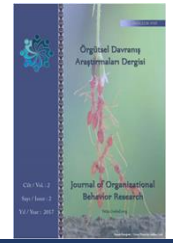




2528-9705



Analyzing Various Manifestations of Mysticism and Sufism in Literature

Zainab Bani Asadi^{1*}, Parvin Salarichine², Narjes Rastagari³

¹PhD in Persian language and literature, Shahid Bahonar University of Kerman

Baniasadi.zb@gmail.com

²Assistant Professor, Department of Educational Sciences, Farhangian University, PO Box 14665-889

Tehran, Parvinsalari6205@gmail.com

³PhD in Curriculum Planning, Farhangian University of Kerman

rastegarinarjes@yahoo.com

Corresponding Author

E-mail: baniasadi.zb@gmail.com

ABSTRACT

Narratives and stories have long been the foundation of national literature, and national literature and storytelling have undoubtedly always been a part of human life. Except for a few tales and religious ideas, we don't know much about the former lives of humans. Even so, the history of the ancient people has reached us through narration and storytelling, and occasionally it is possible to learn about the social features of those times from these tales. Ancient literature is replete with both religious and mystical themes as well as scientific concepts. A significant portion of ancient literature is included in what is known as mystic or Sufi literature, which is a legacy of prose and literary poems produced by mystic authors or mystic poets under the influence of Sufism. This article aims to analyze different Sufi and mystic representations in old Iranian literature. The level of philosophical and folk ideas in ancient literature, the course of philosophy in Iran and its impact on Persian literature, the investigation of the origin of mysticism and the wisdom of the taste of illumination in literature, the importance of Isra'iliyyat in Persian literature, and the influence of Greek literature will all be discussed after stating the necessity and importance of the topic.

Keywords: Ancient literature, mysticism, Sufism, didactic literature.

1. INTRODUCTION

Persian literature spends a lot of time on Sufism, mysticism, and moral principles. Sufi's perspective on Sharia, human life, his purpose and destiny, nature, and God was in opposition to custom, based on taste and the heart, and made a novel deduction from religion. Therefore, even many of their written works have a poetic feel to them and are classified as literature in a particular sense because they have the qualities of beauty, emotion, ambiguity in language, and the creation of novel and unexpected subjects and ideas.

Despite the changes and revolutions that have happened in communities, religions have generally played a key influence in the development of a particular style of literature, and the literary landscape has evolved in tandem with changes in human cultures. A further indication that religious principles are more stable and consistent than economic principles and political changes is the fact that religious beliefs and their laws and regulations have continued to play a significant role in literature and even the languages of different countries. In terms of its unique mystical elements, ancient Indian Buddhist literature has contributed much to global literature,

particularly Persian literature. This study aims to investigate literature in mysticism and topics such as the level of philosophical and folk thoughts in ancient literature, the course of philosophy in Iran and its effect on Persian literature, the analysis of the origin of mysticism and the wisdom of the taste of illumination in literature, the study of the importance of Isra'iliyyat in Persian literature and the impact of Greek literature in Persian literature will be analyzed and investigated to achieve this goal.

1.1. Problem statement

They have stated many things regarding the term "literary," what is meant by "literary" and "literature," and have provided several meanings for both terms; none of these statements is exhaustive, restricting, inconsistent, or reflective. However, everyone may comprehend its meaning to some level without having to mold it into specific definitions and boundaries. However, if it proves to be really challenging, can the literature of different countries be limited in any way? When we look at the texts and writings of the ancient poets and elders, it becomes clear to us that literacy cannot be limited to one side of the knowledge of her time. If we can determine its boundaries and the extent of its reach, ancient literature is full of scientific concepts as well as religious and mystical thoughts. Since literature touches on every aspect of human life, we gave up trying to define a boundary and limit for literary and literature to stop wasting time and being ineffective. It is a given that every country has a language and literature, i.e., something that conveys its aspirations and captures its gentle feelings. It is also obvious that this comes after ordinary language, which is one of the fundamental and primary needs of humans and without which they cannot even function at the level of animals. It is undisputed that "common language that communicates people's everyday needs is not sufficient and is only as useful as food and clothing" (Purjavadi, 2009, 48). The language of literature is the language that is needed at a higher level because it "polishes and polishes the soul of a person, eliminates darkness from the heart, arouses his sensations and emotions, makes his heart move and thrill" (Sajadi, 2008, 132).

In this stage of life, i.e., literary life, man realizes that his purpose in this world is not just to eat and sleep by himself but that he has a more significant purpose. Humanity's purpose is not just to try to save itself by removing its blanket from turbulent waves; rather, man is the one who takes action to ensure the happiness of his kind.

Therefore, it is undeniable that human thoughts and ideas are one of the key components of literature on a human scale. Our fathers and forebears used to assemble with the neighboring tribes and tribes when they were free from daily work and warfare and tell stories about their gods, everyday activities, and new and old beliefs. This information is gleaned from historical sources. In addition, they used to communicate their sentiments and thoughts by singing, which is a form of spiritual manifestation, and by sharing their courage (Arianpour, 2010, 59). It may be stated that hymns and poems were codified and written, and attention was given to verse literature before prose literature was given attention, and literary prose was recorded. It is clear that the earliest rhymes and poetry were simplistic and easy to understand, and it is improbable that following the first religious hymns came songs and rhymes about courage and national epics. David's songs and psalms should serve as an illustration in this scenario. No matter how much people have been able to improve their social life and make their meetings more steady, it is undeniable that their writings and ideas have advanced and changed. "Religion is the most



significant of all, and it may be argued that the initial inspiration for literary works sprang from religious sentiments and impulses." Whatever the case may be, during the Shepherd era, in addition to epic poems about bravery, war, and conflict, describing the greatness of gods, local and tribal idols, and religious hymns, a kind of hymns created from hymns and whispers and poems of shepherds, Hadi, and deserts, as if they say that the city appeared in an epic sense with the emergence of political conditions, even though it was initially and following the same tribal politics (Sajadi, 2008, 134). There was rich religious literature in ancient Iran, which can be inferred from religious texts and historical sources. This literature was frequently based on social ethics, and as has been said, the people of Persia were divided into two groups in antiquity: one group was unified and believed in monotheism, and the other group adhered to dualism. However, this is only our imagination; we can't say for sure what the ancient Iranian people believed, and it might not even be relevant to the topic of this study. A person should worship Ahura Mazda because he is the ideal representation of excellent speech and action and avoid the devil, who is the emblem of lying and unruly behavior, according to Zoroaster's religious teachings, which are founded on the idea that one should pay attention to friendship and truth. The god of good triumphs over the devils, the god of evil, the world should become all goodness and beauty, and the government of absolute goodness should be established. Other issues regarding the resolving of good and evil spirits have been raised in Ebadan, which may have originated from Indian Buddhist literature. What is certain, however, is that the adherents of Zoroastrian teachings were monotheistic people, and this has been confirmed by Sheikh Eshraq, the great philosopher of Iran. "One of the things that Zoroastrianism has paid attention to is the development of lands and agriculture" (Zarin Koob, 2018, 22).

1.3. Literature review

Narratives and stories have long been the foundation of national literature, and national literature and storytelling have undoubtedly always been a part of human life. The history of our ancestors and earlier generations of humans is entirely lost to us, save for a few tales and religious ideas. Even so, some of their histories have reached us in the form of narrations and stories, and to understand this genre of literature, its Sufi and mystic authors must be understood. Sufism is a special way of life and thought that was officially proposed from the second century of the lunar calendar, and the history of their teachings can be traced back to the time of the Prophet and the "Ahl al-Safa," those who turned to asceticism and worldliness and gradually formed a special intellectual minority as a result of the teachings of the Prophet (PBUH) and on the one hand the worldliness of the successors of the Prophet, especially from the period of Uthman onwards. The first thing that sprang up among them was the condemnation of the world and carnal pleasures, followed by the love of God and the pursuit of Him, which was at the heart of their desires and the ultimate aim of their deeds. Due to this, their teachings and words are separated into two categories: one deals with edification and admonition (literary works), while the other deals with ardor and love (romantic literature). They later left behind a sizable legacy known as mystical literature, which was fed by this intellectual beverage. Sufism, which derives from the source of taste and inspiration, is obviously ideal for poetry and poets who also emerge from this secret humor. Despite all of this, Sufis, who were initially austere and abstinent, did not initially have a strong passion for poetry. It is true that certain ancient Sufis, such as Dhal al-Nun Masri, Yahya bin Moaz Razi, and others, are credited with writing poetry. However, these poems were transmitted to us in Sufi language and narrative, which is not particularly



dependable, and they do not include a lot of Sufi insight and philosophy. Even the moderate Sufis did not initially display an interest in poetry, and they even detested reading poetry and listening to the Quran set to music.

2. Discussion

2.1. Light and darkness

Ahura Mazda and Ahrman often figure in the literature and philosophy of Zoroastrianism, which appears to be a metaphor for good and evil in the Islamic era in the philosophy of enlightenment of Sheikh Shahabuddin Suhrawardi and others after him. This theory has also had a profound impact on Iranian mystic Aziz al-Din Nasfi, as seen by his statement in his comprehensive Islam: "O dervish, the world is of two things: light and darkness, which refer to the sea of light and the sea of darkness, these two oceans being mingled together. They can do this within animals because they work inside animals and are always working, and their mission is to separate this light from the darkness. The light must be separated from darkness so that the attributes of the light manifest. O dervish of the perfect man, complete this elixir and divide this light from the night, for the light did not see and see its perfection elsewhere, and you see and know it in the perfect man. (Safa, 2010, 39).

O Dervish, this light and darkness cannot be fully separated from one another; therefore, neither can exist without the other. They have always existed together and always will. In this way, "it is seen that particular moral literature develops in religious and religious ages, and this kind of national epic literature is introduced, and perhaps religious literature was developed side by side with epic literature and stories" (Sajadi, 2008, 298). It is important to keep in mind that while the religion stated here is monotheistic, all religions—from paganism through dualism and monotheism—have contributed significantly to the visibility of literature. If it is observed that terms like an idol, batkhana, batkadeh, fire, fire temple, golekhan, bat ayar, and others in Persian prose and verse have metaphorical and symbolic meanings, as well as words like Mugh, Mughan, Fir Mughan, and Mughbeche that have specific connotations, it was first employed for the truth, and genuine meanings were elicited from it. However, these words have persisted in people's minds and memories because they were intriguing, intriguing, and occasionally beautiful in terms of their language and meaning. They have also dominated literature, and they have acquired new meanings in certain social and religious eras.

2.1.1. Literature at the level of philosophical and folk thoughts

As mentioned above, literature is the total of human thoughts and ideas, some of which come from ancient religions and ideologies, others from political and economic factors, and its significant component is the reflection of human emotions in various natural subjects and the expression of the wonders of nature. Lastly, while a portion of human beliefs in nature and its many forms are influenced by the present circumstances or social history in general, a larger portion reflects human desire and ideals. We stated that literature and philosophy, seen as a whole, cannot be separated. In essence, human thoughts and ideas on every subject facing the world have a unique reflection on human society and ask for a unique system. Can art and music be separated from literature? (Shamisa, 2011, 119).

Furthermore, there is no specific category for literature in the classification of sciences in many schools of thought, the best example of which is "Akhwan al-Safa," whose collection of treatises is the human encyclopedia. This encyclopedia includes various treatises that have been discussed



in the fields of numbers and geometric shapes, astronomy, geography, music, industry, ethics, logic, and especially Isagoji or Khums, the categories, nature, universe and corruption, formation of mines, plants, and formation of animals, the composition of bodies, sensitive and sensible, the course of sperm development, the human condition, development and growth of human souls, the value and limits of human identification, the wisdom of death and life, pleasures and sufferings, common lines and words, rationality and psychology of humans, love and its nature Resurrection and resurrection, the movements of bodies, causes and effects, the limits and customs of things, opinions and religions, the path and conduct and the way to God, the beliefs of the Brotherhood, the quality of socializing and dealing with people, the nature of faith and the characteristics of converts, divine decrees and prophecies, The condition of the clergy, the types of policies, the nature of magic and many other issues have been discussed (Bertles, 2010, 79).

Can we declare Akhwan al-Safa's description of human nature, habits, customs, and religious and social laws to be wholly non-literary in its entirety? I don't intend to list and illustrate the effects of all sciences in literature in this article, nor do I want to identify the boundaries and gaps in the literature. Instead, what I want to say is that mysticism and literature are inextricably linked; in other words, our ancient literature's text was and is mysticism in its broad sense, which is a unique manifestation of the soul or a kind of gentle feeling of taste. In literary works of prose and verse, strong and beneficial features of mystical manifestations have been revealed. Thus I cannot agree that mysticism alone has bad characteristics and separation from society (Zarin Koob, 2019, 23).

2.1.2. The origin of Sufism and mysticism in Iran and Islam

The well-known work Kalileh and Demeneh is only one example of how ideas from Indian Brahmins found their way either directly into Persian literature or first into Pahlavi literature before being translated into Persian (Forozanfar, 2008, 169).

In the nature portion of Akhwan al-writings, Safa's, where societal concerns and human thoughts are portrayed in animal and bird language, this form is frequently utilized. These concepts are frequently found in historical stories and legends, and it's possible that in certain political contexts, people had to express their opinions through tales involving chickens and cattle, elves and fairies, or both. In these cases, perhaps the rhetorical elements were more effective.

In addition to ideas and tastes from India, Greek sages' ideas also made their way into Iranian literature indirectly through Islam and directly through cultural ties between Iran and Greece, which at times were the country's major schools (Islami Nadoshan, 25, 2017).

In a piece about rhetoric, I noted and partially defended the idea that literary and tasteful concepts were successfully transferred from Greek to Persian literature through translation. It is impossible to deny the influence of the logical Khums discourses on Persian literature, and even the philosophical and social rejection of Greece, as well as the aesthetic and artistic facets of Platonists or Neo-Platonists, have been incorporated into ancient Persian literature (Purjavadi, 2009, 121). Apart from the taste, artistic, and social aspects of Greece, and even the ideas related to reincarnation and the path of souls, which are a mixture of India and Greece, these thoughts and beliefs are seen in mystical and religious books of people of taste. Dry philosophical aspects are also prevalent in Persian literature. Ancient Iranian literature has a large number of Chinese tales as well as tales that are connected to Chinese culture, as well as tales from other



sophisticated countries like Rome, Abyssinia, and Zanzibar. These tales, which are occasionally included in the collection of al-Tair Attar's logic and other portions of it, testify to the accuracy and thoroughness of this country's writers and thinkers. Indeed, I cannot adequately explain the origins and connections of tales and stories or their importance to Iranian stories and stories; for that, additional books and articles may be needed, which will undoubtedly be researched by literary experts (Shamisa, 2011, 186).

It has been extensively debated whether Islamic Sufism or Iranian Islamic Sufism has Indian roots, but it may not be realistic to make this claim given that it is unquestionable that Indian Sufism and all other Sufisms have had an impact on Islamic mysticism and Sufism. Instead, it should be noted that every Eastern thought is blended and has impacted one another and that perception of Eastern concepts and views from places like Iran, China, Machin, India, and Sind are all comparable and converging. Now that Islam has infused these ideas with its teachings and put them into its frameworks, that is a different story. Aziz al-Din Nasfi offers a unique talk regarding Indian people's behavior that explains their customs and behavior and assumes that their actions are motivated by light and darkness. We are aware that light and darkness also play a role in Zoroaster's mystical and spiritual manifestations. It is not appropriate to quickly explore the issue over whether or not Zoroastrianism had a unique philosophy since it is undoubtedly repetitive and may be typically affected by preconceived notions.

2.1.3. Iranian land, the source of mysticism and the wisdom of Ishrak's taste

It is unacceptable that a civilized nation, with all the amazing works and examples derived from its civilization and culture, lacks philosophy and is useless in terms of tasteful and occasionally epic literature, whereas the earliest civilizations were able to derive original literary works and their tastes. In essence, there can be no uncertainty about this topic, and once more, those who have had doubts about this matter, whether out of malice aforethought or sickness or out of ignorance, lack of information, or haste, should not imagine that we have changed anything (Froozanfar, 2019, 59). It is not without reason that Sheikh Shahab al-Din Suhrawardi views Iranian kings like Ki Khosro Mubarak as prophets and prophets that many of the proverbial phrases that can still be found in Arabic literature and that were used in Arabic during the Umayyad and Abbasid caliphates are from Persian proverbs and have Pahlavi roots (Bertles, 2011, 19). We only reiterate that despite anti-religious prejudices in Iran and the determination of religious fanatics to destroy literary works, terms like Mugh, Mughbech, Pir Mughan, Atash, and Atashkdeh are frequently used in Persian literature to refer to Islam, which is sometimes the main subject of their work.

2.1.4. The course of philosophy in Iran and its effect on Persian literature

The late Iqbal Lahori wrote in his book on Iranian philosophy that the Iranian people's propensity for philosophical reasoning is their most notable spiritual quality. He then makes a comparison between Indian Brahmin thought and Iranian philosophical thought and states: the Iranian and Indian subtle Brahmins both accomplish the inner oneness of being, but the Indian Brahmin strives to taste this entire unity in all of life's modest experiments and see it mirrored in the many manifestations of being. Iranians don't attempt to gauge the depth and breadth of this oneness; instead, they are content to accept it in its entirety. The deepest ideas and emotions of the Iranian people are portrayed in the dispersed literature known as ghazals, which displays all the elegance of the artistic spirit. "The Iranian intellect, like an inebriated butterfly, wanders from



blossom to flower and apparently never sees the complete garden" (Porjavadi, 2010, 69). The ancient Iranian teacher Zoroaster is the first base in the history of Iranian Aryan thinking, he claims in another place. The Iranian Aryans began farming when Vedic hymns were being sung on the Central Asian plains because they were sick of always roaming. This led to a rise in disputes between Iranian and non-Iranian Aryans. He then explored the reasons for disputes as well as those between Iranian and non-Iranian Aryans. He then talked about the gods, their division, and names before moving on to theological and philosophical topics based on Zoroastrian beliefs. It looks at how sects within the Zoroastrian religion, like the Zendikans, Meghan, Zarvanians, and Kiyumartians, came to be. It also praises Zoroastrianism as a great sage who, at a higher level, is oriented towards unity and monotheism and, despite the diversity of objects, has turned to the unity of existence (Yohans, 2016, 26).

Except for Buddha's and Zoroaster's philosophical and theological ideas, Jews' religious and moral ideas have contributed to the development of global literature, and Israelis have undoubtedly benefited from Iranian and Islamic writing in particular. Even in Islamic theological scriptures, as well as Arab and Iranian literature written after Islam, there are plenty of Isra'iliyyat news, tales, and stories. It has been stated in this chapter that the stories are reflected in prose and order in ancient Persian literature. From Ibrahim Khalilullah, Ishaq, and Yaqub the Prophet—the grandfather of the Israelites—to Suleiman the Prophet and Dawood, his father, it is fully manifested in the East of the world literature. The Holy Quran is the source of many of these tales found in Arabic and Iranian literature, including the legends of Abraham, Ishmael's sacrifice, Abraham's protection from the Nimrudian fire, Moses, Pharaoh Aaron, Zuleikha, and Yusuf, among others.

2.1.5. The importance of Isra'iliyyat in Persian literature

It was stated that the Holy Qur'an, which has occasionally narrated well-known Isra'iliyyat legends, is where Israelis first appear in Persian literature. It is possible that the tales of Wamaq, Ezra, Majnoon, and Lili benefited from this technique. These tales, which occasionally have tasteful elements like the tale of Yusuf and Zuleikha, have given a special edge to the prose and verse literature of ancient Persian after Islam and have become the source of other tales. The stories of Youssef and Zulikha, as well as those of Shirin, Farhad, Wamq, Ezra, and others, cannot currently be compared or evaluated; instead, experts should do so in an article and occasionally in separate articles. In the past, the Qur'an has been used to convey a lot of news and stories, which eventually found full expression in Arab literature, particularly Persian literature (Purjavadi, 2010, 24). After Islam, it may be argued that these tales formed a significant portion of Persian literature. According to the book *Qasea al-Adab in Al-Alam*, Arab literature is a collection of traditional Arabian Peninsula Semitic practices. The Hebrews traveled across the Sinai and Jordan deserts before arriving in Palestine. Before arriving, they spoke a language called Aramaic, which is related to Arabic, after which they acquired the Canaanite language. Old Testament Scriptures, which serve as the cornerstone of Christian labor, are the most significant work they left behind and have unquestionably had a significant influence on Arabic literature (Zarin Koob, 2010, 14). Even according to the study conducted by Abd al-Rahman Badawi in the introduction to Abu Hayyan Tawhidi's divine references, the root of the Islamic prayer books is David's psalms. Of course, he has done significant research in this area (Sajadi, 2008, 140).



The Torah is the cornerstone of Jewish and Arabic literature, just as it is the cornerstone of Christian belief. After the Torah, there is the Talmud book, which is a commentary on the Torah, the story of the prophets and the history of the kings and judges of the Israelites, and the story of the Miqat and the prayers of Prophet Moses with the God of the world, which are among the things that have an effective role in both Arab and Iranian literature, especially the stories of his prayers have acquired special mystical and tasteful aspects in Persian literature.

2.1.6. The impact of Greek literature on Persian literature

In conclusion, it was stated that Greek sages' ideas and views had a significant influence on Persian writing. Iranian literature has employed two techniques to achieve this impact. "There are two ways: one is the way of Islam, which after the transmission and translation of Greek sciences and their entry into the Islamic world, the ideas of Iranian scientists and elders conquered the earth, and after that, Persian literature was influenced by the Greeks, either directly through the mixing of Greeks with the Iranian people in Alexander the Great's wars or indirectly through the attraction of Greek scientists, philosophers, doctors, or Greek students in Iran's high schools (Arianpur, 2010, 126).

However, the story does not end here, and after Greek science and philosophy entered the Islamic world, a different set of circumstances occurred that had a much greater impact on Persian literature than the original Greek philosophy and intellectual sciences. According to Shafil'i Kodkeni (2007), "It is the emergence of theological thoughts and the emergence of the Ash'ari and Mu'tazili sects that occupied an important part of the ancient Persian verse and prose literature, and this is different from the thoughts and opinions of the Ismailis and Zaydians and other differences, which have their own story.

Greek myths and legends were incorporated into Islamic literature along with intellectual disciplines. Of fact, Greek philosophical ideas have influenced. Eastern literature, considerably more than Greek literature, has influenced Greek thinking. As is well known, Greek literature and its literary works were later disseminated and published in other Western nations, where they eventually found their way into Iranian and other modern-era kinds of literature. The foundation of rhetorical sciences in Arab literature and then effective in Persian literature, which the author of the article wrote under the same title, are, of course, Greek rhetorical sciences. In particular, the techniques of oratory, argumentation, and argumentation, as well as the five logical arts. It should go without saying that Persian literature, which was developed after Islam, and which has been firmly established since the third century, has been most greatly impacted by these disciplines and methods. It is well known that post-Islamic Persian literature quickly extended throughout Iran, the Indian subcontinent, and other nations. Post-Islamic Persian literature is unquestionably a development of pre-Islamic literature.

Conclusion

Both religious and mystical notions may be found in our ancient writings. A writer cannot disregard the knowledge of his period since literature covers every area of human existence, as is evident when we study the texts and works of old poets and elders. The level of philosophical and folk ideas in ancient literature, the development of Iranian philosophy and its impact on Persian literature, the origin of mysticism and the wisdom of the taste of illumination in literature, the influence of Israel in Persian literature, the influence of Greek literature on Persian



literature, and various manifestations of Persian literature in mysticism are all planned and analyzed in this article.

ACKNOWLEDGMENTS: None

CONFLICT OF INTEREST: None

FINANCIAL SUPPORT: None

ETHICS STATEMENT: None

References

- Arianpour, J. (2010). *The path of philosophy in Iran*, a regional cultural institution.
- Eslami Nadushan, Mohammad Ali, (2008), *from Rudaki to Bahar*, Tehran: Andishe.
- Bertels, N., (2010), *Sufism and Sufism literature*, translated by Sirosaizdi, Tehran: Amirkabir.
- Porjavadi, Nasraleh, (2009), *religious wisdom and the sanctity of the Persian language*, Nesradanesh magazine.
- Porjavadi, Nasraleh, (2010), *Nash Danesh magazine*, Bاده Eshgh, Tehran.
- Zarinkoob, Abdul Hossein, (2009), *the value of heritage and Sophia*, Tehran: Amirkabir, 7th edition.
- Zarinkoob, Abdul Hossein, (2010), *in search of Sufism*, Tehran: Amir Kabir, first edition.
- Zarinkoob, Abdul Hossein, (2010), *Searching in Iranian Sufism*, Tehran: Amirkabir.
- Sajjadi, Jafar, (2008), "*Manifestation of Mysticism and Sufism in Persian Literature*". Volume 11, pp. 131-132.
- Shafi'i Kodkani, M., (2006), *Introduction to the whippings of Seluk*, Tehran: Agah Publishing, second edition.
- Safa, Zabihullah, (2010), *History of Literature in Iran*, Tehran: Kabir.
- Shamisa, Siros, (2011), *poetry stylistics*, Tehran: Phoenix.
- Farozanfar, Badi Al-Zaman, (2008). *Sokhon and Sokhonvaran*, Tehran: Andisheh
- Yohannes, Dobrin, (2007), *Sufi poetry*, Majaduddin Kivani, Tehran: Nahr-e-Karzan.

