"Wonder Valley" in the theosophical poems of Sanai, Attar and Rum

1Thurayya Shareefy and 2Dr. Hadi Khadivar

1Ph.D candidate, Islamic Azad University, Hamedan Branch, Hamedan, Iran.
2Department of Persian Language and Literature, Islamic Azad University, Hamedan Branch, Hamedan, Iran.

INTRODUCTION

One of the educational discussions in Sufism includes spiritual, poetic journey of truth or spirituality. "Practicing truth that is called journey examines and explains the relationships and assignments with the world, with the man himself, and to God and Wāt is mentioned that mystics tries to be the complete Caliphate of Allah that means survival and "fena fi Bellah” then that means he becomes owner of mystical vision, the mystical view of world, the beginning of his journey." [13].

What is discussed in the works of the Gnostics and Sufis as spiritual steps and status is in fact the other chart of human spiritual perfection in journey of perfection. Change in the status indicates fact that the journey is for perfection. The term "seven valleys" that was accepted by most of Sufis means that the man changes during a journey inward in terms of spiritual growth and human nature is formed during these changes.

Shafiee Kadkani considers the poetry of Attar, Rumi and Sanaei as three stage evolutionary plans for the mystical poetry;" when we look at the sea from afar, three long, three public waves are seen. The peak of one of the waves is Sanaei and the second peak is Attar and is the third is Rumi which is the highest and most glorious one [8].

The poetry of these three mystical poets is an indication of their spiritual journeys and experiences. "The principle of the mystical experience is a unified truth that is caused by knowledge and everyone who is closer to the truth, due to his beliefs, will be more in light of the Right one” [9]. What is discussed in the poetry of these poets is the process of spiritual journey of human being. Sanaei never used status for journey and it is deep rooted in his belief that “theoretical consideration of journey in Sufism is the issue of fracas” [16]. He had used metaphor to speak about mystics as much as possible. His poems about mystics and spiritual journey are mostly anecdotes and advice and moral points. The Sheikh of Liberal, Attar, has used the term “valley” instead of status or location for spiritual journey in “Mantegh al Teyr” (Logic of Birds) and named seven valleys of “Quest, love, wisdom, magnanimity, unity, amazement and poverty and ruin”. The status are mixed and integrated for Rumi. They are like chains and there is no border. In a line by Rumi:

- Seven cities of love have been passed by Attar
- But we are still having a bend in first alley
- Review of Literature

Amazement in Sufis books including Kashfal Mahjob by Hajviri, Allama by Abunasr Seraj, Tabaghate al Sufia by Khajah Abdullah Ansari and Altaraf by Kalabadi and Sharhe Taraf by Bokharaei are among the factors which are pointed and suggested and some of the sheikhs considered it as the stages of mystic journey. The paper “amazement in mystics” written by Majid Sadeghi is one example where the literal definition of the term...
“amazement” is explained and then the viewpoints of the philosophers are discussed in this regard and Rumi’s poems are mentioned as references.

But the theory that we intend to prove it during the formulation of this article, is that: "it seems that the properties of Attar, Rumi and Sanaei poems have been considered by significant number of investigations and reviews.

This article examines the characteristics of the gnostic poems in mystical poems of Sanaei, Attar and Rumi pays. Emergence of mystics in Sufi’s poets is in fact description of their spiritual trips and experience.

The literal definition of “Amazement”

The word “amazement" literally means to be confused and wayfarer and according to Sufis it is abrupt intervention when a Sufi is reflecting and thinking and stops him reflection and thinking” [6].

Amazement in the words of Prophet (PBUH)

Regarding the importance of amazement, it is enough to mention the point by Prophet who demands God to increase his amazement r [10] the more helpless humans in this world is, the more amazed he would be.

The quotes of sheikhs on amazement:

Khajah Abdullah Ansari identified two types of amazement "amazement in general term has an obvious meaning and straying accompanies with it. Zulfonon Mesri said: “the one who know God more, he is more amazed about him, as the one who is nearer to sun is more amazed about the sun, a mystic spends different stages of inability, poverty, communicating and amazement”. [6]. Attar quoted Kahareghani in Mantegh al Teyr that metaphoric expressions are the final manifestation of amazement about God which are mentioned by Sufis. Amazement can metaphorically resembled to the story of a bird which leaves the nest looking for seeds, does not find any seeds and is lost [2].

The later Sufis believed in two types of amazement that was the bad one and good one. The good one is obtained due to thinking and knowing. In this condition living or dying is same for the wayfarer and he is just looking for knowing God. This type of amazement is due to lack of knowledge about God and can be a kind of knowledge. According to Sufis, blameworthy amazement is accompanied by dualism and questioning. It is comprehensive and includes life and death.

I saw the inhabitants in movement
Saying Oh! Lord increase our amazement over and over [14].

Consternation and frustration of knowledge:

The mystic believes that God is the endless sea of knowledge that he should be immersed in it. As he enters the sea, he will be more astonished and illusion that he reached the sea depth is due to lack of knowledge. Not being amazed is due to lack of knowledge.

Who admits to not sane
does not suffice his willing
there are no diversity and change in him
There is nothing except amazement
the heavens are amazed in
How could you know when the prophets did not (Ibid: 86-87)
Wisdom and mind is wandering in the realm of God:
Wisdom is a crazy in its status
the spirit is alien in his stop
The brilliant light of mind in jealousy
amazed with him (Ibid: 85)
God the greatest secret of the universe
Amazement is the condition of wisdom facing the secrets of creation. The greatest secret of universe is

Wisdom is wandering like us
Amazed in Him like us (ibid: 2008, p.63)
**Amazement is the end of wisdom**
Amazement happens when it reaches the treasures more than it capacity.
The end of wisdom is amazement
Wisdom is going toward it (ibid: 63)
**The realm of amazement in gnostic poems of Attar**
Attar calls the sixth realm as “amazement”. This is the realm of pain and regret.
After that comes amazement
Task of which is pain and amazement [1].
Sank in the sea of wandering
Full of amazement all over (ibid; 2004, p.269)

Features of realm of amazement
Realm of amazement is the way in which the wayfarer is in regret and pain. His soul is full of blood and loses everything saved in the realm of faith.
- Every breath is like a hedgehog with intensity
- Oh, the pain, the burning time
- This one is not the end of the hair to the blade
- This guy is on fire depressed
- The man is astonished because this place
- The Unity ran on his soul here at any moment hesitate intensity
- Day and night, neither night nor day
- Thus deprived of blood leaking
- The pain burned or frozen pies
- And lost in bewilderment before the
- Among the missing arms swing too low
  (Ibid, 1991, 212)
- There is no end to this way:
- Forever is the way to go home
- because not find the back of the field
- Included in the loss of the blood
- Surprised amazed even needle-like open
  (ibid: 2004, 10-11)

The realm of amazement and loss:
The wayfarer reaches paradox and dilemma in which wisdom is wandered. He is in love but does not know who is the beloved one, his hear is full of love and also empty, drunk and wise, being or not being and he does not know life and death, he is ignorant and ignorant:
- If you tell him not to drink or
- In the middle or outside of the
  Fannie Mae or left or both
  I never said anything I know
  I love Kim but I do not know the
  But I do not love the ads
  Or if you're not a
  Dismissal or tacit or explicit
  Whether or not I have both in my
  Also know as well as I know the tub
  So am neither Muslim nor disbelieve
  I have a heart full of love is empty
    (ibid, 1991, 212)
  Wayfarer relies on love since love keeps him away from describing the nature of beloved and helps him to tolerate. Ignorant of beginning and the end of life, and soul and body, he is wandering:
    do not know what to say because of you
    Every time it’s not because I find endless ways is what I seek from you.
    People are amazed every time it
    (ibid, 2004, 21)
    I do not know that I was lost in astonishment
    My hear lost I do not know
    (Ibid, 2007, 232)

Wandering of the wisdom and heart in the realm of amazement:
The heart of mystic is the house of right. His understanding and discoveries are so deep that when they happen to mind and wisdom they cause wandering and amazement. In such a place, the heart is removed.
- All the lives you left wondering
  you stay with us inside [4]
- The wisdom and the wonder of life
  You're hiding in the curtains (Ibid, 53)
- It was in this house that the disappearance
  Does it make sense to string Srgm
Amazement and knowing the secret:
The secrets of God and the hidden world had its own demanders. Everyone who comes to this realm leads to wandering. The wayfarer of this realm understands the secrets of universe in one moment:
Because he seems to have lost any
If anyone here
Char has lost much of its
The total intake of breath (ibid)

The philosophy of Amazement:
Attar uses a beautiful metaphor in expressing the quality of amazement. The story says that a princess whose beauty was envied by the fairies and her tora could revive the heart of many lovers. She fell in love with his fathers’ slave who was amazed by her beauty. The princess who was in love with the slave and was thinking about him talked to her servants. They found a solution and when the slave is unconscious, they took him into the palace and the slave saw himself in the heaven of the palace and smelt the oud and amber. They spent a night together and in the morning when the servants saw him, they became amazed and then the slave became conscious and states that:
I wonder just gone on clause
I saw that opening
Do not know who it was passed on
Wonders of the saddle does not have any secret (ibid, 216)
They asked him to say what he saw:
I've said helplessly as another
who never heard, he heard all
I thought that half Notices
I know you've seen it on a bun
What was more saddle time in the world
I was told no, not off
When the soul is not disappear
I have watched all my children or other
Although I did not give my all ...
That was asleep or waking up
Or the agility attribute heard
Neither openly nor secretly
Between this and it was not senseless
Not one whit behind the arms swing (ibid)
This is an irony of amazement which understood everything by intuitive knowledge and visits God and could not describe anything. All his soul is in a spiritual enjoyment. He is not amazed but when he wants to describe his intuition with the materialistic adjectives, he becomes amazed.

Faith and disbelief sameness in the realm of the amazement
According to a story in The Conference of the Birds, an amazed Sufi heard pedestrians’ voices along the way he stood and sadly said I have lost my key in the realm
Out of the package, what should I do? Sophie gasped and said to him: be grateful to God, your job is easy.
If you have lost the key, but, you know it. But, for me, is difficult. I've never had a door key. In this valley, there are complaints and praise and faith and disbelief is the same:
Any one fell in the wonder valley
Astonishment and perplexity, when I
I wish I knew
I thank the people here were complaining
Every breath was regret
When I realized they were missing when I wake
I wonder if
Faith was heresy and blasphemy faith was (ibid, 1991, 218)
Astonishment is envy. Sheikh Nasr Abadi, who was a disciple of Shebli, after forty Hajj, with thin white hair and perplexity and restlessness, bare and hungry, by hurt foot, swinging in his heart and in his life with Zunnar closed, moved round fire fearless, having secret with fire. Someone saw him and said to him:
It was the job of the crude
What was the sheikh, who is the Way
You notoriety from the heart of the
What you do not know the fire (ibid 218-219)
Sheikh replied: I wonder and wander in their work. If the fire is there, there would be no name and shame.

A seeker, a bit of a surprise, hundreds regret it too will emerge:
Because it's become such a fire to die
I caught you a job
Who created the piece will be amazed name and shame a time
I was weary of the church and Kaaba
I kind of regret it emerged (ibid, 219)
Amazement in another world
Amazement in another world is more. Attar narrates a sheikh in his dream who stated that “since you have gone, I have been in regret and wandering for the secret of amazement. How are you, sheikh?

Surprised amazed and he said the old drunk
We pretty well at the bottom of the prison and
Particulate from Struck me back
permanent back lost
You wonder trim this position
More than a hundred mountains in my world (ibid)

More Intimate, More Amazed:
When the wayfarer enters the world of meaning, he is in a new realm and when he wants to explain his experiences, he believes that there is an endless truth which emerges in various forms in various moments. As he is more intimate with the truth and nearer, he would be more amazed:
The closer he is, the more astonished
Sometimes it is easier.

Amazement in an eternal pain:
Amazement and wandering are eternal pains with no cure. Mystic does not do anything except eternal suffering, disappointment regret in the physical world.

However, he remains amazed and astonished
The world of work, was disappointed
His eternal pain, not cure
Him, was immortal blood drinking (ibid, 153)
We were all confused
Pain that does not care string
We stayed in this endless valley ...
String path which has no end (173, Attar)

Followers and sheikhs in realm of amazement:
In the realm of amazement, the followers who follow and the olds who are the leaders, their status is same and all of them are in amazement and no one is aware of the secrets:
After all the face of the Führer
No one Notices of the divine
The wonder, are equal
Captives from sun to moon(174)
The work world is nothing but amazed and drifting. Scrambling over the world, is wandering. What you look for, you do not find, and these days it is not final and static.
Amazement in the Masnavi of Rumi
"Faith of Rumi, is based on creating consternation and astonishment. In other words, the demand for religion, religion is a marvelous creation. ".
Rumi's Masnavi, concepts of love, wisdom, faith, bewilderment, madness, dreams, intuition ... concepts are intertwined. Rumi understand the problems of a supernatural power, wisdom, optimism and wisdom in the Masnavi, heart, love and amazement is established. Central issues in the debate Rumi refer to amazement.
Religion's work is creating astonishment God, His Word, and religious education is always an element of "non-modal” implicit and rational analysis not tolerates the longer. Mystic are right but do not see. He is not surprised at the existence of God. Amazement is his constituency in his glory and beauty effects. Rise to such power that overwhelmed us and astonished him. Rumi believes that no one should comment on the work of God:
Because the quality of work that goes
Sometimes it sometimes seem as against the
It is said that necessity
Except that there is no perplexity in religion (Moulavi)

Love and amazement:
Rumi considered art of love as the ability to combine the paradoxes. In the light of love, such amazement happens to the mystic which cannot be expressed. If he spoke of that he is afraid that a jewel will be lost and he would be deprived of it and reasoning will fly the bird of felicity:

- Soul Winning talk of love and Cease
- The speech is amazing love it
- The fear that the answer lay
- Shut her lips hard of Good and Evil
- Where is the dialogue scream
- Venus was not the story he
- He starts walking out of the corner gem
- Gohar focus should fall to mouth (3240-3243; 50)

The unseen world and amazement:
Rumi said that the one who pays attention to this world talks about the secrets of God without understanding the depth of thins but the ones who knows the world of unseen, cannot express his internal intuition using the words and so he would be in amazement:

- The movement of bulbs are seen brief
- See them as the secrets
- amazed to sea in the and see the sea, astonished (2907-2908, ibid)

Amazement is the result of complete understanding:
Rumi in the story of old musician points to an issue that after the death of mortality of bestial soul in the old person and his holy soul finds a new life and looks for perfection. Amazement happens due to perfection so that he cannot place in this world and heavens and demand finds another color in him and moving toward God begins in him. Rumi cannot express the amazement since the old man drowns in the sea of amazement so deep that there is no end.
In the story of Moses and the shepherd, Moses has a lovely conversation with the shepherd. The shepherd is blamed by Moses due to his simple words:

- Said Musa, a resourceful not even a Muslim, you became a disbeliever (1727; 2)
- If you do not close your throat to speak saddle
- Unreasonable friend, your enemy
- People burn like fire ...
- Such an excellence (1731-1734, ibid)
- Moses is blamed because of disrespecting the lovers and their internal burn and intuitions by God:
- Oh! Moses those who know the custom
- Every breath is a straw lovers
- Vera tells the trespasser not say error
- The first blood of the martyrs Trust
- Bereaved and psychological other,
- The village is destroyed tribute and tithe
- Was fille
d with the blood of martyrs and do not move around
- The percentage of correct initial error of Trust (1764-1767)
- After blaming by God, Moses looks for the lover in the desert and finds him:
- Finally get him and me
- do not look for any customs
- Your religion heresy, is the light of soul
- Our God is an exempt
- He said it was imperative that portends
- The heart wants to say
- Global safety day you safe
- open your forthright language (1783-1786)
- But Shepherd points to being confident in the unseen world:
- Moses said, from my past
- I am past the leading
- Whip the horse and it changes
I am confident temporal, divine wind  
Brown is telling me now  
I have soaked in the blood of my heart  
Hundreds of thousands of years that have gone hand  
around the dome and over  
Congratulations on the hand and arm on the wind  
This is not how I am, what I say is (1781-1791, ibid)  
Rumi points to inability of wisdom to understand the soul and expresses the amazement of wisdom and  
analogizes it with the amazement in Khidr the prophet:  

In the fourth letter, Rumi deals with amazement in Baiazid: Baiazid Bastami cries in the fading and  
elimination unconsciously:  
When he became conscious, the followers talk to him about what happened and Baiazid says if I claimed  
such again, cut me with sharp blades:  
Right is pure of body and I’m with body  
As such, I have to be killed (ibid, 2105)  
Followers provided some blades and waited for that to happen again. Baiazid again became unconscious:  
As drunk selfless flew  
Flood reason bewilderment at the robbed  
my cloths not involved except God.  
Baiazid began to speak  
Cowell said he was stronger drop  
How to save the earth and the sky (2123-2125)  
Follower cut his body with blades but amazingly the blades cut their own bodies:  
Any part of the Khalid Sheikh Hedgehog  
A result of not wearing it Zolfonon  
He took him by the throat wound  
And that her breasts were part of his wounds  
his face the tone torn  
Its followers are tired of blood and Flooding  
cut saw his throat and prairie man  
opened chest and was dead forever (2228-2231, ibid)  
But the followers who were aware of the amazement of Baiazid did not cut his body deeply and so they  
could stay alive. Rumi said that the one, who is a mortal human, is secured in the light of eternal God:  
since oneself is mortal and safe  
Here's the word on the lips closed  
He dwells forever Safety  
Because here was shattered font (2139-2144, ibid)  

Amazement clears the delusions and distracted thoughts:  
Amazement of the mystic which gets him rid of delusions inhibiting the truth and lead to the amazement:  
I have to wonder that sweeps away  
amazed think it's been mentioned (116:3)  

Amazement gets the mystics to the house of God:  
Amazement is the cause of reaching the house of God and paying attention to the physical instruments  
deprives him. Rumi considers reasoning as the enemy of amazement:  
Would be of little surprise Know  
You're amazed at his place (795:5)  
He considers the artificial reasoning as the covers while the truth of things and events cannot be repeated  
and without reasoning since God knows that the reasoning which philosophers deal with prevents amazement:  
This causes the membrane's  
I've seen that not every player borer cause the industry to catch to remove the cause (1551-1552, ibid)  

Amazed, aware of secrets:  
The moment of amazement is the moment of emerging the secrets. In fact, the amazed heart understands the  
language of all the truth and elements. The mystic reaches amazement looking for God and nothing is unknown  
for him and he is aware of the secrets:  
Where is the heart of the quandary with God When worn right or left secrets (2061:3)
Inability and amazement the power of mystics:

Mystics are aware of inability of wisdom to know the supernatural. Inability and amazement has given them the place of perfection and is the power of their soul:

Buy the Cayenne frustration and consternation of his strengths Sleeping involved in the world of shadow companion (4825:6)

Blameworthy and praiseworthy amazement:

Rumi points to two types of amazement: one which is due to doubt and uncertainty and leads to missing the way and is the blameworthy amazement. The other one which happens due to understanding and too much intuition and is the praiseworthy amazement which eliminates the mystic in the Almighty:

Not so astonished at the back of his hand
Bell so amazed and overwhelmed and intoxicated friend (313:1)

Amazement silences the speech and enhances the soul:

In the fifth letter, Rumi narrates the story of holy prophet (PBUH) by one of his companions called Osame ben Sharik. He stated that: the companions of prophet when he was speaking, it was like a bird was sitting on them and they did not move, Rumi analogize amazement like that bird and stated that:

When the holy prophet in scrifying
As the bird's head
so you cannot move
do not say anything, close cough
He casts around sweet or sour
The bird is marvelous,
We wanted a presence and poise hundred
Your life is vibrant center
Chicken is not good to air
It should not have jumped to the same
Finger on lips injunction, the bending
Wise head on his dick (3245-3250: 32)
No mystic experience can be expressed without paradox:
It smells like a whisk soul mate is
The wonder is that languages (3843:3)

Amazement in Amazement:

Rumi in the fourth letter narrates the story of Prophet Muhammad that Gabriel could reach the Sadreal Montaha and could not go forward. The prophet stated that due to being near the God, there is a hail between you and God and you cannot reach it. Rumi spoke about the condition in which the angel like Gabriel is amazed in front of the greatness of a man:

Ahmad open that great wings
Hein said he sought to fly
He said he would come back the curtain incinerators
He said out of the saddle as well as chronic
Shocked staff were amazed by the stories
She’d remained unconscious Gabriel
I told you half penalty
I have yet to peak
If I fill my burn Perry
Specifically involved gentlefolks coma (3800-3805:4)

Inviting to amazement:

Limited understanding cannot understand the world of meaning and in the place of amazement, thoughts are not used. The mystic is left between “No” and “Yes”. This is an amazement which causes to understand the truth. Approving without understanding is lie and if you deny, you will not be able to understand the right and this sign of knowing God:

Be amazed without yes and no
This is understandable because the midget freak
Ney tell his side of the neck
So cease and cease to be amazed and Vale
Because amazed and confused and doomed tour
Here comes the blessing of vehicle
Yes if you like simple
Force closes the reed does
Nasr comes up right before and after
you said devote (3748-3752: 5)
Rumi asks the mystic to consider his knowing unreliable and this unreliability is the surface understanding
that makes the internal intuition and can find the truth and against the suspect which is the surface is just delusion:
Sell more cunning and purchase perplexity in suspicion and perplexity comment (ibid, 1407)
Wisdom which does not understand anything over this world is looking for truth:
If amazement removes your wisdom you become wiser (1426, ibid)
Rumi believes that the answer to this question should not be find in this world and with physical causes and wisdom is part of the world and accompanied by delusion and art should be left and he would be amazed. He has to accept knowing about God and forgets the physical properties and little wisdom is amazed and wandered but the great wisdom is looking for God and safe in this world:
Part of wisdom sometimes overpowered and sometimes down
More wisdom and art, amazement
Intellect secure from doubt go belittle my son to Bukhara (1145-1146:3)

Conclusion:
Sanaei had dealt with the metaphor where it was possible. Attar called the sixth stage of Mantegh Al Teyr
as the realm of amazement and Rumi stated the features of this stage in the sixth letter. Three mystics believed
that the amazement is result of perfection and when the mystic enters the world of meaning, he causes
amazement and wandering. The mystic in this realm reaches the unexplainable moods in which wisdom is
wandered and since he wants to express his experiences, he will be wandered. This wandering is same as
inability and not ignorance. The mystics ask God to add to their amazement.
Attar, believes that amazement is an eternal pain which causes regret and captivates the leader and follower
in both worlds.
Rumi considered the art of love as combining the paradoxical elements and amazement as eliminating the
delusions.

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