must pursue your demands to achieve them.

1- Surah Al-Munafiqun (The Hypocrites), 7

2- Surah Yusuf (Prophet Joseph), 87

Life is like a river that flows into the sea. You do not need to swim against the flow of water! Use the huge energy of the river.

The world is fast and accelerated, and there is no moment to stop.

The life has no return, and only once!

So choose good things like family, healthy, trip, good friends, favorite spouse, and...!

﴿فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ﴾

Then let man look at his food.¹

Enjoy your life, and eat healthy food! Focus on chewing while eating.

Every night before bedtime, look at the day you passed and correct its mistakes!

Make a list of good changes, and thank God for any good happenings. Thousands of thanks!

Say every morning: " Oh, what a great new day! "

Don't say that: " I don't have this, I don't have that. " Don't focus on what you don't have. Focus on what you have and be thankful.

﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe."²

Do not be pessimistic. Focus on good things!

1- Surah Abasa (He frowned), 24

2- Surah Ibrahim (Abraham), 7

3- Surah Al-Baqarah (The Cow), 29

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا﴾

He it is who created for you all that is on earth.¹

O man! Use all the blessings of God!

Take life easy, but try to meet your demands!

God says in holy Qur'an that:

﴿كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾

Read your book. You yourself are sufficient as a reckoner against you this Day.²

Yes. Human being is a creature between pain and pleasure, parting and joining, proof and negation, paradise and hell, body and soul!

Everything depends on God.

﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ﴾

Allah blots out what He wills and confirms (what He wills).³

Hafiz says: "I am the slave of resolution, who is free from whatever taketh color of attachment."

Rumi said: " O man! Be free! How long do you want to be involved in materialism? "

Be free from all attachments such as wealth, education degree, family and children. It means that don't depend on them.

Yes, Islam is the religion of salvation from worldly attachments.

1- Surah Al-Isra' (The Journey by Night), 14

2- Surah Ar-Ra'd (The Thunder), 39

3- Surah Al-Ma'idah (The Table Spread with Food), 48

For example fasting is a practice for self-control. The laws of Islam are for the growth of the soul.

﴿فَاسْتَبِقُوا الْحَيَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا﴾

Strive as in a race in good deeds. The return of you (all) is to Allah.³

Perhaps you realize that God is the truth of our existence. God is our divine soul. And that's why all our works must come from God without asking why.

If you carefully think about objects, you see God in everything.

﴿وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

To Allah belongs whosoever is in the heavens and on earth.¹

God says:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ. ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾

Verily, we created man of the best stature, Then We reduced him to the lowest of the low.²

Human history is more a series of non-rational and lowest of the low things than wisdom! All human beings need God.

Noah and ark and storm, Ibrahim and fire, Moses and his story, and Mohammad's monotheistic message, all of them are manifestations of God's will.

Have you ever asked yourself that: Why is every goal to be repeated after it's gotten out and no longer attractive?!

That's why these are games of the mind; we threaten, accuse, make a mistake, hurt others, lie, say evil, pretend, trick, insult, pray, help, complain, make peace, taunt, procrastinate, judge others, and etc. We are unaware of the truth, and waste our lives.

1- Surah Al-Anbiyah' (The Prophets), 19

2- Surah At-Tin (The Fig), 4&5

* * *

What should we do to find our true self?

Our childhood events have an impact on our behavior.

Why? Because the child within us never leaves us at all ages.

We must assume all problems like childhood as a childish play.

Don't look for happiness in others (spouse, children, car, luxury house, Vila, friend, wealth and...).

We only need calmness!

We can solve our problems, but have one condition: Just depend on God, because he is within us, and never leave us alone. He is nearer than me to me.

He is the God who manifests in nightingale sound, flight of birds, light, wind and rain, and flowers!

True happiness doesn't mean reaching desires, it means leaving all affairs to God, because Allah is the All-Seer of (His) slaves.

God is nearer to mankind than his jugular vein (by Our Knowledge).

We don't see the objects as they really are.

Prophet asked God that: "O God! Make me understand the reality and truth of things."

Objects are the effects of God's will.

Rumi says the following poem:

" Just as, when thou falsest asleep, thou goest from the presence of thyself into the reality of thyself: Thou hearest from thyself, and deemest that such or such a one has secretly told thee in the dream that (which thou hast heard). Thou art not a single "thou," O good comrade; nay, thou art the sky and the deep sea." ¹

1-Masnavi, 3rd volume

2- Surah Al-Baqarah (The Cow), 216

﴿وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

Allah knows but you do not know.¹

Confessing to ignorance and not knowing are signs of understanding and one of the results of mysticism.

Take steps with the naked feet of selfishness.

God said:

﴿إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ...﴾

Verily! I am your Lord! So take off your shoes, you are in the sacred valley, *Tuwa*.²

So your fears are gone and you surrender to God, then you can understand **unity of being**.

Your life is controlled by God.

﴿فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

Allah is the Best to guard, and He is the Most Merciful of those who show mercy.³

All things are from God and there is nothing without God.

Mystics believe that we must remember God so that he remembers us.

God said:

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

1- Surah Ta-Ha, 12

2- Surah Yusuf (Prophet Joseph), 64

3- Surah Ibrahim (Abraham), 7

"If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe." ¹

Remembering God and thanking the blessings does not mean saying God's names and attributes.

We must remember God with love and without rebellion. God is with us; and heavens and earth belong to him.

Why does God consider all beings as his signs?

Every phenomenon is a miracle. I wonder that there are people who deny the miracle!

Beach, bush, winter blooms, and sleep, animal's sound, bird's flight, insects' moves, sunset, moon, stars, swamp, and wonderland of the seas, all of them are miracles.

Why do not we benefit from our worship? It's because we worship God for fear of hell or interest in paradise.

The Qur'an speaks of the constant presence of God everywhere, the essence of God, and his uniqueness.

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ﴾

And when my slaves ask you (O Muhammad) concerning me, then (answer them), I am indeed near (to them by My Knowledge).²

Rumi says the following poem:

"O God! Let us turn our heads from ourselves towards you, because you are nearer unto us than we (unto ourselves). From you (come) both the prayer and the answer; safety and dread are also from thou. You are nearer to me than my neck-artery: how long shall I say 'Oh'? 'Oh' is a call to one who is far off. " ³

1- Surah Al-Baqarah (The Cow), 186

2-Masnavi, second volume

3-Masnavi, second volume

Race, gender, height, nationality, and things like this don't matter to God. Piety is very important to him; and the dearest person is the most pious person.

Rumi said: " O God! Give goodness unto us in our present life, and give goodness unto us in our future life! Make the way agreeable to us as a garden: O Glorious One, you are our goal." ¹

We are unstable and mortal. That is why we wish immortality and immortal blessings are promised to men.

We must ask forgiveness and health only from god.

The wise man pays attention to the backend of things, but ignorant man pays attention to the appearances.

Rumi said: " (I see) the branches of tree dancing like fishes, the leaves clapping their hands like minstrels."

The wise man is tactful, but the ignorant man is hasty and ignorant of the outcome of his work!

Live simply, because simplicity and health and happiness are better than anything.

Help others, and be generous.

* * *

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path.²

Right path is clear, and God recommends this way.

Wrong path is clear too, and Satan recommends this.

And I'm free to choose one of these two ways.

1- Surah Al-Baqarah (The Cow), 256

2- Surah Al-Baqarah (The Cow), 269

Imam Ali (AS) says: «The best piety is to hide it. »

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا﴾

He grants wisdom to whom He pleases, and wisdom is a great goodness.¹

Who is wise? Wise is the one who acts on his own knowledge.

But who is philosopher? The philosopher is a scientist who knows a lot of science and philosophy.

Bertrand Russell, the English philosopher, is a materialist, and he denies God. His famous question is that: what did God make of?

Philosophers do not know how the matter was created.

Wisdom and philosophy are two separate issues. Wisdom originates from existence and philosophy of education!

In our history, Ferdowsi, Attar, Mulla Sadra, Rumi, Hafiz, Khayyam, Sanai, and Sheikh Shabestari are mystic and wise men.

Wisdom of creation

What is the wisdom of sending prophets among people?

God says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيُقِيمُوا النَّاسَ بِالْقِسْطِ...﴾

Indeed we have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.²

1- Surah Al-Hadid (Iron), 25

2- Surah Al-Ma'idah (The Table Spread with Food), 8

We should understand wisdom to find out what are the mysteries of the sending prophets in history?

Prophet Solomon is a symbol of wisdom. See some of his wisdom:

He says: " How ugly it is to answer a person before listening to his words."

And also says: " The first step to gain knowledge is piety."

﴿اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى﴾

Be just; that is nearer to piety.²

Moderation is the best thing. The lesson of Islam is moderation and avoiding extremism.

Effort and facilities have a great influence on moderation.

﴿وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾

Man has nothing but what he does (good or bad).¹

Man has nothing without effort.

Man's effort depends on his motivation. If his motive is God, his efforts will be useful to his later life, but if his motive is anything else, his efforts are only for this world.

Humans look for luxury homes and cars, and material marriages and absurd promises, but all of them are unstable and mortal!

Don't they know that everything is mortal?

Our truth likes to live in the moment, free from all the acquisitions, subjectivities, lies, selfish nesses, the law of entropy, and all the mortal things.

1- Surah An-Najm (The Star), 39

When we understand our true nature and find that God is immortal, we see all things invalid and worthless.

So submit yourself to God.

We cannot even imagine the dynamics and movements of our body organs properly. We have experienced sleep, forgetfulness, aggression, hunger, and anger, but how do we understand that neither slumbers, nor sleep overtake God?

How the salty and sweet water of seas are separated and not mixed together?

How does the law of attraction act on the law of gravity?

Yes, all of these are the manifestation of God's will.

Approaching to God requires submission to his will.

﴿وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

To God submitted all creatures in the heavens and the earth, willingly or unwillingly.¹

Islamic mysticism believes in unity of God by using the Qur'an, Sunnah of the Prophet, wisdom, and science.

If we understand monotheism and God's unity, our lives are wisely. Otherwise, we will regret in the Day of Judgment.

Escaping from the rule of God is not possible. We must surrender to God's will.

Submission and Satisfaction

I'm not my body, because this body is constantly changing from childhood to now.

My body is only for voluntary movements. My truth is the spirit of God that is the truth of everyone and everything.

This spirit is immortal and finally returns to God.

1- Surah Ale-Imran (The Family of Imran), 83

This world is created by God's light; God is the light of heavens and earth.

So death is also the beginning of another life.

Rumi says: "I died to the inorganic state and became endowed with growth, and (then) I died to (vegetable) growth and attained to the animal. I died from animalism and became Adam (man): why, then, should I fear? When have I become less by dying? "

In holy Qur'an it's said that: ﴿Everything will perish except God's face. To Allah we belong and truly, to Him we shall return.﴾

Everything is absurd until the Day of Judgment.

﴿يَوْمَ تُبْلَى السَّرَائِرُ﴾

The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).¹

What is the force that causes blood circulation, breathing, the movements of the body, and the growth of hair and nails?

As a result, we must submit to God.

We renew... at every moment

Our creation is such that it constantly forgets the past to remember it again.

Every one of us understands ourselves in comparison to another, but death is the end point for these forgetting and remembering and comparing.

God says in Qur'an that:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾

1-Surah At-Tariq (The Night Comer), 9
2-Surah Ta-Ha, 55

Thereof (the earth) we created you, and into it we shall return you, and from it we shall bring you out once again.¹

God is eternal, so blessed be Allah, the Best of creators.

In fact, we are nothing without God, and inherently need him. The more we understand that we are nothing the more we know ourselves and God.

Whatever is understandable is limited, because we and all creatures are limited. That's why we can't understand God absolutely, because he is unlimited.

We are not apart from God, but the effect and manifestation of Him. And the truth is not more than one. God says:

﴿وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾

And Our Commandment is one, as the twinkling of an eye.²

All phenomena represent this unique truth. As long as we engage in subjectivities, we do not understand this secret.

All suffering and pleasures are unstable. So we must get rid of all affiliations in the world.

Why did some people seek refuge in caves and forests?

Even some of them have preferred animal encounters to life among humans, but isolation, living in the cave and jungle, and contacting with animals can't solve any problem.

Hafiz says: " There is no standing between the lover and the beloved (between God and his creatures). The only thing between them is selfishness and self-centeredness."

Hafiz, Khayyam, and other mystics knew that the only obstacle to achieving God is human mentality and subjectivism.

1- Surah Al-Qamar (The Moon), 50

The world is made up of particles and atoms, and this is the most important human science report. Know that every particle of particles of the world represents one names of God.

Phenomena are the manifestations of God's will, and they are nothing without God.

We must admire the beauty of phenomena, but look beyond them. We must appreciate things that we have, and thank God for the things we do not have.

We can't understand God, and can't say anything about him; we can only be with him. To be with God, you need more silence than speaking.

Get rid of the horrible sound of planets and the mechanical life, and understand silence.

Blessed is God in Whose Hand is the dominion, and He is Able to do all things. You cannot fight with God and you cannot escape him.

Rumi says: "Do not be intoxicated with these cups, which are (phenomenal) forms, lest thou become a carver of idols and an idolater."

Heart, spirit, and human nature are beyond the five senses. By the 5 senses and through the heart, the supreme goal of life can be understood.

* * *

Common story of the nations, tribes, and sects

God says in holy Qur'an that:

﴿إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another.¹

God creates white-skinned, black-skinned, Indian, Iranian, American, Shiite, Sunnis, Turks, Arabs, Muslim, Christian, and...

1- Surah Al-Hujuraat (The Dwellings), 13

The current Torah is nothing but the common stories of the descendants of Israel that made the Jews a special tribe in history.

Aryan immigration is nothing but stories of the resistance of this people against the onslaught of other nations.

Western culture is a reflection of the teachings of the gospels written by the Disciples of Christ, in addition to ancient Greek civilization.

All the stories of human beings are the result of their collective and shared mentalities. These mentalities are manifest errors and have no meaning.

These stories are attractive for mind, but they are the creator of prejudice and polytheism. The truth is beyond these.

Good and bad deeds of peoples and nations are the result of their thoughts and God's will!

Hafiz, the last word in Islamic mysticism

He is Iranian poet and mystic. Hafiz and Rumi are called two giants of mystical literature. And that's the right name for them.

Pay attention to the following poems from Hafiz:

"Don't wonder at the revolution of the time. There are many a thousand tales of this."

"If there is no purity, the mosque and the tavern are the same. There is no good in a house where infallibility does not exist."

Piety is a requirement of righteous deeds; and piety means purity...

Hafiz says about Prophet Muhammad that: " My idol, who didn't go to school, and didn't write. With a glance, he became the precept-teacher of a hundred schools."

﴿وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَا زَنَابَ الْمُبِطِلُونَ﴾

(O Muhammad!) You neither read any book before it (this Qur'an), nor you wrote any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.¹

Hafiz says: " Talk about minstrel and wine; little seek the mystery of time; nobody can discover this mystery and will not."

How can we understand the mystery of the world with philosophical wisdom?

Hafiz says: "Don't pay attention to the wrangle of seventy-two sects, because they didn't see the truth, and only say legend."

Get rid of conflicts of various sects, Sufis, materialists, economists, communists, liberals, and etc.! Find the truth.

Hafiz says: "Everyone, whether sensible or insensible, is the seeker of the beloved. Everywhere, the mosque or the church, is the house of love."

He believes that all places on the earth are the house of worship of God, the house of love.

Be in love with God! Because:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

Say (O Muhammad!): "Verily, my *Salat* (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the mankind, jinns and all that exists." ²

Hafiz says: " O Hafiz! Drink wine; practice profligacy and be happy; but do not ridicule the Qur'an."

Hafiz is opposed to hypocrisy and fraud.

1- Surah Al-Ankabut (The Spider), 48

2- Surah Al-An'am (The Cattle), 162

He says: " Bring wine; if you look carefully, all people make fraud and deceive."

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

That home of the Hereafter (i.e. Paradise), we shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the pious.¹

Who is Hafiz, the genius of Islamic mysticism? He is a mystic poet who introduced the principles and moral details to Iranian culture with historical and Quranic examples in the form of lyric poem.

Is this definition of Hafiz sufficient?

Hafiz says: " I've never heard more pleasant than the sound of love's speech that is a great moment that remain in this revolving dome."

Hafez believed in which of these cases? Purity or dualism? Ethic or lust? Reputation or disgrace? Wisdom or love?

He says in his poem that: " On the creator's pen, passed no error. Blessed is his pure sight that forgives our errors."

Hundreds of books and essays have been written to understand the thoughts of Hafiz in the above poem.

He says: " O Hafiz! Our existence is a mystery that it is a legend to investigate."

Goethe, famous German poet and philosopher, wrote that: " O Hafiz! Your words are great like eternity. And your speech, like the dome of the sky, depends only on its self.

Hafiz said: " Plant the tree of friendship, its fruit is hearts' desires. Up-pluck the brush of enmity, it brings countless troubles."

He is strongly opposed to pretense and hypocrisy, and says the following poem about this:

1- Surah Al-Qasas (The Naration), 83

" The preachers who preach in the prayer-arch and pulpit behave differently when they are alone. Duplicity and hypocrisy do not cause happiness and pleasantness of the heart, so choose the way of love. "

Why is he called "Knower of the Secrets "or "Poet of all centuries"? That's because he describes teachings of the holy Qur'an for Persian speakers, this service is rare. Before him, Rumi and Attar had done this.

Hafiz says: "We are neither hypocritical profligates, nor the companions of hypocrisy. Witness to this state is he, who is the knower of hearts."

Inevitably, we have to finish talking about Hafiz, the star of mystical literature.

* * *

Farid al-Din Attar Neyshaburi

He is the great poet of Islamic mysticism, who lived eight hundred years ago.

He says in his famous book called "Reminder of God's saints" that: "O God! The creation of the world is the endless manifestation of your will. I combine your name with the perfume of poetry, and present it to the world while your name was in danger of being forgotten and distorted."

Attar more than any other Persian poet tells story; his stories are about one thousand and three hundred ,short and long stories based on the mystical teachings of the Qur'an and full of praise of God and his saint and awakening of man.

He says:" If the whole world is like a sea, the earth is like a poppy on the sea. O man! Look at yourself to understand the value of yourself."

He begins his famous book called "Reminder of God's saints" with the name of Imam Sadiq (AS), and after mentioning the name of other Imams, ends his book with the name of Imam Baqir (AS).

His temple is in the city of Neyshabur, close to the great man of wisdom and astronomy and literature, Khayyam!

Attar's literary works are moderate, wise and ironical. He talks about spiritual cultivation, and obedience and submission to God in his book.

The name of his other book is "Birds Language". In this book, he describes the journey of birds to King's court to reach Seemorgh (the name of a bird and it means thirty birds), and seven deserts in this way. Hoopoe is a symbol of spiritual leadership. Sparrow Symbol of fear, owl symbol of the claim, and nightingale is the symbol of beauty. Each of the others birds has a special character.

In this mystical way, birds must pass through seven deserts: deserts of desirers, love, knowledge, independence, monotheism, amazement, poverty and mortality.

Birds that pass through these deserts safely will finally reach the goal.

In this journey, thousands of birds die for various reasons or leave the way at the middle.

At the end, only 30 birds reach the target and there they see nothing but Seemorgh (30 birds)!

If 40 birds arrived at the target, they would see forty birds at their destination. What do you understand?

The purpose of Attar to create this story is to express the ups and downs of life and to know the soul and submission to the will of God.

We like these birds have weaknesses and positive abilities. This book can be a start for us to begin our mystical way to God.

Below are some of the beautiful words of Attar:

Imam Sadiq is the king of people, Proof of Prophets, lover mystic, and the leader of sheikhs.

* * *

Anyone who imagines God as an object is an unbeliever!

* * *

God bless anyone who wants without mediation. Love is divine madness.

* * *

Heaven and hell are in this world...

Heaven is good health, welfare, and blessing; and hell is disaster.

Blessing is to leave your affair to god!

And hell is to leave this to yourself.

* * *

Bring wine of knowing God, because time passes! When everyone is invited to God, nobody will be out of this circle.

O God...accept us!

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And...