



AENSI Journals

Advances in Environmental Biology

ISSN-1995-0756 EISSN-1998-1066

Journal home page: <http://www.aensiweb.com/AEB/>

Comparision of Mystical Symbols in Discover Almahjob Hajviri

¹Abdol Ghani Iravani Zadeh and ²Keramat Namjoo

¹Department of Literature, Dehaghan Branch, Islamic Azad University, Isfahan, Iran

²Department of Literature, Dehaghan Branch, Islamic Azad University, Isfahan, Iran

ARTICLE INFO

Article history:

Received 26 September 2014

Received in revised form 20 November 2014

Accepted 25 December 2014

Available online 2 January 2015

Key words:

Discover Almahjob, mint Hajviri, mystical symbols, wine, miserably

ABSTRACT

Almahjob discover one of the most important books written on the theoretical mysticism. Hajviri mint in this great mystic, some mystical symbols are used. He explained his mystical thoughts and ideas of all kinds, as well as the expression of mystical sects, special symbols used in the mystical path. Symbols of old and broken and wine lover and love the mirror and eye spots and mantle etc. which are all common languages and standards, meaning sometimes contradictory meanings and concepts are introduced in the mystical texts. In line with this argument, the paper examines a variety of mystical symbols in the figure are the Almahjob and Art Made of symbolization mystical abilities and measures put as well as the motives and purposes of the special symbols, explanation and review. After reviewing the mystical symbol used in the discovery Almahjob, we have come to the conclusion that although the mint Hajviri like Sanai and Rumi and Hafez, had no interest in a variety of mystical symbols, but according to the author of the book, can be found in the discussion of mystical symbols, mystic artist's bluestocking.

© 2014 AENSI Publisher All rights reserved.

To Cite This Article: Abdol Ghani Iravani Zadeh and Keramat Namjoo., Comparision of Mystical Symbols in Discover Almahjob Hajviri. *Adv. Environ. Biol.*, 8(25), 258-262, 2014

INTRODUCTION

1. Background research studies:

In the case of the discovery of mystical symbols Almahjob, independent and systematic research has been written. Here to explain the background of research studies, the few articles in the field of literary analysis or examination of the philosophical concepts and spiritual Almahjob written discovery, and communication although a little on the subject of this paper, we mention: Venus Supplies Tamim Islamic Zainab in an article entitled "The nature and end suffering is defined in the description and discovery Almahjob" The comparison of the pain and suffering caused by the mystic in the conduct of the mystic, have a happy and beautiful. Hojjattollah Raisi, Ebrahim Zaheri and Doctor Jehangir Soghra, in an article entitled "The effects of prayer on the discovery Almahjob, Mrsadalbad and Misbah-Hidaya", a comparative study of the place of prayer, the authors have investigated these effects.

2. Introduction:

2.1 History of Sufism Symbolism:

The word symbol means a symbol, signs and symptoms. (Dekhoda Dictionary) symbol, symbolism has been instrumental to the length of human life in the life and art of its own benefit. Symbolic language is one of the characteristic features of mystical texts. The mystical symbols in the order of prose texts used. "The experience of mystical poetry in Persian poetry related to religion religious Muhammad (d. 255), including Abouzar Jowzjani have died in the late fourth century. These experiences in the light of genius Hakim Sanayi of Ghazni (d. 525), a huge leap in the history of Persian mystical poetry created. "(Kadkani, 60: 1997) and Sanai Ghaznavi images and terms of lyrical and mystical poetry established in Khmer. Over time, mystic poets, images and symbols to discover new experiences in his dream came and the treasures of the mystical symbols and Srshartr was richer by the day. "The symbolism of Persian poetry almost Sanayi was formalized. His mystic poetry of applying these symbolic images is very low. But this picture is rooted in literary tradition before him. The encryption of the literary heritage of ancient mystic poets gains have been too. For example, the description

Corresponding Author: Abdol Ghani Iravani Zadeh, Department of Literature, Dehaghan Branch, Islamic Azad University, Isfahan, Iran

and the image of wine and wine and friends and nature Zybarvyan in Persian and Arabic poetry and love with the old tradition is of the great treasures of experience in his poetry. In general, the symbolism of the Sufi mystics have said many terms without knowing that it is impossible to understand their goals and reach their intended possibly proof of concept. These coded the beginnings of Sufism, Sufis have been considered. [12]

2.2 Why mystical symbolism?:

Sufis, sensible world to light up the world knows the secret here is the sense of the absolute truth; John Sufi poet is "the whole" in order to see the demise of the absolute unity of the mystical experience is the highest and sweetest. However, since the overall image and visualization is not possible, and the meaning of truth, without the help of similes and metaphors world of sensible, understandable, the Sufi poet is forced its total sensory experience of it through the show, and analogies and visual components for the entire set. Forms part of the essence of mystical poetry and non-sensory perception belongs. "The institution known as Sufism as a social-income, language and semiotics of its own special terminology arose and appeared within the meaning of certain institutions, and the mother was unclear at this school.[12] In the words of Rumi:

Abdal terms related to it's not news that Ghfal. (Masnavi, Home Office, 3409 bits) Sufi literature from both the symbolism and symbolism (symbolism) dealt, on the one hand concepts in religious texts (Qur'an and Hadith) was interpreted by reading symbolistie and on the other hand, in the mystical poetry was involved in the creation of new symbols. One of the great Sufi mystic symbolisms in the field is to say, the discovery-Almahjob Hajviri. Discover Almahjob author Hasan Ali ibn Uthman ibn Abi Ali mint Hajviri, one of the most important books of Sofia. This great mystic, both to cover the issues Amhat mysticism, both in terms of introducing the great Sufi sects, both in terms of style and prose obsolescence, and exquisite views of the author, one of the most valuable works of the Persian mystic. Now, in this part of the article we Almahjob discover mystical symbols.

3. Discussion:

Their large, each with visual and symbolic language and system specific and many Sufis of the implications of the language and its code hide the urge. (Hajviri: 540) Discover Almahjob Hajviri mystical language more or less mixed with a variety of mystical secrets and special symbols. Hajviri explain their positions and mystical ideas. And also during the discussion of the Gnostic sects and beliefs of each of them, all kinds of mystical symbols are used.

Symbolism in discovery - Almahjob, from the very beginning of the book, seen the motivation for naming books;

Where Hajviri about his motivation going and pick up the book speaks and the symbolic and coded book called: "What I wish I had this book called Almahjob discover that the name of the book is silent on what part of the book, some people who had the insight to know that what they hear what has been called a book."(Hajviri, 1: 1336) If the artist name and title of the encoded content and opening to the world what it means to know, but Hajviri speak here only describe the quantity and quality appearance and manners of expression to elucidate some ambiguities and differences between religions master's votes. But then all attempts to screen, or the screen, face the truth of doctrine and life and trades around and look at the principles and ideas of sects is symbolic. If we discover a variety of mystical symbols and concepts coded Almahjob or any other mystical effect in a few short essays summarize, the division achieved:

- 1) the titles and the specific epithet: Rand rogue and muhtasib and Sheikh Qalandar and...
- 2) Terms of lyrical poetry, lover, love, hair, face, friend, girlfriend, boy and...
- 3) The term tavern and some specific terminology Sufism: that, Flight, drunk and rand and clubs, Cups, tavern, Mastaba, office and stole the songs and...
- 4) The words holy and unholy, Mosque, Kaaba, prayer, fetish, and...
- 5) Elements of nature: flowers, sun, mountains, dirt, etc.

Now here are classified according to the above, in case some of the most important symbols of spiritual discovery Almahjob explain.

It should be noted that our criteria of selection of symbols, the frequency and high frequency in the text book. 1) Specific headings and titles:

Due to the discovery Almahjob written in the fifth century, and yet so mystical symbols at the time the market was booming, however, special symbols, such as titles and titles of Sufism, the high frequency content is discovered Almahjob.

Because of this, the name of the great scholars of religion and mysticism that Hajviri to mention each of them uses the title stems mysticism. Hajviri discover Almahjob to name and identify those that are significant to the interpretation of the mystics; Including the caliphs, imams, companions, and followers of his life from the perspective of knowledge Motsvfin and watched, so what you're saying:

"However, now we learn from the lives of their Imams of his companions, who were leading the transactions involved, and they were part Qodoh Anfsa their pimps involved, however, after the first of the

prophets of old Rizwan Ali Al forgive you wish to emphasis the proof stage, inshallah, Almighty."(Hajviri: 49)

Almahjob discovered the book, the pioneers of the great Mohammedan religion are the true path and therefore the time and place of the Holy Prophet said: "The Prophet (pbuh) and Imam Muqtada leading facts and lovers ..." (ibid: 50).

Now, some of the names and titles of the most frequently-Almahjob discovery explains:

- *Sheikh:*

"Sheikh" One of the most frequent titles and is one of the most important symbols in the discovery Almahjob mystical prose and mystical texts. Of course Hajviri more of this title is a title used for the universal gnosis but where the book, to decode and explain the mystical symbolism and the use of metaphor, status and role of personality in the world of Sufi sheikh has outlined:

"... And the elders of the way physicians Dlhaynd, and the doctor was ignorant of the patient, the patient's own medicine perish;

He does not know what breed he knows and dungeons risk averse because he makes his food and drink;

Peace be upon him after PBUH prophets who were invited to create their vision and to the degree he Bdashnd anyone. The vision should be invited Sheikh and food and anyone unhappy he was invited to be achieved. "(Ibid: 27) as the Sheikh of discovery - is repeated 188 Almahjob which indicates its importance in the realm of mysticism.

- *Pierre:*

Pierre important means of religious guide and coach and Makhdoom seeker seeker's path to nowhere the old Sofia itself as the successor to the Prophet (s) proposed. Aboo Hämed Ghazali in his essay "The Son" old prestige among the disciples as his status is known among his followers and said:

As God sent prophets to guide their creation, in his absence the Vice prophets and guide the creation and vice prophet among every ethnic group of his old seeker, whether "old deputy is the messenger of God." (Al, 8: 1977) Pierre also as a symbol of spiritual discovery Almahjob repeatedly (119 times) is employed as a label for the elders.

The concept of normal aging is a difference in everyday language and represents a symbolic and mystical symbolism of this particular title of the book is to explore Almahjob.

2) Terms of lyrical poetry:

- *The love:*

Love the fundamental problems of Iranian mysticism, mystical texts that yeast is formed. Vacillatory series of mystical Sufi poets and writers always love her and believe that love is a property called meta-material. "But the elders of the word love so much is involved: Some of the tribes that were inflicted on the right, but not the admissibility of God and said: "I love your favorite character is forbidden is forbidden I love God and God is not prohibited from then on he was permitted and Human Rights Watch is not valid. "

- *Zolf:*

Zolf in prose and mystical texts, "like animals that love to the beloved (God) is self-chambers and caught him;

The manifestation of divine Beauty (Zolf), the mystic absorb and take him to the right"(Sajjadi, 79: 1996). Zolf only once a discovery Almahjob and frequency, but only because of its importance in culture are mystical symbols."Day and night, lyric and Zolf attribute Janan hear." (Hajviri: 181) These include the discovery Almahjob describe the Rfae the interest and imagination Tjsym true lover and his beloved perceived physical attributes.

3) The term tavern and some specific terminology Sufism:

1. Drunk

Bun in Islamic mysticism, "Ghorbi case where the facts prescience, the mystic is revealed and evident, he also had to disclose the secrets and mysteries of his hand, which is normally open if they bought avoided.[12], the word drunk in his mystical symbolic meaning, twice the figure Almahjob we have noted: "What if the person involved is a drop in the ocean of love drunk?" (Hajviri: 89) In the end Hajviri, is drunkenness and the symbolic meaning of the concept of spiritual drunkenness.

"... And it was so involved that it's time to give back to the drunk, then he is absent degrees of success and the esteem of his head ... right Myaraynd '(ibid. 112) In the above expression for the bun, the ignorance of the earth and the human material that Hajviri it one of the scenarios, knows the path to divine revelation.

4) holy and unholy words:

- *Mosque:*

Mosque in the mystical and symbolic meaning is frequently used in the discovery Almahjob Hajviri

Mbdgrayanh view and position as the Monastery of the mosque and the mosque in his mystical vision of the world, such as convents and monasteries knows. This suggests that the mosque was discovered Almahjob clearly seen;

Included in the following anecdote:

"And may God give him tale that is told in such a Vlee city of saints of God, Almighty. I woke up and I was going to visit him. When he arrived, he went out to the mosque and the mosque was part of the cast Khyvaz mouth. Since I returned him say hello. I said, "But we have to keep the law of his or her right to look.

If this man's mouth water, but you smote the earth to maintain the sanctity of the mosque, or right, he kept his dignity and integrity. "That night I dreamed the Prophet PBUH said: "Or Bayazid, the blessings that you've been involved in." The other day I got a degree Hemi sees you. "(Hajviri: 103) in the story, the mystical symbolic meaning used in the mosque and the mosque is completely contradicted by Muslims." And I heard the first one on the left leg in the mosque of Sheikh Abu professionals and institutions. He said: "He's back, which he did not get involved in our house like Nshayd involved." In the story, the words of Sheikh Abu-mosque "House of Love" are addressed in the context of mysticism are symbolic. The word mosque was repeated 23 times Almahjob discover that it has been more symbolic meaning, meanings, such as the home of a friend, a lover of worship, a symbol of purity and so true.

- *Cloak:*

Hajviri in separate Bobby as "the idiocy" discuss the cloak as Sufis and mystics clothing. Cloak word is repeated 14 times in the detection Almahjob wholly within the meaning of the Sufi clothing. For example:

"And involved in every part of the heart of the believer and defecate comfortable robe that he Mrqh oncoming ..." (Hajviri: 189)

- *Sama:*

Sufi Sama of symbolic gestures that literally means "song and music and exultation and leg tattoo" (Given culture, the following words Sama) and Sofia term "heart Frvdashtn listen to the lyrics and sounds and rhythmic tunes and songs that are attractive and selfless. Invited to sing Sama and the Sama the awakening of the heart knows its attention to the encounter. [12]

Hajviri Counterpoint and conservative in this particular symbol, the Sama and the latest unveiling at the Sama and its variants are - like all sectors - with its hints of transparency all states. In this section, it rejects the notion of specific movements Sufi dancing around the dance moves he has been common.

Hajviri moderation in the Nekoo -known Sama and special conditions for it warns. "Know that if it is not literature, Sama, and people do not get it Nesaz infrequently make its bow Azdl Bnshod And should you like old Sama and where there is an empty Commons Qawwali And the nature of the occupation of empty and removed from play Nfvr and simple. [15]

- *Clubs:*

"After work, overtaking is not considering the multitude of efforts that Mjthdtr not any safer, a person regards him closer the right. One part of the monastery cost obedience, right away, damages to the mercy of sin right near Mosul and Ashraf all meanings of faith. [15] "So it goes down monasteries, ruined monastery and the tavern if he goes the monastery, the monastery of his clubs. [15]

5) *Elements of nature and objects:*

- *The Mirror:*

Mirror mirror on mystical texts are often a symbol of human nature is sometimes used in the sense of a true lover. Hajviri in the history of the discovery of novel metaphorical Almahjob, your book has been likened to a mirror polishing of the hearts:

"It was not any stone mirror, although Sqalan are very complex, and the bell is like a mirror to the filter Msqhl; what is the dark part of the cornerstones of the main mirror and lighting professionals, such as sustainability, it is a survival trait will appear. So I wrote this book to people who had heart Sqal Conder Ghyn veil caught and cause the light to be involved in their hearts read this book and thanks to the rise of the veil means to find the truth; and again that they are denying them the right to commit vicious Jnt was never the right way to obtain the evidence, and this book is no point in his death. [15]

Conclusion:

Investigation of mystical symbols Almahjob Hajviri discovery shows that mystical texts from the beginning, special symbols is the arena. Hajviri century later, however, like poets and mystics such as Anonymous and Attar, Rumi and Hafiz, as well as some authors like Qshyry and Najm-al-Din Razi, special attention had mystical symbols, but some symbols with high frequency in there and show him the art in the field

of mystical symbolism. Let me add that the low frequency of mystical symbols in Almahjob discovery, failure to recognize the many symbols in the mystic writing Hajviri or else he cannot be deprived of a bluestocking, and symbolize the mystical, he said. Another reason for the low frequency Almahjob mystical symbols in the figure is its prose, poetry, because the field is the field of art and imagination. And the poet for the creation of new and innovative open symbols in mystical prose texts, news, biography and scientific language as the language of art and slow Bahregan outweigh the literary elements, including the symbolism. Almahjob discovery of high frequency symbols are given in the paper, but for the sake of abbreviation word niggardly was addressed to some other symbols and the hope is that researchers in the mystical, new research could be done, to compensate for this defect.

REFERENCES

- [1] Moeen Dictionary.
- [2] Dekhoda dictionary.
- [3] Balkhi-Rumi, 2011. honorable Mathnawi, exquisite description Foruzanfar, Tehran, pilgrims, Third Edition.
- [4] Tamim Dari, Venus, Islamic, Zainab, 2011. nature and end suffering is defined in the description and discovery Almahjob, Kashan University of Spiritual Studies, XIV: 82-55.
- [5] Khoramshahi Bhaaldyn, 1991. section a, Tehran, cultural, scientific publications.
- [6] Raisi, Hojjattollah, 2010. Zaheri passed Abdou Ibrahim, Safari, Jahangir, check the effects of prayer on the discovery Almahjob Mersad Ebad and Misbah-Hidaya, a Parsi, Winter 55(18): 27-44.
- [7] Attar, Fariddun, 1392., the Court Attar, Tehran, wheel publishing, printing.
- [8] Ghazali Ahmad ibn Muhammad, 1977. correspondence Khwaja Ahmad al-Hamadani the same Chief Justice, Tehran, published Palmer Nasrallah.
- [9] Shafii kadhani, M., 1997. "The experience of mystical poetry," the tree of knowledge, celebrated professor Zarrinkoob name, penned by Ali Mohammad Khani, Tehran, spoke.
- [10] 1999. Persian Psalms, (look at the birds and lyrics Attar), Tehran, publishing Notices.
- [11] Shabestari, Mahmoud, 1989. The Secret Garden, corrections Dktrsm unitary, Tehran, pure.
- [12] Sajjadi, Sydjfr, 1996. glossary and mystical interpretations, Tehran, pure, Third Edition.
- [13] Affinities, limited ibn Ahmad ibn Adam, 1984. poetry, Professor Razavi, Senate library, place of publication, Third Edition.
- [14] Mortazavi, M., 1991. his school, Tabriz, praised Press, third edition.
- [15] Hajviri, Hasan Ali ibn Uthman, 2010. Almahjob discovery, introduction and correction: Mahmoud Abedi, Tehran, Soroush, sixth edition.