

Introduction

A question that lingers in our minds is what did we expect and what did we get from mystics and Mysticism, ascetics and Gnosticism, religious jurisprudence? In this never ending ever extending universe, constituting of planets revolving around the shining sun hundreds of light years away. In what ways are we researching what we are searching for from existence and truth? Can we get results from our explorations or are there better means and measures? Is our science and technology enough to truly understand and know the nature of “existence” the way it really is and not the way we fathom or imagine? In other words, should we spend our entire lives seeking truth or should we enjoy modern life just the way it is? Man’s thoughts and curiosity as well as lack of awareness about existence, built mysticism’s foundation to dispel and free us from our “fears” for which we had no other answer. From the Age of Man’s Migration and Exploration to find out about the truth of why we come and why we go that many seekers have believed mysticism, religion, and ascetism were used for personal benefit with the interest and intent to control others and stay in power by instilling in them the fear of hell’s flames used to manipulate those ordinary people.

With all this being said this book respects all the people’s beliefs. With mysticism and religious beliefs not being in disagreement. What is being debated is the hypocrisy and plunder of the common folk is their gossip that religion based system insults the conscious collective intelligence of mankind.

The mysticism of today is different with the mysticism of yesterday and if it was not so we would not accept science’s discovery of the

theory of relativity or the law of gravity and we'd try to live and find the truth according to the thousand year old methods and means. But the question remains:

In this sphere of our coming and going

It neither ends nor begins

None are drunk enough to know

Why we come and to where we go

But these questions still remain unanswered by the religious leaders and authorities. Ascetics and clerics see all others as misguided sinners and proclaim themselves to be the ultimate authority regarding the subject of truth and existence. The struggle persists when the ascetic, who, renounces the natural physical world for the spiritual world expects others to follow.

Accordingly love of Creator turns into fear of God. And this with all its psychological association in the relationship between parents love in relation to their children and the children's love of their parents don't match. The Creator loves its creation. The Creator gives love to its creation. Fear of God entered man's mind since the time Adam & Eve were cast out of Paradise and the feeling of guilt associated with their origin of sin in this world. If God were not forgiving us for our mistakes, we would not be alive as a species today for we could have burned in that hell-fire long ago. Therefore, a section of mysticism begins when we are born meaning passion that rises in the heart falls out of the mind to reach a degree of acceptance in the invisible spiritual world knowing the visible physical world to be impure. Hafez might be the only poet who has combined both the physical and spiritual into some of the world's greatest poetry.

The mystic's wine is pure as water

**Indeed, he that has been to this bar
Granted will be their prayers and needs
To turn our headache into heart's ease
The prayer leader looked busy praying
Yet, his mind was hooked on love-making**

Of course, it was necessary to briefly talk about mysticism's background and mystic's biographies to reach our purpose. The examples worth mentioning were selected randomly to focus on the evolution of mysticism not from the existential perspective of truth rather the reality that can alter our attitude and behavior. When Hafez refers to Bohemianism what are the underlying psychological and sociological factors. Generally, is the meaning of a seeker the same as mysticism? This has been expounded upon in Hafez's poetry that has evoked such memories as well as taught us mystical methods and techniques. Has modern science and technology progressed so much that we can create a new formula for lasting happiness?

Why does mysticism question seekers to this extent is debatable? Can we learn life just by reading or do we have to experience to be better able to relate and understand others? If Sufism was a result of the Arab invasion, then what psychological repercussions were caused?

A nation that was based on the principle of Good thoughts, Good words and Good works. What changes have social conditions made on this way of life?

What Hafez has stated is the dissection between mysticism and seekers. Even though you have a merry time you must keep in mind to be nice and polite just to side with life is to be wise. The mysticism

of Hafez's disciples isn't just oral philosophy they have a moral responsibility. Even his unfulfilled fantasies are understood to be due to a restricted environment. Why had Hafez, who, memorized the Koran said:

Last night the angels knocked on the tavern door

Putting on the clay of man knocking on heaven's doors

Seeking partnership with angels that Hafez "witnesses" to what extent has affected the integrated mind of Hafez, who, has had no known munificence? What he claims is unified love and what he avoids is duplicity. Although other poets have also expounded on this subject. We've selected some of the works from the first poets. The selection of these poets was for the reason and purpose of seeing the thought process of the last century.

The mysticism of present day's Sufis is the Persian mysticism. Within which more than focusing on the other world or afterlife they deal with the reality of today's situation. Our present world is not the same as the world of the past. Scientific methods and means have also changed. We view the ancient mysticism as part of history and accept the innovations of Iranian scholars on the spiritual path that in no century have they been able to suppress mysticism. The seeker of today is a learned and knowledgeable mystic who lives in accord with practical natural law. They aren't cunning, they are courageous. They are friendly and supportive of enjoying a peaceful, loving life. Religion has been around for many centuries, though, we still must learn how to live without bothering or hurting others.

Chapter 1

What is Mysticism?

The definition of “mysticism” in the Culture of Hope dictionary means Knowing, Understanding, Insight, Wisdom and God Consciousness the common meaning is the mystery of something over the heads of the laymen. For example, they say this doctor is a mystic meaning he wasn’t content with his learning and writing...meaning superficial imitation wasn’t enough to flatter him.

Master Jalal Homayi dissected the features of mysticism in the radio’s magazine number 17-16-44. He said mysticism is the end of the knowledge of things by experience and discovery (of a mystic) and that’s also the end result or product of Sufism. How does a mystic take the necessary steps to self-discovery? One way is to study the train of thought of past mystics as well as going inward and finding that light by following love. Another scientific way is to trust the world and the people, who, have become enlightened masters shining their loving light on all of life. The means of applying that science is an equal standard that we can reach the unity of existence by experiencing the unified field of existence.

The question is do these methods require previous instruction? The answer without a doubt is mystics have passed stages and phases of conscious evolution. Do all mystics have a general awareness of life?

People who know the truth through experience and discovery use their intuition. They self-actualize to be closer to their source. What does knowing mean? And what and where is the truth that the mystic wants to reach? When he discovers self then he attains munificence. Who else but the experiencer (mystic) benefits from his experience? What physical reality of self-knowledge do all these self-

improvement techniques and worldly renunciation methods create?

Do the seekers on the spiritual path follow in footsteps of their parents or are they selected by being in a favorable situation? If in our religious school classrooms students could freely participate meaning together share the master's experience of discovery when are the volunteers bodies and minds tested upon? For this reason of not knowingly choosing a real guru, child disciples throughout the ages have been mentally and emotionally manipulated and physically taken advantage of in Muslim countries, Christian countries, Jewish countries as well as in all other religions.

Therefore, in mysticism there are limitations and restrictions due to not realizing the truth and there are many reasons for discovering this world. Therefore, there right and wrong methods can be witnessed at University by students as well as initiates who more or less have both good and bad features. Our deepest desires arise because we have not found the truth, we were searching for so naturally we become curious enough to try new methods and techniques. A poet that witnesses his fellow innocent civilians dying while his country is at war, if he denies that a very well-known defense system can be relied upon then it'll be harder for him to trust and have faith in nature. The poet speaks with passion of his interest and if his companion is unfaithful he also talks about that. The question remains why does the poet have to speak of the world and its loyalty while those on the mystical path follow non-existence? Their defense mechanism plays an important role in Persian poetry, especially after the Arab invasion of Iran. Praise is also a method used in poetry both for getting more financial support as well as physical security. The question is whether the poets expressed themselves out of love for their Beloved or from the fear of being judged by authorities. Do the selfless poets only flow on the mystical path of consciousness or do they express affection for those whom they truly love? For example, Omar Khayyam a poet from

the Seljuk period, philosophized so much about enjoying this world, that you wouldn't assume that he was also a great mathematician and astronomer. He wrote:

**Because not one of us stays here
Therefore, enjoy while you're here
How long until the old renews itself,
For when I leave, what's the difference?**

At times the country's friendly reflections can express love in another form. The reflections of Khaqani, another poet from the Seljuk era, from seeing the famous porch of panegyrists expressed his regret of them in poetry. This work showed that gradually the poet is distancing himself from the pains of everyday life by speaking of the pleasures of love.

**Your expression of pain, gives the world pleasure
Kissing your sweet lips gives me sweet treasures
Don't assume we fear being in chains and fetters
For we've been through hell to know what's better**

Until the 12th century when Nezami Ganjavi, considered Iran's greatest romantic epic poet, created his quintet (Panj Ganj) in double-rhymed verses. For example, we can note the odes of Anvari as well as others. All of what's being said isn't to say mysticism shouldn't exist (Hafez was a great mystic). All the difficulties arise from pretension and recourse of those not able to manipulate others through their plunder and injustice. Instead, they should work on being better versions of themselves by knowing the geography of

mankind. Or take Shahab ad-Din Sohrevardi, founder of the Iranian school of Illuminationism, an important philosophy that is based on “light” as being the source of knowledge. Put that next to one of Kerlinger’s books about research studies and he sums up Illuminationism by saying its main idea is based on self-realization.

Comparison of Mysticism in the past with modern Mysticism

In the past, a mystic was a seeker of truth by means of Illumination to know himself through discovery, who feared God and felt guilty of being cast out of heaven due to man’s original sin, which caused them to try and compensate for that by thinking about another world and seeking forgiveness for eating the forbidden fruit by way of self-renunciation.

Hafez stated:

**While fasting my father sold wheat
And I’d be guilty if I don’t sell wheat**

Whereas, modern mysticism knows realities to be part of “truth” or an important part of it. Being a humanitarian is its motto, not renouncing desire and pleasure without feeling guilty, being proud to believe in a God greater than being wrathful or vengeful, wanting the best for the world by not allowing anything against life to become part of its mysticism.

Mysticism and Dignity

From the last century until now, mysticism has misguided many lost souls. With this knowledge why hasn't the benefits of mysticism brought about the welfare of Iranians? Mysticism and the discovery of truth can only be expansively practiced when modern man learns how to be of service to his fellow men. Believing a mystic like Abul Hassan Kharraqani could perform miracles, what were they and how have they served us? What blind person has he given sight to (though it has been proven that hysterical people, who've decided to close their eyes to reality, can be cured by healthcare professionals). When mystics act with peaceful love they truly serve their society. Why does it seem that their followers assume that they can perform miracles? During the revolution in Iran, it was rumored that Ayatollah Khomeini could speak seven languages. Or in the time of Ali Khamenei, another self-interested Ayatollah claimed that when Khamenei was born he screamed Ya Ali. None of us were around back then but we now know the nature of such false claims. Now we know the religious clerics use their own opinions to solve our problems! These false claims of miracles throughout history will one day be made evident by scientific research and study. What will be later witnessed is Iranian Mysticism revolves around being a better human being. The sun's light belongs to all of us, Cyrus the Great's philosophy of Human Rights intended for World Peace. His conquest of Babylon was for our peace and freedom. For this reason, if the mission of today's mystics is to preserve that wisdom like Hafez, knowing and understanding the singularity of this and the next world, there will be less greedy, corrupt leaders and politicians. In Hafez's mystical poetry the tangible benefits of the real world is made evident as hundreds of scholars are dedicating

their lives interpreting his poems. Before expounding on Hafez's mysticism, it's better to know the basic foundation of being a humane being. A humane being believes in the power of man and works to serve that society's needs and demands.

Humanitarianism

The scientific methods and means for our self-improvement is to live a better quality of life. The intent of this philosophy was to create a better world and quality of life. They knew that to be able to co-exist we had to have freedom. In order to enjoy our abundant resources, we must have good social relations as well as good interpersonal relationships. A person who works supports himself by earning a livelihood. They don't impose their will to deceive others just to make their own living. For in the eyes of the law we are all one, men and women are equal and should be treated fairly. The topic of discussion isn't whether or not these ideas are being put into practice, the subject matter at hand is the fulfillment of human rights can lead to that ideal. We live in a scientific world, dependent on our technology to explore space and the further reaches of our soul. What do we need to feel happy and successful? Both a healthy body and a healthy mind, for a healthy mind is inside a healthy body. By making hypotheses we research and help the world discover knowledge that can be useful and practical for living. We don't need superstitious, pretentious outdated beliefs. Our beliefs are respectable only when we act with love and kindness to better serve our communities.

This world hasn't come into existence just six thousand years ago, for it has always existed. We must have a scientific belief in the evolution of the world and its creatures. We shouldn't surrender

today's misfortune for tomorrow's fortune. Our Creator is greater than what most clerics make us believe, until we don't take responsibility for our own lives the world will suffer. The world, is this eternal infinite energy that is perpetually in motion.

We have free-will to choose how we live our lives, there's no other energy other than that which we see and feel, for the invisible world hasn't been scientifically proven. At the present time, there are many who think they have revelations and epiphanies while scientific research has proven that three percent of the world's population are either schizophrenic or bi-polar.

The next factor that plays a vital role in "humane" consciousness and development is the mind or our psyche, because we come into the world and leave the world with our minds. After death our bodies don't disappear, rather we take on a different shape. A person who has died can't come back to life. Haven't you witnessed cemeteries throughout the ages, no single person has ever risen from the dead. That being said, the notion of re-incarnation is just a myth. Those that claim to have seen a dead person's soul are really superstitious and pretentious. The summoning of spirits is a trick used to fool simple, naive people. A person's psyche or mind dies when they pass away.

Unfortunately, by building nations based on superstition, politicians and religious clerics have caused mankind great harm and suffering. Even communist leaders, after causing revolutions to seize their nations, claim they are working for the freedom of the very people they imprison.

It appears that "isms" regarding the behavior of man, haven't succeeded in bringing social justice and freedom for the social classes from financial pressures. Even Cyrus the Great's message of free speech and free-will has been met with unrelenting resistance. We don't have reliable literary resources to refer to from before the

Arab invasion, as they burned down our libraries. So, we turn to the great poems of our legendary poets to better understand the people of those times.

There hasn't been scientific research done regarding Iranian poets thoughts and lifestyle after the Arab invasion. From the 20th century onwards the handwritten poetry books of Iranian poets have been studied by scholars to better understand their mentality or train of thought. These scholars have dedicated their lives to compile the works of Iranian poets. Among them: Mohammad Jafar Mahjoob, Dr. Khosrow Farshidverd, Mohammad Reza Shafiei Kadkani, Dr. Yahya Arianpour, Vahid Dastgerdi, Meymanat Sadeghi, Gholam Hussein Yousefi, Hussein Makki, Simin Daneshvar as well as hundreds of other researchers and scholars can be credited.

Mysticism and the Complexities of Mystical Poetry

Extensive research about mysticism's evolution needs to study the compilation of various resources to better understand the works of the original mystical poet. Mystical poetry in the Farsi language is worthy of your attention for it shows the correlation between the people's thoughts, actions, social interactions and the pressure that comes with being oppressed. To offset social pressures, people sought ways and means to freely solve their problems and improve their living conditions. For this reason, the poems of our illustrious poets can be studied in two ways. One from the perspective of poetical style, sentence structure and lyrical strength the other from the perspective of the poems meaning that can be differently interpreted by each individual.

Mystical expressions in poetry can make it easier to transfer the thoughts and concepts. Poems being rhythmical like "music" help

by complimenting the idea within it. Especially after the 4th & 5th centuries, the complexities of poetry became known as conundrums that had to be answered by the audience. Understanding the conundrums is an easier way to discover the truth of existence. The conundrums are an indirect sign of the poet's goal that he has hidden from being known by all. You can see it in the poems of Manuchehri, Nasser Khosrow, Mazi & Masoud Sa'ad as well as many others. Another point is the vagueness of poems that is known as a kind of tradition in poetry and at the same time, the poet's ability to use different concepts adds to the beauty of the poem. This is a kind of literary modern mysticism.

You promised to take your chance

Don't forget your promise if you get a chance

Another point is that in mystical poetry bringing together people of the same intellectual and educational level isn't easy, for example finding the right verse for the appropriate setting. Therefore, in an environment where science isn't deemed favorable, mystics had to make do with what they knew. Innovation was seen as dangerous therefore, preserving the poetry was an important method to teach its secrets to others. Whoever could memorize more poetry seemed to be more educated. Also noteworthy in the topic of poetry, besides its meaning and interpretation, was the good feeling it gave others due to its musical nature.

At the same time, the ruling party who supervised the social aspects, music was a source of excitement in a different way and reaching the discovery of the unseen and invisible, the non-acceptance of music as a stable phenomenon in human life was similar to saying that in the distant past, singing birds didn't sing, or the wind didn't stir the branches in the trees, and the seas were waveless and motionless. Motions and movements have always existed in the neighborhood of jurists.

It's a fact that mysticism considered the need for poetry and taking refuge in poetry as a way to reach the goal. After the establishment of Arabs on the land of Iran, the Iranian poets reflected on the loss of the land, especially the lost Iranian culture and customs, showing that the Iranians were seeking refuge in mysticism to be a new solution to bear the acceptance of new ways and means. If we pay attention to Sanai's poems, he is perhaps one of the few people who openly and directly refers to the emerging Gods of Health & Wealth in his book Hadiqah.

O Gods of wealth, make wealthy

O Gods of forgiveness, forgive

Don't let the shame of your death, be the leash of corrupt dogs

Don't let your heart weariness put pressure on you

Although people with dog faces are bossy

Now be out of the heart's field

To see the color of those murderers like saffron

To see the color of those toilers like pomegranates

The essence of people come out suddenly from these dogs like stupid donkeys

In fact, Sana'i thought that mysticism can be a suitable answer for human life in such a way that everyone can live without fear, and since then Iranian mysticism has traveled its course independently.

The breadth of language is the reason for the breadth of thought that a person forms his character. The great Ferdowsi by preserving the Persian language, he created a new way of thinking for Iranians. Mysticism has no other support than through language. The Master of Tus, preserved the Persian language, but Hafez put Iranian wisdom in front of us like calligraphy, but his expression hasn't

been scientifically presented yet, and the variables related to the structure of his mysticism are clearly not in harmony with mathematical rules. Hafez's goal wasn't to create a new religion, he wanted a set of behavior, words and deeds to be remembered in relation to the truth that the universe and what a person sees is a reality and no one knows beyond it, so it is what it is and can be used.

With the drunken dervishes fill up with dignity and grace

Every speech has a time and every remark has a space

It should be understood that the rule of the Umayyads and the Abbasids and the tyranny that those caliphs have used to restrain the civilized people of Iran have had what consequences? Could people simply speak and express what they have in their hearts?

Undoubtedly, the answer is no. I see from the heart of Arabic mysticism, Iranian mysticism grows in such a way that it leaves tremendous effects that continue to this day. In Iranian mysticism, Hafez can be considered one of the standard bearers.

Many of our poets have had a hand in the fire of mysticism, not in the way of Sheikh and Ascetic are known for it, but they have said their beliefs with all the rightness in thinking and expressing their feelings, in order to inform the society about what is happening to them. All these poets can be included in the group of witnesses. Although it'll be mentioned in other sections, here, as an example, those connected with the psychology of mysticism, such as Parvin Ehtesami, who says

Know esteem to be of the self like Parvin

On the ballot that vote has been cast in

And the poem mostly refers to the mystic's conscience and character, and this is the case in many of the poems in this section that you'll see ahead of you.

Chapter 2

The Masterpiece of Hafez

Passing from Ascetic & Mystic

Revolutionary Mysticism has proven that religious clerics don't have the knowledge to run a country and shouldn't mix religion with politics. We've seen that the religious leaders do nothing but hypocrisy, hoarding, plundering national wealth, killing, disrespecting human beings, arbitrariness and selfishness, greed for people's wealth and honors, sexual assault both in prison and in the classrooms of the Holy Quran, and the organization of the smuggling mafia, kidnapping, circumventing customs laws, robbing the treasury in the name of industrial, health, pharmaceutical, military industries and dividing the thefts among insiders, creating mullahs without turbans, uninformed professors, dependence on foreigners, servitude to Russians and the Chinese and their unparalleled prostration to dictators, creating hunger, strengthening prostitution, and normalizing licensed prostitution in order to sleep with strangers and have fun, have not taken a productive step for the Iranian nation.

The religious leaders and mystics who claim mysticism and representation from the great creator and are engaged in government in his name are infected with many sins that are

mentioned in the holy books... pretending to be religious, creating a criminal label on the forehead is a reminder of the SS mark at the time of Hitler's order of Jewish genocide.

As a result, we have to surpass the representatives who are wearing the clothes of devotees and ascetics in order to return to the guidelines of the culture of our ancient country, which is facing the future and not the past. Anyone who wants to discover the truth alone has no objection. The whole difficulty lies in the fact that the dialogue between Aristotle and Plato from millennia ago is still the basis of unfortunate events. If Plato believed that the truth is unattainable, Aristotle was a forward-thinking student and found the basis of today's scientific sampling by referring to finding the truth from part to whole. It is a scientific fact that with the right sampling method, we can guess the truth with very low error coefficients. In fact, the observed facts are the truth that happened and we are dealing with. The purpose of surpassing the ascetic is to pass the hypocritical and salacious thoughts and characteristics that have been mentioned, not to pass the individual beliefs of the people.

A belief that can accept differences in equal living conditions is respectable. There's still no exact answer for the existence of galaxies with a distance of hundreds of light years, so that devotees and believers of any religion can add something else to their discoveries except myths, stories and totems but science is still moving forward and one day this global dilemma will be solved. It will provide a scientific and clear answer in solving the reasons of existence and truth.

In short, abuse of people's simplicity is enough! The free-spirited dealers who sell asceticism, mysticism, and worship to people in the clothes of sheikhs and mullahs have no choice but to accept the truth that science offers them. This is why, until the promised day when science replaces hypocrisy, Iranians take refuge in mysticism by

wandering in poetry and reaches out to Hafez to guide them to Heaven with hopeful words in this world. This finding of a new way will be recorded in Iran's Modern Mysticism.

Hafez hasn't Ascended

The professors of Hafez, including Professor Dariush Ashuri, on page 40 of the book "Mysticism in Hafez's Poetry" introduces Hafez as a person who, if he drinks wine, or goes to the tavern, mingles with a barista and gets excited by her charisma. He comes and draws with his hand and dreams of a cup, and even when he's suffering and asks for sweet treats, or if he is flattered by a lover, and he advises that "no lover should say bitter words to his Beloved." He also says: "Until the smell of love reaches his nose forever" – whoever didn't get dirt on his face in the bar, in all these circumstances Hafez is under the influence of group conscience, being part of the collective consciousness, and the effect of myths, in fact what he says is not from himself for he's a drunken master. His art is in the responsibility of the verbal interpretation that he has undertaken. Is it possible to think in another way? When he says: "Don't hold back the reproach that in eternity God made us unnecessary of hypocritical asceticism. He measures asceticism and hypocrisy with the same stone and doesn't separate them. God sees no need for mankind. He believes in his infinite greatness and power without the interference of others. God is the pioneer of every human thought. Don't believe it? Refer to verse 2 of Surat al-Imran. Do you have any doubts? Read verse 2 of Surah Nisaa to eliminate the doubt about the power of God. These Suras directly mediate you. The kind scheme clearly excels against the unjust judge and the

religious vampires of the anti-semitic people. The dear scientist has paid attention to this bit of Hafez especially this bit:

**Yesterday, at dawn, I was saved from sorrow
In the darkness of night, they gave me life water**

Any interpretation of this verse should be kept in its own place, but I'd like to repeat another verse from the same sonnet:

**All this nectar and sugar that pours from my words
Is the brick of patience from which they gave me a horn**

It means that Hafez was interested in the opposite sex (women). What do we know, what was the reward for Hafez's patience on that night, but what is certain is that Hafez's mysticism makes us believe in the characteristics of what he recites, so Hafez had neither a feeling nor an unreal feeling that his verses were interpreted like this.

Another argument was to believe or not to accept the idea that one has a "soul" and that the soul is separated from it after death. No one knows about this. After death, our psyche goes to eternal sleep. In my opinion, the "soul" is the space we create for people after death. The afterlife space for the servants is a positive reflection of the people, "May their soul be happy!" In any case, the body changes and thus becomes something else.

See what people say about Hitler. The unpleasant atmosphere full of hatred and anger at his murders has left the human heart today.

Where does the spirit of such a criminal remain so that he can escape justice and not be tried?! Arsh or Arch, the beginning of his thought, what is the point of thinking about it and linking the two? What do we think is going to take such a debate and frighten us from the atrocities in the name of divine mysticism and lead us to unwanted challenges and philosophical imposition instead of accepting reality.

Hafez's Mysticism

Hafez and his poems are more famous than needing to be mentioned again. What can be said about Hafez and his love for poetry and life is that the foundation of his thought is based on faith:

**There's nothing better than the poetry of Hafez
I swear on the Quran that he has in his chest**

The point here is that how a man with those mystical qualities leads to the point of preserving the divine book and adopts a method in his godly thought that is different from what the sheikh, ascetic, mufti, etc. have chosen. Moral features can be found in Hafez's love poems:

1-He gives credit to humanism and doesn't like distress:

**As the result of today our friends have gathered
Don't let this group be sad from the wind of distress**

2-He's indifferent to worldly possessions, not so much that he is an ascetic in pretense but in practice he behaves differently:

The beggar of love had a treasure up his sleeve

Whoever was your beggar will become a king

Here, Hafez's internal conflict with the ascetic is quite clear, the ascetic is hypocritical and in practice he collects wealth, but Hafez knows prosperity and royalty in love.

3-He believes that even with a cup of wine one can take a step towards God's favor:

The ascetic robe and the cup of wine are incompatible

And I play all these roles just for your satisfaction

4-What has been expressed by the mystics in the meaning of mysticism in Hafez's thought has a mystical cycle, and it's better to pay attention to this verse:

Whoever knows the way to the tavern's threshold

That friend of wine may know the secrets of the house

What secrets does the cup of wine reveal? I won't go into the discussion of (drunkenness) again, but we all know wine can make the physical feel spiritual and take our thoughts out of social norms.

5-God or the Creator knows Love

**Praise be to God for the calamity of that storm
Hit our threshing floor with the fire of His love**

**6-He doesn't neglect physical pleasure in any way
If he gets up, I can sit down comfortably
To drink more wine and smoke some weed**

Hafez clearly expresses our connection to nature bravely to the best of his ability. The interpretation doesn't get any clearer than this.

**7-Whatever I see exists for pleasure
The garden's the house of love the grass the place of joy
While you're waiting for your turn, please enjoy**

**8-Life is constantly, continually changing
Good news has come that sad days won't last
For the present moment will soon be the past**

**9-Hafez considers "sin" as unloving acts hurting other people
Don't bother others and do whatever you want
For there is no other sin in our law**

**Meaning "wine" doesn't create sin but hurting other people does.
Therefore, Zoroastrians, Buddhists, Bahais, etc. aren't sinners**

because of their different ways of thinking. Bothering others by any means is forbidden and prohibited. It's the anti-social, inhumane people's nature that resorts to any excuse for enmity or animosity.

10-Hafez's thoughts about the halal or kosher fasting for the holiday of mysticism is not bad to be addressed:

**Come down to earth break the fast
The full-moon pointed to the glass
The reward of the pilgrimage fast
Was accepted by the one in love at last**

**Here love becomes the main authority:
Since any rawness can be cooked by God
Though it is the month of Ramadan, bring a cup**

The discussion of reality and finding the truth can be found abundantly in the words of Hafez. It is love that cooks the raw even if it is the month of Ramadan.

11-Hafez takes refuge in mysticism whenever he feels danger.

**Hafez cast off your cloak or you'll perish definitely
The fire rose from the threshing floor of dignity**

Hafez, with all his intelligence, isn't safe from the harvest of self-made dignity of ascetics. He sly casts off his cloak to live safely.

12-Hafez's poetry is a form of mystical healing:

Hafez do not suffer from the autumn wind on the grass

Think rationally, where is the thornless flower?

Lost Joseph will return to Canaan, don't worry

The hut will be blessed in the garden, don't worry

13-In mysticism, self-worship and narcissism isn't accepted.

If you idolize yourself, busy yourself with worthy work

Any heart you make happy is better than being a selfish jerk

What is apparent in the ascetic's words, if you think only about yourself that is narcissistic self-worship, idolizing oneself to rule over people's thoughts...They believe that worshipping any prayer direction is self-worship.

14-Hafez believed in worshipping God, he also believed in the New Year and its joys.

Drink wine in the company of Asif and imbibe the New Year

That he grants you a chalice celebrate like it's the New Year

15-Hafez's mysticism respects expertise and doesn't look at the dullness.

Not all who wear a crooked hat and sit fastly

Know how to take their hats off and be happy

That is, for every science, a person must have expertise and knowledge – whether in physical sciences or in religious sciences, so an ignorant person is blaspheming in a science he doesn't know.

**16-Hafez believes that oppression doesn't last
Because the veiled with a sword, everyone they strike
Those who live in privacy, are forced to leave the shrine**

**17-We have to enjoy our short time on earth
Around the flower don't be without wine, witness and music
For like our lifetime, it lasts only a time that's limited**

**18-The way of love is also the way of freedom:
I say it openly and I'm happy with what I spoke
I'm the slave of love and free from both worlds**

**19-For those who are afraid of the other world, it's a reminder that
no action is done without God's will.**

**Please don't look down upon drunken old me
For there's no sin and asceticism against God's decree**

**This thought-provoking discussion brings forward the greatness of
the universe and its Creator, which is related to millions of years
ago, not just ten thousand years ago.**

20-Hafez believes that what we do, we see the result in this world.

**I saw the green field and the sickle of the new moon
I remembered what I had sown during the harvest, true**

21-Hafez advises that one should not expect understanding of the universe from the unintelligent. In other words, you should have intelligence and knowledge.

**The gem of the world's cup is worldly, mine is otherworldly
From clay you foolishly expect expensive vases, Oh my**

22-Love and hospitality are among the clear signs of Hafez's mysticism written in Ghavam Uddin Mohammad Ayyar's poem, which is enough to refer to this one verse.

**Not reaching are a thousand kingdoms of love
To include the art that's within your own heart**

This is the basis of today's psychology in the relationship between the therapist and patients, until this trust is established, the therapy will remain ineffective, and without a doubt, these characteristics continue to make another discussion mandatory.

23-Hafez believes that hanging out with mystics breaks the neck of piety.

Be around mystics until you break

Man's piety like his neck

**24-Because we don't have eternal life and we'll die buried in dust,
it's better to take advantage of the moments. This idea is very
similar to Khayyam's theory.**

**After all, your clay will become an expensive vase
Therefore, now fill up a vessel that you can embrace**

Unless:

**If you're one of those people who desires paradise
How many times do you have to sleep with fairies**

**25-And Hafez has this to say about ascetics who worship
appearance.**

**I didn't give in to any ostentatious ascetic
Who had a hidden chastity belt under his shirt
Finally, he condemns lack of transparency.**

26-The word "honor" is allowed on the way to the Beloved.

**If astrology assists, I'll pull her skirt to the floor
If I pull a string, it will be a string of honor**

27-Hafez believed in the forgiveness of the great Creator.

**May God's forgiveness do its work
Bring the good news of mercy
God's grace is greater than our sins**

Case in point, you are what you think!

**The closedness of deep mysticism in the clear expression that it
attributes to the Creator.**

**28-He believes in connection, unity and solidarity, not in duplicity
and divisiveness.**

**Don't let the hypocrisy and pompousness of Hafez's heart shrine
I will choose the path of mysticism and love all the time**

**29-If we are strong and strive, we will reach the throne of the seat of
the soul.**

**The rising of the sun is on the King's throne
Don't dare come with humiliation in this zone**

**This verse can describe the state of a nation that uses its self-esteem
to achieve its goal.**

30-Hafez gives great and practical advice to renew the lost ones.

**Simorgh's illusion wasn't his Ascension
Where he will build his nest again**

Hafez and the boundaries of behavior

Another topic in Hafez's poetry is the verses that he necessarily said in the description of the present tense. For example, sometimes he talks a little more clearly about himself:

**Garden of Paradise the long shadow and Angel's Palace
I do not even compare it with the mountain of my pals**

But at other times, it is possible to hear what was imposed on the people in the language of asceticism from the words of Hafez:

**Warning, if you're tempted by your carnal soul, listen
By acting on that desire you may not reach fulfillment**

Another point in the "materialization" of wine is that there are many verses to support this case.

**One sip that does not harm anyone
How much I suffer from the ignorant ones**

It means that the one who condemns wine is ignorant and the one who drinks will be judged by the ignorant. Other points in Hafez's words are the connection between the incident and its history. Like the use of Judgment Day and the Day of Creation...for example:

**On Creation Day, my religion was the hair on your head
How long will the Day of Judgment last after we're dead**

Is this an interpretation or did Hafez really fall in love at first sight? Because when Hafez talks about the concept of eternity, he reflects it in a different way:

They sent me nothing but love on Creation Day

Any part that went there can not be cremated

In general, what can be obtained from the corners of Hafez's thought can be summarized in six points. His government revolves around: New Year, Music, Singing, Wine, Love, Happiness. What has been said in brief refers to the character of ascetics and in general how the group of hypocrites and pretenders leave the world and the practical techniques of pretension and what has been expressed as the miraculous techniques of the ascetic can be seen in six multiple points and what we want to expand from mysticism. There are six that have been mentioned before in the wisdom and ritual section. Dear readers, they have well understood that the six factors are along with the six main variables that cover all six factors, and they can compare and study them well.

No one opens the veil of thought quite like Hafez

Until the bride and groom, each other compliment

Chapter 3

A bit on Mysticism and Psychological reflections

Philosophy and ambiguity in Poetry

Philosophy is the background of mysticism. Especially from the 4th and 5th centuries onwards, we see the complexity in the poetry with the questions that the listener must understand the answer to, the questions are an indirect reference to the goals that the poet apparently kept hidden from everyone's understanding...The poems of Manuchehri, Nasser Khosrow, Mo'azi and Masoud Saad can be seen.

Basically, the use of ambiguity, which is a type of poetic art, while embodying literary mysticism, is a well-known art in poetry that the poet expertly adds to the concept of beauty and its form.

Another point that is important in mysticism is the availability of like-minded people for debate and discussion. Communities searching to find the truth used to hold this meeting called poetic debate, while an important part of these meetings could be strategic aspects towards salvation and how to avoid the sting of the Sheikh! For this reason, people who memorized poetry and could use it in different situations were introduced as scientists in the eyes of the people, because many poems needed to be interpreted and expressed, which could not be expected from everyone.

Another point is that poetry could express feelings not only because of deprivations but also because of joys. A group thinks that Persian poetry was limited before Islam and poets were only in the service of courtiers and Sassanid kings. This statement remains to think that nightingales were not singing birds at that time, but from the 3rd century to the beginning of the 4th century, Rudaki continued to express the views and thoughts of the past, which is rooted in the method of human originality, as one of the first post-Islamic poets. He expresses good speech and wisdom openly and it cannot be hidden that he says:

**When thoughts and speech are good,
Then your deeds will also become good**

In fact, he begins the mystical speech from the same time, for example:

**Of those things that weren't good for you
Don't desire similar things, they're not good, too**

Or:

**If goodness comes to you from the skies
You don't need to get too excited**

The esteemed reader can imagine who could get rich and rule the people in that century? We see these hidden words in the poems of most Iranian poets, mystical aspects are presented in different ways in the poems of poets. In mysticism, what distinguishes thought from other features is that what we see and what happens in the universe

is not truth, in fact, it is our mind that thinks in this way! In fact, thought, which could be the birthplace of reasoning, was opposed to human observation and wisdom.

As far as we read and find in books, we see such conflicts in the Middle Ages and in the middle of the 12th century in the massacres of the crusades and the intellectuals of that time who tried to reveal the facts, were always killed by the command of the clerics.

Mysticism and Thought

If we accept that the foundation of beliefs is thought, its dimensions can be seen based on three pillars. In thought, in speech, and in action.

Thought: It means that a person breaks the norm from the inside. Expresses different opinions. It is based on the expression of opinion. He argues and wants to teach others the right way of life in terms of compassion and kindness. The advice is general and universal. In the village of Dirbaz, where all the residents are literate, it is written on the entrance door: “Don’t hunt, don’t cut the trees and keep the environment and the earth clean.”

Intelligently, spiritually, without threats and without the need to seek help from the gendarme and the police, he orders the passerby to put the gun down. Therefore, let’s not only look for Persian poetry or Persian prose, let’s see how much the thinkers are trying to transform others into pure-hearted people like a healthy person who is interested in life, happiness and well-being. In fact, this reader is on the threshold of the villages lines that sees himself transformed and thinks about the norm from this point of view.

Optimism in thought is the agent of change.

**The breath of the wind will blow
Young again will become the world**

Mysticism and Behavior

From a thousand years ago until now, and especially from a century ago until this moment, the changes in the world have been very impressive due to the progress of science... Behavioral manifestations in Rudaki's time have not remained the same as before. We can examine this behavior in social coverage and exchange.

When we examine the daily life of poets in the past centuries, the difference with the present can be clearly seen. For example, the poet's cloak became a dress that does not create a difference between the poet and other people. Malik al-Shoara Bahar, who is one of the greatest poets of the last century or two, also used to wear ties. He was a scientist, he didn't go to a bar to have a glass of wine.

Basically, the job had become a burden. Gatherings took place under the title of Literary Center, Poetry Reading Societies. Ordinary cafes became the place of famous poets of the time. Take for example Naderi Café and other cafes on Istanbul street in Tehran became a place for poets and enthusiasts to meet each other.

The poet did not need to appeal to the court of kings. Very famous poets like Nader Naderpour and Moshiri were employed in governmental jobs. I met Moshiri many times at his workplace in Toopkhaneh Square (which was later renamed to Shemiran street).

Manouchehr Atashi was a secretary and was transferred from Bushehr to Tehran. Except for one or two people with little means but full of pretentiousness who took money from the court in the

name of study and sickness, but used to insult the court, the rest of them devoted their lives to work, especially to poetry and literature and the organization of poetry. If we want to consider the careers of prominent poets, it will have to be a separate book, but most of them were engaged in cultural and educational work. When financial needs are met in the right way, there is no reason to flatter and exaggerate!...

The behavior of poets who “need to make ends meet” causes them to write and recite less poetry while working in society to provide their livelihood. However now, in the 20th century, we are witnessing the blossoming of poetry in our native homeland of Iran.

Freedom in young people meeting has become more accepted in the universities turning the deprived poet from meeting the opposite sex into a poet who feels reality more. This is the reason why I say love has become more real, and only the sexual foundation doesn't create the need to insist and exaggerate or transform reality to achieve goals.

Spirituality showed its way of life in behavior. In some unofficial versions, I had read that there were poets who wrote poems for their one-eyed friends in Dezful, and they thought that the reason was that because there were many trachems in Dezful during the Qajar era, no one thought of the people, many people were blind. They had blind relatives or they themselves had lost their sight. As a result, having one eye was beautiful and the poet praised a natural structure based on that. The human aspects of this relationship are completely clear to a person and he praises the supreme existence of someone who is deprived of seeing; but what is known about the facts of life and changes in today's world seems to be said.

Ferdowsi the Great Master of Tus says:

The world's a memory and we're all passing by

There's nothing left for the universe but to reply

Therefore, social and consequently legal reflections can be investigated in this case.

Until a thousand years ago, in the daily lives of thinkers, poets, writers, and philosophers of that time, they were dealing with a law that the ascetic made on his own accord and implemented it on his own accord. In the poetry of any poet, we don't see the ascetic and the rulers who were influenced by the ascetic. Or is it not seen in the heartache of our previous poets about the incompatibility of the world and the world's infidelity and the futility of life, the lack of friendships and the like? Each of these displeasures can be seen well in the examination of the selected spiritual poems. Now you can build a bridge from a thousand years ago to today, everywhere the ruler is the same ruler and even the wine the same wine. The question is, what has changed? The answer is that we have changed. Rulers can no longer openly and proudly behead someone and give such orders, but the method of killing has changed. In general, the progress of science has had a great effect on changing methods; apparently, it is the people who create the law, not the law makers. Although we see tyrants in the world, people's response to such behavior is not based only on oppression and anger.

Individual Reflections

The role of a person in front of an authority who makes lawlessness or a law based on injustice is of two types. Either aggressive or passive aggressive. We see there are not few activists creating social justice in today's world, but the discussion on this matter is separate

from the framework of the purpose of this book. Another part of it, which is related to passive aggressive behavior, can be investigated. In passive aggressive behavior, a person does what the ruler wants and orders, incompletely in the end or completely avoids doing it. But this behavior can have consequences. Extreme anxiety about what the result will be? It causes insomnia and anxiety. For this reason, I've seen few poets who are not polluted by drugs. I'm not talking about a glass of liquor that is even good for our health! I am talking about the fact that today's poet has either self-medicated or as a result is getting the proper treatment. The difficulty is that the right way of life that is viable with the foundation of freedom is taken away from them, and they take passive aggressive action to fight more than they are interested in violent reactions. In this case, the effects of time and place can be effective in how the reflections are.

We are witnessing the effects of decades and centuries in changing the ways of life and the spiritual way in general. A mystic isn't a "robot" that does not feel time, the change of time in a person's thought and behavior is like programming and the software is our behavior, but the basis of behavior in the broadest sense of the world is clear, which includes the multiple principles of mysticism that are combined with intelligence or acceptance of pleasures for co-operation with kindness of making friends to prevent aggression, weakening and injustice are the main characteristics of individual and social behavior.

The question is, does the place change the mystical path or not? For example, does human geography talk about human behavior in different regions and places for this reason. Has the person who lives in the highlands used the same mystical method even though he lived in the plains? Do living in places where it is six months of night and six months of day, do they accomplish a certain goal in a cliched

way? There is no doubt that the method and thought of what was said can be implemented even in prison. We refer to Masoud Sa'ad. How does a man who has spent almost all of his young life behind bars reflect the freedom and release from the shackles of jurisprudence in his poems... we even hear his cry in prison that he sings to others to be open with effort. Masoud Sa'ad hasn't forgotten that he dreams of freedom. If the reflection of a person's actions is promising, we have created our personal mysticism.

The basis of mystical thinking can be found in the sonnets that ask for happiness, drinking wine and having a good time. An act that does not want to bother another, but wants to move the experiencer towards the good life and beyond inhibiting features:

When he gets up, then I can sit near you comfortably

Drink the wine of union and smoke the happy weed

In fact, action in mysticism is a set of acts that create happiness, even if it is difficult to be honest with it. He maintains adherence to historical and cultural lands within the framework of Hafez's mysticism:

Drink the glorious wine of Asif's assembly

That this world grants you a cup willingly

Without a negative attitude towards religious leaders, he doesn't like the products that are imposed on people from religion, he has no enmity with the person who fasts in the month of Ramadan, but he does not want anyone to impose their will on him:

Our rawness is cooked from the Wine of Love

Although it is the month of Ramadan, bring a cup

**And in this regard, he concludes with the “ascetic” that my
narrative is unchangeable:**

**I’ll never leave my woman’s lips and glass of wine
We have excused hermits for this to also be fine**

**What we see in Hafez’s poems is that when a person’s actions are
accompanied by the benevolence of all people in the world, they
spread happiness, behavioral, emotional and psychological desires
without fear of life and act upon it, then the spiritual way of life has
shown itself, without wanting to change anyone’s religious beliefs:**

**Gather round the mystics bravely
Rather ground the neck of piety**

Neshat Isfahani says:

**Shut your mouth, you slanderer of my advice
If your arms can reach, untie me from my device**

**Even in the thought of contemporary poets, the concepts of actions
or gestures that are the result of worry and fear of revenge can be
clearly seen. For example, in a love poem, we read:**

**If I do it, I’ll fall to the ground with grief
When my land is gone, where shall I go for relief**

**With so much national and patriotic pride, the question is how poets
sometimes exaggerate in praising the powerful, the answer is that
preserving life is the nature of living human beings. Although Freud**

believes in the instinct of death, but we see this instinct active at a time when mankind has faced the incurable pain of suffering so much that it prefers death to life, but there have been poets out of fear trying to please kings in the court, forced to praise or flatter, they have chosen a way to survive. Like Qa'ani who said that you have to travel the seven heavens to step on the rhymes of Arsalan, the ruler!

Anvari sends an ode to Sultan Sanjar, a bad and cruel ruler, in Samarkhand, asking for tax welfare for the people of Khorasan, who have been in complete poverty, and at the same time, asking him to spare his life:

A letter informing about the suffering of body and soul

A letter of that time of headache and heartache, woe

His writing expresses the feelings of the oppressed

The title line is much more than the underprivileged

Until now, it has been Khorasan and its own subjects

I swear to the Lord of the World, Khaqan, is covered

By him there was nothing that has not been covered

A particle of good and bad, seven stars and nine planets

Khosrow Adel, Khaqan Moazzam, both have descended

He is both the king and the ruler of seventy parents

It is always an honor to be in front of the king

You've called upon your son to be the next king

Mysticism and the mystery of speech

The mystical thinker and what can be witnessed in Persian poems and the works of our predecessors are valid in today's dialogue and expression.

**O soul, tell our story to those who have heart
But say it in a way that the wind won't depart**

Sweet speech is the basis of the right relationship and emotional expression in the womb of peaceful co-existence, but Rumi says:

**It would be better if they were lovers
It was said in the story of others**

Today, the psychologist teaches conversation in the university. The basis of many disputes in the world of today and yesterday was caused by the lack of correct speech. False speech challenges the basis of mysticism, but this does not mean that it prevents a person from knowing reality and refrains from asking questions, Hafez says:

What does it mean for the veil to suddenly be cast aside?

What does it mean to go out gone drunk outside?

Good king becoming the purpose of the underprivileged?

What does it mean that you haven't been appreciated?

In the mystics speech of Layli and Majnun, Nizami is completely exciting and emotional. In fact, speech is the communication flow of love from one side to the other, language is the tool of emotional expression of love and Beloved. Most of the challenges are due to the fact that this God-given tool isn't used properly:

**Last night that idol said what she liked in the assembly of Magians
Why don't you worship idols like the disbelievers, again**

The use of irony and metaphors can be seen especially in the poetry of many poets of the 5th and 6th century Hijra. Basically, the use of code is either in the meaning of a sentence or in the complexity of words and concepts that can be seen in the common thread of poetry. Khaghani is one of the poets in whose poems there is a lot of these codes. His most famous poem is about the Porch of Cities which finally contains a mastery of patriotic features.

His "O poets, have a lesson" is very famous:

The Tigris itself cried like that, a hundred bloody Tigris'

May the heat of blood drip from your eyelashes

Crying tears on the Tigris give her charity

Though on the shore of the Tigris, the town's charity

And he continues:

The teeth of every palace, will give you new advice

From the tip of the tooth to its root hear its advice

On the one hand, he is very affected by the sight of the Porch of Cities, and on the other hand, he doesn't hurt those who destroyed the city.

Whereas in another place he clearly expresses his anger:

Everything is clear outside and dark inside

As if they have mirror-like institutions,

**To the people, the government gives ignorance
O God, the donkeys are the lord of the flies
Khaghani, the air that you breathe may it be easy
There they are happy and accepting peace**

Here, in fact, mysticism shows itself in the direction of patriotism, contrary to what the social conditions and the feeling of national despair caused by the Arab invasion the silence of seclusion and sometimes seeking refuge in the tavern, and at the same time maintaining its positive characteristics by including national sentiments, that Mirzadeh Eshghi and others have expressed the love for their country without fear and worry. The mystery in the action of the formation of associations under cultural or literary titles is rooted in the feeling that it can propose the right people-friendly solution for the general happiness of the society.

The hope and aspiration of the previous centuries in the thought of our famous speakers, now puts aside the previous veil in a way.

Jaleh Esfahani recites:

I have a complaint about the person who is a verse of despair and like winter snow wherever it settles, it chills the air.

In the future chapters, it will be said that in this this way, due to the existing conditions, we have encountered patriotic thought in mysticism in this century.

Litigation

The lives of our poets, scientists and writers in the past have often been spent in extreme poverty. Today, rulers cannot simply kill a poet who thinks differently. Even if they want to kill them, they condemn them to death by various means and through special methods of killing by creating obstacles and accidents or by creating rampant courts, even by judgment and order. But it's not possible to hide the conscience of a group in litigation and people's friendship and love in prisons. Today's intellectuals, by appealing to responsible and international organizations, are trying to give back the rights to people who live in torment, fear and worry from the oppressor. We have seen this clever pleading in the poems of thinkers of the last century, even when the thinker does not see a solution, he shows his self-absorption with anger. Pay attention to these two verses of the patriotic poet Fereydoun Tolli:

I'm struggling with myself when she's not here

Some Kaveh who squeezes my trachea

Go knock down that sledgehammer

To the complicated connections of my manner

The influence of the Media

It is said that the information that humanity has been able to convey to the people in the last 40 years is equal to the amount of information that has been given to the people since the beginning of history. The meaning of this message is that the changing society has quickly brought with its ordinary thoughts in expressing kindness and humanism. Today, African and Asian poets write poems for an event that they've never visited. Today, the poet sits in civilized America and sings a song of sorrow and freedom from hunger for

the bulimic child. For this reason, when we talk about prosperity and happiness, it is better to pay attention to the basic point that the basic necessities of life must be provided for happiness. Today's educated mystic cannot feed himself, but his neighbor is starving. Recognizing social pains and finding practical solutions provides the basis of happiness for today's scientist.

My scream is silent, if it's in my throat

And if I scream out loud,

I'm screaming for our freedom

I'm screaming...

Affection in Mysticism

The awakening is not only from the morning sleep that has reached the glory of the slumbering society from behind the walls of the houses. The colloquial language is so simplified that it is easy for everyone to understand... Seyyed Ashraf Hosseini (the Northern Breeze) recites:

The poor don't think about having children

Not a lawyer, nor minister, or teacher

O Lord, please help all those in need

Full-stomaches don't think of the hungry

O mother, tonight's weather is freezing

We see that the indirect speech is now directed at the officials, performers and writers. In fact, the ambiguity has been removed

from the art of poetry and what seems to be the right words that reach the goal and in this way the human emotion reveals itself from the corner of the corner of the past and retreats. It's not necessary for a person to sit with his psychotherapist for years and talk about all the paths taken, after every bitter incident, to remember the sadness of that time and repeat it with pain and tears, but this space takes us to another side of treatment, which in English is called "coaching" or companionship in leadership training.

Mysticism is a type of "coaching" from the perspective of leadership, its goal is to teach the way of life. In 2009, Professor Powell at the University of Cambridge wrote an article in The Journal of Affective Disorder. He wrote about the effects of conscious and mindful behavior and showed that by managing our behavior we can reduce our emotional problems.

The book "Psychology and Poetry Therapy" by Dr. Danesh Foroughi, is based on the fact that in poems in the Persian language present different ways of psychotherapy methods. In fact, receiving thoughts and behavior from scientists who have published their thoughts in the language of poetry have brought their way of life and society to the awareness of others. Perhaps the last article that can be mentioned in this context was published by researchers such as Deborah Humphrey and more recently by another researcher named Brittens in The International Journal of Human and Disaster in 2019, considered poetic expression as a type of psychotherapy.

If it is assumed that in the last millennium, someone would come and claim to people that I want to teach you the right way of life so that you can enjoy life, be happy, serve people, make kindness the basis of your behavior. How would the ruler or ascetic of the city treat him? A mystic in psychology had hidden himself in the heart of his philosophy for centuries, now the human psyche does not only

think about enjoying the other world which is unknown, but to enjoy his independence and the society he lives in, welfare finds a fundamental role as well as new tools in order to find a way out of the ruins, the role of mass media, various messages, although it has built country borders to prevent crossing them to some extent, but today's human being for mental borders and fusions, for societies don't know boundaries with each other... A young man from Ethiopia easily mixes with an English girl and falls in love without worry or concern.

Chapter 4

Mysticism's Past

Mysticism's Past

I'll leave the truth of the origin of mysticism to the scientists of this field during history, and here I have a very brief reference to the past. But if we start Iranian mysticism with Sohrevardi, we can see that the idea of discovering the truth in his thought is the way of "illumination" and wisdom that is based on the two foundations of enthusiasm and reason. He was killed by the clerics command in 1191 A.D. due to the honesty of his speech. According to him, discovery becomes possible when a person can psychologically reach the stage of "Ascension" and reach a light that is not attained by everyone. Therefore, if someone hasn't reached this level, they can't consider themselves wise and spiritual. When a person reaches this level, they will have the ability to receive "truth" from God, who is the absolute authority in existence, and this isn't because of "comparison" and "reasoning", but because of psychological

continuity and social connection. Therefore, he considers “knowledge” more effective than reason and logic in receiving and knowing the truth. And in this way, he does not believe in an “intermediary” to reach the truth, because until a person is connected with the Most High, they won’t reach this position, and this is not beyond the capacity of a person. Another important point in his works is that true wisdom is one. He considers all the followers on the path of truth from the same root and justifies the basis of “wisdom”, which is forgiving and relies on spiritual knowledge and intuitive insight.

When we talk about the light or the shine of the sun and that a person must pass through the seven heavens to reach that endless place, we refer to the human tendencies towards the sun in the coming millennia, and what we say about mysticism in today’s world is rooted in finding the truth, or genesis of the light that made the world what it is today. The truth of the victory of light over darkness and the goal of liberating man from mental darkness is the opening of the light in joining The Creator of eternal light. Taking refuge in words that we sometimes read and hear raises questions, concepts in mysticism like ascension, for example, “drunkenness” are justified by “spiritual drunkenness” and in the world of Sufism, the “intoxicated” state is a cleric who shakes hands with people. You may have seen or heard the physical movements of those who believe in focusing while exercising, there is no doubt that the release of happy hormones can make people feel light and fly, but you have to believe it. Alcohol is an intoxicating substance, it gives people depression and euphoria sometimes sadness and rebelliousness. The account of alcohol should be considered separately from sensual states of the mind and discovering the source of your being.

Sohrevardi and the truth of existence

It seems that all the difficulties that mystics, Sufis, ascetics and jurists have had with each other are rooted in this word “truth” in the “being” of man and the vast world. Here, among hundreds of mystics and ascetics, known and unknown, we’ll examine a few of them. It’s natural that this examination is not complete and requires a universal and academic effort in their thinking and their logical, emotional, and psychological differences with each other.

When it comes to existence and non-existence, we step into an unknown land. Does philosophy and mysticism have a decisive and convincing answer to this simple question? For this reason, a corner of Iranian mysticism is mentioned to prove that mindful mysticism is inconceivable in the face of facts. Here, the purpose isn’t to describe the life of mystics, but to discuss who is known as a mystic.

“Being” has always been a human question: Where did I come from, what was the reason for my coming? Or what is the purpose of going and leaving? There has been an effort to choose whether the “truth” of creation is better to be solved through science and experience, or whether the goal can be reached through love and insight. The background of such a question was raised by the Iranian mystic Sohrevardi, who sacrificed his life in the path of finding the truth, it has roots in Buddhism and Mitraism for thousands of years before him. In Buddhism, being in love with God means forgetting the self or “silencing the noise of the mind” and in Mitraism, believed to have begun 15th century B.C., believes in generosity, pride, splendor, and wealth. The belief that reaching the truth requires passing through seven stages is the result of the mythological belief of seven skies and seven stars. The main source of all the “seven” such as the seven-headed dragon, seven domes,

etc., is from the Mithraic cult, which considers all seven layers of the sky to be related to one planet, and on the eighth layer, there is only absolute light. And nothing but light is found there:

Attar has surpassed the seven skies with love

While we are all still searching for one

Let's go back to Sohrevardi who presented the school of enlightenment to the scholars of his era twelve centuries after the birth of Christ. He admits: "Many times I wanted to reveal the secrets, but I closed my mouth because of the fear of the jurist's swords", but finally he was killed in his youth due to the expression of his beliefs and philosophy of life, which he called "The Science of Enlightenment", according to the command of the clerics of the time.

He believes that "man" cannot be the best of creatures unless he reaches the holy essence by cultivating his soul. The meaning of human truth is that when a person can withdraw from sensuality and immerse himself in the light of God, he becomes a shirt that he can wear whenever he wants. Desire can leave it or return to it. This is an ascension to the world of light, when a person becomes like molten iron and a fire that gives light and becomes a pure substance that can do whatever it wants. Ascending to the world of purity and light will not be possible until the senses are "removed" and "isolated".

Please draw the attention of the esteemed readers to the fact that the discussion of "truth and reality" between Plato and Aristotle is exactly about this: minus the ascension and other philosophical expressions that we read in Sohrevardi's philosophy, according to Plato, truth is an ethereal and unattainable thing. And what we see are shadows of undiscovered truth, but Aristotle's philosophy relies

on rational discussion and logical reasoning, and both of these wisdoms pay attention to the point that Khayyam makes:

**The path from this darkness didn't lead to anything
They said it was a fable and they became dust particles**

What mostly motivated the ascetics to oppose Sohrevardi was because he considers himself to be the reviver of Khosrovani wisdom and has great respect for “Key Khosrow” and believes the wise men of Greece and all the intellectuals of Iran after Islam paid attention to the spiritual ideals of this wisdom and in fact, they reached the state of “manifestation” which is a state of pleasantness and excitement that continuously flows in a person and doesn't stop being a reassuring light. And that “The Great Key Khosrow” is our heart's ease and soul's peace.

Drunkenness, the foundation of Dignity

The necessity of this short review is because we realize the extreme stubbornness and spoiling of the concept of the Mystic by the Sheikh. According to Heydar Fuladi, if we pay attention to Bayazid Bastami's thoughts, he doesn't consider religious customs and spiritual methods separately. He believes that if the “journey” is necessary to reach the goal, then how can one achieve that way without “light”, a drunken lover does not love this or that world without the Beloved, and love is the perfect human way.

According to Rumi:

**Whatever I say, describes love
I'll be ashamed of it, when I fall in love**

In this case, Rumi has summarized the philosophy of life in three parts that a person should have such characteristics: the generosity of the sea, the kindness of the sun that shines on everyone, and the humility of the soil. But Hallaj, who was a “different-thinking” mystic, had teachers such as Testari and Umar bin Othman Makki, who sometimes looked at him narrowly. A person’s thinking must be united and wearing a cloak isn’t a criterion of credibility, with the help of this teacher, he signed the order to kill Hallaj at the age of thirty-three by the order of the Caliph. While he gave himself the “right” to explain existence, psychologically. He was tried and executed for the crime of denying God, apostasy, and even the mental embodiment of God in human form, but he was imprisoned in Baghdad for eleven years because of his “mystical utterances”.

The surprise is that another mystic was also tried and killed at the same age of thirty-three for having different thoughts and philosophy. He was Ayn-alQozat Hamadani, who also didn’t value survival as much as the need to reveal secrets, and because Hallaj was envied for revealing secrets.

Another point is related to mysticism with the terms drunkenness, consciousness and mystical utterances. Drunkenness and alcohol, is a state in which a person can be beside himself. The mystics go on a spiritual journey with it, but millions of people who drink alcohol get drunk and see or feel so much more. Or a Sufi at that time is so ecstatic to see the face of the Beloved that he becomes alienated from reason and perception and ascends being freed from natural feelings and emotions. In other words, in this state, the person remains with God.

The secret of this intelligence is none other than the subconscious

There is no customer for any language but the ear that hears

Against the state of drunkenness, is the sobriety that comes to a person after getting drunk and reaching the goal. But a situation that probably doesn't happen to everyone like when a person says things or makes claims that others do not consider feasible.

The description of Iranian mystical thought has always been associated with blasphemy, envy and punishment, and as we can see, in fact, when a mystic thinker says something contrary to the opinion of those in control the "customary" market, he is immediately blasphemed and condemned by the group of ascetics to death. A verse from Abu Saeed Abul Khair shows the reality of the ascetic's behavior:

Sometimes the ascetic recites the rosary in my hand

Sometimes they know me as a ruined drunken bohemian

This shows that influential people among cunning ascetics are jealous of a hermit who can hold a rosary in his hand but is a rebellious mystic in practice, because what a cunning ascetic expects is to control society and benefit from it. Here we will refer to some other mystics to clarify the differences in their presentation of "mystics" from each other.

Abul Hasan Kharaqani

Abul Hasan Kharaqani was born in the 4th century and lived to the age of 73. He wasn't formally educated. He met with Abu Saeed Abul Khair. He earned his livelihood and paid the expenses of his monastery through farming. He considered himself a follower of Bayazid Bastami. Many "miracles" have been written about him,

which isn't bad for dear readers to pay attention to. I've actually extracted these contents from the book "Rumi's Ascension". And it shows that he had an inner sense that others didn't have.

He says, "When I reached the throne, rows upon rows of angels came and boasted that we are cherubs, clerics, and innocents". I said "God, we won't come"...they were ashamed. The intelligent reader can question such a "state" and the possibility of its occurrence in thought.

Another important point is that at the time Kharaqani selected a spiritual heir for himself for the first time, who was like a successor in the kingdom. His successor was his son Ahmad, who was killed on the night of Abu Saeed Abul Khair's arrival. Dear readers, you can find more information in "The states and statements of Abu Saeed Abul Khair" written by Mohammad Reza Shafie Kadkani and "Sheikh Abul Hasan Kharaqani" written by Christian Turtel translated by Ali Ruh Bakshan. The curious researcher is trying to answer the question, why should the "successor" of a known mystic like Abul Hasan Kharaqani be killed during the visit of another known mystic?

In Kharaqani's works, there is no mention of "Sama" and "Music", but one can pay attention to his mysticism from what he says about going to the throne. Among other things, he considers all people as servants of God, he was forgiving and kind, he didn't look down on other people's religion with hatred. This poem is attributed to him:

Until you don't become Christian, you don't worship an idol

There's no shame if you become Christian to worship an idol

What you wear to hold your pants up isn't a chastity belt

Those who are surrounded by lovers have to work less

It is stated in his self-discipline that “he chained himself at night, to rid and purge himself of his carnal soul.” Maybe this was one of the reasons why his wife has always been in conflict with him, even friends and acquaintances haven’t been spared from the sting of her tongue. It is known that Abu Saeed Abul Khair intended to meet “Kharraqani”, he arrives at his house and knocks on the door. Rumi has written a poem about it:

**As soon as he knocked at his door with a hundred reverences,
The Sheikh’s wife put forth her head from the door of the entrance**

Saying, “What do you want? Tell me, real quick!”

He said, “I’ve come to pay the Sheikh a visit.”

The wife laughed out loud. “Ha, ha,” she exclaimed

“Look at your beard, and all this journey’s pain!

Didn’t you have anything better to do with your time

That you came all this way wasting your own time!”

What the dear reader has read shows rare quotes and moods that have sometimes been accompanied by fantasies and behavior, the acceptance of which in today’s world has no meaning other than conflict in the structure of “ego” and the formation of extreme anxiety.

Bayazid Bastami

Philosophically, Bayazid believes that religious custom is a bright light on the way to perfection, in fact, psychologically he considers it

to be the conscience of the “spiritual path”. If the path we have chosen leads us astray, it protects us from bad deeds. He knows the knowledge of God as the creator of love. It means that he considers these two to be continuous and from the same root. In his opinion, a loving, generous person is one who understands the concept of forgiveness, is humble and avoids pride. What remains of Bayazid’s works have been translated into Arabic. He is a mystical poet who has clarified his life philosophy in his poems:

Where is the mature one to become my companion?

Or are you satisfied to find me as your companion

So, let’s both go and sit together in a quiet place

I’ve got my own pains, she’s got her own pains

Not finding a sympathizer who can share the path of love and friendship with him, makes him need a friend to share his experiences with. Iranian mystic Junaid Baghdadi says: Bayazid is like Gabriel among the angels.” And Ayn-alQozat writes that Bayazid said in his prayer to God one night: “O God what is the way to you? The answer came: There’s no need to seek because you have reached your desires and the Beloved.” And many other honors are attributed to this man that modern science and knowledge cannot simply find an answer to these revelations.

He honors love:

O love, you’ve slayed the mystic and laymen

For you have lost your good name

Brought us all the way to infamy

Let our immaturity be blessed by your maturity

**Our failure is because of a friend we once held dear
Our hearts are broken from those who live in fear**

And finally his enlightenment describes the existing conditions:

Listen to a good parable from the Master of Bastam

If the seed becomes greedy you plant a trap, and

If you seek oneness with God, just be patient

In the presence and absence of others be gracious

In Bayazid's works, there is no obedience to the Sheikh and ascetic. For him, a good person has a reward in the afterlife for that person is closer to the "truth" of understanding God. Where did the honors attributed to Bayazid come from? How did he talk to God? Has Ayn-alQozat Hamadani made up that story or did Bayazid say such a thing to him? ..in the works of the previous mystics and the study of their lives, not only is it not clarified by the "reality" that he says can be a symbol of the truth, but it also fuels the darkness, ambiguity, hesitancy and doubt... Now this question arises. What is the purpose of all this effort to create illusion and fear? Who benefits from this fear? Let's see what the future will be for the people who are willing to say a word against the jurists in the clothes of a researcher in "existence"? Hallaj's life is another example.

Mansour Hallaj

In my opinion, the fourth century of Hijri is proud of Hallaj's bravery. The study of history shows that he is the first victim of

Sufism. He has been condemned and severely criticized by the scholars of the time. He believed repentance quenches the wrath of God. This statement can have the meaning that the guilty person who has repented doesn't need to be punished and excommunicated because when repentance extinguishes God's anger, there is no reason left for punishment and revenge, the honorable reader is aware how far this thought goes to create weakness in the basis of the power of the religious leaders, all the abilities of the pretentious clerics who use the clergy to profit from the lowly and ignorant people is to make them afraid of God's wrath, on the other hand, reaching the truth is the destruction of the body and mind. He knew... until the teacher doubted him. As it was mentioned before, the caliph ordered the killing of Mansur Hallaj by the hand of Junaid Baghdadi, perhaps this has angered the ascetics even more. They say that Hallaj was also a student of Khayyam for a long time and was inspired by him. Hallaj was always envied. He saw such crooked behavior from the Sufis that he took off his Sufi cloak!

When a person does not find an answer to his questions about existence and communication and how the world, body and mind came into being and wants to reveal his theory and thoughts, he will face those who want this way to suppress and strengthen others and seek their own profit. Hallaj felt threatened, fearing for his life he moves anonymously from one city to another and disappears for several years. After spending two years in Mecca in the adjacent shrine, his thoughts and mood changed and he began to reveal secrets that no one knew about.

“Shebli”, a mystic who was the same age, companion, and thinker with Hallaj, and it's interesting that he says: “Hallaj and I had the same idea, but I was saved by the insanity of my assumption, and his reason destroyed him.” We can see how far Hallaj's effort in changing the thought and creating doubts was in conflict with the

intellectual freezing of the clerics and Sufis of that era, and the adaptability of the thought wasn't new, and his mysticism, which brought the good news of a new way, in the empty space of reflective time. There was nothing but death, while there was no way of research in that period except expressing thoughts, and authoritarian and bigoted people could not listen to new words and new knowledge because they didn't see their own benefit in it.

It's not about whether Hallaj had a secret or not, the issue is about freedom of expression and new thinking in mysticism, as if all mystics go through a pre-made stereotype and at the end of the work, they see what exists as reality. They do not find it convincing, they can't provide a reason for their findings, they are hostile to those who intend to recount the results of "Zen" and "Meditation" that they have used, they understand that "truth" is unattainable. And those who plant the wheat of love in the field of reality will be brought to nothingness, as Hallaj was dragged into non-existence.

Chapter 5

Defense Mechanisms in Mysticism

Defense Mechanisms in Mysticism

If the background of Iranian mysticism are the experts and scientists who have promoted it in poetry and prose, this "method" can be considered as a form of defense against unhappiness and oppression, violence and cruelty of religious shopkeepers. "Utopia" is a creation of human thinking. The poet has seen that if he praises the Sultan, he'll be rewarded, but if he criticizes him, his work will be miserable! Even at the present time, the courtiers of religious

leaders and admirers of vampire dictators achieve a more prosperous life and more illegal privileges, their defense is the “justification” of accepting immoral phenomena and approving anti-people. But those who, like Ferdowsi, Hafez, Khayyam and hundreds of other poets and thinkers, have honored Iranian mysticism, have freed themselves from the dangers of the day by accepting the name of “mystic”. The use of words such as ruins, wine, luxury, etc., and dozens of other concepts that have made the foundation of the spiritual path in the imagination of Hafez, have also made the modern literature of mysticism, except drunkenness, soberness, and mystical utterances, current in the thoughts of Iranian friends.

“Self-Preservation” is a natural instinct that gives a person the ability to deal with any threat or displeasure by methods and means to preserve himself. Ferdowsi knew that “language” creates thought and wisdom as well as the basis of a person’s character. By preserving and using the lost Persian language, he created a new way of thinking and a new character for Iranians, that’s why he’s loved by his countrymen and hated by hypocritical ascetics.

Those who have suffered from the oppressive ruler, together with their companions, have searched for a way to forget what they have bitterly experienced.

These researches, which are discussed in front of the thought and behavior of the greatest magnates of this land, have caused the section related to self-defense to be briefly mentioned in terms of psychology. Life is a human right. The question is, if Ferdowsi was imprisoned in Sultan Mahmood’s prison, how would he have escaped? Or if they wanted to hang Hafez, who has taken refuge in the Magian temple, shouldn’t Hafez free himself from the hands of the terrorists by any means possible? These are the physical parts of this relationship. Now, if we pay attention to the psyche of a person,

don't we consider a person free and deserving of using methods and techniques to protect his body and soul? Didn't taking refuge in the corner of the tavern 800 years ago, when there was no space for a moment of peace and poetic thought, force Hafez and his like to choose a way and method that saved not only themselves but countless companions from the torment of the bloody eyes of the ruler? All human beings use defense mechanisms in their relationships and social behavior as well as in their normal lives to maintain their personality and psychological structure, and often they don't know that they've taken refuge in these mechanisms. Perhaps, if these mechanisms didn't exist, humans wouldn't be able to endure life with so much pain and sorrow, and its consequences create many possibilities that are beyond the scope of this book. In this book, the most important mechanisms in which our poets lived in their poems are mentioned. More or less all human beings use these mechanisms and this category is not exclusive to those who have unconsciously opened themselves in our perspective.

Mysticism and Imagination

Imagination plays a very important role in mysticism. For this reason, learned poets and scientists have tried to consider reality as the basis and context of their behavior in admitting they haven't reached the truth. Why is the role of mysticism important? Perhaps one of the reasons is that the "truth" with the mental tools of today's human being is unable to find the "principle" of the creation of the universe, then it sees two different ways, considers the received facts to be true, and lives its life with this belief and dedicates or reflects the truth in a way rather than realizing that it is more like a fantasy than anything else.

All the unhappiness that the ascetic have imposed on the people originates from this difficulty. Hallaj and Ayn-alQozat were killed for this reason. The big world communities that have different beliefs with each other have started war with each other for this reason...

Why even in a religion with a prophet trusted and liked by its followers, they have to create such “branches” to find the “truth” that they fight with each other for years, hurt and deny each other, why do the jurists who claim to be the truth promise life is after death, in order to profit from people, they sell heaven and scare people from a natural event, which is death? If what they saw is real, why don't they leave the world and get rich.

Mysticism in our world is a means of profiting from people's fear. People who are deceived without studying and without being aware.

If it were not for the imagination of the ascetic and the ruler's sword, and the imposition and encouragement of the deceived, perhaps they could serve the human society honestly more than what the ascetics have claimed.

But imagination in poetry is another thing and sometimes it is in the form of wishes to ensure the security and health of human life, which is better to be mentioned. Imagination can go beyond the fantasy aspect and appear pathological, more than it takes away human desires or manifests itself in role-playing and fantasy images in poetry. The beauty of fantasy in the thought of scientists is more in achieving social goals and aspirations for social well-being and the methods to achieve it. Mystical fantasy, if it turns to ruins and mischief with the empathy of a barista, is actually trying to find a way that can lead to the salvation of mankind, so that we can see the aspects of fantasy in the beautiful hearts of those on the spiritual path.

**I imagined your role in the workshop
I have not seen or heard from you a lot**

Or:

**When your thoughts pass, you'll see the witness
The heart shall follow that loving presence**

The meaning of imagination:

**If that Turkish girl from Shiraz wins our hearts
For her beauty mole, I'll give Bokhara and Samarghand**

Kinds of imagination from Salman Savaji:

**A life with the hope that one day I'll reach the end
I cook raw soda because I'm immature yet**

And Hakim Kashani had this to say:

**Her intercourse with me is like a wave aside
With me every moment avoiding me all the while
I don't abstain from the ascetism that's on my mind
My fear is polluted by rebellion against my kind**

And Khayyam:

**If you touch my sky like the Most High
Hu can remove me any time from this sky**

**God created a new planet just like that
Where you're free to reach your demands**

Here, the poet wishes to build a better world and keeps his feelings hidden for years. Because the ascetic of that time, when he ruled on his irreligion, could be harmful to Khayyam. Khayyam's mysticism is watered by the fountain of knowledge and knows that any wish or desire can be easily attained. The social pressure and religious opposition are so great that Khayyam is proud of people's indifference in these two verses:

**In the circle that's our coming and going
Can't be found a beginning or an ending
In this real world everyone's indifferent
Where does it come from our existence?**

In the same way, the greater the fear of punishment, the more hidden or ambiguous the glories are written, and if they are expressed, according to Sa'adi:

**What can I say that's better left unsaid,
The tongue can also be the keeper of secrets**

And in this case, even though Kasa'i Marvazi was one of the great supporters of the Shiites, he describes the conditions of time and place very well in these two verses:

**They took the power to speak and gave me language
They broke my legs and gave me a name**

**They stored the water in the liver's stone
And made my soul thirstier than the sea-shore**

**But poems or paying attention to different types of imagination have
a special place in Anvari's poetry, here's one of them:**

**Time brings a thousand roles into non-existence
Like inside the mirror of our own imagination**

Or in Sanai's sonnet:

**Until the imagination of our friend is with us
All of our life, we become like witnesses
From where the beauty of the Beloved comes
The middle of this house is in the desert of God
And fulfilled become the desires of the heart
A thorn is more than a thousand dates, sweetheart**

But Hafez has the last word by stating:

**Let's plant flowers and pour wine in the glass
We'll split the sky's roof and create a new path**

Deprivation

In order not to suffer, we return the restrictions to avoid harassment. Finding the truth was also difficult for Plato, he considers the truth to be separable shadows from alcohol and lover.

If God is an unattainable and incorporeal being, how can Plato's shadows be justified? An ascetic who sincerely wants to achieve the shadow has actually made pounding water in a mortar his profession?

The ascetic apparently escapes from alcohol and lovers with fantasy.

While according to Plato, "liquor" is a shadow of the truth of "liquor". It is natural to feel deprived of the blessings of life and to refuse to enjoy God's gifts as a great sin. It is one of the methods that forces the ascetic to use extreme psychological defense and he forcibly withdraws this deprivation, which can be very painful:

**We look within and feel our presence,
Let's not be fooled by outer appearances**

What's happening? The event that causes the jurist to ponder until what is reached is that spirituality and spiritual concepts, as they say, can contain a part of the truth of that concept, not all the truth, and the truth is the concept, not all the truth, and the truth is the concept of a person, but not all truth. One should see the Beloved beauty through austerity and "intoxication" which is a spiritual state of extreme love and passion in mysticism and arises in such a way that it becomes alien to reason and perception.

Can everyone create those moods in such a trip? The answer is negative, except for this soberness and a group known as "The Sober" remain in mysticism. That is, a state in which a drunk person sees himself separated and doesn't reach that stage, and lives more in the real world.

Another part of the mystics who have lived in sobriety and are associated with consciousness, are automatically considered the inability to get drunk as spiritual happiness. This incident might have been so unfortunate that the jurist doesn't want to recall it, so he tries to put it in the back of his memory to be hiding it. It's natural that remembering such sadness isn't obvious to him. In fact, in the work of psychotherapy, the important part of the psychologist's work is to make a person face his past so that the hidden misfortunes are revealed and the person can adjust the cause of his sadness with the realities of life that day.

Man's efforts in drunkenness and soberness to find the way to truth could not have a goal other than welfare and benevolence for "man", but unfortunately this philosophy has added to enmity more than it has added to friendship. This is why Aristotle, even though he respected his Platonist teacher immensely, did not accept the "truth" as he described it, and the reality even in today's statistics and austerity and its related sampling, which is the "right sample". Being able to generalize to the whole society makes the scientific value of that noble in today's world clear.

Mysticism and Denial

It's very difficult to accept failure, unhappiness and unwanted things and what we don't like. How does the mystic of yesterday behave against the natural instincts of man, which is the unchanging nature of "existence"? When the mystic ascetic doesn't look at the woman's eyes to show asceticism and is afraid that he won't be able to control the instinct, he completely denies her existence and doesn't see her. When "Bayazid" talks about love, he denies the mistress and asks "God" for love... this speech in today's world

where we read theories of attachment and understand that love is a sexual instinct that we've turned from a hormonal pressure into a sweet attachment that favors everyone, it just doesn't justify the love of the Lord.

Bayazid's defense in the world where he or Abol Hasan Kharaqani and Ayn-alQozat Hamadani lived, all that existed was the fear of God. The God who was believed by the people of that time was a God of vengeance who should make the helpless mystic, who could lose his life at any moment due to self-contemplation, believe in a love that is related to God. Otherwise, the mistress should have been identified and it wasn't known where the end of the work would lead.

This is the case with other pleasures that humans need. Welfare plays a fundamental role in people's lives, living better is our natural desire, in the past how should a mystic live? In what way and with which people did he feel at peace? There have been people who, like Ptolemy, saw themselves as not even needing a drinking bowl, but it's hard to believe that in the era when the Abbasids ruled Iran and the windfall of wealth they got from the economy of, our country, Iran. He hasn't built external balance and has not taught the fields of wealth accumulation in various ways. In any case, if the mystic of that era was really a needless ascetic, he cured his natural need with psychological defense mechanisms.

In the spiritual path, Hafez has taken a curious approach and shows this denial intelligently by accepting the conditions:

I was conversing with hypocrites of my time

Their expensive words have to pay a fine

And when it comes to other human needs, he looks like another mystic who speaks at a higher level:

**The palace of Paradise is a reward of our works
For us poor mystics the Magian temple is a reward
Our Friend is with us, what do we need more?
The nation's talk about our Soul Mate for sure!
Don't send me to Heaven away from God's door
On top of your mount, enough of place and corner**

The difference between these two “mystics” can be easily recognized. What we see from Ayn-alQozat Hamadani and Mansur Hallaj is accompanied by deprivation and bloodshed, and what we understand from Hafez is peace, benevolence and natural pleasures of life.

Reaction Formation in Mysticism

Is the reason for servitude, friendship, benevolence and good deeds that we pray and praise God from early in the morning to late in the evening? In my opinion, this is an unwanted insult to the holy essence that is our Creator. Is the Creator of the world in need of you and me so much that if we don't ask Him, we'll be given over to the rebellious flames of hell?

Psychology says that if we exaggerate an action, it is because we already dislike what we are doing. Like those who praise you from the moment they meet, but they never have the same feelings as they show. They lie, although it is obvious in many cases, but when it

comes to their emotions in the field of religion and beliefs related to punishment, they express it unconsciously.

Showing that I pay too much attention to religion and the love for religion covers my whole being and to put a hot stamp on my forehead, to pray before bed, if it is unconscious, the hatred inside the person manifests as love. My grandfather prayed, fasted and had a seal, but he never had a mark on his forehead like the showy generals of our country.

Here I'm talking to people who behave like this. No one has a problem with praying and fasting, the problem is that encouraging people in this way is a known and revealed method.

Artistic Mysticism can be seen in the reaction formation of poetry, behavior, and speech. The reason is that a person's inner feeling is such that it forces him to do something to cover that feeling, or to show his behavior or to act with the opposite reaction to that thought.

We appreciate Hafez's honesty in his poetry because he isn't afraid of expressing the facts that aren't popular with the people. Even if an action causes fear, he speaks it:

Do you know what the harp and lute interpret?

So, secretly drink your wine to be reinforced!

But when the real feeling is to drink wine, the poet "unconsciously" takes refuge in the opposite reaction by admitting he'll suffer social and legal consequences, and maybe the preference of Hatef Esfahani's verse can convey part of this concept in a "conscious" way. In this case, let him prefer the plural clause to lute and harp, tambourine, reed flute, candles and candy, flowers and basil, a

skilled and black-haired barista, as well as a witty and melodious singer, and also about Magian and their offspring:

**I was so ashamed of being a Muslim
That I've been hiding my religion**

Until they give him a cup of wine and he expresses drunkenness in another language:

As I smoked I lost both my reason and religion

I burnt both my sins as well as my faith

I got so high and in that drunkenness

So many feelings my words can't relay

I heard this so clearly from my members

All of them including my arteries and veins

That the Most High is One with everything

There's no other but God the Most Great!

In the works of the poets from the 4th century, sometimes religious beliefs that suggest the limitation and prohibition of desires, a poet like Kasai Marvazi often characterizes his poems with advice, and there are many words of wisdom or preaching in his poems. The expression of his strong beliefs brings many dreams and fantasies to life in the poems that haven't remained in his thoughts. He talks about purity of heart and proper vision, with so many of his inner feelings, it becomes clear in this quatrain that:

**Not going to the information super-highway
Being unable to connect the wine to your palate**

**Suddenly from the sky I heard a message
That you drink from the claypot of decay**

Here too, we see that inner feelings can unconsciously attribute alcohol with connection, which have very clear meanings and concepts, to deterioration, which is the opposite of being connected. Another example in this regard shows this contradiction, which I'll share with you. A mother regularly drew pictures of her teenage son. While the young man had fallen asleep, she would sit and watch him for hours on end; her husband introduces her to a psychologist. During the psychotherapy session, it becomes clear to the mother that she sees her child as a big obstacle in her separation from her husband. In other words, if this boy didn't exist, she could have separated from her husband more easily and followed her dreams.

Expressing many sympathies, love poems for a certain person without the person basically believing in humanism, are clear examples of inverted reactions. Mystical orthodoxy doesn't allow such a reflection.

Mysticism and Projection

The mystic attributes his inner feeling to people. Like when we think people need "my" guidance.

The sufferings, shortcomings and annoyances that people have from the ascetics who used asceticism to be anti-people, reveal many characteristics, the way of training and education of the jurist or mystic who are busy harassing the people along with the ascetics. Today's psychology is able to come to the aid of people and express

these difficulties as science believes to use “reality” and not personal opinion.

A mystic wants to generalize the values he has accepted, the beliefs he has adopted. Attar of Neyshapour, who is very famous for passing through the seven cities of love and doesn't prescribe any behavior against a person, when it comes to love, he ignores the intellect and the cleverness that other mystics have called the “philosophy” of man:

**Become a man of religion, a guardian of secrets
And be disgusted with philosophical imaginations**

Or:

**Say you're far from philosophical statements
Become empty from reason and cleverness**

You read this speech a different way in Rumi's message:

**Love is the wisdom of the heart
Reason is like a donkey stuck in mud**

Here one can understand the greatness of Ferdowsi more, he made logic the beginning of his thought a few centuries before Rumi:

**In the name of God the Soul of Wisdom,
That there isn't any thought higher than this**

Khaqani Shervani in the 6th century said:

You learn philosophy in speech

**And then you call it controversy
What cannot be done in a well,
Is placed on a mountain top, oh well**

The basis of the conflict comes from the fact that the mystic wants and the ascetic orders that others accept what they've accepted and internalized, and because the acceptance of thought is only possible through logic, it creates resistance. What reason do we think that all those mystics whose work reached the executioner had? The reason is that if the mystics didn't accept an idea with their heart and didn't understand the truth and wanted to find out the facts through reasoning, then they would be accused of disbelief and violating the sanctity of God, and their own rejection has been approved by the jurists.

A logical poet chooses an easier way to avoid being smitten. Saadi's projection, which deals with mostly ethics and matters, is a clear example of mystical projection:

**The one who created happiness and gave sustenance
Either gives virtue to everyone or good fortunes**

Or:

**The chicken doesn't sort the grain
For the chicken sees inside the cage**

Or:

**The vinegar of your own work and labor
Is better than the bread of your neighbor**

In Hafez's statement, the generalization is expressed more clearly.

We're open-minded drunken mystics

Who isn't like us in this big city?

Don't blame my accountant either

It's continuous as we're seeking pleasure!

What has been stated clarifies the realities of life at that time. The way that allows people to enjoy life without war and bloodshed makes people think. He recognizes love as a measure of being human and sings:

When my hand reaches the locks of your head, watch

You'll say how many other heads have you touched

And when he talks about love, he doesn't forget our body's instinct and says:

Drink the morning cup to the sound of the tambourine and harp

Kiss the cheeks of the barista to the song of the reed-flute, my love

Or:

If you disturb our solitude one night

In the morn above the horizon, I'll rise

This is why many believe that Hafez's mysticism is the new way in philanthropy.

Psychosis in Mysticism

When we talk about mysticism and mystics, we think that a mystic is a person who meditates on the creation of the universe. He wants to understand not only the truth of existence but also the meaning of existence. Such a person is educated in the definition of the word, he is familiar with love and pain. He has studied the available sources and in the knowledge he has accumulated, he has come closer to the truth of existence than others. In this difficult and long path where the austerity of a mystic concentrates on a sample of life and sinks into it in order to gain access to its foundation to attain awareness, this connection to thought and separation from society makes him unaware of what is going on around him. Such a person, if he accepts what he has achieved in this regard and does not expect more from himself, can become a coach or teacher of self-cultivation. If self-cultivation is the control of instincts and refraining from temptation, who is the mystic who hasn't reached social status with this fame?

A person may utter words not only because of education and awareness, but also because of psychosis, which is not even possible for others to imagine. All those who wake up one day and think to themselves that they are Stalin or Hitler or any famous violator of human rights are probably suffering from psychosis. Because the foundation of such thoughts sometimes originate from fantasies caused by the disturbance in the action of the communication network of the brain and sometimes they see their personal experiences in that position whose false claims causes them to suffer punishment.

In mystic explorations, if there's a lot of studying and thinking about the creation of existence and a person falls into

“drunkenness” and then can’t reach the experience of “consciousness” to the degree that connects him with the realities again, another incident is in front of him. Eschatology is a level and degree of human imagination, which mysticism considers to be the highest stage in discovering the truth or, on the contrary, in separating from the truth. Let me give an example: “Hallaj” was sentenced to death by invalidating the words of others; what he said and wanted was the annihilation of the body. A lot of claims are being made about “psychosis” and unfortunately, he died in the process.

Mystical regression and repentance

Psychologically, stress and disorder, threat and intimidation, deprivation can bring a person back to the time when he was under the cover of love. Returning to the past, a person performs a behavior that isn’t related to his age or position. From the literary point of view, the word that has the concept of regressing is clearly expressed.

Good luck my sweetheart, don’t go without me

O life of my garden friends, don’t go without me

O sky don’t see without me, O moon don’t shine without me

O earth don’t leave without me, O time don’t pass without me

“Rumi” shows his deprivation from his beloved leaving him alone, and in the second stanza, he reveals the same character as the one that reminds him of the period of his “childhood”.

Even before separating from his lover, Amir Khosro Dehlavi clearly states his inner feeling, which is caused by loneliness:

The cloud rains and I'm separated from my lover

Why should I leave my sweetheart for another?

I've bid farewell to clouds, rain, alcohol and lover

We all weep alone being without our lover

Or in Khaqani's poem about the death of his son, this regression is shown:

All of you, my beloved is sick

All come to me for being patient

But in the field of mysticism, "regression" can occur due to threats and intimidation or fear of punishment in general. Fears don't have to be only from ascetics and rulers, intense contemplation and concentration to receive the truth and then not reaching it can leave a severe deprivation. For example, in the works of Bayazid Bastami, "regression" can be simply seen:

O love, you've slayed the mystic and layman

Your melancholy caused you to lose your good name

Take us all away from the mountain of infamy

And the immature are the work of the mature man

At the same time that his deprivation is very severe, the mechanism of "justification" can manifest the wish for failure or when he seeks

sympathy and empathy to share his grief with him, he seeks support to unconsciously bring out aspects of his childhood.

Chapter 6

Hafez's Mysticism

Hafez's Mysticism

My venerable teacher Dr. Gholam Hossein Sedighi, started the first lesson of Sociology with this sentence:

A society that deserves to endure, in which “man” is respected and cherished.

When we talk about poems and poetry, sociology and anthropology, philosophy and mysticism, psychology and freedom, the question is whether human existence has been taken into account or if not, then what is the service and benefit that it has had to our society?

Saadi's words and his messages, if they were heard well or understood enough, maybe after centuries, we wouldn't have to face many difficulties in living, in conversation, in socializing, in relation to young people or elders, we may be obsessed with religion and beliefs, but we saw that this wasn't the case. Why are people, especially those who are committed to the dignity and value of human beings, not sitting down? When the rulers and the religious leaders work hand in hand, one suppresses and the other encourages the people, it is natural that if the people had the right knowledge, they wouldn't keep the tyrannical rulers in their position, nor the ascetics and mullahs of misguidance.

Throughout history, to free the people from misfortunes, or heroism, a leader has stood up, or a scientist has stepped into the field and the people have accompanied them. How was the situation in Europe in the 16th and 17th centuries? We see that the French philosopher Rene Descartes, who was also a mathematician, explained to people in several ways that:

1-A person's belief should be created by discovering the unknown through science, and he believed that one should proceed from the simple to the difficult.

2-Nothing exists unless it is clear and able to be made clean.

3-Problems must be able to be analyzed and categorized, that is how we can classify them.

Or suppose "Archimedes" said: If you give me your support, I'll raise the stakes. Or Jean-Jacques Rousseau, an 18th century French thinker, who was also a poet, believed that science is useful if it can benefit people.

On the other hand, many thinkers think rapid developments cause material, mental, and social differences and aren't so useful for human happiness. By studying the history of Iran, we're faced with great thinkers, each of them were before scientists. Westerners believed in the liberation, equality and freedom of human beings, but while living in social ideological frameworks and facing hard-hearted rulers, they had no choice but to flee from the clutches of the ruler and the sheikh.

Hafez has called this absurd escape, mysticism, and he isn't afraid of other people's opinion about him.

I'm a lover, mystic, and witness I say it openly

So that you know I've learned the art of living

He's a great mystic who knows the way of life is far away from hypocrisy and deception. Here, some of the compliments that have been credited to mysticism will be discussed and the scientists who have experimented will be mentioned.

Previous Definition of a Bohemian

In Omid's dictionary, "A Bohemian, is clever, fearless, unrestrained, unobtrusive and someone sharp who is aware of other people's secrets. In the term of Sufism, the one who is purer and more pious on the inside than on the outside, someone who blames himself on the outside for an action or attitude, but is praiseworthy on the inside."

Also, in Omid's dictionary, it's mentioned about the bohemians being researchers who "don't leave a state in mysticism" in other words, they are narrow-minded. "Vagabond with loose lips is an allusion to disgrace and dishonor, someone who does an act that causes him infamy."

In the perspective of yesterday's society, Rogue refers to people who cheat and deceive for their own profit, rather than giving the meaning of inner purity and piety. The term rogue the stupid man is one of the labels that has transformed the true concept over time. It has many synonyms like charlatan, cheater, deceiver, fraud, liar, etc.

As it was previously said, Hafez's mysticism is a reflection of the conditions governing social, political and religious life.

Samuel Dayan writes in the book "Sage's Wisdom and Ritual": "...Sage's ritual is the highest and most inspiring message of Hafez for the world of humanity. He respects the sage's way of thinking,

whose message is the foundation of a religion with the characteristics and virtues he described, in which a Sage is the symbol of the perfect human being, the protector, the leader of the religion of freedom, and the interpreter of the free way of living.

On page 297 of his book “Mysticism in Hafez’s Poems”, Dariush Ashouri writes: A Sage is someone who is clear and transparent, honest with the soul, not to kill it, a soul that has reached transparency doesn’t have hypocrisy and self-righteousness. And doesn’t hide behind a social mask. It is a soul that has reached the status of “Sage”, that is, a soul in which desire and intelligence have been refined and reaches the position of observing beauty in the world and has become one with beauty. The perfection of the soul in man is to reach the position of observing beauty in the world. In this position, we look at the world artistically and see wonder in the world, and he says out of wonder:

That one who struck this enamel circle

It’s not known what he did during his circuit

The Sage’s Way

The question of the author of the book “Sage’s Wisdom and Ritual” is why this “path” went astray after the death of Hafez, why was it forgotten and not adopted by Iran? What’s meant by the author of these lines is that from the moment Iran became a form of foreign Sufism until now, Iranians, especially scientists, poets and writers, have never stopped fighting for a free life and what is today called the Sage’s way. The goal is that in different historical periods, Iranians haven’t spared their lives and money to preserve Iranian culture and traditions as much as possible. Even today, after many

years have passed, they are still fighting against murder, rape and theft.

Here, it's better to remind that neither those who have saved themselves from the sting of poisonous thoughts with mysticism, nor the author of this book, have any intention of insulting and detaining people from the path they have chosen. The entire philosophy of mysticism is based on freedom and liberty, so me and you, the reader can understand each other's philosophy of life without being enemies. Understanding these differences is the basis of the philosophy of Iranian mysticism.

A new definition of Sage

It's part of the new Iranian mysticism, whose conception began thousands of years ago and established its position with the poems of Hafez. A mystic, an educated and loving person, a lover of prosperity of life, intelligent and people-oriented, a benefactor of all people on earth, who respects people's beliefs and doesn't impose his belief on others. It's an intelligence that wants pleasure and enjoyment of life in addition to its beliefs in this world. As an ascetic, he doesn't remove existing pleasures from life, for he doesn't impose his likes unto others. He sees heaven in a better and more beneficial relationship than the possibilities and thinks that such a person won't see any other conditions after death except a loving remembrance from the society in which he lived. As the mystical tongue Hafez didn't see anything but love. In Iranian mysticism, philosophical discussion gives way to clear and simple instructions in terms of time and place. Iranian mysticism isn't a religion, it's a proposal to understand reality as an example of truth.

Mystical Literature

With the comprehensive definition of a sage, it can be reiterated that “a sage” is not cunning, but he blocks the way of trickery. A drunken master is not an abuser, he is drunk from the blessings that the world, in other words God, has given him.

A sage isn't against anyone's religion and beliefs. Rather he chooses a way in which happiness, meeting, sweet talk, enjoyment and exchange of human needs are met without hindrances.

When we say a sage is “inwardly purer than outwardly” or someone who outwardly acts or behaves reprehensibly, but inwardly is admirable. This contrast shows that “a sage” is a cultured and intelligent human being, but his behavior and attitude are apparently not liked by some of the members of society. Now we have to see who are those members of society...When a sage went to the ruins to have a drink and did it secretly, he was labeled by the ascetic to be cunning but, in actuality, the sage loves people and lives peacefully with others. It should first be clarified what behavioral characteristics and thoughts the sages have, so that from the total number of variables related to their thoughts, behavior and actions, it can be determined with what knowledge they've lived, are they aware of mysticism or do they follow it unknowingly.

For this reason, the words used in the poems of our predecessors have been examined as variables or words testifying the sage. In comparing previous poets to today's poets, the influential poets in each period have been selected and analyzed in terms of characteristics related to the variables of the sage's method.

The selection of mystical thinkers was based on their reputation and how the ascetics treated them. You will read examples of unfavorable behavior towards thinkers in the separate review of

each thinker and poet in this book. Here, it's better to mention some poetic features in terms of general attitudes towards them.

To what extent has the poet achieved victory in terms of the form and texture of the poem? The point is that "mysticism" is an abstract concept and we are faced with a very difficult measurement in how to describe it. For example, we understand the concept of water and know what we're talking about, but "watery" uses another level of human understanding. Therefore, the expression of a scholarly poet who talks about his own life and isn't afraid to speak is a great criterion in citing "mysticism".

The second is that the research in mysticism isn't separate from the research in poetry and language and the development of concepts and words in different periods of the passage of time. In this way, the measurement tools change over time along with the progress of science. The difficulty is that we must first have more complete fields at our disposal so that we can properly examine these changes.

Archaism in Mystical Literature

In order to understand the roots of mysticism in Persian poetry, we must have the poems of poets before the Arab invasion of Iran. Unfortunately, no serious research has been done in this field so far.

The scholars of Persian literature and our respected historians haven't had much opportunity to explore this field due to the historical events, we only talk about the originality of the poets and the accompaniment of poetry and music and the compositions of the Manichaeans, and at that time poetry didn't find a place for itself except in the clothing of beliefs. It was, for example, poetry and melodious words in Zoroastrian Ghatas are examples that it existed at all times. If we say that there was no poetry before then, it's like

saying that the nightingales and birds of song didn't sing in the wide expanse of nature at that time, or the sea was not wavy and the trees didn't hear the whisper of the wind, and lovers didn't need to whisper to their Beloved, so we are facing the loss of a reality that's lost, and it isn't necessary to explain that everyone knows the reason for that loss very well, what about this land and the literary, scientific, social works of these people and its ancient relics.

For this purpose, an effort is made to examine Persian poems as they are discussed and published today, that is, from the middle of the 3rd century until now.

The question is why, from the beginning of the Arab invasion until the days of Abu Hafs and Rudaki in the 3rd century Hijri, there's apparently no poetry. Perhaps one of the reasons is the Abbasids' domination over this land and the brutal killing of people who wanted to gain knowledge in any field using the Persian language. You know for a fact that most of our scientists wrote their books in Arabic. The people who spoke their mother tongue until yesterday realized that the only way to live and work is to reflect their thoughts in Arabic, we can conclude that since our land was occupied, the Persian poet couldn't speak with the freedom and support of the rulers.

At least we know that the instinctive and romantic feeling still worked and the grounds of kindness and love for one's fellow man were flowing with excitement in the oppressed Iranian heart of that time.

Conscious Definition

After the composition of the first Persian verse after Islam with the poem “Mountain Deer” by Abu Hafs Saghdi, we slowly witnessed the resurrection of Persian literature.

How does a mountain deer run in the plain?

How does he run, he doesn't have a mate?

Especially since the beginning of the 3rd century Hijri, the brilliance of Persian poetry shows the reserve of the collective conscience of Iranians, which each poet explains and interprets “Sage” with special words studying it's an infinite sea that confronts us with concepts that it's better to narrate a part of it in this book, keeping in mind their abundance in poetry. In fact, the real understanding of the purpose of this book is a complete familiarity with the conscious definition of words so that its expression doesn't rely only on personal definitions and perceptions, and for this reason, the different types of each word with reliable dictionaries in the Persian language has been investigated.

What is expressed here is a drop from the turbulent sea of our culture. Research in this field needs academic support in the broad fields of history, sociology, psychology and religion in our country. The words that pass by your eyes are part of the sea of words and metaphors.

The research in the archeology of the concepts of the words used in mysticism haven't been published independently so far, and out of all of them, only some “literal” meanings have been mentioned in the reviews of the poets' poems, while this itself is a very large collection of the history of the development of the Persian language, especially the beginning of Persian poetry. Has what has been used in the poetic words of “Abu Hafs Saghdi” changed with what Rudaki and then Ferdowsi have expressed? What new words have

been added or completely forgotten in different periods in the history of our literature?

Investigating this important matter is in the hands of the young scientists of our country, who will compensate for the lost ones and do research, especially in the faculties of Persian literature and human sciences, and provide appropriate answers to the questions of today's researchers and their compatriots on the spiritual path.

In mysticism, what we read from great poets includes words that we see repeated not only in a sonnet or story, but also in most of the poems of a poet and other poets who used mystical words. We can find words in their poems that show the fabric of mysticism in the past.

Every word that is related to mysticism in every speech or poem doesn't mean that a person is living mysticism, and it's better to consider innovation from the point of view of the use of words. Malik Al-Shoara Bahar is a famous poet of the last century who dared to use words of cities like "Delhi" etc. in his poetry without reducing the strength of his poetry. Therefore, the word is at the disposal of a poet who is aware of the principles of poetic structure in every aspect, and if he uses a word in his poems, it doesn't reduce the beauty of the poem.

Before that, in the previous millenia Aristotle in the book *Boutiqua*, which is about the art of poetry, commented on the form and construction of poetry. He considers poetry as a means to create beauty and spiritual understanding, for this reason he places many restrictions on poetry and says that the use of unfamiliar words should be avoided. But we see that, for example, the word "hypocrisy" in the poems of our predecessors, when it sits in Hafez's sonnet or other poets of our speech, it is understood as the ultimate beauty. In fact, the timely use of each word is effective in how it is understood.

Aristotle considers the basis of poetry to be necessary for creating tragedy and conveying dual feelings to a person. He puts two people together in such a way that in the battle between them, the reader's heart burns for both of them, and this is Ferdowsi's masterpiece in creating tragedy, but in the poems of Hafez, or Sa'adi, or Rumi, you never have a dual feeling. You won't be feeling happy about your unfaithful lover either, because the poet had such feelings. And you find out the messages hidden in the poem by interpretation.

From the Safavid era onwards, we often see unfamiliar words in the poetry of Persian poets. We can't consider the unfamiliar term transformation in Persian poetry as described by Zain al-Abidin Mutman in the book Transformation of Persian Poetry on page 365. In my opinion, the transformation is better figuratively rather than literally. It's about whether the poet used his failure to reach the lover of a human being, or whether his love for humanity made him write poetry. In other words, can we generalize the concept of poetry to society or not?

Why are all these new ideas written in poetry? You already know the answer, in previous millennia, printing and publishing facilities and current media weren't available, and there was only the melodious word that could remain in thought to a certain extent and be passed on from chest to chest.

The purpose of mystical words is how the use of these words has been able to transfer humanitarian ideas from one generation to another. If a ruler is oppressive, how and in what language can one tell the people that: Worship is nothing other than serving the people!?! And it is more important than that: It isn't the rosary, the prayer mat, and the cloak!... What are the words of spirituality, love, carelessness, patriotism, bravery? Did the educators of the 20th century, who perceived the breeze of freedom from the West in their thought, what new words did they use?

In this book, most of all, attention is paid to the point that the spiritual vocabulary has been able to replace the basis of happiness, fun, kindness, drinking and enjoying life, taking refuge in sadness, forgetting this world for the other world? Without speaking against the beliefs, it's pointed out that the kind, sincere and loving behavior doesn't take revenge in the scale of the great creator, and it is the opposite of this hypocrisy, injustice and deception that can be questioned by a free man.

The Spiritual Atmosphere

Hafez is perhaps the most unique poet or sage in the world who has used the sublime mechanism in the ultimate beauty. His romances in his rare sonnets have presented a new concept of love to the world.

While being next to his beloved, he still hides his burning and instinctive feelings behind the sweetest and firmest words and rarely goes beyond them:

The chest burned with the fire of the heart in deep sorrow

There was a fire that burnt this house empty and hollow

My ascetic cloak was torn away by the flood of tomorrow

The house of my intellect burnt by the furnace of tomorrow

The fact is that when "A sage of the ruins" recognizes the "Magian Master" as a leader and directly refers to "ascetics who do other works in solitude" and doesn't consider interference to be contrary to asceticism, he separates himself from them. The spiritual way that honors happiness, love, alcohol, bars and bartenders, which is the principle of freedom in the process of life, and wants a person to

benefit from his life not to be captured by the illusions of cunning people. When such an idea became common among people centuries ago and came to life. Beliefs from the individual aspect and the spiritual relationship with “God” became the framework that the sheikh, preacher and ascetic worked hand in hand to control the society in order to deprive the people of the worldly pleasures and blessings provided in this world. But doing actions that do no harm to others should be considered and evaluated by whom? The Ascetic or the Magian Master? Where is the difference in their thinking?

See the goodness of the Magian Master as we’re all drunk

Whatever we did his generous attention was guiding us on

The difference is in a person’s thought that he wants to be evaluated based on his personal profit or to know what the humanity of God’s message has made flowing in the person’s thought? Is Hafez a mystic incompatible with inappropriate behavior and threats, intimidation and harming the people of society by knowing politeness as the first step in human relations.

In the following sections, by presenting a hypothetical and verbal equation that expresses intelligent behavior in mysticism, we reach the main and important conclusion that mysticism isn’t a binary variable such as night or day, woman or man, and every human being can be a part of the truth of mysticism to reveal it is to act on it. Hushang Ebtahaj (Sayeh) says in his book “Hafez an attempt from Sayeh”: We are the ones who want to consider Hafez as earthly or heavenly. Therefore, we need witnesses who can determine mystical criteria with their research and expertise.

When we pay attention to the thoughts, speech and behavior of the witnesses, we study their characteristics that are related to mysticism, the witness is the foundation of our comparison, whether

educated people have those variables in multiple ways. If we refer to the general belief, Hafez is the only Iranian poet who, by referring to his Divan, people protect themselves from the evil of black magic and fortune-tellers who see the solution to people's problems in the mirror of their world view and make scientific prejudices. This has made us believe in a future with positive psychology. For this reason, for many years until now, classes studying Hafez have been greatly promoted around the world, and literary practitioners except for the well-known scientific group in the field of literature, have called the interpretation of Hafez's poems exaggerated in many of their articles. However, shouldn't forget that in Hafez's sonnets, Attar, Rumi and Sa'adi can be found at the same time, and sometimes the closeness of their thoughts and feelings can be recognized in many cases. What is said about Hafez as a mystical sonnet is a kind of humanism and facing human realities is noble.

Hafez has all humane characteristics. If he talks about wine, he talks about grape juice transforming into wine. If he criticizes the ascetic, it is because he is aware of the pretention of the ascetics and he doesn't consider them righteous. A cultured man has sexual vigor due to his natural instinct of being human, that vitality can't be kept hidden. The difference between man and "animal" is that the animal imposes its needs according to instinct, and the cultured man becomes beautiful by expressing his love and affection.

Hafez says:

This stubbornness is in the head of your tall cedar tree
When will our short hands be around your waist, lady?

Or:

Please forgive me if my rosary tears,
For my hand was up the butler's skirt

A question is why Hafez was able to speak in an Islamic country and the influence of religious law without contradicting the spiritual train of thought. The answer is that he, like all human beings, has arisen many times in this contradiction to questions and answers, which everyone is more or less, aware of.

Who is an Ascetic?

In Omid's dictionary, "ascetic" is said to be someone who leaves something and abstains from it. He who leaves this world for the hereafter. There is a difference between the ascetic and devotee. An ascetic is subject to worldly pleasures while the devotee is careful about staying, praying and fasting. The one who devotes his thoughts to the holy of holies and always expects the light of truth to shine inside his mind is called a mystic.

What kind of person "should" an ascetic be and what he really is, Hafez states in many of his sonnets. If Hafez is an ascetic or not, he isn't a hypocrite. But what does he think about the ascetic? To answer this question, Hafez's poems describe his thoughts and feelings:

**Please excuse the battle between the 72 factions
Since they haven't seen truth, they believe fictions**

Therefore, when the truth isn't clear, a myth will be created that a person can tie a thousand true and false thoughts together. Hafez doesn't show the asceticism of hypocrisy:

**Maybe, if I crave the ruby red wine I'll sip
That sweet smell isn't from ascetic hypocrisy**

Or:

**Although my words aren't easy to the city preacher
Just so hypocrisy doesn't become Muslim's teacher**

Also, we can examine the qualities that Hafez has experienced as a collection of visible ascetic character. For example, regarding the misuse of the Quran and the use of deception, he says:

**Hafez drink wine, think sublime and feel so fine, while
Others lie about the divine and waste their lifetime**

On the deception of the ascetic:

We are all too easily fooled by appearances!

Well, what is the inner plan of existence?

**The time when he recounts the story of one being punished for
drinking alcohol:**

You do know what the harp and lute convey

Drink your wine for rejuvenation in privacy

It seems they don't believe in judgment day

Love and deception are the work of a referee

In his mysticism, Hafez considers the imposition of the sheikh and preacher to be interference in God's work, and the pressure of this hypocrisy is painful to his soul, which he sees and understands but has no choice other than to tolerate it. He states:

**Drink wine like a thrifty, free Sheikh Hafez
See clearly everyone seeks their own benefits**

Hafez's conscious cleverness lies in the fact that he mentions himself in the same sentence as the deceiving Sheikh but he knows all too well that when you do what you say you become true. He doesn't pretend to do anything and believes that everyone's behavior and actions are related to themselves "you won't be guilty for the sins of others" and humbly asks about the selfishness of those who repent:

**I've a problem with the scientist of the Investigative Assembly
Why do the one's we repent to repent less than necessary**

And argues:

**Hafez goes from the monasteries to the taverns
Hoping by getting drunk the hypocrites will learn**

It can be said that a real ascetic is someone who is pious, leaves this world for the next one, is not a liar and flatterer, etc. He doesn't make unreasonable claims to deceive people.

This is the case in mysticism's literature, the ascetic can be the most honest, but it isn't the case in Hafez's experience, and it is better not to talk about our own experiences, because then the task becomes more difficult! In the literature of mysticism, we even hear norm-breaking as a verifiable fact from Hafez's language:

**From the wine that they sell in the bar of love
Give us one or two baristas even in Ramadan**

Or:

**O love's wine matures every immaturity
Bring a cup though it's the month of fasting**

Don't forget that when Hafez talks about wine, the burning of "love" is that mysticism! That the ascetic can say that he means spiritual wine! While Hafez has even explained how to make wine with grapes! In fact, contrary to what is said, Hafez didn't lose or forget the facts of life to find the truth.

God bless the soul of Amir Hushang Ebtahaj "Sayeh" a contemporary poet, as mentioned, divides Hafez into two parts "figurative" and "literal". On the one hand, he considers both of them to be accomplices, and on the other hand, he talks about the ambiguity in Hafez's poems and believes that the meaning should be interpreted.

Deception Mafia

The usefulness of presenting the character of the ascetic that Hafez talks about is by seeing the geometric shape of the ascetic, the characteristics of the ascetic in the time he lived are remembered more. Today's ascetic is a creature whose speech is sweeter, but his deeds and actions have been drawn from the stage of deception to crime and having blood on his hands. On the surface, he relies on "religion" to use the crime mafia under the shelter of religion.

Although the features are related to the text that is written inside the polygons. Here you see what is not the character of an ascetic from the perspective of Hafez and you see the appearance of an

ascetic in action. No one so far in our world today has been able to re-do the miracles that were reported from the previous mystics. While the mighty creator is still mighty, and if we have progressed in science, we should have the ability to introspect more than in the past.

Chapter 7

The Dynamics of Mysticism

The Dynamics of Mysticism

**Hafez, if on the Eternal Day you will bring a cup down
They'll take you from the world's ruins to heavenly ground**

Ever since the Arab armies invaded Iran with a new religion and imposed new laws on the people of our land, Iranians have developed a new behavior, scientific and patriotic shelters. What the Iranians had in mind as the endless power of creation suddenly became the endless power of religious leaders. The difference was that Iranians knew heaven in this world before that, and knew with good thoughts, good words, and good works they could live a happy life, but after the Arab attack, happiness was controlled by anger and violence with no other choice but to accept what was imposed on us. The issue was not in the acceptance of the new religion, but in the belief method that was implemented against the holy book and for personal gain.

The first imposition of change in the good philosophy of life was that: this world is worthless and you must strive for the other

world...so that you can stay away from the fire of hell in the other world. No matter what Rudaki thought, he couldn't understand, no matter what Ferdowsi thought, he couldn't find a way to where this fire wants to consume and burn the weak and awkward human being in which land and sky.

People saw that after many years when a corpse is taken out of the grave, only bones are left, so why is the bone of this bad person buried under the ground be like the bone of a good person?

Therefore, the curious began to search for solutions, a number of Iranian scientists spent their whole lives in search of the truth, they brought up thousands of stories of drunkenness, consciousness and eschatology in the method of truth-seeking, but for these seekers the reality or sign of the search wasn't obtained. The result of Hallaj's efforts was death, the result of Bayazid Bastami's (King of Mystics) efforts was death in a bad city and country because he spoke more than the Caliph could understand. Heydar Fuladi in his book "Rumi's Ascension" has written: One day Bayazid arrived at this verse that God says to give thanks to me and your parents. Bayazid left the notebook and tablet to return home. His mother asked, "What did you do?" He replied, "I've come to request you ask God to be all yours, or for you to leave me to God so that I'll be his."

The new mysticism is finding a way to live and enjoy the gifts that God has given, and since centuries ago we've achieved a truth, not a reality, that Paradise is not for sale.

Paradise is not for Sale!

If it's believed that heaven belongs to people who are good-natured and comprehensive servants, who love people, through hoarding and hypocrisy they aren't after people's properties and possessions.

They are based around personal and social development. They are kind to their families. Certainly, such a paradise is more the place of ascetics, the place of people that the society of “humanity” has included and acted upon.

**Paradise is where there is no harm
No one has nothing to do with anyone**

That’s what I mean. The poet of this verse doesn’t oppose “religion” or in Hafez’s thought:

**Don’t hesitate to walk over Hafez’s dead body,
Though he’s no longer a sacred temple his soul is holy**

Is Paradise obtained by means of mediation? That is, if an ascetic, sheikh or religious scholar receives money from me for any reason or considers a share of my right as his right and teaches me religious customs, will he lead me to Heaven? If this is the case, it means selling Paradise, and those who don’t pay in this world will face hell in the next world. They will burn several times and be brought back to life again! ... Such words have aroused the intense fear of the mystics so much that the helpless man has no choice but to obey, and it has caused that from centuries before. Now, human intelligence is more than the fear the ascetic has given him.

Criticism is better than Credit

Another issue is the logical sentence that is mentioned on the door of many stores that “we do not sell credit”. Why are people not willing

to sell loans and let those who have not paid their accounts in the other world with the agents of hell? The fact is that the collective conscience of the people, because they considered the foundation of “Love” and “Friendship” as the standard of salvation in the world, only the foundations of trust could give meaning to the loan. Iranians learned well that all problems can be solved by giving gifts to the Caliph. Hafez states:

**The green grass reveals the story of May, right
It isn't wise not to buy credit and criticize Paradise!**

And he says with mysticism, it means the wise man doesn't postpone the pleasure of today to tomorrow. He enjoys the forest, the tree, the river and the sea. He doesn't wait for the stream of honey. If there was a honey stream at work, it would be better, and if not, he would experience it in the space of life facilities. He loves the opposite sex and doesn't give false meanings to his deprivation while waiting for angels. It fulfills its material, psychological, social and instinctive needs in the framework of benefitting. He makes wise use of “time” to enjoy:

**When you enjoy life then there's never enough time
If it's a struggle one breath can be too much to survive**

It's difficult to go through what is imposed on us Iranians, but those who supervise this process live in the ultimate prosperity and comfort, today's enlightened mystic whose mysticism has freed him from the shackles of captivity has accepted that:

**If I want to speak accurately, I really can't see
My enemies drink wine, while I'm witnessing**

He adheres to what Sa'adi say:

**Sa'adi yesterday passed and tomorrow will pass
Between these two, seize the day for it too will pass**

And a reference to Asadi Toosi who said:

**The garden grants us the moment of now
Without a doubt about it life is here, now
So no don't overly anticipate tomorrow
For you don't know the fate of tomorrow**

The result of proper testing is “finding the truth!”

In the works of mystics, every word always has several interpretations. Such as “wine” or “connection” and similar words, which had preserved their meaning for thousands of years, but suddenly the ascetics came up with different definitions. It should be known who changed the meaning of these words. Hafez states:

**The ascetic wanted the wine of heaven and Hafez a glass
Between these two wantings, what serves all of man**

If Hafez talks about wine, this verse is enough to recognize his truthfulness as an ascetic's hypocrisy, but let's not forget that if Hafez didn't have the support of a ruler like Qavam al-Din Hassan, his work would have ended up in the unforgiving courts and he admits:

**Hafez became famous as a mystic among his fellow man
I am happy to be in the world of Qavam al-Din Hassan**

And somewhere else he says:

**Hafez cast off this cloak or you will die
Burn the cloak of deception, let dignity rise**

**New-thinking mystics consider the realities of life to be true, when
the truth itself is unattainable, as “Aristotle” knew:**

**Although this won’t be easy for the city preacher
So that hypocrisy and deception don’t become teachers
To learn and educate others is an artistic feature
Human beings drink wine, not other creatures**

**Checking to see if we are on the right track and the path to “truth”.
The combination of the unknown and endless force is combined with
“correctness” as Sa’adi says:**

**If your path doesn’t lead you to truth
Your burnt carpet will be of no use**

**He scares the ascetic of the same thing that scares others, that you
must be honest and not a hypocrite:**

**That prayer whose key is in hell-fire
Is only done for showing off, entirely**

Although Hell hasn't been seen yet, Sa'adi considers it worthy of someone who deceives people with hypocrisy.

Drunkenness and Luxury

Enlightenment isn't only in knowledge and awareness, it is also in the way of life and responding to natural needs. Contemporary thinking mystics don't understand love only in relation to the "inexhaustible force" and what we call God. If we don't have the ability to love, we won't fall in love with any being, and the most natural love is towards the opposite sex, the end result is mutual pleasure. A person shows self-reflection against instinctive needs and isn't afraid to express his extreme needs in situations as Hafez says:

**How will my asceticism with you compare to the spoils of my heart?
You have come to the secret retreat drunk and confused, my love**

Our love, the creator of the world, is always accompanied by requests and wishes. A person in love doesn't pretend to show love. Could Hafez protect himself and his morals against the desires of his heart? All these sonnets and incendiaries in the great poets of the past, present and future are watered from the source of which needs? Ferdowsi states:

**A night spent with you if in comfort
Our heads held high we both benefit**

Rumi alludes to "luxury" more clearly:

**A wide chain, a trap you have laid as a plan
Why do you contract? What do you expand?**

About the subject Sa'adi clearly states:

**Sa'adi knows the ways to play
the game of true love making**

Love brought self-sacrifice to the point where Nezami expresses his inner feeling in Majnun's language with the most passionate words:

**O Lord, you've made me so madly in love with Leyli
Every moment with all my heart and soul I desire that lady
And all that remains from my life add to the life of Leyli**

The progressive man in generalizing and spreading love to all people has been very successful in the way of loving, contrary to what the previous mystics used to classify the society in terms of proximity to "God's Essence", Hafez offers love to everyone with his mysticism.

We see his thought in the poems of today's poets. Empathy is a phenomenon of feeling affection and understanding the inner states of another. If this human quality isn't cultivated in a person, love boils down to the high level of instinctive needs. In other words, how can a person without empathy be benevolent to others? How can he consider others benefits? A person's selfishness leads him to being anti-people and anti-social. It doesn't matter if he is a university professor, a scientist or a cleric. These positions without empathy and feeling of love towards the creatures of the world have no meaning and don't create merit.

Another point is that luxury leads to a better life and good food, this doesn't mean that only the rich can indulge in luxury, we have the ability to enjoy life as long as we don't harm ourselves and others and Sa'adi advises:

**Be free from the need of silver and gold,
Don't forget to love yourself first and foremost**

Or in another verse, the importance of "gold" in relationships is mentioned:

**Without gold, you can't do what you want to
Dig a man's gold, even if he's not with you**

However, in Saadi's advice, "balance" is introduced as the way to salvation and success. And Hafez, with all his wisdom, sometimes thinks like this:

**What is hidden wine and luxury, baseless work
We hit the ranks of mystics in this placeless world**

Abuse of Mysticism

"Mysticism" by itself is a way to unfairly classify society. Although the mystic considers himself to be pious and undemanding to worldly possessions, what has been the performance and achievement of mysticism since a thousand years ago is a constant effort to achieve power, wealth, and control of helpless people and

keep them superstitious, inculcating beliefs unreal and as a result, it has been the voluntary captivity of mankind.

The mystic wants to see something you don't see. He hears or has heard something that you've never heard. For example, when a mullah says that after the birth of the current leader, he shouted "Ya Ali!", there are groups who believe it because of their beliefs by being brain-washed. The question is why the leader himself, about whom this miracle happened, hasn't openly denounced this inaccuracy. Or if it is true, why didn't he confirm it with dignity?

Clergyman who have entertained the people by reading material from people who claim to have the ability to hear, see and understand beyond ordinary humans and have created it with their heart and soul, and by repeating this big lie, they themselves have believed it for some time.

In the biographies of all those who have gone in search of "truth", two distinct categories can be distinguished. The first group are those who at the end of the work didn't make their way from this dark path to the light, and because of this they created a legend and fell into an eternal sleep. Among this group of followers of the path of truth, there is a group that openly expresses what they have discovered. "Knowledge" is expressed as far as it goes. For example, they understand that drinking alcohol gives them different feelings and emotions and, as the famous saying goes, it makes them so much more, and they understand that this unconsciousness, which they call "Ascension", isn't really a separation of the soul from the body, this is the effect of alcohol and intense concentration. Or the person who is moving can reach the point where the feeling of "elevation" will reach him with a very intense concentration. Even intense and repetitive physical activities such as the name that still exists in some parts of our country can turn that prayer session into various interpretations that humans have provided with their own hands.

But whatever is said in between can put the person seeking the truth in front of another group who know that the truth is unattainable. The enmity starts from here when the second category considers the behavior of the first category to be against the interests and religious law as an excuse for the result of those accused of infidelity and atheism who openly expressed their experience. He was brave and not afraid. He stood against the caliph and they paid attention to the brutality of the caliph down to specific detail, and he didn't stop fighting until his last breath.

The second group of followers of the truth have adapted to their findings more easily than others. How did the universe arise? How can we justify "coming and going" to this world? Where do all these storms, earthquakes and natural disasters come from? There was a time when understanding all this was beyond the reach of human thought. Mankind reduces his fear of fire and flames by any possible means. The work of magicians flourished, for whom these phenomena were mixed with ancient stories and myths, and the lord of the species and small and large goddesses were introduced as responsible for those phenomena, and he considered himself the mediator of the creator and the people, and because of this the power of the sorcerer claimed to be able to bring down all kinds of curses and "calamities" on people's lives... A mystic who wants to mediate between me and my God or take over my leadership in today's world is the same primitive sorcerer that mankind tended to and cured her fears. But today's world doesn't believe that God of yesterday who was only the creator of the earth, sun, moon and seven layers of the sky, and the creation of the world with infinite borders, distances of thousands and millions of "light years" between billions of galaxies, each of which has billions of stars, the smallest being the sun, which is beyond the power of human thought, requires a God so great and infinite that the God introduced makes religions very small and humble in front of him.

And are the claimants of today's guardianship, who engage in wrongdoing and do not fear all the reprehensible human traits, are they the chosen ones of the "Great God"? And mystics and common people should follow them and the primitive ideas and the narcissists without any reason? Today, the fear of the unknown has given place to science and awareness, the enlightenment of the centuries before mankind has slowed down the shops of religious sellers of superstitions, and yesterday's mysticism has given its place to thinkers who may have lost their breath in the first steps of finding the truth, but they keep moving forward and every day they bring a new achievement to mankind and his happiness.

A mystic who yesterday claimed to give the other world to mankind, today has given his place to researchers of modern knowledge to use a share of what they get for the well-being of mankind. What kind of thinking do those who use their knowledge, wisdom, ability and sometimes wealth to improve the welfare of the people?... Did they reach this "truth" with the advice of a cleric or did they have the knowledge to know the life of a person? It's better to have a meaning in this chaotic situation, the administrations of corrupt and money-loving people who claim asceticism and faith have led to the destruction of the country, where the age of prostitution for girls has reached 14 years old, a cleric calls for decency and chastity from the pulpit of women and says that Dear Lady! When you sit on a chair, the chair gets hot, and if a man sits on that chair, it is against religious custom to provoke him like this! The question is how to believe this duplicity and deception?

Does this person deserve to lead the people or is he a coward who wants to benefit from people's lack of knowledge and incapability and isn't ashamed or afraid of claiming that he is in constant contact with God and has special abilities and virtues! In this way, if it is thought that following these people is a way to reach the truth

and excellence, then this way is wrong and leads to frequent ignorance and destruction.

Another question is why a group doesn't want to choose a job other than fraud and mediation between people and God?... The answer is very simple! If they want to be comfortable and easy, and instead of spending their lives in the way of "the code of Yamin and the sweat of Jabin", they have preferred to sit and claim to guide people and show them the address of heaven, get respect and attention from them, and accumulate wealth, and don't pay taxes and wherever they go, be high-ranking, claimant and extravagant guests! Don't have to worry about the future of their children, because their children are "gentleman-born." Therefore, when they experience such a situation, they hold it with both hands and call the intellectuals who believe in science infidels and atheists, condemn them to torture, prison and death, and they never want to lose this privileged position.

Another point is why a group, even though they are educated and see the universe in a wider dimension, still pour water in the mill of a group that never considers their scientific wealth to be equal to theirs! But they strain against the sheikh of the city.

Here, it's better to pay attention to the character of these people.

Damaged self-esteem starts from childhood! Therefore, the difference isn't in the scientific status of that person. He can easily be attracted to fake powers! He kisses hands either because of his financial need, his job, or his self-preservation, or the fear of not reaching the "truth" makes him do something that, if it were heaven, he wouldn't be left behind in the caravan, and as the famous saying goes, nothing is better than being sure of your work!

You might ask yourself after reading this line, is it wrong if someone has a knowledge of truth, and dynamism? The answer is that humans are free. All this is to say that some can't endanger the

freedom of others, if one wants to be admired by the greatness of this world, peace be upon him, all the difficulty is that this praise of one's thoughts won't be imposed on others. If anyone else does anything other than what he has come to do, he doesn't deserve to be punished and won't be put on the gallows. The admirer of the world, that lover of people, the one who makes wells in the deserts of Africa for people to have access to drinking water. The one who builds schools for kids to learn and study in is a mystic! Not the self-proclaimed mystic who has order to punish the scholars who want to be free in this world and enjoy the benefits of nature or not to go to school at all.

Mysticism today is in benefitting the life of others, not in enmity. A mystic who kills is a murderer. A cleric who orders the killing and confiscation of the property of others is a murderer, not a cleric. We should get acquainted with the literature of mysticism on the one hand and anti-people literature on the other. Mysticism isn't a religion. It's a better way to live.

Man today doesn't need predators who often chose the easy way due to childhood deprivation. Humanity today wants to value human dignity. Today, the enlightened mystic suggests love against oppression. Instead of provocative words that create hatred and ambivalence, he adheres to art, music and other human values and wishes for peace for himself and others. He sees love as the only way to enjoy nature. He doesn't pollute the water, he wants the earth to be green, it wishes a person to be happy and sweet.

The world of persuasion and deception has passed, especially since we have seen the experience of clerical rule in our own country, Iran, for over forty years. We have seen floggings on young people and even women and girls. We have understood and known mass killings. We have found the plunder of the national wealth every day in a bitter way in the bag of "gentlemen". We have watched the

enslavement of foreigners with anger and wonder. We are currently experiencing the sale of the country's soil to foreigners and the giving of the north and south of the country to the communist hoarders. We witness the imposition and oppression of the brave women of our country every day, they who put forward the foundations of false mysticism at the beginning of the revolution, now they have found their ideas immature and impractical. If our visible mystics hadn't deceived us, it wouldn't have reached this point. It seems that Iranian mysticism is cultivating and expanding itself in the hearts of the Iranian youth and for the benefit of the Iranian nation, and as it has been flowing in the thoughts before, it gives its place in a way that equality, love, happiness, freedom bring prosperity.

The benefit of Mysticism

I've asked many intellectuals who have interpreted mystical poets such as Rumi, Sanai and Attar and have a hand on the warm fire of mysticism, what is the benefit of mysticism? Perhaps one answer is that after discussing the truth, it creates a new structure in human thought that can be a way out of fear and worry. The help of "Illuminationism" research, which has the aspect of experience and inner understanding, may have helped the mystic researcher until this moment, but it has not offered a repeatable way to reach similar results.

After all the interpretations that have been said by mystics in refining morals and intellectual comfort, is it not the result of the same instructions that are available to people in educational and moral books all over the world? It's better to clarify what actions

can be effective in conflicting with mysticism and the actions of mystics who are famous for asceticism and piety.

A mystic who doesn't accept today's science can't benefit others except himself. An ascetic who uses mysticism as an excuse for murder, theft and desecration of people's property is a criminal, not a pious servant of God. A mystic who heats the prayer seal and puts it on his forehead is an actor who pretends to be an ascetic! An ascetic who accepts people to say that "the shoe fits in front of his feet" is probably deceiving people.

An ascetic who keeps silent until people say they saw his picture in the moon and leaves people alone is self-righteous. A religious person who abuses the simplicity of children and deceives them in the name of teaching the Quran is a criminal. An ascetic who deceives homeless women with tricks, is he unaware of the ugliness of his behavior? An ascetic, a mystic, a spiritualist and any person who deceives people and tells lies is an enemy of humanity and its values. Religious clerics of every religion who've neglected and deceived children in different ways in places of worship are criminals who unfortunately are supported by superior clerics and in the end they don't send the criminal to court due to their silence and denial.

Let's go back to the benefits of mysticism and in the search to find the benefits of mysticism, we can refer to Rumi's stories, of which it's better to mention one or two examples. What is written about the benefits of mysticism in this interesting research is that, according to Siazadeh, mysticism is beneficial to a person. It helps to be able to deny the carnal soul in order to save both oneself and others from its evil. The carnal soul must be restrained, and if it is other than this, it can't be saved from its evil. And the fact that "mother" is a symbol of the human soul will be mentioned in the next chapter. Rumi wants a part of the phenomenon of mysticism,

which includes the instinctive and natural needs of a person, to be under the control of the person.

In the section related to the review of Rumi's poems "as it expresses the reality", you'll see that Rumi's attention to life and enjoyment of pleasures is very clear, but the important point is that the mystic who considers the enjoyment of life as the slogan and criterion of change in the basis of mysticism knows the past, it has existed in the thought of not only Rumi, Khayyam, Ferdowsi, Hafez and many other thinkers since the time when the Persian language became the expression of people's desires and feelings.

We can clearly recognize the poetic clarity of some poems. For example, when Khayyam sings like this, it should be accepted that putting other concepts and meanings on it comes from the reader's personal feelings and interests, not Khayyam's speech.

If I'm drunk from Magian wine, I am

If I'm an infidel, a blasphemer, an idolater, I am

If a tribe is unknown to me as a man

I belong only to myself as I am

What is received from the intellectuals' thoughts is that the mysticism that has developed over the centuries has passed through the researchers and experiences of enthusiasts and even religious people, and now it leads us to the conclusion that recourse to mysticism can motivate love instead of fear, think of friendship instead of enmity, peace instead of anger, and profiting from earthly things instead of abandoning them. The laws of biology and psychology prove that creative people fall in love with their children. The creator of "being" loves the world and creation.

Today, Iranian mysticism thinks about benefitting from the world, not about the shortcomings of the “individual”. Even in the case of wine, many believers refer to Surah Nahl and Al-Baqarah, as well as Surah An-Nisa and Ma’idah in the Quran, and they refer to many interpretations that were in the form of real meaning in the original. This reminds me of a poem I read by Mr. Mustafa Abedi, which was written about wine:

**They say that if you drink wine, the throne will shake
What’s the value of a throne that with a cup, shakes?
In our house there is a wine cellar in the basement
If you drink a hundred barrels a brick won’t even shake!**

Mysticism and Pleasure

In the study of the sources, as far as possible to refer to examples of the opinions of scientists and familiar poets, it can be concluded that the poetry of most of the great poets of Iran is combined with mysticism. For example, professor Dariush Ashuri considers most of the words in Hafez’s poems that show Hafez’s desire for the universe to be related and influenced by an archetype that traces the structures of human thought and behavior from millennia ago to today, but Hafez himself says:

**Let’s plant flowers and pour wine into glasses
We’ll split the ceiling and make new patterns**

This “wine” that Hafez suggests for happiness and a new way of life isn’t drinking alcohol out of sadness that causes addiction!

The teacher believes that among the poems of Sa'adi and Hafez, there are poems that can be considered as pure mystical sonnets, as well as stories of earthly love, or both, page 193. The fact is that each of them can have their place. The basis of the work is that Hafez's thought should be taken into consideration as it was his opinion, and not forced to change the facts. In fact, if Hafez didn't believe in the tangible world, he would undoubtedly have the ability to write sonnets about leaving the world. It seems that Hafez, unlike those who think about heaven and eternal life on page 183, wasn't so selfish and self-centered that he wanted to be like a stable and eternal creator. In the review of Rumi's poems, we read that he is suffering from alienation of his soul and being far from his origin in the earthly world, but despite all this, he is impatient to break away from those two worlds of "sense and sensitivity" and instinct. And in the love poems of Rumi, we see that he sings:

Soul of the World where were you last night?

I've been mistaken you are in our hearts and minds

Or:

I've come to drag you by your ears, here

Without heart and mind for you to hear

Or:

You've become sour again have you found another

You are persecuting without being a loyal lover

Or:

You're going to have a good time don't go without me

O my friends of the garden don't go without me

Or:

**Live the love that doesn't kill both of you
It's unorganized the meeting between me and you**

Or:

**Your eyes are sleepy or you're being cute
No, by God, you're just pretending too**

What's the purpose of these poems exactly and in the end clearly raises the physical needs and instinctive desire, even "something else" has nothing to do with the creation of a person who is the creator not only of the earth and the history of six or ten and thirty thousand years old, but he's a great praiser of the great creator who has proven his greatness by creating endless galaxies with billions of years of life and is absolutely capable with such greatness, in fact, when it comes to "wine". "Wine" means grape juice which has fermented into alcohol, and in the poems of other poets, we also see this love for wine and lovers, nothing else...

Chapter 8

Mystical Variables

Mystical Variables

**When I went to the casino, I saw all pure souls
Then at the monastery I saw hypocritical people**

The purpose of the mystical variables are inverted or the concepts of words and sentences that reveal a certain purpose directly or indirectly in an intelligent way in identifying the variables of mysticism. With this question, how can we consider a person as a complete human being with a sage's characteristics? Measuring such features makes scientific achievements and opinion research mandatory. For example, when we measure people's beliefs or thoughts, as it was said, we need witnesses. For example, if we want to know if people are in love or not? First, we need to understand the characteristics of a person in love with what words and variables are defined? Usually, the person in love spends "time" with the beloved. He needs to have intercourse with her is honest and open with her. He supports her, is loyal, keeps her happy, doesn't hide from her, is her partner, etc. Now each of these variables can be shown in relation.

Being in Love: Being a partner, wanting happiness, honesty, loyalty, support, generous, intercourse, spending time together... This is the case with measuring any other criterion that we care about. The benefit of such an assessment is that many people may be living in the ultimate self-awareness and mystically caught in the cycle of regressive ideas and thoughts, unconsciously. Therefore, the description of these variables and coefficients, each of which can make the importance of predictions more accurate, should be done in the future by students interested in scientific research to obtain the "truth" of happiness. Such researches are usually supported by governments to free people from self-created depression and anxiety. It's natural that if the governments are interested in the welfare of the people, they would consider such programs necessary. When the ruler isn't compassionate, it is the people who seek solutions, as Hafez has done.

Hafez has created his own special mysticism and is kind and friendly to people. He considers love to be the capital of life and pleasure, he lives the moments of life intelligently along the path he has found and finds a solution, he doesn't fight with people and wants everyone to be in peace. Undoubtedly, those who think like this will get jealousy and enmity from those who believe in nothingness and in fact, they lead their lives by persuading others. That is, they sell what is invisible. Women and wine is given to people in the other world so that they can control him in this world, so from the ascetic perspective of selling religion, the person who goes to the bar believes in love and benefits from the world's blessings is a disbeliever, but he who reassures people is a scholar who knows the secrets of God who has created both of them! Hafez's mysticism is considered a perfect example of the way of life by many intellectuals as the way to escape from execution, imprisonment and excommunication. A way must be found so that the despotic ruler cannot easily access people's wealth, life and honor. The result is that trickery is a word of hypocritical religious sellers who want to keep people within the framework of limited life...and the translation of mystical sage, the ratio of the cunningness of someone who trespasses on others property and loots their treasury by pretending, telling lies and making up unreal stories to create false beliefs. The clever literature, which flows under the cloak of mysticism in the ascetic language, makes the way to anti-people crimes easier. There's no doubt that soon the scholars of our country will clarify the variables of this cunning man who lives a glorious life in the clothes of asceticism in their researches and will clearly display their determining factors.

But the wise man is the one who suggests the way of living a happy and joyful life, and what you read here today isn't only a reference to such historical sages, but also to the negative aspects of the ascetic

who wears the garb of sanctity and claiming the truth by spiritual communication with the divine.

In fact, by presenting cunning variables in the clothes of the ascetic, there are hints that, as the famous saying goes, one can read a detailed story from it and seek help from reasoning so that the ascetic and the jurist don't engage in selling the other world, and the sheikh who sees the reality but doesn't accept not to impose on others something that is illusory and invisible. Now, we examine the most enlightening message in Hafez's mysticism as a part of the constituent variables of the new mysticism.

Interpretation of Wise variables

The variable of piety: Meaning to abstain and fear God, obeying God's command. The confusion of educated people is that with all the piety and observance of human rights, why should they fear God, who is merciful and compassionate? From the time a child is born, if he is punished for a behavior, he understands that his action wasn't right, even today's psychology doesn't testify that punishment can turn wrong behavior into right behavior.

The variable of luxury: Contrary to what is fixed and embedded in people's mind, it means living, drinking and eating and the means to live life. Among them is fun, joy and happiness. Unfortunately, this word has been explained to the people by the religious leaders in such a way that luxury is an indecent and inappropriate behavior.

The behavior of our great scientists is a reflection of such wrong thoughts. In mysticism, it is love for existence and man that has the

final say. Nezami's five pillars should be mentioned, with what power and emotion he has described love and made the lover noble.

Poverty variable: Poverty, destitution, dervish in the term of Sufis: Relying on the Almighty Creator and not depending on other creatures is a noble and high order, and the servant should get tired of everything and turn to God, who is "absolute wealth". And this reminds me of Saadi's mind-blowing verse:

They who gather wealth and grain

Advise others it's better to abstain

Teaching others to be detached from material things is based on stealing, looting the treasury, and not having tolerance and accepting misfortune with the aim of paying compensation in the other world.

The variable of a seeker: It means a walker, a person who walks on a path, an old and pious person, an ascetic, a mystic, in Sufi terminology, someone who walks the path of God with the guidance of a mentor and follows the path of God and reaches the stages of refinement of the soul and the stages of proper conduct. It's a journey through the levels of existence to reach perfection and the truth. Among its conditions are seclusion, austerity, worship, night vigil, and abandoning lust.

The variable of being fake: Lying, embellishing words or something else, scheming, deceiving, faking, in the poetry of Persian language scholars, what prompts them to reflect is this duplicity and duality of ascetic, sheikh, and ruler each of them deceive in a different way.

Hafez states:

**On the tavern door was written don't worship the Lord
Who is pretentious and hypocritical at home**

The variable of witness: Someone who witnessed an event and testifies. In poetry and prose, it's a phrase used to prove the meaning of a word. Witness of the day, meaning the sun, witness of life is a phrase used for a lover. Witness has a deeper concept than that of a good woman bartender.

**A witness isn't one with head and body
I'm the servant of the presence that's Godly**

The variable of night: Many concepts and characteristics in Persian literature, night and blackness of color in relation to tools, express the feeling of the poet about the conditions of the dark environment of a society, which is rarely used in relation to the lover and the like.

The blackness of the night penetrates my eyes, as I haven't had a single moment of sleep. The use of black shroud is sometimes a sign of fear.

**Oh, it's a frightening night
How you strike me with fire**

Or Nezami who says:

A night like on the black demon

Ferdowsi states:

**I looked at the devil's eyes from all sides
As the black moon opened its mouth wide**

Gender variable: Throughout Hafez's sonnets, one can see his understanding of the spiritual power of "women". He praised the female body as the most beautiful.

Let the witnesses take care of this

Gain into the faith those ascetics

The ascetic is expected to be too pious to give in to the seducer, but he believes that if his lover decides, he can force the pure ones to surrender. Lust in the literature, is to use Hafez's knowledge in the use of words "to connect" or:

If I had good taste and a kind heart, no surprise

I was worthy of all my rewards and prizes

After a lot of patience, he gets the reward of his patience from the giving tree.

Hafez is very brave in the midst of romantic and instinctive feeling.

He isn't afraid to let his lover be smiled at by God. Even if he doesn't get the desired attention from his lover, he hopes and knows that "the rival won't always be seen as favorable", he freely and correctly talks about his intolerance and says to his lover:

Now I need patience and an intelligent heart

The tolerance that you saw came to everyone

A wise mystic thinks that life without wine, love and witness (woman) can't keep him satisfied and happy as a master poet.

I won't stop asking until I get what I want

Either if life comes or if death comes

**Even though he speaks of his inner desire, we still see his greatness
in his honesty and truthfulness.**

I would die for a kiss from her lips

This is what she gets and doesn't give

**The bleeding of the heart, insomnia and restlessness, the feeling of
scandal in the world he lived in are all proofs of Hafez's attachment
to "women" and his physical and emotional attachment to those who
enjoy life with him. Sometimes, to reach the beloved, a wise mystic
says honestly:**

Hafez thought of a thousand and one tricks

In hopes to become a calm writer, but didn't

Variable of the place of worship: Servant's position

Within the Magian ruins I see God's light

It's amazing to see from here that kind of light

**A wise mystic considers any place suitable to find, see, feel, hear,
and understand the Creator, even if it is in the corner of the pub.**

My monastery is in the corner of the tavern

My morning prayer is to the Magian master

**And so that the meeting of friends and the solitude of dervishes is
the promised garden of heaven and a pleasure to serve them.
Therefore, people can have another alternative in this world, which
is meeting, talking and thinking together with dervishes. If we want
to find the mystical reflection in this place, it's better to see how far
this "mystical tongue" is willing to change its behavior in order to
achieve love.**

**Though the ascetic cloak and wine cup aren't compatible
I play all these roles for our great Lord's satisfaction**

**A concrete example of mysticism is an effort to separate from the
ascetic without considering the consequences. Hafez, because he
doesn't want to hurt anyone, can take another way that is frank
with the ascetic while not losing his friend. When receiving the
"truth" doesn't require a specific and determined time and place,
then an educated person thinks about himself and questions his
performance.**

**If you're alive, busy yourself with your work
Any prayer direction seen is better than self-worship**

**In mysticism, narcissism is the most reprehensible human act.
Another point in the composition is the place and the love that
passes in thought.**

**The reward of fasting and pilgrimage is accepted
By those who have visited the dust of love's tavern**

In other words, in Hafez's way, it is the love of a person that gives life to a place and creates the effect of acceptance or non-acceptance and he states:

**Our mainstay is the corner of the ruins
God bless those who built this building**

He doesn't know the preacher as the right person to express love and doesn't accept his eloquent phrasing. Purity of mind and heart with good thoughts and feelings are the way that Hafez has in his beliefs as he doesn't recommend visiting religious places except with a pure heart and mind, his emphasis on this matter goes to the point where he sings with great courage against the hypocrite:

**As there was no purity, the Kaaba and tavern are the same
There was no good in that house that was not sacred**

Hafez is searching for the truth, but he isn't bound by any truth, and he is also a free mystic who seeks to reach the absolute truth and gives his heart to a singer, a bartender, and a flower... but the psychology of Hafez focuses on wine and women. He knows sexual instincts. It is a great humane solution that Hafez used like all other intellectuals. Even he isn't unaware of the facts because of the way he has adopted. Like:

**Don't scare us with reason's prohibition and bring wine
That cargo is useless in our province at this time**

As you see intellect performs the task here, and the sage of the ruins isn't afraid of him.

The variable of the Master: In Hafez's poems, the "Master of the Way" is compared to the ascetic who:

Don't think of sagacity in front of the ascetic

The secret nature of hidden pain with the uninitiated

The Master of the Path is a perfect human being, a spiritual leader. The Master of the Tavern is a mentor, a guide and a teacher. And that the solution is to learn from the wise:

Last night our Master came from the mosque to the tavern

What's your way, my friends, after this plan of ours?

Even when the Master joins the group of friends, the one who gives life is the bartender. The issue is that the "master" can go to the mosque, but on the other hand, he can ask like-minded people how to co-ordinate these two needs? What prompted the ascetics to label Hafez, who memorized the Quran, as an antagonist of their impositions? The answer is:

O wise man, don't forbid me from the pub

That I have a broken heart from leaving the cup

This is the case with other variables that help us to know the wise mystic.

The heart variable: Another variable in Hafez's expression is the heart: In ancient times, the heart was known as the center of emotions. It took centuries for the brain to replace the heart. But the collective conscience hasn't forgotten this historical background.

The heart and the feeling that is described in it originates from the fire that warms or burns or pulsates. In fact, love is a warming fire that makes the heart beat. Poetic fire is the leaven of hundreds of bittersweet dreams in Persian poems. There are few poets who haven't polished the burning of this fire in their hearts. If it wasn't for this fire, the poem would be dull, lack content and be boring. If we want to give an example from our contemporaries, we'll write about Forough Farrokhzad who says:

Why are you asking me about the color of the eyes?

What bound me was it the color of his eyes?

The fire that disappeared from his sight

This my crazy heart it has tied

But Hafez himself has the final say:

The chest burned with the fire of the heart's deep sorrow

There was a fire in this house that put it up in smoke

When talking about burning, sometimes a candle is used instead of a fire, and this burning can be found in many poems, which takes a long time to repeat. Such that:

In the middle of water and fire, you're still entertained

This heart is weeping like a burning candle flame

The question is, what is the reason for all this commotion? How can love, which is a source of pride, keep Hafez in the deprivation of metabolism to the point of burning? The answer is that Hafez, like any other human being, due to social conditions and the deprivation

of meeting his beloved, restrains the natural instinct of desire for the opposite sex and instead wishes for “love” even if there is no connection in it, and with his feelings, millions of people in deprivation he has comforted.

The variable of the Tavern: A place to drink, a wine shop is a place to sit and talk, to have a sense of freedom. This point is perhaps the strongest reflection against the hermits who choose a certain place to fill the soul with humanity and substitute love instead for anger and violence. The enlightened mystic thinks that the correct concept of approaching “truth” is possible anywhere. Wherever there is a pub, you have “bartender” and “witness” together. Tavern and ruins don’t include the concept of today’s need and today’s wine shop. It is based on the close relationship between humans and other humans. Friendship and love can be fruitful in the bar. A person searches for the real person in this shelter from do’s and don’ts. It is a place of forgiveness and fellowship. It isn’t supposed to conclude a business contract in it! The bar doesn’t challenge other bars, but respects both:

**We don’t say bad things and don’t want to be unjust to folks
So don’t blacken their cloaks or make red their clothes**

Hafez respects worldly pleasure and doesn’t return God’s gift to him and uses all his efforts to use his abilities so that the “servant” deserves that gift. Aestheticism and appreciation of beauty are intertwined in Hafez’s poems.

**A witness isn’t one with head and body
I’m the servant of the presence that’s Godly**

For this reason, in the poems of Hafez, locks, hair, flower, ring, chain, narcissus, magic, lip, eye, smell, mole, mirror, beauty, beam, light, dance, sun, face, water and color, pattern, breath, cypress, amber, incense, black, coquetry, salty, sweet, garden, violet, tulip, rose, laughter, bud, describe beauty with the most eloquent words and the natural need at the instinctive level of every human being.

The variable of wine: It wouldn't have been possible to break in the mysticism without resorting to wine, which could have been the source of harmony with poetry. Ascetics were able to defame "wine" and all those who had challenged the deception: it was cunning or "shrewd" or a person who didn't adhere to social customs as did those who didn't see human freedom for their own benefit. At present, however, scientific studies show that between one to two glasses of wine a day adds to life expectancy and overall health. Excess in anything can be harmful. Even if it is sitting in the places of worship, let alone the pub. What is the tool of the martyrdom to create sin, not obeying the version of behavior and non-adherence to their thinking. But the feeling of guilt is such that one feels uncomfortable with the actions he is doing. To this end, the ascetics were forced to say bad things in the crowd, and scare people of hell-fire. But how does Hafez use such an attitude and impose such an idea for the "good" of humans?

If you drink wine spill a drop on the ground

From that sin that turns out good what now?

He responds calmly to the ascetics intervention in his way of life because the use of the word sin and internalization of public beliefs and efforts to repentance has led to the city's sheikh to respond to sin:

**Ascetic don't blame the mystic for not being a pure martyr
That the guilt of others will not be placed on you for sure
If I am good or bad, to yourself you must be true
In the end everyone reaps the seed they've sown, purely
Everyone is seeking after a mate whether drunk or sober
Everywhere is the house of love whether the mosque or church**

Or:

**Learn love and be affectionate that isn't such an art
Animals don't drink wine that is the human part**

Interested parties can consider other variables in Appendix 1.

Chapter 9

The Mathematics of Mysticism

The Mathematics of Mysticism

**My asceticism with you is what my heart longs for
You've come to the secret retreat drunk and disturbed**

**Iranian mysticism has arisen with the background of the
thoughtfulness of Iranian scientists in finding out "why's". This idea**

that a person should understand the “reason” for the emergence of natural phenomena and make decisions based on that has existed in Iran for millennia. The universe is a mathematical universe. Only a few examples can be mentioned here because there have been many scientists in this land, and even a short study of their research requires great co-operation from government research organizations. The government can conduct these researches when it is antiquarian and wants to check the facts of the incident, but unfortunately, from what we see today, we cannot expect scientific research and thinking.

The history of enmity with science

Abu Rayhan Biruni considers the nature of man to be scholarly that we truly love to discover things we don't know. This means that if a person had been satisfied with what he had, all of us would've stopped progressing and we still would be traveling by horse, camel, donkey or on foot. Human knowledge advances with mathematics, and finding reasons when it passes the stage of controversy and response and even philosophy, requires us to rely on mathematics and get help from the reasoning that numbers give us.

Those who attacked Iran and destroyed our national monuments didn't even know their own language properly. It was Iranian scientists who compiled the rules of the Arabic language and adjusted the grammar and syntax correctly. You can read the evidence of this short-sightedness in the book Akhbar al-Ulama ba Akhbar al-Hokama written by Mr. Rahimzadeh Malik (Khayyam's Challenges) in the 18th issue of the Arman Quarterly of the Cultural Foundation: Abdul Salam bin Abdul Qadir, who was nicknamed “The Pillar”, had learned “Sciences” well. During the time of Imam

Nasser, the Abbasid Caliph, he was first given credit, but a group of people out of “jealousy” found in many books of folk sciences, and at the order of Caliph Abdullah al-Tamimi al-Bakri, he went to the pulpit and talked bad about “The Pillar,” and burnt all his books and asked the people present to participate in the book burning.

Although the factor of jealousy is influential here, we have read in history that the sheikh couldn't tolerate the scientific power of a person who could change the society and provide them with a philosophy in the mysticism of life. Opposing science means arresting the development of awareness and petrifying human thought and dynamism in the framework of accepting and maintaining.

Scientists who have changed the world have measured the importance of science with mathematics. Even “Pascal,” the French philosopher and mathematician, believed that the law of nature was created by mathematics. Therefore, what we see and observe in nature follows a system and law, and if we have an idea that can't be measured and researched, we can't consider it valid.

The question is whether the mysticism that Hafez presented to the world can be compared with other methods.

Does the law of nature affect our individual feelings?... If a volcano suddenly erupts and people run away from their homes, although according to geological laws, the identification of the earth's internal movements can be undoubtedly measured by mathematical calculations like its speed and movement can be identified as far as science allows, but even after the discovery and identification, a person still has a coherent and sufficient answer to accept how the world was created? Yet, humanity will continue to search for the undiscovered.

Now let's turn to the principle that Khayyam mentioned. He's a world-renowned mathematician and philosopher in the field of life productivity. The problem is in the deaf ears that don't accept the benefits even in the century we live in. We see a scientist like Galileo who said "the earth rotates" in the 17th century using a telescope, what did the "ascetics" of that era do to him?

The Witnesses

What is supposed to be accepted without reason still keeps the discussion of reaching the truth alive! And there are those who have reached wealth and power but it's better that we be diligent in mathematicalizing every thought as far as knowledge and facilities allow.

Another point is the application of statistical methods to emotional issues. Until now, there's no test to measure the concepts of a word in different contexts. That is, when we talk about drinking wine, we don't know whether the poet who wrote a poem about wine has ever drunk wine. In other words, the basic real concept and the desired variables each have different numerical values in special conditions. The result is that psychology is forced to look for scientific solutions to get rid of this difficulty, as it was said, it benefits from reliable groups (witnesses) and experts.

This is the case with the classification of some abilities such as piloting. For example, in measuring the degree of mastery in military operations, the initial "special" aptitude tests could use what the "diagnosis tests" show us as the acceptance criteria. But in practice, the higher score in the selection was not the reason for the superiority of combat operations. Here, another method such as peer rating showed much better results. The expression of this

evaluation about the concepts used in the poems of the poets is completely true. For this reason, sometimes a verse of a sonnet can present different concepts, which in cluster research methods (being in the same group), even the similarity of words cannot show what the poet intended: because these words are in the context of verse they can have different meanings.

Scientific research on Hafez's sonnets

From the analysis of Hafez's poems, a research in Canada using the K-Means method has been done to classify the collection of romantic words and their meanings. This research was carried out by Arya Rahgozar at Ottawa University of Engineering (Canada). He shows the K-Means method in the relationship between age and human understanding in Clusters. What they've researched at the beginning raises this question, which meaning is considered in a word? The second question is, what information does it give us in terms of Hafez's poems, in the Cluster sampling method of finding this collection? Perhaps, in this research, it is possible to use the method of "choosing witnesses" that has been mentioned before. In the witness usage method, for example, it is enough to ask some Hafez experts about the uses of "dictionary" by Hafez. For example, the word "wine" is used with several meanings, and this meaning has a different meaning in relation to which Hafez sonnet is a background. This classification is very important and if people don't have enough knowledge of the meanings of the words, they won't get a clear result. The important point in this plan is that a person's perception of mystical concepts changes during the years of his life.

Maybe a day will come when the benefit of statistics and mathematics can provide this information to everyone with the

innovative techniques of the future, not only about Hafez but about all poets or writers, and save people from the confusion of interpretations and unjust interpretations and taking refuge in interpretations different and sometimes contradictory to release this difficulty. This diagram is derived from scientific researches in obtaining the group of words used in the sampled sonnets of Hafez.

The given plan shows that from youth we have different understandings of what the concept of poetry is in six stages. The researcher has pointed out in his research that at the end of the work, “return” means returning to the intersection point of the x and y axis. As we get older, we remember Attar who used to say:

The result of my life is no more than three words

I was raw, I got cooked and then I burnt

A researcher who has already classified the words in “Hafez” shows how many words are repeated in which collection. For example, the word “heart” is repeated 30 times and “love” 17 times, or “flower” 12 times, “wine” 15 times, and “fire” 9 times. The fact is that the counting number of these words is apparently one word, but the concepts behind those words and the explanation of those words can’t complete this classification in terms of meaning. Another stanza followed the happy suffix heart. This is the reason why it seems that the opinion of the witnesses and Hafez readers who have tried in this way for years can reach a better conclusion in this case.

This is an approximate and not a real diagram of the K-Means method in Cluster sampling application. What has been done so far is mostly measuring the association of the meanings of the words that show themselves in the collected clusters.

Therefore, when a variable in the content of a message can be changed quantitatively and qualitatively, “qualitative” researchers can shed light on the meaning of “heart,” which is a simple example.

I openly say that I am “delighted” with my statement. The freedom of speech makes Hafez happy, and in another place: I said, “Who is the heart of your mercy that is determined to make peace?” Here, a heart can be “merciful” and in another place, Hafez states:

**Don’t sell your heart and soul just because it’s old
For this transaction will be done in the young world**

And in another place, the heart is expressed in another sense:

**Gold comes from the light of that black heart
It’s an alchemy that is in the dervishes talks**

And in another place, “My heart was broken from the monastery and the sect of deception,” about which more can be said and written.

Another difficulty is how many variables or what pre-existing meaning can place a person in the group of scholars in Hafez’s way? It’s here that the closer the thoughts, words and deeds of a cultured person are to the average behavior of the witnesses of the path, the better that person can find himself on that path.

Some of these variables can be “main” and “background.” For example, if someone in today’s world doesn’t believe in the freedom of man, he can’t say that he’s living Hafez’s mysticism, or as it was said, age plays an important role in maturity in this way, who believes that “wine” makes a person hell-bound, it’s natural to wander in the freezing limitations of life and ignore the realities in

the concerns about the truth. Our first witness is Hafez, to what extent can we follow his path considering the conditions of time and place? Are human friendships effective in choosing Hafez's path? It is natural that "Hallaj" give the answer to this question.

Justification Of Behavior

They say Shebli was a follower of Hallaj. Shebli believed that Hallaj had found the truth. When they were taking him to be killed by the order of the sheikh, the sheikh had ordered people to throw stones at Hallaj. Shebli, who was with Hallaj and apparently followed his way, threw a flower at Hallaj to show that he had thrown "something" at him. Hallaj saw him and at the same time said, "This is painful. People didn't know me, but you knew." Shebli later said what saved him was his supposed madness but Hallaj lost his mind. But when we say that based on time and place, it should be believed that throwing flowers in today's world shows love, friendship and companionship, not revenge and insult.

All the efforts are for the human being to achieve more prosperity and desired comfort, mathematics is a means and not a goal.

Although many millennia has passed since mankind's search for happiness, the quests and asylum seekers haven't been able to provide the satisfaction of life for mankind today. The books of our poets are full of regret and deprivation, in some corners of historical periods, the feeling of love was known as "sin." Religious leaders thought and acted more about their own welfare than the welfare of those around them.

Looking at the great poets of Iran, we see that each of them used different methods to live and even escape from the great danger of

ascetics and rulers in expressing their feelings and thoughts. When it was Hafez's turn to express his artistic thoughts, although full of ambiguity, at the same time it has introduced the concept of mysticism to people without "claiming."

We've already talked about the variables and how to recognize mystical behavior, that's why I want to find variables in the originality of mysticism so that we can draw even more scientific and mathematically clearer ways of what is in mind. For example, what characteristics (variables) do we find in people who are known as mystics? To recognize those variables as a test in the mental counting of variables as independent factors?

From a scientific point of view, factors are qualities that are displayed numerically, but aren't correlated with each other, that is, the first and second factors are separate from each other. For example, if we consider the wealth factor, the factor obtained from Ferdowsi's life is completely different from his other factor regarding intelligence or knowledge of the Persian language. But this collection of factors introduces him as a Master and that is the sum of his personality.

Difficulties

The task of measuring is really more difficult than what has been done in this case so far for it hasn't had an impact on the prediction of the target, "credibility."

We have a long way to go in the world of mysticism and mysticalizing poetry in general due to various teachings and beliefs! And the truth cannot be multifaceted, but when we speak with the

language of research findings, anyone who wants to can follow the same method and reach the same result.

In these days when the mathematics of mysticism is taking its initial steps, looking at life from a mathematical point of view can help a person. For example, if “wine” has played an essential role in Hafez’s poems, in today’s world where we are familiar with the reality of the effects of alcohol, to what extent can we follow the same path that Hafez took without risk and harm? Or if it means “luxury” and productivity of life, to what extent can indulgence and pleasure keep us in our happy life and not lead us astray?! The use of variables that heralds a free life in Hafez’s poems, each of them requires research, which the scientific method has provided us with. This effort will help us to identify the variables related to human empowerment, so that it can complete its task from the beginning with people who have taken the path of self-empowerment and control of society with “any name and official.” If the world needs a preacher, what characteristics should he have? If he doesn’t have them, the awareness system will automatically remove the person who is not qualified from his position. Even the family characteristics and the system of thought can help us in choosing even the clergy in mysticism by controlling the variables. What is difficult is because the variables must be shown with numbers because with the method of analyzing the correlation factors, the numbers are shown with each other, not their meanings and concepts. In this case, it has even been tried that some holy books have been studied in the same way (K-Mean).

Here, it’s very difficult to know more about Hafez’s sonnets and to understand the mystical way that is in the heart of every person regardless of belief. These concepts are significant not only in terms of meaning but also in terms of other variables involved in the same meaning and concepts. What exists in the research methods as

“criterion contamination” make the application of the methods more difficult, for example age as a factor can be effective at the level of “understanding,” in other words, the younger the age, the more difficult it is to understand multiple concepts, or the subject of gender. The perceptions of “feminine” and “masculine” can create emotional differences, in other words, a female mystic is different from a male mystic. Another point is a person’s mastery of the language. How effective is language learning and language mastery in understanding concepts? Or what age and gender criteria constitute the average baseline of real understanding. Advanced knowledge is very important in these researches, for example, was memorization part of normal life in these families? Or have they used Hafez as a fortune-teller or are they alienated from Hafez for some reason?

Like it or not, the great ambiguity in Hafez’s poems and sometimes his attention to mysticism on the one hand and “the revealer of hidden mysteries of life” on the other hand, has opened a way for its misuse. Therefore, the teachings and beliefs before the beginning of the normal interpretation of the meaning of words can be influenced by “contexts.” It seems that even human geography and people’s previous attitudes can each in turn have effects on the “value of words” and the multiplicity of “ambiguity.” In finding the control group and selecting a sample of poets, samples were taken as far as possible from the professors and scientists involved in the work of poetry and mysticism in poetry, but it may be necessary to mention the difficulties related to a clearer sampling in this field.

Selection of “samples” of Poets

First of all, it's better to say whether the "poet" was noticed in the crowd or the poets who were chosen in such a way according to Hafez's mystical thoughts that he presented to the world with his poems. The answer is that there are many poets with or apart from Hafez's mystical thought. Therefore, the first choice are those who are world famous. Ferdowsi, Hafez, Saadi, Rumi, Nezami, Manuchehri and Khaghani are too famous to give an unfavorable theory. But in finding the poets who from the 19th century onwards have presented Iranian mysticism in an ambiguous way, their poetry has been the criterion, and the publication of their works that have gained popular acceptance has been chosen as an example.

Another point that has been the goal in the selection of samples is whether the ascetic has been associated with hypocrisy and deception in all historical periods, and to what extent has the poet's poem described the mystic and the mufti in terms of thought and behavior?

If it is thought how valid is the method used, it's better to ask a high school student in Iran to state the names of the ten great poets of Iran, with his answer you will see the reliability and validity of those poems. Unfortunately, it wasn't feasible to carry out such research.

But what is worth mentioning is that about variables related to "informational" and lexical achievements, high reliability ensures the existence of validity.

In the section related to poets from the 19th century onwards, Bidel Dehlavi, Mohammad Taghi Bahar, Qara Al-ain, Shafiee Kadkani and several others have been selected. In this period, it is shown that mysticism reached its peak of prosperity in the 19th century. There's no doubt that other poets such as Simin Behbahani and Forough Farrokhzad have also played a role in the women's movement in Iran, which makes a review of their works mandatory in all poetic, literary and mystical fields.

In the sampling of today's poets, printed books may have been used randomly. In the last century, especially poets before the revolution, such as Shahriar, Bidad, and several others who will be introduced and mentioned. Although this isn't a complete sampling, at least as its name suggests, it's a sample that makes the extent and greatness of Persian poetry in Iranian mysticism "somewhat" clear to dear readers.

When a poet's poem is chosen, the question is how we interpret and understand their words. It isn't the poet who is the subject of research, but his words and the degree of importance of using those words, which if not done correctly, will make us face another difficulty related to "internal validity."

The Difficulty of Internal Validity

The important thing is to recognize the validity of the selected concepts and words in the fact that these words do not show a stable and predictable correlation with any other external factor unless its "meaning" is confirmed and known by linguists. It's important to know that validity in this research is "content" validity or external validity. That is, if what has been selected has been explained and expressed to a certain degree, what we reach in cluster research determines the internal validity, for example, this is the same reliability of the test related to "meanings of words" or the use of words, which is its validity. We measure words in relation to ourselves, not external factors!

Perhaps the example is enlightening in this case, when Hafez talks about drunkenness. Did this drunkenness occur without alcohol? Has he been delighted to see the ruins? Does he feel happy because

the bartender has treated him with kindness, and finally, has taking a few sips made him go from normal to praying for all of life?

This is the case with all the words used, not only in Hafez's "heavenly" sonnets, but in many of our well-known poets, there is a question, to what degree was what they wanted to express hidden in their ordinary words?

This is the same difficulty that can challenge the content of the word that isn't chosen correctly in the techniques that are being developed now. How can we consider our research valid when we don't know what concept we put in a word with another word in the same cluster? This is the reason why the researcher of this discipline makes it obligatory to have a finger on the pulse of literature and mysticism. The one who is satisfied with the elementary concepts of the words, gets an answer to the same extent from the content of his performance. For this reason, the methods created today such as "K-mean" in statistical methods, even though they are mathematically advanced, in terms of the goal that we intend to reach, we are taken for a ride. Because until they speak the language of Hafez, finding meaning from the dictionary gives us findings that make recognition more difficult, not easier.

If we pay attention to the word "asceticism," different meanings have been associated with it. Now the question is whether during the time of Hafez "asceticism" had the same concepts and meaning that it has today? There are poems that talk about asceticism in such a way that it isn't separated from the concept of "deception!" Now, the scientific researcher who has chosen the ways to identify Hafez, before he wants to complete his technique and method, has no choice but to pay attention to the association given to words in each poem, considering the society in which he lived.

The application of mystical mathematics has the difficulty that this innovation can be misleading before it is completed. The goal isn't

only to perform statistical work, but to what extent can mathematics have something new to say in the knowledge of existence from the perspective of mysticism.

Chapter 10

Rationalism

Historical Rewind

The day our enemy became our master

That day our hearts and minds got darker

If according to professor Dariush Ashouri, the explanation of the perfect human being in Sufism is based on the interpretation of the creation narrative in the Quran, then in this discourse we need to pay back the relationship between legends and archetypes because Hafez builds the concept of the mystic based on it, now by accepting what has been mentioned about the fates, when mysticism is so closely related to visual structures (enduring) legends, and the use of wisdom in the knowledge of existence. When he makes archaism that:

As Rostam was a hero in Sistan

I told them the story of his love

Did the return to history, which is the basis of such controversial stories, cause the ascetic to remain in archaism and not want to

ascend like Ferdowsi from that period? To put the father and the son in front of each other, and to accept the “fact” that such an incident happened, it’s happening now and we see it a lot. The mystic of yesterday also witnessed such an incident not in the clothes of Rostam and Sohrab, but in another society, it seems that staying in the swamp of strengthened collective thought prevented him from ascending to rationalism. Mysticism can’t and doesn’t have the right to ignore the laws of science, for example, the relationship between father and mother and child has been proven in psychology, but if someone doesn’t feel this relationship, due to the same laws of psychology in relation to parents and themselves completely, it has been severely damaged. How can someone who doesn’t have a “conscience” in him feel guilty without having such a structure?

Is the ascetic’s guilt due to the hypothesis of eternal guilt? Psychology interprets guilt (sin) in such a way that a person conscientiously does something that he regrets and is upset about doing, so he constantly questions himself, why did I do such a wrong? Which ascetic have you seen who has admitted his wrongdoing?

Hafez, like all thoughtful and conscientious people, benefits from existence, but sometimes he escapes from the thoughts of existence in his mysticism, and this is what has surprised thousands of commentators of his poems. His advice is to enjoy the world and not to harm anyone.

But in the words of Ferdowsi, who saved the Persian language in the closed space of the Ghaznavid’s tyranny, you can hear the patriotism of a man who suffers and doesn’t tolerate hundreds of years of foreign rule over his country, and if he directly insults the Caliph, he’ll be beheaded (as it is still customary) therefore, by resorting to mysticism, he sits in the important place of the motherland, saying: “If Iran ceases to exist, then my body doesn’t

belong to me.” The exaltation he gave of his eternal love for his country and his hometown is a way of knowing your DNA through loyalty to one’s own country.

How was Ferdowsi Victorious

Instead of a sword, he picked up a pen. He was able to make Sultan Mahmood Ghaznavi understand that what he wanted to do would make his name proud among the kings, he loved the Persian language, he had seen four hundred years of Arab domination over the country, and with his rationalism he had no choice but to follow a new path called mysticism that couldn’t be spared from the wounds of asceticism. In an environment full of prejudice, he worked for thirty years toward his great goal. He was able to include the word wisdom in his poems without showing the slightest weakness against the free loaders plus he wasn’t afraid of the ascetic and the sheikh by keeping them in the dream of the past with his pen, he broke the norm and made himself slowly universal. Indirectly, he’ll openly fight with the ascetic, hypocrite and sheikh by expressing what he likes in the character of the heroes from their speech and deeds. While carrying out such a great mission, his stories are among the greatest and most effective tragedies in the world... He served without a sword from the moment he took up the pen and spread wisdom in Iranian thought:

In the name of our Beloved God

That there isn’t a better thought

In his time, Hafez and Saadi had not sought refuge in love. He replaced the field of patriotism in the hearts of Iranians affected by

the occupation of the country by foreigners, with a unique creativity in his patriotic stories. His patriotic poems spread from mouth to mouth and penetrated to the depths of the villages, while the ascetic says: My advice and my instruction will give you happiness and eternal life and will make another world fulfilling for you, while Ferdowsi sings:

**The wise are the capable ones
From the wisdom of the old heart**

The question is, did Ferdowsi pay attention to benefitting from the features and benefits of life? The answer is that he refrained from any behavior that could provoke the envious to slander him secretly in front of the Sultan. However, in the language of the third person, he expressed what he had in his heart in such a way as not to cause the enmity of others:

**A night by your side if you feel comfortable
I'm so proud that the sky is profitable**

Or when he praises the visit of young girls, he reduces the instinctive factor to the level of an observer:

**All the girls were happily laughing
Broad-faced showing their teeth**

Or when his brave men are victorious:

**Now you should drink pleasant wine
The mountain's musk smells this wine**

**The weather is stormy, and the ground is warm
Cool is the happy heart that knows how to enjoy**

About the beauty of nature he recites:

**Look at the dawn until you hear
That nightingale's please your ears**

If the direct fight with the administrative language of that time had fallen into the hands of Ferdowsi's opponents, he would have been forced to flee before the end of the work.

Another point is the struggle of his culture with the prevailing atmosphere. It is Ferdowsi who, instead of directly supporting the ancient history of the country in the exalted position of the woman who has now become (half-man), takes refuge in a new technique. And he reaches the command of the army, he creates a warrior from a woman and becomes a man.

In terms of creating a family, the Iranian woman is not just chosen, she chooses. Rudabeh untied the long locks of her hair from the top of the palace for Zal so that he could be pulled up from the ground. Ferdowsi knew that in the past, women in our country have reached the kingdom. Therefore, it is appropriate that he keeps the history alive in the heart of the battles of the generals he knows, with the efforts of Ferdowsi, Iranians returned to their lost self-respect and tried to compensate for the disappointments.

Wise management, method and struggle, proper behavior and loving patience to reach the lofty goal was the plan that he successfully carried out for the future of Iran and the pride of Iranians after several centuries of enduring disorder. He gave life to

all the myths from the homeland, and brought Iran's history to life. His education was the fact that he was able to mention the historical and legendary kings of Iran without doubt and fear of ascetics. He's the pioneer of the culture of involvement and love for the motherland and made the works of the past last:

I resurrected these dead people

In the name of love like Jesus

After the conquest of Islam, our scholars were all in Arabic and it was Ferdowsi who brought the courage of Persian speaking and writing to perfection.

Ferdowsi is an example of our national decency. A decency that has the collective conscience of authentic Iranians. He introduced chivalry and courage as examples of morals plus perseverance in the face of life's problems, which still after centuries our young people search for their identity in the names of Rostam and Sohrab, Giv and Kaveh, Bijan and Iradj, Manouchehr and Key Khosrow, etc. He has been looking for the facts throughout the entire Shahnameh. In that religious atmosphere, he didn't know any other way to equate men and women except to create the story of Rostam, Tahmineh, Zal and Rudabeh. He has believed in women's freedom since a thousand years ago and his "custom" in knowing God didn't prevent his life and wisdom from a woman becoming an army commander or becoming a king. It must be admitted that it is an education and a guide to live right that we are aware of the justice and result of our actions.

Ferdowsi speaks the language of the people, but there isn't a single phrase or a weak verse in the entire Shahnameh. We see the chastity of his words and the purity of his speech in the story of Tahmineh and Rostam, although Tahmineh goes to his bedside, Rostam calls

**the Reverend to ask Tahmineh's father for permission to marry, in
which custom can such nobility be identified?**

**Throughout the Shahnameh, teaching shows the construction of
existence:**

**Don't do bad or you'll have a bad ending
Doing bad gives your life a bad meaning
For any and everyone who thinks badly
Will surely do bad with their own body**

He refers to the king:

**If you are good, your name will remain
On your throne a good scent will stay
If you do bad, bad things you'll gain
A good night in the world you'll not attain**

In another place:

**Such said Anushiravan Ghobad
That caused the king to yell out loud
Made his wheel of life to fall down
The star didn't call him the king now
Tyranny was the dismissal letter of kings now
Because it was the heartache of the innocent crowd**

In the knowledge of existence, mysticism suggests rationalism:

**The wisdom of the officer were the citizens
Wisdom was the jewel of the nobles
He who doesn't have more wisdom
From his deeds his heart will be unholy**

**And in the ritual of life
Listen and learn any knowledge
Find a solution to every knowledge
There was and is nothing to be forgiven
To the guards all knowledge has been given
Do not be ignorant about any religion
That your knowledge was the enemy of spirit
Better than your friends are the ignorant**

Attitude towards country and religion

Another part of Ferdowsi's education is patriotism against ideology, which itself is a strong historical reflection. The only difference between his speech and what Hallaj says in practice is that Hallaj uses the expression of philosophy in knowing and understanding the truth, while Ferdowsi is realistic and considers reality to be the absolute truth. For example:

**Because none is a chief of ten people
The farmer has to beg other people**

**Or he talks about religion:
In Iran's soil filled with gold
Our people had hearts of gold**

**Here, Ferdowsi's longing can be easily understood in the conditions
of that time:**

**All their religion was men, women and children
And it was a free and prosperous nation**

**And also about the sin (guilt) variable that was a tool to create fear
in the ascetics selling religion, he says:**

**Because their religion was love and loyalty
To hurt others was utterly a sin so unholy**

**And he says about the value of man:
Greatness is destined for men of culture
Begging became a shame in that world**

**Ferdowsi regrets that:
Where did our knowledge and intelligence go?
Who has forgotten the love of our country so!**

**And in equal regard to the country's borders, there's a reference to
Sultan Mahmood that Ferdowsi says:**

**Our land wasn't a home to enemies
Our land wasn't a home to foreigners
From that day the enemy defeated us
Which had darkened our people's wisdom
From that day on this house was destroyed
Whose bread-winning man was a foreigner
Because no one was a chief of ten people
The farmer had to beg the other people**

Is finding the truth except that we judge and believe correctly based on what we see with our eyes? Ferdowsi is an educated, wise and humanitarian mystic who isn't sold as a captive of the deceitful ascetic, and makes people aware of their values, knows wisdom as the criterion for receiving the truth, and if it weren't for his intelligence he would've been killed by Sultan Mahmood at the end of his work. We know that the enmity of the Mullahs and Ascetics of that era reached the point where they even refused to bury such a wise man, and finally they buried him in a place that's now known as the "Garden of Ferdows (Garden of Paradise)," but he will be there until the end of time. After a thousand years, by damaging his tomb and statue, religious fanatics think they've achieved a great reward!

Khayyam and Mysticism

Another honor that we are proud of is Khayyam of Neyshabur, a great poet, mathematician and philosopher of the 6th century.

With his worldwide fame, he needs no introduction. Abul Fatah Omar ibn Ibrahim Khayyam Neyshaburi was a great mathematician and one of the pioneers of algebra and “matrix” knowledge. He designed equations with two unknowns above. He also co-operated in arranging the observation of Malak Shah and modifying the Jalali calendar.

He was an enlightened philosopher, an honest and carefree poet and writer who lived during the Seljuk era and gained wisdom in Neyshabur. He considered pleasure and enjoyment of life as the basis of his life philosophy. His simplicity, insight, logic and reasoning in the way of living and behaving properly made him popular around the world. Khayyam has paid special attention to existence and non-existence, he knows the facts of existence that lead to non-existence, and for this reason he inspires people to be productive with the time they have.

He was neglected and envied by the ascetics of the age with his philosophy of life efficiency, and if it wasn't for the support of Malak Shah, no one could expect that he would die a natural death.

We'll examine his clever mysticism by choosing a few of his quatrains:

**This one two three days of life has passed
Like water in a stream and wind on a plain
I don't remember the sad days of pain
Not thinking about the future or past**

Khayyam doesn't grieve for tomorrow and very intelligently, doesn't worry about the future that even involves death, and he doesn't believe in heaven and hell.

How long shall I throw bricks into the sea

**I got so tired of idol worshipping
Khayyam who said it would be hellish
Who came from heaven and who went to hell**

Khayyam and Rationalism

Khayyam believes in rationalism and says:

**The combination of natures is as good as your palate
Even though you are oppressed know your fortunate
The body's essence being with people who are great
It's round and breezy and dusty and windy, okay**

He's very suspicious of the seven heavens that don't fit into his logic:

**As life's wheel doesn't fit the palate of a wise man
You want the seven heavens or seven continents, and
Because we all have to die and our wishes are for eight
Like ants eating a grave and like wolves eating a plain**

Khayyam says that since truth and certainty aren't at hand, one can't waste one's whole life in the hope of "doubt," because no one has a way through the veil of secrets and the knowledge of "being" isn't at hand. In front of mystics who apparently have reached the truth and know what's going on in the other world, he says:

In the life cycle of our coming and going

**He's found neither in the beginning or ending
No one cares about knowing this right meaning
Where's this coming from and where's it going?**

And it is very important to know with what intelligent wisdom he expresses the fact that because you don't know where you came from and where you're going, find happiness for yourself today.

Omar Khayyam is among those who gave mathematical life to Iranian mysticism. With a logical mind he believed in reasoning about the nature of natural phenomena, he was one of the most famous in the world. He says that if a claim doesn't have a clear reason, it shouldn't be accepted. He believes that the visible sages weigh the pro's and the con's. He believes in science to discover phenomena in order to not lose the world for life should be enjoyed. According to him, rationality removes deception from leadership.

One can easily understand his thoughts in his timeless verses.

**Among those who have gone this long way
Who has come back to tell us the true way
About freedom and need of these two ways
For nothing never ever remains the same**

Belief and Logic

It's not surprising that Khayyam, with such a train of thought, considers logic to be the basis of reaching the unknown and says:

Because there's no absolute truth and certainty

**Don't waste your life in the hope of doubt, okay
Khayyam, who said there is a place called hell?
For who came from heaven and went to hell?**

**In fact, what he used in his mysticism is closely related to
mathematics.**

**The owner is a combination of beauty naturally
Again, what are the reasons for its deficiency
If it doesn't turn out good, then its defective
And if does turn out good, then its effective**

**And he openly says that he can't reveal what he knows and believes
because of the ascetic's fear.**

**The sun shines on the flower, but I can't
And revealed time's secrets, but I can't
Brought wisdom from the sea of my thoughts
A pearl that's stiff from fear is a lost cause**

**Khayyam's mysticism was prone to criticism and rejection from the
people around him and the enmity of jurists. In general, the
Ash'arites didn't accept any kind of thought. The Imam of
Khorasan called Khayyam's poems as well-marked snakes with
verbal support by declaring that physical lusts should be avoided.
While Khayyam had first completed the preliminary training in
reading and writing Arabic and the Quran, then he studied
mathematics with the professor and scholar Abul Hasan Anbari.**

The professor was a person who always involved mathematics in his explanations.

Khayyam was also very familiar with the works of Avicenna, and in fact, he's one of the founders of Iranian mysticism as well as the way of fulfillment in the world.

Although Malak Shah Seljuki supported him, the criticisms that were directed at Khayyam didn't allow him to openly disperse his book "Algebra and Theory," and he ran away from the fear of the enemies and sought refuge with the judge of Samarkand... One of those who challenged Khayyam was Imam Mohammad Ghazali, who was one of his students who asked: "O child, the student of knowledge will be a means of salvation... What is the result of science, theology, medicine, astronomy, poetry, prosody, etc., except wasting life?" Ghazali used demagogic questions to debate with a scientist whose language he couldn't understand. Even now, we see the petrification of thought and beliefs far from wisdom in a nation that insists on not understanding and not learning.

Against Khayyam's thought, we see Attar's theory, which believes that what God has commanded should be accepted and shouldn't be followed by discussion and philosophy.

Worthy of secrets are the men of religion

They're turned off from philosophical imagination

In religious law there's nothing further than individualism

Elsewhere he states clearly:

Because philosophical thought fell into reason

It fell out of line with the Muslim religion

Stay far away from philosophical reasoning

Remain without cleverness and reasoning

**What Attar meant was to put aside your intelligence by accepting
what you were told!**

**Khayyam openly says that Heaven is indebted to you, but give me
the cup of wine, the mistress, the instrument and the herb.**

I held a cup, an idol relayed on my lips

They criticized me, waiting for heaven

And about the way of life:

Drinking and making merry is my tradition

Being separated from sin is my religion

Is it possible to talk about your beliefs more openly than this.

**According to Khayyam, a buried person is not “gold” to be taken
out of the ground, so drink your wine while you can.**

**Khayyam expresses his disappointment in solving the problem of
existence:**

No one solved the problem of death

No none of us can avoid death

I observe from beginner to master

Mortality is the fate of every creature

Or:

**There was no profit from my coming
There was no benefit from my going
And I still haven't heard from anyone
Why we come and where we've gone**

**Khayyam asks himself with despair: no one from the other world
has come to make evident the situation to the world's passengers
and he concludes that:**

**This caravan of life is passing us all by
Seize these moments that make you happy
Nourisher of life about tomorrow why worry?
Grant me a drink that tonight will also pass by!**

**He knows the way to be happy is not to be greedy and that helps a
person know what is good and what is bad:**

**Reduce your greed for the world and you'll be happy
Between the good and bad times, you'll disidentify
With wine and lover's hair in hand make merry
Because soon the moment will be passing**

**Here you'll still find the variables related to living in the present
that you've recognized in Hafez. Khayyam is in a hurry to enjoy life
because he is very doubtful about the end of the world.**

**They say it should be all about heaven and angels
A river of wine the river of milk and honey, ageless**

Fill the cup of wine, pass it to me for I'm also a guest

Cash is far better than a thousand loans, best bet

And at the end, Khayyam finally admits truthfully that despite all his research, he hasn't succeeded in understanding the mystery of the universe:

My heart was never deprived of knowledge

Unrevealed there were few secrets

For seventy-two years I contemplated

It became clear nothing is what it seems

Zakariya Razi

With the clarity of his clear thought and mathematical reasoning, Khayyam is reminiscent of the great scientist Mohammad Zakariya Razi, who presented a different view of Iranian mysticism. These two great scientists have an honorable presence in the history of our country.

Not because of his poetry, but his genius and knowledge caused a change in the thoughts of that time. His train of thought is based on science and analysis. It is in this direction that Zakariya Razi, a scientist, physician, chemist, discoverer of alcohol, sulfuric acid, a different-minded philosopher, who entered the world stage in a Sunni family, has progressive and completely questionable ideas and thoughts, which two books violate the gods and creations. Al-Anbia has stated that in the first one he questions religions in general and in the second one he explains the deceptions. What is said about

these two books is their “name” and the books themselves don’t exist anymore, only Abu Reyhan Biruni mentioned his books in the comprehensive list book.

Although he was brought up in a religious family, he generally rejected religious beliefs, and because of this, he was called an atheist and an infidel by the clerics, and was harassed, it is said they beat his book on his head so much that his eyes went blind. He didn’t believe in revelation and prophecy.

Abu Reyhan Biruni says about Razi: he believed that a person with the power of reason and wisdom and the powers of understanding, knowledge and experience, has the ability to achieve knowledge and wisdom. Human beings are equal to each other, that is, if God gives superiority to a nation for any reason, it means that he hasn’t given equality to all, and if this is the case, war and enmity will occur and cause the destruction of humans, because the superior group will become the lords and leaders of others and rule over them.

Razi believes that miracles are logically incorrect because the laws of nature shouldn’t be disturbed by proving a person to be right. The famous orientalist “Pavel Karas” says that the secret school is undoubtedly the hottest philosophical debate in the world that took place against religion in the Middle Ages. According to Abu Rehyan Biruni, Razi not only denounced Islam but all other religions as well.

We see that human thought has found a lot of diversity in order to find the truth, it is the contradiction in the thoughts that the difficult conditions for the ascetics who are the exporters of the school and the path to the truth, have caused enmity and physical and mental harassment to each other. To the extent that they’ve sometimes found suicide as a way to understand the truth.

Chapter 11

The Prayer of Need & The Mystery of Mysticism

**True worship is done by serving other beings
It has nothing to do with the appearance of things**

Sa'adi

Ever since Persian poetry was written and read somewhere, until today, Iranian poet's poems have been a mixture of mystery and need. The hidden secret and getting an answer to the need of the searching poet has forced him to use a method that can display deprivation in the most beautiful clothes. When he talks about his love for God, the important thing is that he must have felt love before that.

When we research the poems of Khorasan poets who were the founders of Persian poetry, mysticism is presented in various languages from Rudaki to Baba Taher. For example, when Farrokhi says:

**Till red cups of wine rose on petals of flowers
The hands of people dug their heads out of trees**

We see how delicately he puts the wine on the petals of a flower. Or when it comes to Fakhruddin Assad Gorgani, who lived in the time of Manuchehri, he reflects the fear of God well in the poem "Vays and Ramin":

I will leave every dusk and return at dawn

**I will cleanse my lover's dirt and dust
I'm so hot that the sea boils from my gust
The trees shake because I tremble so much
I constantly say O my Lord, and O my God
Your majesty's a great king and ruler of my love**

**Here, the fears taught have caused so much anxiety in the poet. Or
Baba Taher's "sorrow" in many of his poems show excessive
introspection that was caused by the environment more than any
other factor. Somewhere he wants to put a dagger in his eyes to free
the heart from "love" or he sings:**

**The tree of sadness has given me roots deep
At the doorway of God, I'm always weeping
My Beloved's appreciate each other, please
Life's like a gemstone and man's like a glass piece**

**Or when we search in Nasser Khosrow's poetry, we see that he
doesn't reflect violence and considers God as the judge, not the
creator of hell nor the person who burns to take revenge:**

**Don't excessively punish us rioters
For we're servants of the just Judge**

Farrokhi and Manuchehri

When Farrokhi Sistani says:

**The grass grew by the musicians with greasy hands
The tents open with the shouts of those tending the bars
Lovers kiss and spend time with each other more often
Musicians greet meet sing in synch concerts performed**

The conditions of time and place must be considered.

**This is the case with Manuchehri Damaghani's poems who knows
love to be like a game of chess, full of thought and at the same time
with wins and losses:**

**Seen the lover of stone and the heart of gold
On the other hand, she came again my sweetheart
The game of love is like a game of chess, mate
You don't need to fall in love to be in love, okay
Heart is King and the other pieces of the kingdom
Mind being Queen who hopes for peace and wisdom**

**He has a famous poem in praise of grapes:
The ancient grapevine mother of many children
Presents great times to farther Heavenly visions**

**In the environment where he lives, he talks about the "deceiver" by
saying this poem:**

**You consume more than you produce
I haven't seen a more useless consumer**

**In whatever I've done, I tested your truth
So full of deception and hypocritical are you
No one is free from the disease that you are
Unless the sky remove the clouds near and far**

Among other poets of this century Nasser Khosrow Gobadiani has reflected the unfortunate and bitter conditions of the environment in his poems:

**I'll tell you he made a sign of the arrow of time
Just for the long wheel of the ignorant rioters
Being in full grace the man was in danger, in line
Because he insulted me, then I'm safe at this time
If you return to the analogy of wisdom, it'll be a while
You weren't in our headquarters except in the moonlight**

As he enlightens without naming anyone correctly, he attributes the sharp edge of criticism to "the embassy" in order to protect him from danger, in Nasser Khosrow's poems, above all, we see psychological defense mechanisms, especially when he advises:

**Because you can't heal someone else's pain
It adds to their stiffness and their pain
Purifier of the heart and soul of your mate
Sting her less since you can't take away the pain
Be born from the people by being more humane
It takes nothing to be a demon! Do something be humane!**

The social conditions in the fifth century in which Masoud Saad was born, considering the life of the poet who spent almost his entire life in prison, has been a sign of hatred, anger and immense pressure on those who have the courage to express the truth. In Masoud Saad Salman's poem, "wine" is the only remedy for pain:

**May you rest in peace, O ruby wine
Be free from greed, heed this advice
My days are dark, please be my light
Heal me, I'm sick from the wheel of life**

While he was imprisoned by Sultan Ibrahim Ghaznavi because of his jealousy of his son. "Wheel of Life" didn't play a role in this.

Before this, in the remaining works of Kassai Marvazi in the 4th century, we see that he took refuge in asceticism and studied. But he shows his gentle and poetic soul in praise of the beauties that he sings:

**A flower is a blessing, a gift sent from heaven
May people be kinder to the flower gardens**

And sometimes he polishes the poetic reflections like this:

**Until he took steps on the highway of connection
With the palate of wine being unable to connect
Suddenly I heard a message from High Heaven
So drink your wine far from decay's bend**

A very important point in understanding the concepts used in the poems of the past is to know especially the literature used in terms of “texture of the poem” so that we can interpret the poems as much as possible to give meaning to our introspection.

As you have seen, the previous poets of Iran consider reality to exist in the experience of the world and allow profit from it.

Rumi

Hafez, Saadi, Rumi, and Attar, in one way or another, are the stable pillars of Iran’s literature and mysticism, and with the Iraqi style, they’ve opened the way for poetry and poetic rules, mysticism and a different way of life.

Here it is better to give a brief reference, as far as the sources allow, to a corner of the way Rumi has gone and reached worldwide fame. Rumi is one of the most famous Iranian poets in the world. In search of the truth by keeping secrets, he sings:

I complained to every crowd

I joined both bad and good crowds

Everyone became my friend out of doubt

From my inner self my secrets they haven’t found

Mysteries have been the refuge of mysticism of that era. What can’t be proved by reason and logic, because we are not aware, we search and consider this way as a way to discover the truth. The poets before Sanai, Attar and Rumi, are still from the culture of the ancient land. Iran and Iranians cherished love and marriage,

celebration, victory and joy, and when they were deprived of it, they kept the aspects of a happy life as much as they could in their poems. But the sheikh's dominance over the emotional system of society and the collapse of the old happy structures have caused our poets to sink into themselves instead of facing the realities, and their introspection reached a point where they considered losing themselves as a mistake to the extent of understanding their own existence:

**To truly praise me is to give me real love
This is the reason of existence being wrong**

Rumi in his Mathnavi says:

**My secrets aren't far from my lamentation
But the eyes and ears aren't the light's foundation**

Therefore, if we give the eyes and ears the ability to feel, then we can understand.

Human confusion starts from the fact that ways of life are understood in different ways and sometimes contrary to what is said. For example, Rumi deals with basic human needs like this:

**Also, any lust within this world
Whether property, water or bread
Whether garden, produce or sickle
Be it property, house, wife or children
Each one of them will make you drunk
It will break you like not finding love**

There's no doubt that the respected scholars must have a way to translate what they apparently understood from this poem.

Carnal Soul

Scholars and researchers have looked deeply into Rumi's poems. In Rumi's works, we see the method of direct and spontaneous understanding. To get an example of these efforts, dear readers are referred to the works of Dr. Mohammad Reza Shafiei Kadkani (Book of Enlightenment on Mystical Heritage) or "Writing on the Seaside" by Abol Hassan Kharaqani and what happened in Los Angeles, selection of Rumi's mysticism in 12 lessons and in 6 volumes by Dr. Mehdi Siahzadeh, which can introduce a part of the genius of this noble humanist scholar to the world. Ambiguity in the meaning is as wide as the breadth of the poet's thought, but the psychology of behavior can be well observed in Rumi's poems.

In the book Measure and Grain, there's a story from Rumi's Mathnavi that a person killed his mother out of anger. Someone said to him why did you kill your mother? It would have been better to kill her "lover!" The man replied: I couldn't kill people everyday. I killed her and spared the lives of others.

I killed her, now I'm free from the blood of people

I slit her throat, so I wouldn't have to kill other people

And in the same book, it is mentioned that from Rumi's point of view, a human being is a captive of his carnal soul, the self-willed, self-proclaimed obsession with "if's" and "wishes." He wants wealth, prestige, and position, and he has a bigotry complex. He's

the commander of his existence, in the body's house and attributes his problems to others. In this poem Rumi considers the mother as a symbol of the human soul, which must be killed in the existence of a person for liberation, so that both the self and the people can be relieved from her.

**Your self is like having a whore for a mother
Which is corruption from one to another
Kill her in any way possible to prosper
You've always intended to love others
This beautiful world wishes you recover
Follow your truth and yourself to conquer
Killing the carnal soul an apology for recovery
After which you will be left with no enemies**

Of course, the method of Rumi and mystical psychology that he uses, clarifies an important part of the practical usefulness of real mysticism for teaching profit to man and self-cultivation, and this point should be clarified that Rumi and other scholars of Iran had a great influence on Freud and that the report of it isn't enough in this book, but the similarities between Rumi and Freud's thought will be more clarified in another book.

I return again to Rumi's work method in the construction and structure of his poems, how he makes us to use different interpretations, and how we see the mysticism that is in his words in different ways.

Ambiguity

The point is that when we enter the topic of “ambiguity,” I don’t know which interpretation is correct. Everyone thinks their interpretation is correct because the context of the message can create different motivations. What is taught today in the psychology of “correct speech” in universities is that the relationship between the sender and the receiver should be so smooth that it creates the same inference.

Most of the conflicts between husband and wife are caused by the lack of clear and fluent dialogue, and fights are due to a lack of understanding a “problem.” We have no doubt about the greatness of Rumi. He has been more influential in the psychology of today’s world than any other Iranian poet. I request of you, dear reader, to pay attention to the translation of Rumi’s poems and see if what you’ve read in Persian is the same as what you’re reading in English. The Persian language is a language in which many ambiguities and metaphors are found. English is very neat, at least in recent years, what is written doesn’t make a person feel surprised or confused. For this reason, “Rumi” has been made available to those interested in poetry and psychology.

Basically, ambiguity in the industry of poetry is a witty mystic saying things that people aren’t able to understand and accept. In my opinion, what made Rumi to express ambiguous poems is the passionate feelings he expressed towards Shams and his friendship with him. How to choose the way of life here? On the one hand, there’s a need for a “friend” who says:

You’re doing well my dear don’t go without me

In the garden are my friends don’t go without me

Sky don’t see without me and moon don’t shine without me

Earth don't leave without me and time don't pass without me

And when he doesn't need a friend, we see this elsewhere:

When you need alone time, the friend isn't needed

When you feel so selfless, the friend also isn't needed

In my opinion, the spiritual value of "Rumi" is still not well-known despite all the efforts that have been made in this way, in the middle of finding the truth of what he says, and here it's not possible to reflect the poet's thoughts in social and political conditions though no region of the world was too far away.

Undoubtedly, the rulers and the powerful have had an impact on the intellectual structure of those who were in the "verification" and "truth seeking" thought. It depends on the religious and political atmosphere that the Iranian thinker can convey his words to the public vaguely or he can speak "more frankly." Let's mention Sa'adi, who has shown the benefits of mysticism in his poems, without giving up his "beneficial" thinking.

Mysticism and the Revelation of Sa'adi

Sa'adi said:

I'm the one who doesn't know forbidden from permitted

Wine is permitted with you, without you Water is forbidden

But the difficulty is that we want to interpret the same meaning in Hafez's poem, which is expressed in sweet language, in a different way:

**Waitress, serve us wine we're drinkers of your dregs
We're used to the ruins and foreign to knowledge**

What's wrong if someone knows the bartender, as Hafez wished, who fills his cup in the tavern? And "wine" has the same universal concept? And because in the past, wine couldn't be refined properly and there was no means of preservation, the wine dregs tasted different than the wine itself! Hafez expresses the degree of his consumption to the point of "pain" and when he goes to the ruins, after consuming wine, he sees himself alienated from wisdom.

**In the Magian ruins I see the light of God
It's so magical to feel the light of Love**

**And strangely, unlike many drinkers, he doesn't get "drunk."
Now, if the question is, if someone else wants to interpret this poem in a different way, is he "right" or not? The answer is that it has been done so far, and Hafez's entire talk about hypocrisy and deception, and the sheikh and fanatic, is related to this point.**

Saadi is a poet of the 7th century of Hijri and it can be said that his romantic sonnets in poetry and prose have given him worldwide fame. What is of interest here isn't his clear expression and abilities in prose, but what this great Iranian thinker has created in his poems and proverbs shows how he has been able to express his thoughts in such a wise and masterly way to be safe from the ascetics of his covenant.

The master's teachings make him a behavioral psychologist. Many of his advices are approved and imitated in today's psychology.

God's wrath is avoided by repentance and forgiveness

But we can't avoid people's words and opinions

Or in another place:

If the Judge doesn't sit with us, he shakes our hands

If the fanatic drinks alcohol, he excuses the drunk

Saadi doesn't say that he drinks wine and throw my hands, he pulls the leg of the judge that if he drinks wine, he acts like a drunkard.

His slyness is in showing drinking or he respects Hazm's side in criticizing, for example:

The call to prayer raised an alarm

Not even realizing what time it was

Ask the length of the night from my eyes

Because I've been awake the whole night

In criticizing the bribing hypocrite he says:

The ascetic who deceives to receive money

Go find someone more initiated than he

Saadi had no other way to express the inaccuracy of the ascetics of his era except this poem, and he says more or less in the same direction:

They've taken bread from the prayer corner

Sweetheart, for bread isn't the worship corner

He severely chastises begging:

If beggars are the followers of Islam

Sinners out of fear would go to China

**And another masterpiece of his that isn't bad for everyone to
memorize!**

A pupil from school went to the monastery

Broke the code of silence and started to speak

What's the difference between scholars and devotees?

You enjoy life's party, as long as you are free!

He departed taking his carpet, waving

And he was trying to save those drowning

**At the height of his consciousness, Saadi teaches pious people the
lessons of life and humane ways:**

O pious one, repent for the sinner

Go and seek for his deliverance

If I'm cowardly in my behavior

Forgive me since you're braver

And he said:

There's no way other than serving beings

**It has nothing to do with gaining things
God forgives all those beings
Who make others feel at peace**

And his other reference is to the ascetic's hypocrisy:

**Oh, you're so empty of piety
And you're so full of hypocrisy**

**When Saadi speaks from the third person, he protects himself from
insult and injury. His wise advice has been passed down from
generation to generation.**

**If you speak the truth and remain in prison
It's much better than lying about freedom**

**It shows the part related to intelligent behavior without praising the
hypocritical ascetic and tyrannical ruler while honoring the
righteous man.**

**Be the dust at the feet of the kind
To being just don't turn a blind eye**

**He responds to the reflection of bad behavior with the proverb: the
stone is the reward of the dirt, but it's not in danger teaching us
endurance and sometimes the retaliatory lesson in resistance of
fighting through kindness. For example:**

The night that fire created smoke

I heard half the place had burned

Saadi clearly explains that the glory and sorrow of the oppressed can start a hell of a fire. What advice did the strict law makers get from this message? That people's appearance can either be in the "pretentious" clothes of the city or in the guise of "dervishes."

A person's body is noble to their soul

People aren't defined by their clothes

He gives an intelligent answer to existing inadequacies and explains the story in such a way that he doesn't create problems for himself.

The wise don't pass judgement

Understanding their own involvement

And one thing about the anti-people Hajji:

They call me Hajji of the insensitive

Show me where you're most sensitive

He sends a message to those who steal other's property and possessions:

Gaining the world was never an art

The real work is in pleasing the heart

And he contemplates the fate of the evil natured:

Since it was original its essence was worthy

**Conditioning should be effectively working
No amount of polishing would be sufficient
For any nature that could be deficient**

**Sa'adi tells the sad story of a singer who recites the Quran. He slyly
says that there are those who don't know or who know God as an
excuse for their behavior and says:**

**If you read the Quran in this way
The prosperity of Islam you'll gain**

And that those who make enemies will finally be punished:

**Baktash and Khiltash very well said,
Those who have enemies aren't safe**

**And those who think that they can capture people with the power of
money while looting the treasury, it's better to pay attention to these
two verses of Saadi:**

**When there are lots of mosquitoes the elephant feels it
With all the brute force and strength that he is
But what happened to the ants?
They feed off dead lion's parts!**

Chapter 12

Mysticism of Wisdom

Mysticism of Wisdom

Tell the Sheikh there's a difference between disbelief and religion

The difference between your selfishness to our wine worship

Azeem Abadi

When the poet goes beyond the realm of romantic mysticism and describes the social and economic situation, it means that he has revealed wisdom in his poetic concepts. The examples of Parvin Etesami, who has described the sheikh and the ruler in every context in his poems:

Wow, this way sure is not God's way!

How can we let the devil lead the way?

And then he addresses the people:

O herd, this valley is not a pasture

O lamb, of this wolf I'm not sure

Qajar Era

The impact of life in the "Qajar Era," which had ignorant theocrats and unworthy rulers, had a deep impact on the thoughts of poets and women who couldn't tolerate environmental pressures and lack of freedom.

Among contemporary poets, the influence of freedom-seeking thought on Iranian women has been so strong that it has not been seen even in any period of the past centuries. An effort is made to mention the most effective of them and to see how men and women suddenly arose from the heart of the “mystic” due to the awareness and “conscience” of men and women who have created a resurrection against excesses, tyranny and keeping women hidden.

We can see its fruit today in the quiet and glorious uprising of Iranian women to claim the right to freedom and equality with men. The main goal of this peaceful uprising was to make their fellow countrymen aware that they should remove the sale of paradise from the scene of the hypocritical ascetic and give it back to the people. Therefore, we can refer to Aref and Iraj Mirza and Mirzadeh Eshghi with a critical pretense, flattery, and decency under the veil. This path continues, but it isn’t bad to mention a few people whose influence has been infinitely more influential in terms of politics and society. Also, the examples of “Bidel,” “Qara Al-ain,” “Mohammad Taghi Bahar” and “Shafiei Kadkani” can be used in this way. There’s no mention of prominent poets who have praised Iranians and Iranian culture or the elders of our country. In political mysticism, it should be seen that the bravery of Hallaj, Ain al-Qozat, Kharaqani, and Sohrevardi, scientists and scholars have been enlightened by their torch. Has reading about the “seven stages” of conversion changed in front of the great discoveries of the present time? Are the words of the mystics still the same; is it necessary to go through seeking, love, knowledge, rejection, monotheism and amazement just to reach spiritual poverty and annihilation? Or are there other ways hidden in Hafez’s mysticism that can accept “reality” and benefit from life?

Mirza Abdul Qadir Azeem Abadi

He was a 17th century poet. Social and Sufi poems, even anti-religious, have been left behind from him. In his lyrical poems, he clearly shows his life philosophy in “realism.” He isn’t satisfied with the answers that religion gives to philosophical questions, he has addressed issues such as the origin of man and the origin of the world. Like Rumi, he believes that a person first was an inanimate object, then a plant, and finally a human being. He has been a true fighter against demagoguery and hypocrisy. From his poems:

Our drunkenness is from divine wine

And that cured the hangover of wine

Sheikh, there’s a difference between disbelief and religion

The difference between your self-worship to our wine-worship

We fell in love more than anything

Our intention is the result of our advancing

We’ll drink wine in the way of the friend

Because of our drunkenness, wine drink our friends

He’s realistic like Saadi. A poet-philosopher whose thoughts revolve around the axis of human life. At the limit of his progress, and after Hafez, his skepticism about the events of “nothingness” reveals new windows in Iranian mysticism. In this regard, we can mention other poets, including Bidel Dehlavi.

If we look at Bidel’s poems, “Bidel Dehlavi” is an independent poet who avoided praise. He sees life in standing up to hypocrisy and deception. Professor Shafiei Kadkani has done very deep research

**on his works and has done what was possible to research about him
in the Poet of Mirrors. When Bidel says:**

It's difficult to be comfortable in this frenzy

If you become velvet, you can't fall asleep

**It means that a person can't be calm in an environment that's full of
corruption and trickery.**

**It's not possible to pay attention to contemporary poets with Bidel
within the framework and scope of this short pamphlet, and it is
better to refer to examples of poets close to the present century...
poets who each have been influential in creating freedom and are
accepting the originality of man.**

**Why has such a "mystical" change occurred? Perhaps one point is
that from the 17th century onwards, the desire for freedom and glory
from prisons and the oppression of the rulers, the joining of the
religious leaders and their assistance to the rulers in the clothes of
asceticism can be seen. The purpose is not to compare the ideas over
the centuries, but to have a dialogue to show the ideas and
civilization of Iranians towards a free life in an open way and to
accept the danger against the betrayal that the "scholars" have
allowed to human sanctity. In fact, mysticism is a means to
transform thought.**

**Although according to "Durkheim," the great French sociologist, all
behavior and how people live is different from the behavior of
society. It can be seen that people have different responses to
environmental conditions, we see these differences in "norm
violations," for example, in terms of creating art, what way does an
artist choose to fight against the imposition of "asceticism?" What
changes do music, literature and sculpture show with what language**

and face? For example, an artist poet sees the way to fight against a hypocritical ascetic who secretly drinks wine by expressing his feelings.

**When they bury me drunk under the ground
Please, put a bottle of wine under my shroud
On my way to hell so I can drink this wine
Also, on my soil please plant some vines**

In fact, even if the poet believes in hell, he wants to be free to choose hell, not to leave this world under the pressure of the religious leader so that he will be given heaven in the next world.

Behavior with Women

Iranian women, who after the occupation of Iran, tasted oppression and injustice and religious and governmental patriarchy for centuries, with education in schools from the beginning of the 20th century onwards, they were freed from the beliefs imposed on them by the ascetic type of mysticism. They've found companion and equal partnership with man. Especially in the last century, when religious mysticism has brought the likes of ISIS to the innocent lives of blameless people, they have understood the obedience of newly created names in religious education, which use the word scholar or mullah in order to create more power to the names with the suffix "Allah" wants them to be cautious. Mullah is free to give himself any name he wants, but the existence of that name hasn't taught people religious knowledge, piety and conscientiousness. The people who entered the political arena with that name are terrified

of mysticism, and the civilized human being in today's world has no answer to the thought that he should walk into the void with his left or right foot first without regret and ridicule! It must be admitted that what is given here about the ascetic is related to the visible ascetic, and there are many ascetics who've risen to resistance with deceit, hypocrisy and theft, whose sociology isn't within the scope of this book.

This is why thinkers who have risked their lives to save others from going astray are respected by the society and history judges them with honor and respect. The political mysticism that the likes of the Great Reza Shah have gifted to Iran is world-class and unique in history. He had no problem with "religion," he confronted the misleading and misguided mullahs and ascetics that if you really want to understand religion and it's law, go to a sensible college and become literate. What is wrong with a preacher or a mullah being educated and understanding? Now let's see that opposition to such political mysticism, which is for the benefit of a nation without resorting to receiving the truth, why has it been so hated and misguided ascetic?!

This discussion will be mentioned in another chapter of the book, it isn't bad to mention a woman who broke the norm in achieving freedom and political movements in a not so distant period.

Qara al-Ain and Mysticism

O Lovers O Lovers apparent became the face of God

The veil was removed through the grace of God

Fatima, nicknamed Tahera Qara al-Ain, was the first female mystic and the first Iranian lady who took off her veil in the presence of hundreds of first-rate sheikhs of the country. She shines the light of freedom in the thought of Iranian women during the Qajar tyranny. She was born at the end of the 19th century, when women wore veils and didn't have the right to education. First, she was educated by her father, and behind the curtain she listened to her father's discussions and debates with the scholars of the time. To the extent that she became fascinated with research in philosophy, mysticism and religion. Due to the opposition she faced, she first traveled to Kerbala to establish her teaching practice with a progressive thought. Unfortunately, the learned jurist Seyyed Kazem Rashti died before he reached Najaf, and his students appointed Tahera to be the head of the teaching area. After years of research, she converted to "Babism." She was under the supervision of government agents in Iraq for many years, until she returned to her hometown of Qazvin. Tahera's husband and father-in-law, who were fanatical jurists and scholars of the time, drove Tahera away. After a few years, the followers of the New Social Way, from the first-rate scholars and mystics of the time, whether they were in favor or against, gathered in a village called Bedasht. Tahera, who was similar to them in terms of religious education or, according to many, more learned than them, participated in this gathering. Its purpose was to clarify their views on what the scholars heard about Babism.

Revealing the Face

The most important incident that happened in this gathering was very unexpected. Tahera appeared without a veil in front of a group

of scholars who were all men. Her presence among men was the message of a new path that took the name of women's freedom and the equality of men and women in the heart of Islam. After returning to Tehran, Tahera was arrested and imprisoned in the city police house, then she was killed by the pressure of the clerics and the order of King Naseruddin.

Qara al-Ain's alternative thinking, like the alternative thinking of many Iranian mystics, was subject to conspiracy, fear, and obvious spiritual cruelty and religious hatred. Unfortunately, very few of her mystical and lyrical poems have been left. The influence of this Iranian mystic in changing the social structure of Iran has been met with silence, disregard and a lot of hostility due to religious prejudices, but the history of mysticism in Iran bears the name of this rare lady who with wisdom brought modern mysticism to the village of Bedasht and bravely unveiled her face. It was a turning point of the seed of Iranian women's freedom that was planted and its fruit is evident in the oppressed land of Iran.

When Qara al-Ain faced very strong opposition from the clerics, she forcibly went to Mazandaran with a number of her like-minded followers to propagate what she thought and fought with the government forces in the fortress of Sheikh Tabarsi. She wasn't a fighter, but the pressure of the government made her fight. It reached the point where government forces sealed the Quran and promised that they wouldn't harm anybody's life. With this trick, King Naseruddin forced the group to surrender, then he killed of them he gave victory to the sultan's envoys. The bravery of this Iranian lady made King Naseruddin curious about her life and way of thinking. Through the sheriff's wife, he sent a message to Qara al-Ain that if she renounce her beliefs, he'll make her the queen of Iran and his own official wife. When he hears that she has declined, he orders his men to strangle her in Tehran then they throw her dead

body in an abandoned well. The Qajar King couldn't tolerate to hear "no" from a "woman."

Here you can read a part of Qara al-Ain's answer to King Naseruddin: This is the same poem that caused her death.

**You're oblivious to wine and witness looking for an ascetic
If you're an unbeliever, what shall I do with pure intentions**

Me and my Qalandari ways, you and your kingdom

As you know we all must reap what we've sown

All your life you've denied and neglected your own

Destroying the motherland by negating our homes

But another "word" is that the courtiers, due to the king's displeasure, think that Qara al-Ain may enter the court, and for this reason, with the help of the "saints!" they kill her. Because the scholars were worried about their future.

Qara al-Ain wrote this poem while she was a prisoner in the house of the sheriff, when she had a discussion with two famous mullahs, Mullah Ali Kani and Mullah Mohammad Andarmani:

A mole on the corner of one's lip is the color of the seconds

Woe to the chickens with one grain and two baits

I talk about love and the fanatic is the sheikh

The moon's face shines under the tie of the hair

Why is my crafty bartender still waiting,

Serve us tasty wine while we're conversating

In fact, her influence on Iranian society and the effect she had on the deception of the ascetics and fanatics of her time raised several social aspects.

Impact on Society and Women's Attitudes

1-The veil that was closed on the head of the Iranian woman as an unchangeable factor suddenly opened in the presence of the great scholars and caused the social psychology of women to find a foundation for change and as we have seen in the following years, more and more power and strength were given to women.

2-For the first time, Qara al-Ain expressed a woman's instinct without fear and worry, some verses of her poems have been collected in the book "Awakening Point" which is quoted here, the boldness of expressing feelings that years later poets like Parvin Etesami, Jaleh Esfahani, Forough Farrokhzad and Simin Behbahani express honest love and appreciation of instinctive needs in their poems. Basically, there were very favorable conditions during the reign of the Great Reza Shah and Mohammad Reza Shah Ariamehr, when poetry grew significantly in the country. More and more women entered the field of presenting art in poetry and writing.

3-In less than two centuries ago, in the atmosphere of the mullahs' rule in the administration of the country, misogyny was entrenched, in all social classes, the hypocrisy, deceit and duplicity of the Qajar court mullahs were suddenly shown to the people, a lady was able to call for the equality and freedom of women and men. She sacrificed her life for Iranians. Now is an opportunity to ask Tahera after the great poets who have been mentioned, what is her opinion of the Sheikh and Ascetic's answer? In fact, a part of the Iranian

mysticism of Qara al-Ain, which places the basis of reality of life in freedom and happiness, elevates a sage from the level of frozen thoughts to open and unassuming mysticism. Dr. Edward Brown, a famous English orientalist, has divided the poems of the Qajar period into six centuries, one of which he considers to be the passionate section of Babiya. What is related to the purpose of this article, you can read parts of each sonnet here:

**In the morning, he said, the beginning of breathing
The whole world became clear from the spirit
He didn't hear the sheikh based on pretention
No longer is the mosque a place for the righteous
The thread under the nose was cut from its roots
No sheikh remained as well as no sustenance
Becoming free from illusions and superstitions
Let the creation of obsessive imagination be relieved
Condemn oppression to the arm of equality
By the Holy Quran let ignorance be destroyed**

You can see all the characteristics of the ascetic in the ten topics listed in this section.

Or:

**O lovers, O lovers it was clearly the truth
The veil was removed by the power in you
Real knowledge became clear, ignorance extinct
Go to the sheikh this time and cut your link with him**

And here speaking of love:

**I remember your love, I've never seen anyone care
You're the King don't comment on my strangeness
O idol, to die for your love was the greatest sin
Murder of life is a crime with corporal punishment
Now it's time to say goodbye for I've been patient
All of my stories were about your sad depression**

And when she freely describes being a woman:

**And if the wind blows my amber hair
I'll capture the deer of the desert
And if I put makeup on my face
I'll show the world as a dark place
To see the sunrise each and every day
The mirror reflects and extrapolates
I'll go to the church one Sunday
The Christian girls let me date**

**What was said in this chapter clearly shows a part of Iranian
mysticism.**

Chapter 13

Social Mysticism

Professor Mohammad Taghi Bahar (Malek Al-Shaaira)

**Tomorrow you and I with the fishbowl of pregnancy
And that Paradise of being with my wife and baby**

He was born in Mashhad in the solar year of 1265. His father, Mahmood Khan Saburi, was the poet of Astan Qods Razavi and diligent in every sense. Bahar was a student at Navab School under Mirza Abdul Javad Adib Neyshaburi, a poet, lecturer and scholar. His study in Religious Law and Jurisprudence is well-known. But due to political interests, he aligned himself with the constitutionalists and substituted political mysticism for the “Science of Being.”

He joined the circle of libertarians, his poems are unique among the poets of the 13th century, he’s a brave poet, politician and scholar who knew Iranian philosophy and mysticism well and expressed his skepticism towards the hypocritical innovations most clerics claim.

With the progressive and decisive ideas of the universe, he rejects what the hypocrites have done. In particular, it challenges the issues of nothingness. He’s a poet whose literary service is not recognized. Bahar is undoubtedly one of the most glorious literary poet of our country in recent centuries. Bahar’s philosophical and ontological questions and answers that can’t satisfy him are the basis of his displeasure with life.

Use of Variables

Bahar says about “finding the truth”:

**I’ve become narrow in all things
It’s gone to the edge of existence
Vertically narrow is existence
Inside which there’s skepticism
This spot of light is the exception
There’s no light in this dark horizon
Fell in love with the facts one by one
Honestly, everything is lies and illusion**

Bahar’s mysticism places reality in the heart of truth, and in this sense it’s in harmony with Aristotle.

**If my soul is from my ancestors
O my Lord why am I suffering?
And if this soul is my wisdom
What’s the package of inheritance?
A devotee and mystic by profession
Being both a soldier and a madman
My father’s a poet and these my professions
I’m a poet, a soldier, and a cleric**

In an ode, Professor Bahar describes how he entered politics.

Unaware passion and pride I'm a revolution child

My thoughts weren't without passion and pride

Bahar was against Russian politics, and with the establishment of the Russian military in Azerbaijan and Khorasan, his religious and philosophical thoughts changed from a poet about religious leaders towards patriotism.

Hey Iranians, our Iran is in trouble

Dariush's country is affected by a nickle

Attitudes

Professor Mohammad Ibn Yusuf writes: Bahar, not so modestly, equates himself with Masoud Saad Salman, a general during the Ghaznavid era, who spent 15 years of his life in a dreaded prison due to the malice of his enemies, which you can read a few verses:

Since when are you gay then I'm not safe

Because I'm heterosexual and straight

On people's character from this place

I'm imprisoned in my very own state

One day, I was exiled by the minister

One day, a fool wanted to murder me

This is my sin that with my every step

I have enemies breathing down my neck

In the research of Mr. Ibn Yusuf, it is stated that: After Bahar left politics, he left behind very precious works in terms of literature and the strength of his speech created a poetic thread, but his political rivals mocked him, insulted him and didn't let him be safe.

It seems that Bahar's anger and conflict is due to the deprivations he has faced in life. Although he developed a profession in the way of religious education, he didn't reach the level that was necessary for him to attain the degree of diligence. We can see the transformation of his thoughts in praising a person at one time and mocking and condemning him at another time, for example, he says about Reza Shah:

**The Kingdom of the Earth needs no sword
To have a Heavenly destiny is unfortunate
The King takes over by using his sword
To have free property isn't a kingdom**

After a while, he cruelly says this about Reza Shah due to his own political failure:

**We haven't been oppressed by Genghis and his Mongols,
The way we've been oppressed by King Reza and his soldiers**

**And later he sings while he was in prison:
No one remembers the kings and sultans,
The Pahlavi Shah is mourning for obedience**

Bahar created one of the most beautiful and famous poetic and musical works by the song called “Morning Bird.” A poem that takes away the people’s resistance against the sheikh and ruler:

**O morning bird, sing your song
Explain my pain and sorrow
About the wickedness of this cage
Break it down and rough it up, okay**

And he still sees both “homeland” and “religion” in danger.

**Because of the theft of homeland and religion
It became an excuse to leave the region
The kind of owner, cruelty of the master
Impatient with sorrow is the farmer
The rich server full of pure wine
Our cups full of our bloodline**

And Damavand’s ode, which is considered by many to be Bahar’s masterpiece, actually calls the active man to take a stand.

**O white-legged devil in a cage
O Damavand the world’s gate
Through the wiring of our cells
Down to the iron in our belts**

With the knowledge of the texts of Islamic law in an environment where he had seen and knew the rare mastery of the clerics, he had reached a high level of knowledge and research that he was able to conduct many researches about the Pahlavi language worthy of scholarship.

He was able to examine fourteen cases of the treatise attributed to Azarbad Mehr Sepandan, i.e. The Ascending Holy Word, who was a disciple and scholar of the Sassanid period. This document contains the moral texts of Pahlavi and in fact revives Iranian ethics and literature after Islam the texts were created by Persians and orientalist in Pahlavi language and literature. The debates of “Azarbad” with “Mani” the prophet shows that during the time of Bahram I of the Sassanids, the work of religious disputes was very high.

In this research, it is shown that because “Azarbad” couldn’t have a child, he asked “Yazdan” to grant him a child and soon he had a child. (Bahar’s poem has been published on page 74 of Arman Quarterly No. 41.).

In his research, Bahar was very interested in knowing how the history of Pahlavi literature was transferred to the Islamic era. For this reason, he went to the classes of “Hertzfeld,” a great Iranologist, who also excavated and researched in Persepolis with Rashid Yasmi, Mojtaba Minavi, and Ahmad Kasravi, and worked on seventy pages of “Bandesh” for years he worked harder than other companions in this way. Bahar was familiar with Edward Yusuf’s research on Pahlavi texts and has benefitted from his works. On the other hand, if Hafez resisted the sheikh and ascetic by drinking and being in love, Bahar was able to suggest the path of patriotism, avoiding superstitions and inaccuracies, without renouncing the pleasures of life. His view on life is well clarified by choosing a few variables from his poems:

Witnesses

The variable of wine:

If you drink wine, drink by the glass

Drink like wise men, glasses passed

The variable of forgiveness:

By giving and taking become immortal

By making a living become more whole

The variable of religion:

**Bahar doesn't stick to a single belief and praises religion and
goodness:**

May you be a great thinking father

Be peaceful and religious to prosper

The variable of technique:

I'll tell you why you're the lucky one

Seek wisdom you'll be the successful one

The conscious are the smartest in the world

From hidden intelligence comes wisdom

So put into action your hidden wisdom

And that will help all of God's children

Honoring Zoroaster:

**This is what Zoroaster said in the Gathas
That you turn your back on Satan
For lies are an accomplice of Satan
Around the neck robes of all darkness
You've got a good ear and good heart
Which of the two should turn to goodness
Because it was good thought and good speech
Without a doubt it will turn into good deeds
To being good in both mind and body
You'll live a life that's Holy and Heavenly**

**Bahar's research presents an example of a wise man who uses
"methods" as the fabric of his poetry:**

**The variable of friendly people:
Native American's are friendly people
Look at God, who is His equal
Someone had the character of source
Being remembered through worldly works
You don't see a stranger in that home
All people are cut from the same clothes
One are both man and woman's souls**

The variable of friendship:

**In addition, the friend of the people has a good name
With a good name and happy fate my father remained
There is a better quality of life in being a companion
Being a good companion is better than any donation**

The variable of knowledge:

**With scholars don't mess, please
Impossible for them to be enemies**

The variable of mood:

**According to the mood of the people and their secret
The ability to walk their talk is the cause and effect**

The variable of volatility:

**Because a bird is treasure, gold and desire
The world is like the garden of paradise
From branch to branch we all rise
No we don't come from the same vine**

The Ascetic Variable:

**He saw me with a robe and rosary as a friend
He said that no light comes from the ascetic**

**No one has tasted nectar in the salt's flavor
No one has picked fruit from the tree of favor**

Alcohol and Lover Variable:

**Get up early in the morning my friend
The blood of the grape's heart in the veins
Our love is a first-rate story my friend
Like your heart, talks of stones and gems**

Freedom Variable:

**O freedom, O blessed freedom
I won't turn away from your friendship
Either you call me to you, my friend
Or I will call you to me, my friend**

**The words of mystics and ascetics from the perspective of
Bahar**

For many years, mysticism has introduced the fear of nothingness from the unknown world to the people. Philosophy, reasoning and illumination gave way to hypocrisy and lies and deceitful people. It is here that Bahar, with the help of Iranian mysticism, which relies solely on reality and science, depicts a frightened future life in the way it is claimed. He says even the Straight Path is so frightening that no one can ever see it now. I present to you a few bits of that

**lasting literary story here to make it clear that the Great Creator
will never be heard from the mullahs.**

**I'm afraid of hell and it's volcano
It's the possessor of doom, you know
The fiery river that crosses imagined
Like that seven-snake headed dragon
And whoever drinks that bowl of wine
Will begin to combine heart and mind
Every moment the Lord gives life
For every moment someone dies
People flee from the scorpion to the snake
From the bite that wounded our welfare
The fiery wand that descends from there
Burns our flesh and bones, so take care**

Here even the righteous aren't safe from the Straight Path

**It was weaker than a hair and sharper than a razor
The road to hell is traveled by the will of the Creator**

And finally, only Shia scholars can cross this bridge:

**Except for a few scholars of the universe
Others in the hell-fire are being burned
Except for the Shia, others don't know God**

On the Day of Resurrection, they are Hell-bound

Even after the burning of non-Shiites, the punishment will reach the Shiites themselves, because they are engaged in government work and are constitutionalists and freedom seekers.

**The one's who work in the government
Are in hell because of their involvement
That scholar who served the constitution
Burns in retribution seeking a solution
Anyone who is a journalist will understand
That fire fell from his office onto his fellow man**

Or even:

**Anyone who wears a turban loses his head
His handkerchief is the rope of the dead
Other than our own, it's no one else's problem
Only for us beings, God has made creation
Like mole's are people in Life's Garden
Vineyards full of wine, full of flowers the Garden
And those great palaces and this flowing life water
The stories of religions make us all work harder
Unfortunate those who didn't pass the test of time
They passed on without learning from the class of life**

These poems clearly explain the hypocrisy of the ascetic and mullahs who have engaged in deception.

Another scholar is Dr. Kadkani who, more than all the claimants of religious sciences, has intimately combined the thoughts of the time. He's a mystic who represents the majority of those who know "true religion" is to serve other beings and ascend into more humane beings.

Dr. Mohammad Reza Shafiei Kadkani

He is undoubtedly one of the most qualified poets of this century in mystical poetry. And one of the most famous professors, he has passed the principles of wisdom and theology to the degree of diligence.

He learned to love people coming from a loving family. His loves his country like a friend who taught him throughout childhood about his hometown and homeland. He found the identity of Iran in the poems of Ferdowsi, Hafez, Rumi, and Saadi. He wrote a collection of Mithraism philosophy in his poetry along with mysticism that leads to Zoroastrianism. Kadkani has explored the history of Iranian culture and morals in the Shahnameh and praises the great poets of Iran one by one and combines their thoughts with the mysticism of Sohrevardi, Bayazid Bastami, Abu Saeed Abolkheir and others, so as to distinguish between what happened in the past for today is the day to reconcile.

Dr. Kadkani says: "After the 1978 revolution, when politicization became fashionable, anyone who stayed away from their political and party's principle were waiting for their own chance. I didn't depend on any organization or group." He has made sure not to

lower his poetry to the level of political statements, which is the secret of Hafez's immortality, and he knows that he is one of the immortals and a professor who has made our "century" more meaningful with his researches in literature and mysticism.

He walks in the park of mysticism toward the area of patriotism. His famous poems about Neyshabur and the old mosque that survived the Tatar attack, as well as praise of the lady of Neyshabur, reveal the depth of love for his country. The ray of his love has spread from Khorasan to all of Iran and even farther. A realistic mystic who loves Iran and carries Iranian culture with him in terms of mysticism's way of life. He is honorable, even though he has surpassed many of his teachers, but his cultural belief is full of reverence for his teachers.

He gives life to Khaghani's poem "The City's Squares," which was going to be extinguished in the bush of oblivion.

How far will this picture go on my wall?

Until the time that it sinks and falls

Sights to be seen and sounds from our speech

The lapis lazuli of the morning horizon the scene

Within which the small tile is condensed

It'll make Ferghana's and Farkhaar's life end

A wheat bush growing on that clay roof, higher

The wind set that threshing floor on fire

Who remembered my Tatar sedition, right

And he continued reciting:

Wow, from the passing of the title of this old man

**It's a longing for me again, you understand
Although it's quite a bit overturned, in that part
It doesn't bother me the body of Mazdak in that garden**

**Readers, please connect the points of Kadkani's poems so that his
Iranian mysticism becomes more understandable. He's an admirer
of light. God praises "kindness" in the poem of the psalms "Mani" is
brave.**

**I praise you, I praise you
O infinite light, we praise you
This God of kindness, we praise you
In all my moments, I praise you**

Expression of Variables in Inscription Poetry

**All this and nothing else we say
What we and many scholars say
Good thoughts, words, and actions
There's nothing but your reaction
If you don't believe come and see
If afraid up close, from a distance see
The skin's full of straw in the wind
The messenger of beauty and light**

Professor Kadkani recognizes empathy and love as the main variables in Iranian mysticism. His emphasis on not finding the truth:

**This rosary turns and the hand remains hidden
The planted seeds bloom into trees, a given
One seed light, the other dark appearing
Fine and coarse seeds on a narrow string
And no, you cannot see the string
And you can't use hands for feeling
Though rosary and our life will be ending
But let it go, there's no place for wishing
This rosary turns and the hand remains hidden**

**And in the three eternal secrets:
What is God, art, and life?
Knowledge's veiled from the other side
If one of these three come to light
Those others will be out of sight
Since you are seeing the light
These three are all out of sight
In this way we spend human life
Who knew about this secret, the sly
He came out the cave from the other side
He has the same question in his mind**

**Let it pass through this galaxy, alright
Again, of this secret there is no sign
How far is space and how long is time
These three are hidden in space and time**

**As you can see, a professor with this level of knowledge in
jurisprudence and this unique background in poetry has never
claimed any miracles and doesn't consider anyone as his debtor
while admitting that:**

**This book is Khayyam's inscription
This book is Ferdowsi's hymn
This book is Rumi's whirling
This book is Hafez's singing
This book is the greenery of spring
Tomorrow, what benefit it'll bring
Memories of exile it will bring
This is our song we're lip-singing
This is the ancient book of our existing**

**When these thoughts shine in the poems, it is "dignity" for the
learned man and woman of this century. The dignity of the new
century is far from trickery and deception, and its pillars are right
thinking and right actions. How else should you shout:**

God is in eclipse and the devil is radiant

We have known God to be invisible, the impostors “have also said that they’ve seen!” But in any case, there are devils who shine in the eclipse. He sincerely says:

In the annals of history

I’ve read enough of your story

In the palace and the Consciousness of Unity

With the executioner’s green leaf of mystic killing

The glory Hafez had against the ascetics he was living

And that cry Khayyam had from the sky’s ceiling

Other than your hatred, what was its meaning?

I’ve asked you a lot about this truth, really!

And where he says:

I’ve wrapped you in my satirical letter

And today is even much better!

In stained glass of revolutionary words

I made you laugh with my works

Attitudes

The words of prophets and sages were tarnished

Every custom and path had vanished

And man went to the throne lamenting

Wishing to see the time speedily passing

**And he gives reasons why this is so:
Your mourners are silent today
That everyone's rude mouth says
Ah, from all these hypocritical people in life
They sell goods during the day and wine at night
Although the bars and pubs were closed today
Seals are on their lips with nothing to say
By your faith, the mystics won't ever die
Don't drink other than to have a great time**

**Master Kadkani sings like this on a trip abroad, far from his
homeland, and shows that a person's love for his hometown is
indestructible.**

**I wish a person loves his homeland like violets in soil boxes
One day he could take it with him wherever he wanted
Like in the light of the rain and into the sun**

**Master Kadkani, with such a patriotic feeling, hasn't forgotten his
kindness to the people and the great creator, and with all the praise
he has for nature and the beauty of the world and the flight of birds,
he praises love in a different way. Some of its parts are mentioned:**

**Love is not a word, it is a meaning
It is a ladder for our ascending
Death is intertwined with life
Love is found in the mirror's sight**

**Love begins within the body
Where does it go? God's All Knowing
Love is creating life from the body
Though the end of the body is lonely
A hidden thirst for souls so holy
To reach God we are all hoping**

The teaching of love, in Kadkani's poems and his realistic attention to human instincts, doesn't push them away and God knows where human love goes. In other words, at the end of his education, he advances with reasoning against the ascetic who has not understood the true concept of asceticism. That love leaves the body alone and ends after death. The psychologist also believes that the mind begins with the body and ends with the body.

When a scholar in jurisprudence, philosophy, and history tries to stay away from hypocrisy and deception, it means that we have our evaluations on people's behavior and deeds, not what they claim. In the end, let me remind you of the last poem full of wit, which is the pioneer of today's Iran.

**You've rotted with this expectation
that the wind will bring the key to your liberation
And throw it right into your nation**

Chapter 14

Revolutionary Mysticism and Sly Deception

Revolutionary Mysticism and Sly Deception

The house of oppression fades into thin air

The moment the oppressed raised up together

Iranian mysticism, after passing through the historical artifacts, suddenly encountered a tremendous quality and quantity. The Iranian revolutionaries, who were intoxicated with emotion and pride from striving to reach the truth, suddenly found themselves facing a great savior who promised them paradise in this world. A militant cleric who promised free water, bread and housing to the people and self-respect to the soldiers, and admonitions to the clergy as well as abundant harvest to the farmers and the slogan of self-sufficiency to our countrymen, from a nation that had a thousands of years history. He created an Ummah who was willing to offer his wife's gold necklace in the path of the ideal elevation that he was proud of. But he woke up from such a dream first with the brutal killing of innocent soldiers and civilians, the "nation" could simply benefit from the psychological defense mechanism of justification, unconsciously, in such a way that it is possible for such a noble and great savior to deceive them?! This was impossible, so by resorting to false messages that drink water from the fountain of hypocrisy and deception, he convinced himself that "what I see isn't the truth itself, these are manifestations of the greatness that we're waiting for." Some time passed and the pure and kind people who considered themselves to be the sacrifices of the supreme leader by reaching the "spring of the sun" saw that the ascetics, leaders and workers themselves don't believe in the promise of the next world. They have taken all the wealth of "Iran" from money, gold, historical monuments to water, soil, forest, trees, etc., but they never

mention the name of Iran, as if “Iran” is the number one enemy of men. They have trotted there from the corners of the deserts and they have to fill their pockets while there is still time left, but the Ummah with lowered head mourned sincerely with Hussain bin Ali and his companions, the Ummah whose prayers and fasting didn't stop and he was ready to take a gun and die against the one who attacked his homeland... He realized that he had been deceived, he saw his countrymen, both in the street and in the city, being killed for no reason, educated youths and students, who are the national capital of the country, are being tried for the crime of dissenting and wanting freedom and fleeing Iran, have raised the voice of all the officials and as the famous saying goes, it has become so bad that even the Khan has realized!...by appointing incompetent people and unfamiliar with micro and macro government management, the country is drowning in corruption in all fields and they've become ineffective, so that the ascetic who claimed to have no need for the world and said worldly wealth shouldn't be the goal of life, how come we see every day that billions of dollars are spent in different saving accounts in his name?

“Iranians” want to be a citizen of Iran. Let him have his religion whatever it is. If he is Jewish, Christian, Shia, Sunni, Baha'i, Zoroastrian, etc., he should be free. In today's world, educated people have chosen their personal belief in their Creator without paying attention to and even contrary to what the sheikhs and mullahs preach from the official and government platforms, and the prevalence of atheism in Iran has reached unbelievable limits, especially among the youth. If someone wants to perform a ceremony for his religious deity, he should be free. This is the reason why after the revolution and the passage of several decades, the brilliance of Ferdowsi, Rudaki, Hafez, Saadi, Nezami, Khayyam, Rumi and other poets was suddenly covered in Iranian thought. They gave a new look to Hafez, who took Iranian mysticism even to

the homes of remote villagers. They read and understood Ferdowsi in a different way and respected his rationalism. They asked for mysticism to understand the love and well-being of man. This is because the Iranian mystic, when he believes in the freedom of man, moves forward with the progressive man, and doesn't face regression. He chooses archaism in order to respect and honor the historical and national background to not suffer and feel inferior. Iranian mysticism glorifies Iranian women and men, respects equality, and honors the connection of people with each other. This is why I have asked for help from poets who have spoken about their inner feelings. Poets who have lived with different religious beliefs but hated hypocrisy and deception have given shine and luster to Iranian mysticism in this century.

Reaching the Upside Down Truth

The question is, has the "revolution" and collective behavior changed the true concept of mysticism, which is based on the knowledge and understanding of existence and striving to reach the "truth" in the vast world? The answer is simple. According to all sociologists, individual behavior is different. The anger of one person with the anger of a group produces unexpected characteristics. If we assume that the majority of Iranian people were in agreement with the revolution, the question arises that all these people believed in the eternal power of the great creator and the goals of theology? Did they think of God as forgiving or avenging? What brought the Iranian revolution into question is "mysticism" in the God-knowing and the faithful, who disagree with the revolutionaries whose goal of the revolution was to gain power and wealth in the following cases.

A-The Variables of Revolution

1-The killing and unfair trial of people who believe in other religions, trial of dissenters and converts from Islam to other religions in courts without lawyers and judges.

2-Killing the opposition without a fair trial.

3-Holding courts without jury and against human rights principles and assigning judgement to clergymen who have no education or even judicial background.

4-Killing many believers in Islam who served in the Iranian army.

5-Killing elite officers and pilots who were supposed to live proudly after the revolution.

B-Usurpation and Expropriation

1-The confiscation and usurpation of the property of those who were not involved in political affairs, under false pretenses with the label of tyranny during the revolution.

2-The usurpation of property whose owner wasn't present.

3-Expropriation of people's property and empty houses without receiving a complaint from them in court.

4-Confiscation of factories and places of trade and industry of people whose only goal was to advance the affairs of the country.

5-Looting and confiscating of property and assets, destruction of people's homes and workplaces, especially Baha'is, not allowing them into universities and government institutions, trial, imprisonment and killing of activists and even Muslims who converted into Baha'is, and other harassments ordered by the mullahs.

C-Stealing from the National Treasury

- 1-Creation of a mafia network and taking from the National Treasury.**
- 2-The gross abuses of the recognized “ascetics” by having jobs built to benefit themselves and their relatives.**
- 3-Establishing banks and financial institutions affiliated with the system that can take the spoils they got out of the country.**
- 4-Creating a support network for known embezzlers and thieves.**

D-Teaching anti-Iranian and national culture, normalizing crime and anti-people behavior in a way to make it the social norm

- 1-Teaching condemnation of national holidays and important cultural and traditional days**
- 2-Education of obedience and servitude, through primary education and government media**
- 3-Teaching flattery and hypocrisy to people is like a burn on the forehead, which is a sign of piety and great effort in worship and night prayers.**
- 4-Teaching that getting caught is bad, not stealing in itself.**
- 5-Teaching indifference and desensitization to people: When a person is given too much stimulus, a person loses the previous sense. For example seeing a poor person 50 years ago would make people feel pity, but today poverty has become so much and the society of poor people has become so abundant that a person has lost the ability to give a loving response.**
- 6-Desensitization training about prostitution (normalization of prostitution): Before the revolution, seeing tons of prostitutes on the**

street seemed unusual because they had a special place for their business, but now poverty has expanded the scope of such a place to many places or it's a cover-up that the government knows about yet does nothing for the solution.

E-Mysticism and personal and political goals

1-Encouraging women and girls for short-term relationships with men (concubines).

2-Silence about prostitutes and not paying attention to work creation plans (in such a way that the criteria for prostitution is non-observance of the hijab, not its practice).

3-Putting pressure on women by employers in order to create an illegitimate relationship and denying women access to the law that recognizes her as innocent and not the cause of men's incitement.

F-Consolidation of laws that aren't accepted in today's world

1-A woman is half a man because she is a woman. That is, the Iranian mathematician who won the world prize is half a man who hasn't even studied two classes.

2-Misogyny related to marriage, divorce, and custody of children.

3-Asking a man's permission even for a short trip and the like.

4-A plan to create respect for mullahs who really cause surprise and shame just because they are better flatterers and obey orders.

5-Employing incompetent people with the criteria of pretense and hypocrisy, due to pretending to believe and serve.

G-Wasting the National Treasury

- 1-Allocating the money of the Iranian nation to non-Iranian networks and groups with political and military goals.**
- 2-Not having sympathy with the poverty of the Iranian nation and also the characteristic and payment of wealth to foreigners who don't see the people and government of Iran.**

The metamorphosis of mysticism into politics

In political mysticism, especially the youth learned that the pious ascetic of history has given way to politicians who simply lie... Those who remember the years of the reign of Mohammad Reza Shah Aryamehr know very well that the role of the clergy in all matters. How effective was the country's politics?

Since one year before the revolution, the religious people of Iran who were experiencing reconciliation, love and equality in Islam, suddenly faced mystical theorists who presented Islam as far more humanistic and kind, and simple people who were happy with the relative conditions of a prosperous life. They were blessed when the clerics in the pulpits told the secrets of reaching heaven through following Islam (which is just being introduced) and finding the great leader who puts all the productive capital of the country on the table of the oppressed people, in an ecstatic prayer for the simple hearts. They tried to see the picture of "Khomeini" in the moon. The important thing is not why people believed in the unseen and unknown, the important thing is that people were unaware of mysticism and its history. What had Sohrevardi done to be killed by another ascetic? What kind of firewood did Hallaj sell to the sheikh?... If people knew a little about the history and philosophy of the origin of religion in the world, they could at least say to

themselves, like Heydar Yaghma, a potter and poet from Neyshabur, that I won't believe it until I see it.

After the establishment of the Islamic Republic, the noble and honorable people of Iran were the lovers of the mystic who had opened Islam and the way to heaven for them. Happy but thoughtful people asked what will happen to us before we die and reach the heaven promised to us?

People used to justify this violence and injustice in their disbelief. What had Jahanbani done? Why should this military genius and his fellow soldiers be assigned to firing squads?

If the human psyche does not have such a defensive mechanism, the internal situation will be much worse than expected. But with all the good faith, the flood of Iranians' immigration flowed towards the free countries of the world. Fleeing and fighting against injustices were investigated and punished as anti-revolution and against Islam.

With the establishment of the new religion, the officers and government employees mostly left their jobs. The words "anti-revolution" were enough to send any person to being executed. The Iran-Iraq war brought another calamity to the Iranian nation, which is another story in itself. One by one, the promises were turned into lost hopes. People slowly understood the word "nothing" of the leader of the revolution when he returned to Iran. The Imam was the only mystic who had no feelings for his homeland and it would've been much easier if our intellectuals could have understood its meaning earlier than what happened, but unfortunately, our scholars who loved communism and Stalin's atrocities weren't reluctant to increase the scope of crime until Mr. Khomeini succumbed to his illness. The people saw what sufferings their mysticism created in the creation of the Islamic Revolution and

**the policies and orders of the Ayatollahs had caused the people of
Iran.**

What did the people witness?

**People saw that they had lost their country and it was as if
foreigners invaded this country and looted the spoils after victory.
That is, what Saadi, Hafez, Khayyam, etc. said was more correct
than what the ascetics said and claimed. Meaning:**

They were teaching us to renounce the world

While they themselves seek wealth and gold

**The people saw that the theocracy's rule is the most frightening type
of government, and the clerics who were supposed to renounce the
world taught the people about liberation while engaging in looting
and didn't refrain from committing any crime. People's expectation
from religion was kindness, magnanimity and forgiveness, but what
they saw was nothing but violence, murder and intimidation of
people.**

**The expectation of the people was to see their country proud, but
they observed that the only thing the religious leaders don't think
about is "Iran" and the only thought in their head is to rely on the
legacy of the previous caliphs and used Islam as an excuse to sell the
country and fight against its own people. People saw that the new
Islam was completely different from what they thought. Islam has
allowed prison guards and judges to sexually molest and assault a
prisoner.**

People saw how a criminal could sexually assault his young students while teaching Quran recitation and then be promoted to a better position. People saw that in order to do any profitable business, they “must” be connected with the big family of mullahs, or they would be considered to be involved in corruption. People saw that their religious leaders are teachers of corruption, and their only art is covering up their crimes and thefts.

People saw how “Divine Justice” can confiscate their property and distribute it among insiders of the regime, and they saw that they have no right to breathe and protest against thefts and crimes. That is, if they say why we don’t have water to drink, if they protest against the polluted air and the drying up of rivers and lakes due to the lack of capability amongst those responsible, they’ll be met with strong attacks and gunfire.

People saw that Islam before the revolution, which was striving for equality among all ethnic groups and religious believers, was suddenly recognized by the classification of “impure” and “pure” groups. People saw that the group called “impure” had no right to education and even their teacher punished and sentenced them to death... They saw that the purest children of Iran were handed over to the death squads just for the crime of having collaborated with the former government.

They saw that clerics, from high-level leaders to believers, are similarly lying, yet claiming to worship God to the whole world.

They saw that the unfortunate people were left in poverty, unemployment, and disease. Who denies these words?! These facts caused Iranians to be in a continuous struggle for the past forty-four years, and they have had a sharp return to pure Iranian mysticism, for which “the motherland” contains an important part of this mysticism in its heart and soul.

Reflection of Poets to Political Mysticism

Iranian mysticism as formed in the attitudes of our poets and scientists is summarized throughout the collection.

The great difference of Iranian mysticism is the principle that we find the truth of the world in the reality of the country in which we live. The previous method of illumination has kept its place for the freedom of understanding the thought of people to enjoy the blessings of God, not hypocrisy, because tricks don't belong to this time. An intelligent Iranian doesn't need a mullah to mediate between him and the Creator. A mullah should be a spiritual teacher of morals and behavior after studying the reality of today's world.

What God has given to man is the reality of what he has. The creator of the world today is so great that human thought has reached the point where science has made it available to everyone. An illiterate mullah can not know God more than an astrologer.

A person, whoever he is, in today's complex world, cannot set a task for the world. God did not create such a person. Prophets gave their messages in the unknown time and place of that day, and it's better to respect them and keep the doors of knowledge open.

At the present time, Hafez's mysticism is soothing for the calamity caused by religious leaders and dependents for our country and countrymen. A mystic in the new mysticism does not believe in "miracles" until he sees it with his own eyes. Sly mysticism reveals the deception and hypocrisy and lies and plundering of religious leaders and rape, murder, under the banner of every name and every thought harmful to society, and it knows the right way for a person to enjoy his life without feeling guilty, for benevolence is the

only way that offers true respect and gratitude to the creator of the universe.

Heydar Yaghma

Heydar Yaghma, a potter and poet from Neyshabur. Although he didn't go to high school or university, he's famous for mystical poetry.

The characteristic of witty mysticism is well seen in his poems, who is a religious person in a different way. In fact, all the efforts of mystics like him are that "we" don't leave our religious beliefs in the hands of ascetics and rulers, pay attention to a sample of his poems:

**Our mufti who is against pure wine
How does he know it until he tries
If you drink meditatively, you're wise
Knowing its benefits is Father Time**

In his poems and efforts to find the truth, Heydar Yaghma says that there's no need for clerics! One should be wise and seek the solution.

It doesn't make more sense to have a "limit" for drinking wine. Psychiatry has proven in today's world that one to two glasses of wine per day is necessary for health and longevity.

**If you're a man of the way take off the clothes of deceit
That for pure soul's clothes of piety they don't need
You talk of renouncing the world, yet you love gold
Go, my dear, for these fantasies are not the goal**

He believes that the oppression of rulers, ascetics and religious leaders affects the situation.

The house of oppression goes up in smoke

When the oppressed start to revolt

From many places break king's swords

When there are too many poor folks

He mystically predicts that deprived people have revolted due to the oppression of rulers and religious leaders.

I'm the mystic who has fallen for the sky

Trying to find me don't waste your time

And somewhere else he says:

The destination of scholars isn't the world of religion

Or it is, but what they say is much more scientific

By facts they prove the truth of its wisdom

It is what it is without need for indoctrination

And here he considers realism and truthfulness as a human right. A right that God has given us.

I don't fear the day I'll be in my grave

For the unknown will be known one day

This is the instruction of my holy book

I only believe in the mercy of truth

Yaghma hasn't seen the "truth" like others, that's why he accepts what he feels and doesn't believe what others say until he sees it. What Yaghma says about religion is that it requires contemplation.

He says that what is obvious does not need to be suggested.

He says about the Day of Judgment, which is a product of human thinking, I won't believe it until I see it. Heydar's religious belief is that God is good. He says:

**For they told it to us as they saw it,
But what we haven't seen isn't obvious**

Or:

**We have nothing to do with preachers
In most cases religion is not needed
I think it's much better to be an atheist
Than believe in religions based on appearance**

A mystic who was a brick layer and has lived his own life with respect and dignity, doesn't accept the ascetics who only think about collecting money, and I wish religious leaders had learned the basics of being human from the great mystic Heydar Yaghma.

Professor Shahryar

Mohammad Hossein Behjat Tabrizi nicknamed "Shahryar" is a poet in the real sense with feelings and good deeds. He was the most romantic poet of his time. He dropped out of medical school because

of his love for poetry and his beloved, he dabbled in music, he was a calligrapher... He who can put material life in second place because of “love” is a mystic. Therefore, Shahryar never used poetry to achieve financial goals in his life. After the revolution, he wrote a very passionate ode about the misbehavior of statesmen: “the guards of the thieves.”

What is remarkable is that he has used mysticism and love to make profit and sympathize with the Iranian nation. His special and people-friendly style shows the importance he gives to people so that what he has in his heart is measured in the treasury of people’s understanding. He is devoted to his homeland of Iran and has understood the mysticism of serving the people from the very first years of his life.

His sonnets are full of the need to love and give love to others. There is no teenager who doesn’t have a few of his sonnets in his notebook. Professor Shahryar wrote a poem after the revolution, although it wasn’t published, is remarkable and thought-provoking from the point of view of Iranian mysticism. The fusion of love and mysticism with hometown and homeland is the goal that Shahryar has reached in his poems.

Here you’ll read eighteen verses of the thirty-four verses in this ode, which actually expresses the actions, behavior and speech of “asceticism and hypocrisy.” An ode that doesn’t need interpretation, you can see the description of a great poet and mystic of the Islamic society, who longs to return to the new Iranian mysticism and avoids robbery and violence.

Shahryar simply realized that what they want to connect him with “Mullahs” and “Scholars” in the name of mysticism will only create nothingness for his fatherland. The fact that a group of people has been deceived by a mirage won’t pour any mouthwatering water to the thirsty palates of the people. Shahryar, who has spent a lifetime

in love and receiving the truth and reality of life, intelligently said “no” to imposed mysticism, he wanted to save mysticism from silence and austerity and separation from the world. Let the hypocrite ascetic not be able to take on the role of a shepherd with his political mysticism and materialistic thinking for the people, i.e. the group who according to his definition are ignorant and incapable, and save them from the wolves of the flock!

Here you’ll study his poems, especially his national poems, i.e. types of his poems. Especially his poem about Persepolis and his feelings about the hostility of the rulers to the Iranian nationality, which made the teacher very impressed. He sings in the glory of the Islamic Revolution:

**The King left and a charlatan came to replace him
Coronation has left and Defraudation followed
Now you can see hands looking for hand-outs
Every way you turn, mullahs, in every crowd
My tears, these scavengers are insatiable
Who caused such a fate, who’s responsible
In the guise of religion though they’re worldly
In pursuit of pillage and plunder they’re unworthy
They are fighting over the spoils of our country
They are dividing the soils of our country
Songs of prayers are raised from all corners
With constant shootings all the way to the borders
Continuous killings the opposite of serving the people
So much murder in the name of Islam shouldn’t be legal**

**All this robbing and stealing from Iran's people
They aren't Iranians, no they're evil criminals**

**Shahryar is a master of romantic sonnets and doesn't consider
drinking wine, love and pleasure as forbidden:**

**I'm not the only one who gets excited
So much in love with life I can't hide it
Tuned instruments good music and lovely wine
Life is passing us all by while alive enjoy your time**

**And in his description of Persepolis, wisely praises the eternal work
of Iranian culture and recognizes the depth of its construction as the
art of mankind's ascension:**

**This building that is thirty centuries old
Documents how an ancient nation has grown
It takes me back to memories of our former glory
And from its pillars rain grace and glory's story
This is the place the art of life is worshipped
And the last base of human ascension
Under the feet of the human civilization
We stepped up to create a better nation**

**Please pay close attention to the cries that are heard from the
bottom of the heart with anger towards the ascetics of today's
government in the next section.**

Chapter 15

The Brave Shouts of Poets

What is the Difficulty?

**I'm fighting both tooth and nail
For the beauty of poetry to prevail**

It's neither religion nor mysticism that people hate. Those are the religious leaders who have often misled the humanist and foundational mysticism in all religions and have generally spread public hatred about the discovery of the truth of "living" and "leaving" to the point where they consider religion as the main culprit. The people's hatred is for the irreligion and selling the religion of the leaders, not for the spiritual and human believers.

The question is, if, for example, religious leaders in churches, mullahs in mosques or in the people's homes didn't rape children, would mysticism be questioned in this way? If the girls weren't tortured before execution on the pretext of not going to heaven, and if our prisons were a safe place to stay away from the society, would mysticism have suffered such a fate after years of leaving behind thousands of deaths? Everyone knows about the hypocrisies and scams of the national treasury and it isn't necessary to mention it again.

Everyone knows the reasons for the chaos, that's why in this part of the speech I have sought help from very short examples of poets whose works I have been able to have in my possession. These aren't poems, but the cries that Iranians have made in their words to get

back their lost country. Here, there is no precedence or backwardness in the examination of poems and poets, but an example is given randomly.

In this exploration, the question is how much the lack of freedom has affected the human instincts of our poets, the lack of freedom causes physical instincts to replace other instincts. These cries have kept their meanings in all directions. The feeling of the right relationship with the opposite sex or productivity represents another part of this mourning. A person's idiom in the mysticism that governs the fate of people is more extensive than it can be included in a book.

**We've learned hypocrisy most from religious leaders... you say no?
Pay attention to Iraj Mirza's poems that talk about the hijab:**

At that time, I was simple and plain

I was standing by the doorway

He says: He passes a woman who was holding him tightly and shows her a look from the corner of his eye that arouses sexual feelings in her, and Iraj Mirza invites her into his noble house with a thousand tricks. Finally, he sleeps with that veiled lady...But he says:

Her two hands were all curled up

My two hands were in her muscles

You can see that the hijab could not stop a woman who is interested in sex from her decision. On the contrary, it helps him not to be known in waiting!

New mysticism doesn't only deal with the pleasures of life because such relationships are mutual and there should be no threat or

pressure in it. Witty mysticism can have moral and human emphasis in other aspects of the aforementioned variables. For example, about ethics, Jaleh Esfahani says this:

**I complain about the person who's a verse of despair
Like the winter snow, wherever it sits, it cools the air
How glorious it always is to kiss the hand of your lover
How shameful it is for a man to kiss the hand of power**

When the variables that create mysticism turn towards "homeland," we face new masterpieces. Among them is Simin Behbahani who sings like this in the grief of a broken homeland:

**I'll build you again my homeland, even with the clay of my soul
I'll put a pillar to support your roof, even with my own bones
We'll smell your flowers again, at the request of our young ones
We become young again from your blood, tears of our soul floods
It's another bright day, after the dark black night leaves the house
I paint my poetry in living colors from the blue of my sky, now
Although I've been dead for a hundred years, I'll stand on my tomb
From my loud wailing, I'll take away the devil's heart and soul
Even though I was bleeding, again you will make me whole
I will restore you to life, although it is more than I can afford**

It may seem that what is the meaning of these examples? The answer is that if we accept the "Hafez Model" in enjoying life and not being afraid of going out and having fun, we don't feel attacked

and violated when seeing the opposite sex, and we exalt the feeling of instinctive and human needs with love and exchange of feelings, as a result of freedom if we accept it to the point of benefitting ourselves and our lives, then we can see the philosophy of realism against the ascetic who is cunning in the opinion of Hafez and many poets today. In this short look, I refer to some of the poems of these poets.

For example, we read in Tahera Safarzadeh's poem:

**In the depths of your eyes, there is a great desire
I think of you and a sharp instinct beyond words arise**

The question to the mullahs is whether Tahera Safarzadeh has lied about something that doesn't exist? Or is this instinct real and she wanted to express it freely? The difference between the previous mysticism and what is modernized today is that "women" live in a time that is adorned with all male arts. Therefore, she is a human being just like a man. Doesn't Hafez have the right to say:

**Wine and minstrel are all ready, hence
Love without Lover doesn't make sense**

Or:

**If that holy bird comes back to me
Will the past life come back to me**

Is denying natural instinct considered hypocrisy?

**Glad tidings for all wine sellers, listen
Hafez repented of hypocrisy and ascetism**

Or in Nosrat Rahmani's poem that states:

I swear to you by my strange and endless cries

The hemlock from your lips is better than the water of life

Can this instinctive demand be attributed to other things? Isn't this an insult to the intelligence and understanding of people, that for every poem and every opinion of every human being, they forcefully feed the truth to the people? Where are these poems separated from reality? If this was not an instinctive need, how is it that after the revolution, the religious leaders have paid so much attention to youthism and have established a court of success for themselves away from the eyes of the people? Pay attention to Forough Farrokhzad's poem:

I am you, who draws in all the waters

To make fertile all the plains

She expresses a poetic and mystical language in these few lines, which is admirable. But this same Forough, when she wanted to have a strong "thesis" against the do's and don'ts of the Sheikh, raised the instinctive need in a different way. While she was talking about her need, she was still not oblivious to sin.

By your measure I sinned, a sin full of pleasure

In a warm embrace that I'll forever treasure

A person feels guilty when he thinks that his actions aren't in harmony with his beliefs. But let's not forget that our beliefs are

**shaped by the environment and we can't escape from it until we
access the treasury of the thoughts of the elders and give our
instinctive needs a human aspect.**

Hamid Mossadegh

**When you have a firm footing for liberation, it isn't a bad idea to
return to the corners of Hamid Mossadegh's poems, which count the
shameless ones one by one:**

**Once upon a time in Iran, everyone was afraid
Short of breath and silently crying, in chains
Our sustenance is the two shoulders of the old dragon
It was constantly on the minds of young persons
And the old dragon was well aware of this
Therefore, he was more afraid of them**

Hamid Mossadegh, looking for a solution, shouts:

**Get up, let's get up with the power of wisdom
The palms of your hands should grip the sword
Your archers shoot your foes with their arrows
Let's bring everyone to the fortress of freedom
Breaking the glass of deception
Cutting the thread of skepticism
Tearing the veil of imagination**

**Mossadegh sings in another poem:
Those who don't want us to be together
Their house from the source is severed**

**Why don't you and I re-establish the passion for unity in the East?
Shouldn't we shake the fist of the scandalous?**

**If I take a stand and you take a stand
Everybody will take a stand
If I stay seated and you stay seated
Who will get up to meet it**

**Or in his poem "Qajar" he states the contracts of world consuming
Russia:**

**The back of the Qajar prince broke
To sit at the table, he was forced
Peace treaty signed by Czar and Qajar
Took a tour of seventeen cities of Iran
With one signature they divided Iran
The Qajar king is sitting on the throne
Of the poets of Waqad or the sentence of Qawad
They talked about the conquest of the land
Congratulations were said to the king of the land**

Mehdi Akhavan Saless (M-Omid)

The expression of regret and emotion can be well seen in the poem of Master Mehdi Akhavan Saless: this is a part of the poem about a “lion” which has a significant reference to a stone lion, it refers to the lion that is engraved on the Iranian flag.

**O lion, you are sitting, sad and mournful like a hard cold stone
How long will you scream at your children..., let out a roar
Why don't you have the strength of the forest anymore
In you, the stillness of love is forgotten furthermore
Your glory and grace has been wasted and is no more**

It is a pity to forget the meaning of the poem “To the moonlight that shines on the cemetery” by Akhavan Saless:

**Shame on you, Shahrivar moon, that you have to shine on this ruin
Wherever you look for life you won't find the Shahrivar moon
A graveyard city, withered and silent
In place of wine and glass a magnificent carpet
The graveyard is within the lion's den
Instead of harp and flute instruments
Or the desperate cry of the impoverished
The homeless, the unfortunate, the impoverished
Saw the sad smile of a ten year old in the corner of a tent**

**Yes, “ten year old woman,” this story is painful yet listen
And this woman was six years old when she lived on the street
Guilan is a great place to visit with great people to meet
That mother suddenly died and the girl remained indeed
Now the capital of business and trade is a curse on the city**

Noosha Zakaei

**Noosha Zakaei’s insight into the current events of the country
challenges the new mystics of the clerics in all ten ways:**

1-Patriotism

**Today’s package deal is a brave lady
Raise up the idol of religion today
Lines of this long-standing enemy
Disrupt and remove its roots today**

**2-In the wisdom of patriotism, which shows that a Muslim must
have the concept of a pious and benevolent person, and if this isn’t
the case, they aren’t a Muslim.**

**What daggers in the dress of religion did the unbeliever use?
Because I put my hands in the hands of a non-Muslim, who
Should be ashamed of being part of the shameless looters
Tables are empty of water’s freedom and bread’s truth**

3-The clerics had a plan for destruction and misbehavior

What did these people do in the name of religion?

What fires did these people bring into creation?

Neither Alexander nor Teymur nor the Mongols

Did what these bloodthirsty people have done

4-It shows that they propagated the mysticism of murder

Since they hanged so many young people

They have had a hand in committing evil

They said its merciful and compassionate

But God's orders are always lovingly affectionate

5-Teaching to worship the dead so they can commit sedition

You, who are incompetent servants, do not do evil

You who sell the religion of God to people

You who, in place of God, order massacres

What other dirty seditions do you have

**6-The courts established in the name of God are the courthouses of
weapons**

The word taken into account is weaponry

These opponents tied razors to their waists

I saw with my own eyes, in a terrible court case

The father was guilty of the crime, they put his son in jail

**7-The ascetic is selfish and betrays his homeland
What does homeland mean? It means Ayatollah
The homeland means these clerics and mullahs
Seeing the homeland is hearing unpleasant news
Like for example seeing the devil in the moon
Our homeland means Palestine, Mecca, Baghdad
Not Khuzestan, not Rey, and not Khorram Abad**

**8-She empathizes with Hafez about how he was in agony and fear of
both Sheikh and Ascetic**

**Get up and look, that what Hafez said was true
We have suffered at the hands of the impure
Good people in my hometown are in prison
Now tell me where's the wisdom in this system**

**9-In the darkness of Iran, the presence of the Great Reza Shah is
recognized as the savior of Iran**

**Without you Iran is unorganized Reza Khan
You, who, are the preserver and server of Iran
O you who dismantled the sheikhs and ascetics
Reza Khan you've replaced the fake hypocrites
You've freed us from the scarfs and veils**

**And now the sun shines on our faces and hair
With love, tomorrow's knowledge you've raised
Reza Khan, helped our love win over their hate**

10-Noosha prophesies with her pulse on mysticism:

**The judge of the city of Balkh said to the man who was crying for
water, bread and air:**

**Your punishment is execution, twenty years of imprisonment and
confiscation of property.**

**O wise people, those who are trapped in prison
You spoke from your heart, neither Gaza nor Lebanon
I sacrifice my whole life for my country of Iran
You've tried for forty years, now it's time for freedom
Stand up fight for your rights to live a good life in Iran**

**Many poets of Iran have suffered from the deception of the
government and the mysticism that the mullahs believe. They have
revealed their thoughts in the media. These are examples of the
libertarian thought of the Iranian nation. On Facebook, I read these
two verses from a man named "Zolqarnin":**

**We have an enemy, an old mother
Both are captives one way or another
We have an enemy the likes of Genghis
Deceitful bloodthirsty ruthless killers**

Actions that have mocked mysticism have proved the bankruptcy of irrational ideology to the people of Iran.

Hila Sedighi

Another famous poet who has questioned the deception and hypocrisy of the ascetic is the young and educated lady Hila Sedighi. You can read a part of the thought of this lady artist in confronting the self-made mysticism of the mullahs:

I am a hijab, not the hijab of my free body

I am your dream, the hijab of your body

Behind this rotten curtain we're sleeping

With this same hair that to you is forbidden

Stepping on a ladder tall as dawn to reach the sun

And this is reminiscent of Hafez's wisdom, which says:

If the ascetic doesn't learn from Hafez, what is the fear?

From those people who read the Quran may the devil flee!

Plunder of Wealth in the name of religion

Among the flood of pure poems of our compatriots, it is better to say that in the 20th century, our Khorasani poets combine the reality of mysticism with Iranian culture to reveal the face of the ascetic, sheikh and clerics who were involved in looting the national

**treasury, those who with blood on their hands, they create a feeling
in the heart of the Khorasani poet, which a poet named Bidad
Khorasani shows a part of in the ode “Let me get some pure
rosewater, you are the origin of Qamsar.”**

Your pure rosewater is the origin of Qamsar

But what is the benefit of leafless flowers

Since you became the night’s mirror

From the time of frustration is the heart’s mirror

Here, out of fear of God’s wrath in the heart of the world

The wall of the house collapses on us folks

To the garlands of the city the call to prayer every morning

Every day the demon of disaster wakes up causing mourning

Caused by the darkness of your very nature

The color of hell is the heaven of your maker

How long will you serve for a piece of bread?

For how long will you live under them?

People, you’ve gone to the magic dawn in your sleep

In this desert, you are thirsty for water out of need

Now, let’s pluck the opposition out from the root indeed

And let’s bring the beauty of the sonnet back indeed

**The educated poet knows that the claws of the powerful mystic will
drag him to the madhouse and he will sing:**

Get up to pray for the sanctity of the Quran

Let's call God from the depths of our soul

We see different types of poetry in the media. The collection of these poems contain an important part of sociology and psychology of Iranian people today. However, it reveals many untold secrets.

Among the poets who have seen Iranian mysticism concentrated in patriotism, we can remember Masoud Sepand, who is one of the poets who, after the revolution of 1978, put the dissatisfactions in interesting monographs in the heart of pure sonnets:

Bring wine to hell so we can all go to heaven

If the reward of us Muslim's is heaven

Or:

The death of the births of existence

Birth of the people of Lot, Ad and Thamud

The devil is standing in prayer prostrated

Or in relation to the ascetic:

So much pain, sadness, chaos, and mourning

The ascetic gifts the abomination of religion

Or:

Let's get rid of the darkness of the ascetic's heart

From the fire's zeal on the dry wood of the pulpit

And in another sadness for the green garden of our country:

What has happened to the garden's gifts

**Under that brush where the moon lived
Today the crow is wailing on the canvas
He eats his fists from the smell of corpses
The smell of breath, turbans, and sandals
Despite all this, there is still hope for us:
All of Iran's soil burns from rampage
Iran's overwhelmed by many patriots
I knew about the burning of my heart
From these confusions, you'll find a hero**

This poem is attributed to Forough Farrokhzad, although it is not the whole poem, but it expresses the main concept.

**They don't tell you anything about love and loyalty here
Because the veil is the concern of the people here
It doesn't matter whether you give your body or heart
Read a verse, your sins will be forgiven by your love
I wish I had become a clown and not a poet
The value of life, in my country, is shown less**

In another poem, you can see the stand against "yesterday's sage," unfortunately, it wasn't possible to find all the poems because they weren't published in magazines. Its poet is a young singer named "Parvaz Homa" and we see that Hafez's wisdom is popular among his people.

What kind of heaven is this that drinking wine is forbidden?

What kind of heaven is this that eating wheat is forbidden?

This is not really fair, my friend

Tell the truth, where is your heaven?

They tell everyone to be careful

No one sits at the pearly gates

They ask you, that in the way of love

Are you a follower of Zoroaster or Jesus?

Our hell is watching your God

The reflections of the people towards the motherland have prompted the compassionate to reflect their suffering and inner feelings from what they see. Poets with compassion try to stay safe by utilizing their utmost intelligence and wisdom, but express their feelings, for example:

One's share was land in Lavasan, fine

Another's fate is stepping on a landmine

Among the challenges of Lavasan and landmine

News flash Iran has become China and Russia's colony

There are thousands of poems published or hidden in the hearts of suffering people, which will one day add the shame of today's mysticism to the history of the Iranian nation.

What did the people gain?

The people of Iran, before the 1978 revolution, were peace-loving, diligent, religious and free-thinking people. “Mysticism” was known not only in poetry, but also in the writings of scholars in the direction of prosperity, purity, patriotism, and humanism in general. They were not optimistic about the ascetic appearing, but the national clerics, both in the country and military affairs, performed religious rituals in commemoration of the “King of Aryamehr” and the morning prayer to Homyuni’s divine essence.

In the eyes of the people, a Rohani was a religious person who should be respected and from time to time he would give group therapy in the homes of interested people by “reciting prayers.” Mentioning the calamity was an excuse to let go of grief, and in this way, the cleric earned a living by receiving a small amount that was equal to or sometimes less than a worker’s daily wage, or through charity. The expression of truth-seeking by a spiritualist was not frightening, the inherited mysticism could discuss heaven and hell in the poems of ancient and contemporary poets.

The revolution of 1978 was attacked with such a background, which heralded a faster pace of prosperity and a better life in Iran. The incident that the Iranian nation faced after the revolution caused a historical shock from the point of view that no Iranian expected the revolution to suffer hardships and despair.

The revolution of 1978 was a revolution against Iranian mysticism and against the real concept of religion. The Iranian nation didn’t revolutionize to become a nation. The people of Iran, who didn’t recognize the opinions of the politician king as correct for the future of the country, thought that a cleric whose hair is seen on the back of Qurans and whose picture is seen in the moon can explain the “truth of mysticism” to the people of Iran and the Iranians will understand who has reached the fountain of eternal purpose and found their lost God who was a noble man is their guide on the way

to the promised land. Therefore, one must pass away from wealth to join the real world.

But what people actually saw and faced after the revolution was the opposite of what they expected and imagined about the revolution.

What they saw and see is the education of corruption. When the society accepts that corruption is a part of its way of life and even in harmony with its religious rituals, then it will have no hope of spreading benevolent ideas for the people who live within their geographical borders. The benefit of collective corruption for the religious leaders is that then, in the role of opposing corruption, they can deliver hypocrisy in the pulpits with educational advice to the nation in order to boost their wealth accumulation.

Another thing that Iranians learned was that the revolutionary leader's message about eliminating prostitution isn't a fight against prostitution, it's a fight against women, their freedom and presence in society. For this reason, a few days after the revolution, the social masks were removed and it was bluntly said that we are acting revolutionary with the opponents of Islam, that is, my Islam and my method. Therefore, the democracy of "Neufel Luchato" became a massacre, the slogan "All together" took the form of "All with me."

The saying is that if someone acts against the nation, i.e. speaks against me, they will be punished. And then an official spiritual oligarchy arose, a reactionary for looting the national treasury, gradually our intellectuals and sociologists, who were captured by the "Halo Effect" of the moon, began to study what they had done and realized what they had done in the process of finding the "truth."

Result

Iranians realized that in various religions there are religious leaders who deceive people and abuse them in the name of religion. This abuse is comprehensive and doesn't stop at the physical, sexual, financial, occupational and political levels. For this reason, it needs control and mafia organizations in every field to fight against the people with threats, intimidation, murder, etc.

Iranians have understood that they have no other way but to return to their previous culture and it's better to return to decency, ethics, integrity, free thinking and freedom. They should know the mysticism that started from the Shahnameh and even "The Wild Deer," because they have read in the pages of the history of mysticism that mystics were the victims of ascetics, not the people.

Iranians know that the benefit of mysticism, if it has a goal other than humanism, they have become a captive to illusions and superstitions, and that mysticism is selfish if it doesn't benefit "man," that's why they praise Hafez and take refuge in his mysticism. They also know that a true ascetic and a mystic doesn't see himself in need of distinctive clothes and uniforms.

Worship is nothing other than being of service

It has nothing to do with outer appearances

A complete ascetic and mystic doesn't pretend, doesn't win pity with tears and sighs, and shows real feelings, not false shows. In solitude, he thinks about the pure and spiritual relationship with the Creator, he honors the Creator and doesn't despise Him, he doesn't mock worship with a mark on his forehead, he works and earns a living with his own resources, and for him, the name of the Creator isn't an excuse to usurp people's property. A real ascetic and mystic

doesn't need money and wealth, he doesn't need to steal and create big companies to gain wealth.

Iranians have understood that a mystic or an ascetic who imprisons people in the framework and cage of his thoughts is a jailer, not a pious and pure servant of the Creator. It's an escape from lies and falsehood and crime, and it also warns people from crime, terror and violence. For him being a humane human being takes precedence and is truly noble and sacred.

Iranians have correctly understood that the ability of the magicians of the previous millennia was nothing more than illusion and imagination, and they hope and see that the burning lights of truth have shone in the hearts. And they are looking forward to the days when they will soon pass through the seven passages of deceit and lies, which is neither far nor late...

This world's a mountain and our actions its echoes

The sound of our actions will return to us

Annex I

Variables with Witty and "Witness"

Variables with Witty and "Witness"

Here, the purpose of the poems that arose from the thought of the intellectuals whose poetry is our witness.

Ascetic, Kaaba, Shrine, Monastery, Hypocrite, Pure

**I went to circumambulate the Kaaba, they didn't spare me
What did you do outside, to come inside?
I went to the casino, I saw everyone like me
When I reached the monastery, all the ascetics were hypocrites
Ebrahim Hamadani (Araqi)**

**Sheikh, Master, Disbelief
Tell the sheikh there's a difference between disbelief and religion
A difference between your self-worship and our wine-worship
This sheikh went all around the city with a light
Saying I'm tired of devils and being humane is my desire
Hafez**

**A scholarly sheikh was sitting with a Master
Around those two dervishes the lion tamely answers
Rumi**

**Wine, Sin
If you drink wine pour a drop of it on the soil
What fear from that sin that makes us loyal
Hafez**

Preacher, Deceiver, Muslim

**Although this word shouldn't be easy for the city preacher
In order for him not to be a Muslim, a hypocrite and a deceiver**

Hafez

Witness, Presence

The witness is without a form and body

Be the servant of the presence of glory

Hafez

Prejudiced, Judge

If the judge doesn't sit with us, he squeezes our hands

When the prejudiced drink, they excuse the drunkard

Hafez

Bar, Vow

If I return home safely from this trip

I vowed to go to the bar for a drink

Hafez

Soul, Faith, Cupbearer

There's no reason or faith in the world

The body's death is the birth of the Soul

Sacrifice your body to speak to the world

What would I do if I didn't drink wine in Spring?

What would I do if the cupbearer I didn't kiss?

Habib Yaghmayi

Witticism

The thread of words referring to witticism in the thought of poets and poetry has different meanings: The variables (vocabulary) of witticism that are repeated the most in poems can have other meanings in other terms and conditions. Now pay attention to an example of these keywords.

Learn witticism and being generous are both arts

Animals don't drink wine that's human's part

Don't blame the sly, you pure natured ascetic

For you won't be punished for another's sin

Hafez

Path

If you are pious and pure,

Know the path to being sure

Saadi

Love

World consuming love can't be done with disbelief or faith

Our neck isn't trapped in the noose of the prayer place

Sayeb

Wine

**I'm a wine lover, I have eternal addiction
Like the grape itself, I have a seed within**

Bidel Dehlavi

Happiness

**Happiness with happy black eyes I see
The world is nothing but memory's fantasy**

Rudaki

Idol

**In the way of your love, O Idol, I'm in love with you
I'm familiar with the contradictions you put me through**

Tahera Qara al-Ain

God

**O God, because of my love for a lady
Fulfill my desires for her daily**

Flame

My heart is full of flames, my chest is full of smoke

Set my tongue on fire to speak the word

Vahshi Bafghi

Secret

It would be better if lover's secrets

Were expressed in stories by others

Rumi

Reason

The king came and saw our role playing

He steals that reason upon meeting

Rumi

Sin

This is my sin, that at every step

That I was loveless, I've sinned

Mohammad Taghi Bahar

Sufi

Ah, these Sufis who wear food

They don't know what to do

Abid Zakani

Ruins

**In the Magian ruins, drunk and confused
Like you wash your hair they used to drag me**

Salman Savji

Truth

**Truth's property shouldn't be mocked without love
Not permissible is this thing which was other than love**

Khajuye Kermani

Moaning

**Although I want to hide the moaning
My bored chest starts shouting**

Amir Khosrow Dehlavi

Heart

**Tell me some stories about your heart
Passing from history is the work of the heart**

Zahir Faryabi

Hafez uses several variables in one verse:

Mosque, Companions, Bar, Master, Last Night, Path, Measure

Last night our Master came from the mosque to the bar

What is the measure of our companion's path after dark

This verse is Hafez's masterpiece in the use of ossification and structure:

**Us, disciples, are facing the direction of prayer
Hungover on the side of the house is our Master**

Fear

**My hair became my friend, I fear that love is still
Another truth-teller has been brought to work by will**

Orfi Shirazi

Hypocrisy

**It's easy to sew a cloak out of hypocrisy
Oneness with our Creator is what we're selling**

Saadi

Sufi cloak, Pure strainer

**Sufi criticism is not done in a pure strainer
Oh, perhaps a cloak that deserves the flame-thrower**

Hafez

Sorrow

**If I fall for you face to face,
The sadness of my heart I'll explain
Tahera Qara al-Ain**

Wind

**From seeing your countenance, I was blown away like the wind
Alley to alley, door to door, home to home, hill to hill
Tahera Qara al-Ain**

**Repetitive Variables: Piety, deception, Sage, Oud, Harp, Asceticism,
drunk, threshold, secret**

Piety-Deception

**Gather around sages to pass the stages and gain wisdom
And break the neck of both piety and deception**

Harp and Oud

**Do you know what the harp and the lute convey?
Drink wine in secret in order to gain strength**

Soul's Work

**I don't stop asking until I get what I want
Either the body comes to life or leaves the body**

Hafez

Love and Presence

The soul's love has disappeared and something else

What you have is presence and something else

Rumi

Burning

I asked what should I do when I'm homesick? He said burn

I asked what is the solution to this burning? He said build

Vessal Shirazi

**One of the most beautiful poetic ambiguities: variables of wine and
chastity belt:**

I don't drink wine (can you bring it)

I don't wear a chastity belt (don't bring it)

Pious

The pious person who gives wisdom and wealth is a bandit

The king who steals the wealth of his subjects is a beggar

Parvin Etesami

Fake, Bar, Hypocrisy

**They closed the bar don't seek God
To open the door of hypocrisy and deception**

Hafez

Dear reader, these are examples of the realities and natural human needs that Hafez mentioned, and their meanings are simply clear. He never talked about fulfilling these dreams in heaven, and it is appropriate to quote a couple of verses here from Salman Savji, who Hafez followed.

**I am a wasted wine lover
In the Magian ruins, drunk lovers
They carry me like cups one by one
They lift me like glasses up and up**

Annex II

Examples of Witnesses

Kamal al-Din Esmail

**Both are grape juice, but according to religious law
There is a difference in the effects that are caused**

Khaghani

**It's wine and musk mixed with dawn
Or her hair and lips to me are drawn**

**Lovers adorned with gold and gemstones
Lovers adore each other's souls more**

Abid Zakani

**Who is the pure Sufi in our religion?
The one who with fine wine brings union
We drink wine with the great Magians
So why worry about UFO's and Aliens**

Nezami

**Don't criticize others, O good man
It didn't hurt you or me to understand**

Sana'i

**The one was in chains, shackles and bonds
What does he know about the sweetness of love?
The biased ascetics and the illiterate ones
Cause the screams of these precious ones!**

Nasser Khosrow

**It's safe to sell wine inside the ruins today
I am standing before the altar scared and afraid
Stop looking for God in the mosque**

Go towards the ruins and you will find love

Sheikh Mahmood Shabestari

Getting wasted and faded is freedom's way

Selfishness is disbelief, selflessness is the way

The ruins are the nest of the Soul's bird

The ruins is the state of the placeless world

Attar

Last night I found the Magian temple inside the monastery

And I found the temple's Master to be a man of integrity

Because of my request I had to sit and wait patiently

In the Master's palm I found the dregs I was drinking

Manuchehri

Free all my friends, since I'm passing away

Wash my body with the bloodiest wine you may

Ohadi Maragheh

Your loving hand has a cup that's blown my mind

That barrel of wine has freed me from space and time

Nasser Bokharayi

**I want the soul to drink from your wine
Than the melody of your song, the nose is wiser**

Attar

**Come our prayer place is in the corner of the ruins
Bring wine, who is in love with all who are ruined**

Khaghani

**In a hundred directions I took the journey to Kaaba and left
Next, I'm taking a pilgrimage to the Magian temple**

Shafiei Kadkani

**If it weren't for Khayyam's question on existence's mystery
There was no other way out other than to confess it simply
If the torch wasn't in Hafez's hands during those times,
Here in my life, there would be no light in my mind**

Aref Qazvini

**I wish I was drunk in the temple and shrine
To make you a believer of the way of life**

Yaghmayi Jandaghi

Why did they say that in the wine barrel the Sufi cloak became wise

**I was polluted by asceticism, what could I've done at that time
For the hypocrisy of Muslims to the city sheikh I offered my life
What would I do if I didn't tolerate this disbeliever of rights?**

Mirzadeh Eshghi

**My mind is full of grief and sorrow at this very time
For where shall I live when my country they're dividing?**

Rumi

**My soul is bored with the Pharoah's oppression
My hope is for the light of Moses' profession
I felt sorry for these weak friends of the elements
So, I wished for more strength and guidance**

Saadi

**Sinners who are thinking of repenting to God
Are better than the pretentious pious ones
The road to hell is paved with those intentions
To deceive innocent people's perceptions
It is easy to sew a cloak of pretention
Those worshipping God are in devotion
The devotees who aren't committed
In a dark mirror what comes to their vision**

Rumi

**In my hands I always held the Quran
And it was all because of my love for God
From the mouth of the devout
Prophetic poetry pours out**

Kalim Kashani

**Her relationship with me is like an ebb and flow
For when she is with me, she also wants to let go**

Hafez

**What is this hidden wine and revealed luxury?
We were all in line with the sly and witty!**

Sana'i

**Every moment is a given present
The gift of life is the present moment
Don't think about the tomorrows
For you don't know their sorrows**

Rudaki

**Bring that ruby wine that you think is divine
Do whatever will truly give you a fine time**

Hafez

**Sit on my grave with wine and minstrel
And I will rise dancing from your spell**

Saadi

**We have talked a lot about goodness
And we still haven't said enough about it**

Hafez

**As I'm gazing at my partner's eyebrow my cloak burns
I used to drink in the memory of the altar
Honestly, from your soul the sun is born
Who returned from hell on the first morn
Don't hesitate to step over my dead corpse
Although I'm full of sin, I'm in heaven**

**The elders who have conveyed their thoughts to the world with the
most beautiful melodious words, have placed the capitals of Iranian
mysticism, which is based on serving and honoring human beings
and benefitting from the existing world.**

