

ORIGINAL ARTICLES

Mysticism, the Mystical Secrets, and its Interpretation in Islam

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ABSTRACT

This article cited Appreciation mystics and mystical interpretations, has been mentioned. Definition content such as Mysticism, mysticism, Sufism and Mysticism origin of Genesis, interpreting, interpretation, al interpretation, interpretation of the vote, and the mystical secrets of the mystical interpretation has been mentioned Quranic verses and the books that these concepts there has been mentioned.

Key words: Mysticism, Sufism, and mystical interpretation of mystical secrets.

Introduction

Mystical interpretation of Holy Quran has a long history and the belief that the Quran had this issue that inner appearance and inner meaning that everyone deserves to understand not only the properties achieve, apparently since the Prophet (PBUH) and Aymh Imams (AS) and among Muslims in many traditions of the infallible (as) quoted, so that the Quran has Rvayaty or seven hundred seventy and ventricular know Imam Ali (AS) was quoted that only few can interpret Svrh Fatiha Camel Time be. Inward-oriented so that the mystics and the appearances of the inner face of the facts of each object know that it is Maktoum, also appeared on the Quran and the skin form of the latent and the facts known by its inner meanings and ways to achieve its meaning only in the refinement and austerity and conduct Sayh mystical knowledge and practice may appear to understand the meaning of sharia do not know enough inner Koran and the other hand, because a special place for humans in the system allowed the creation and existence are the central point being Dayrh know that other creatures, and creatures like butterflies around the candle, and there he is with his own small body could conquer the heavens and the earth and brought to the expression of all creatures, and her serve has been created for him but at the same time, He also has created for God and His purpose of creation and perfection within reach through the origin and perfection is a must and refinement stages mystical journey, come this way and purpose of their creation Jamh cover operation. So, for that matter were all humans are mystical insight events in the universe and its significant relationship to education are mystical man advantage, Qss Quran that is mentioned as one of the mystics of the interest taken by many educational And codified and symbolic interpretation of it, all the events that occurred in the prophets life somehow linked with the human inner world and the way to conduct training in the mystical man have benefited, in this paper, noting Topics Qss mystical secrets of the Qur'an in the preliminary independent sector to explain comments and Appreciation mystics about the intended Avlvalzm Qss Prophets.

Mysticism:

"Mysticism" in the word meaning "to know", "recognize", "wisdom" and "right knowledge" (Dehkhoda, AA. 1994) and also means "do not know, after knowing and scientific name of the divine science subject knowledge and the right His names and attributes that Tryqh Tsfyh backend and depletion of non-heads are carried his soul depletion and prophets, and parents and Rfast special. Sufism in general meaning, conscious and secrets to the minutes is something in particular by means facts objects, through the discovery and intuition is (Dehkhoda, AA. 1994). Word of Sufism "Mystyk" or "Mystysyzm" or "Gnvsysm" which means "mysterious, secret and hidden" and Persian mysticism has been translated, the common and usual specific religious ideology is the concept that allows direct connection close and personal and even join and connect with God through

man called intuition and experience what the backend and now is called permissible and may make Alhsvl (Indeed, Bdalrly. 1991) Ibn Sina in the ninth Nmt references in the definition says Sufism: Sufism and the spraying of tear and we Sva' Byndakhtn Bgzashn and everything except his authority and reach to gather and collect the demand characteristics inherent right to apply for and then reaching the truth and the unit Port is standing on it (Ibn Sina, 2000).

Sufism:

"Sufi mysticism means being wearing woolen goods and leishmaniasis right way becoming one of the branches and aspects of Sufism is. A journey of Sufism Tryqh practical mysticism that originated from the source. But mysticism and a general sense is more general, including Sufism and the other is also Nhlh. In other words, and between Sufism and mysticism than to quote Mntqyan public and private is my way means a person may, Sufi mystic, but not. As the person may appear to be within Tryqh Sufism Sufism but did not use is a (Dehkhoda, AA. 1994). "mysticism derived from the pike perch, meaning a kind of wool and woolen goods and in terms of pure carnal desire to be right and holy objects of the universe Knowing. In former times they say that this tribe Pvshydnd pike perch so the word Sufism is referred to them. Or rather is derived from the pike perch, it means being single and is on Wield. What those of us towards God and one hand on Grdanydnd (Dehkhoda, AA. 1994; Yasrebi, John. 1989)."

The emergence of Sufism and Sufi origin:

Genesis originated in Sufism and mysticism in the fuel sources of Islam, various studies have been done and different opinions have been expressed by researchers, who of course some of them empty and not resort to extremes in some other, scrutinizing the realistic problem determined, as wisely and impartially discussed Fhs is located. But what is important, is essential to note that humans with nature and creation and Innate tendencies are created equal, and there similarities and human cultures clash and merge in each other, something quite normal and is justified. This similarity is due to the effect that the body functions and the one side, without completely passive and receptive field and on the other hand, is active and Asrgzardh. But common human tendencies that have manifested common effect in dealing with each other and evolved pathway have been unified. "For the spirit of asceticism and piety and the emergence of yoga and devotion in human history can not be determined and can not be achieved, especially the nation remains true teacher thought the world tribes and nations. On the other hand communicate thoughts, ideas and spiritual attachment to nations together can not be denied. Baljmlh Tz-hd soul can be said in every nation and every religion has existed. Finally, a way that in every nation and every special effect to the language and read the name of Islam to Sufism and has become a particular profession (Ansari, Khwaja Abdullah. 1983). "However, many researchers about the origins of Islamic mysticism appearance only seen one after personal desires and beliefs and their opinions are incorporated.

"Sufism, some of them due to similarities with Christianity which is, like wool cover, sightseeing, retreat, silence, celibacy, and mentioned it Mqtbs know of Christianity and some other because of austerity, piety, unity and the similarity derived from the school and some other Indian roots in Sufism and Nvaflatvnyan Aflatyn school and some schools and religions of the ancient Chinese or religion or even religion, but we know Jewish mysticism, Islamic authenticity to the teachings of Islam based on the book and tradition we will. But it never denied that we are not influenced by Sufi Muslim beliefs and thoughts of others is located. Because mystics are seeking truth and every word is true that the smell from them is not unlikely to be considered but at this rate of detection limits and body functions and must ultimately carefully adapted and applied to the neutral range and not merely a One of the principles of simple symmetrical or minutiae mysticism attributed to another source (Sajjadi, Dr. Seyed Zya'aldyn. 1995; Gvhryn, Sayed Sadiq. 1988)."

Under Islamic mysticism has some maturing factor as the first important factor in this regard is the Islamic teachings such as: (tip, 32), (tips, 52), (Qss, 88), (Rahman, 27-26), (Baqara, 115), (Fslt, 54), (Alzaryat, 56), (Baqara, 186) and many verses in the Qur'an that there is generally invited to piety and wisdom in God and Afaq and Anfs thinking and some scholars have Frqh Sufi verses Svrh K- hf fully implement the process and journey to the unity of appearances there also some verses have reasons (Ansari, Khwaja Abdullah. 1983). "Abvlkhyr Abvsyd describing his life, said:" Any written or seen that Mustafa had or it has been stated, instead we had written as far as the war on foot Ahad Mustafa, had been injured on his toes Baystad and spells to put the agency could not walk on land. We abide by the ruling on Baystadym toes and four hundred postures and movements of prayer Bgzardym appearance and backend on verdict cents, right As we became accustomed and honorable (Altvyd secrets)."

Sayed Haider Amoli (1992) about it says: "Sufism references both Shia and Sunni and Mshrbshn Frqh one that promises the same god and prophet is infallible and Aymh. Svfony according to the principles of religion in terms of backend path of Imams (AS) As Shi'a are the principles according to appearance, ie in terms of Shari'ah had received from his Aymh (Amoli, Sayed Haider, 1992). "" It seems that between the votes Ibn Arabi and Shiite beliefs, not the smallest connection. But if we look deep with comments that he saw many of the foundations of his thinking is Shiite. For example, think about the fact Mohammedia, even under his theory of unity despite the fact that the pre-existence is based Mohammedia and having roots is Shia (Nicholson, Reynold. 1980). "Of course, sometimes can be seen that those claims are known as the Mystic with religious principles and traditions or Nsvs book is not compatible. Here is a general rule that witnesses and the real, never with the provisions of certain verses, will not contradict. Because the Tnafy is one of the two defects, that is, or Mkashfh and evil is an illusion and we picked up the book and the tradition has not been properly and more accurately reflect and will fix. In fact, between intuition and Nsvs Because religious differences seem to actually conflict between its interpretation is the religion Nsvs. Arif even when quoting something does not feel the same Shhvdsh your inner person. Achieve what is transferred and conceptual knowledge that it takes and will move and what will be the personal conscience is his only vice to which it can not be transferred to another. Hence there is the possibility of error can be investigated (Golden Kobe, Abdol. 1998). "After the vote, and compare these theories can be concluded that true mysticism is incompatible with Scripture and tradition. To quote Imam Khomeini (RA): "Qur'an host source of all mysticism." And so on all the categories and human sciences, the deviations and mistakes, the path of Sufism in the course of their evolution and, perhaps occasionally to pests was affected. But the main essence and its inherent Jvhrh historically preserved as one of the branches of credit and acceptance of acceptable human sciences scholars and scientists has been.

Interpretation:

Interpretation of the word means: "to obvious, what does that mean turn, find, Pop up news covered, happy to come and to describe its source and root of Bob Tfyl" Fsr "means the rise and has discovered (Dehkhoda, AA. 1994) and called the statement of explanation, fixes brevity, ambiguity and open nodes and screws and verbal meanings is the Holy Quran (Holy Quran; Jalalian, Habib Ullah. 1993). Interpretation of the word only once in the Holy Quran in Svrh Furqan, G. 33 is used, where they also describe and detail the meaning is. But word travels and its derivatives are eleven times in the Quran. But in the verses and sayings Amh and Shiite interpretation of the word and its derivatives have been used much.

Interpretation:

Interpretation in the word "nothing to return something, anything to return to anything" and derived from "first" is a word that means "go" is (Dehkhoda, AA. 1994). Word interpretations in the Koran are sixteen times, including the verses:

(Sura Al Imran, verse 7), (Surah Yusuf, verse 5). Islamic traditions of interpretation in the word are used repeatedly. "In those early scholars such as Tabari Mujahid and believe that interpretation and interpretation is synonymous, and some believe the word of interpretation is the main meaning (Jalalian, Habib Ullah. 1993)."

Allameh Tabatabai following interpretation Svrh G. AL-7 after detailed discussions about the firm and similar, start discussions and the interpretation and critique of Appreciation and various opinions about the interpretation of the Qur'an refers to the valuable content and writes: "The word interpretation of material (A, VAV Lam) and see the meaning of this Article is that when Bob goes Tfyl gives meaning to return. Source refers to the interpretation of Quran teachings of Quran that is taken from there. However, interpretation of reference that is returned to the owner of interpretation, but not every recursive interpretation. Interpretation is so special Mrajh (Tabatabai, 1990). "On the other hand no similar interpretation of verses dedicated to all the verses but, interpretation and meaning and interpretation of the notions are Mdvl verbal, not an objective of foreign affairs, and if called interpretation is that the Quran, in fact, attribute interpretation, not revelations, but his characters belong to their characters that their actions or else. But sometimes a word that appears opposite literal interpretation in space, will use an emerging use of the Koran was found, and apparently have no reason for being on the interpretation of the Koran, is the same. After interpretation, the real truth is that the Quranic expression, whether or Mvazsh Ahkamsh or Hkmthaysh, it is documented. Such truth is in the backend all the verses. What Mhkms and what Mtshabhsh (Tabatabai, 1990). "

Nvya Paul says: "interpretation, in front of interpretation in Islamic traditions, finding the meaning of a term, meaning that it is the interpretation of symbols or inner (Nvya, Paul. 1996)."

Sayed Haider Amoli, (1992) in *Almhyt Alazm*, interpretation of the two types is divided into right and wrong and then carry and rational reasons to defend the rights deals with interpretation: is the seventh verses *Svrh AL: G.* and fifty-second and fifty *Svrh third Heights*: as the biggest reason for the necessity interpretation is quoted and says that: the above verses that will express the necessity of interpretation, however, points out that this interpretation on two types of right and wrong *Zlal* and misled the people have abandoned the firm and similar interpretations, opinions and their beliefs are imposed on the Quran (*Alamly, Alsyd Haider - Altbh Alavly, 1993*). He also discussed the *Dnbalh*, *Akram Rvayaty* of speech and of the companions discover and certainty, and mentioned at the end result is that interpretation must be correct and keeping tract of the principles and rules and principles of religion and it is the basis of Islam counts and the greatest interpretation of science and science knows that most noble of all other sciences to come. And also believes that the first interpretation is the religion compulsory in all the secrets that are mine and in fact from the latest authorities have discovered and determined.

Types of Interpretation:

In general, the interpretation is divided into two types:

A - Traditional interpretation: the revelations about the Hadith that has been entered, will be formed.

B - Or resort rational interpretation: the interpretation of Quranic verses to discuss the rational and scientific interpretations of deals and of course according to their topics are also classified. Like:

- Syntactic interpretations: as interpretation and *Abvhyan Fra' Ghrnaty*
- Verbal interpretations: as interpreted *Kshaf Zmkhsry Imam Fakhr Razi* and *Mafatih Alghyb*
- Mystical interpretations: as easy to interpret *Shooshtar Slmy - Qshyry*, and *Ibn Arabi Meybodi*
- Juristic interpretations: such sentences *Fsyj Jsas Koran*, and the ones *Knzalrfan Saver Bayan Ardebili*

In general, Quran interpretation, since the Prophet, has started and we can say: first *Mfsrqran*, is his Prophet. "If *Abvalftvh Razi, Syvty Jalal al-Din, Ibn Khaldun* and *Tabari* in their works that are reflective of the content at the time of the Prophet, Quran, a very simple way to understand that everyone was fed, were interpreted. But some interpretations of verses and the words complex and seemed that Arab linguists, their true meanings and purposes, did not receive. Therefore felt that such interpretations and words require interpretation, is described and explained. Their Prophet explained to the people, and to confirm the interpretation *G. affidavit* was another. Therefore, scholars believed that the Prophet actually approach the interpretation of verse to verse, has been established (*Radmanesh, Dr. Seyed Mohammad, 1991*). "After the Prophet, in the era of the Companions, the Holy Quran interpretation of the second half of the first century AH, higher strengths Results and *Akram Shabh* cited Quran, Tradition, Scripture news, *ijtihad*, inference and poetry and literature to interpret the Quran Arab ignorance began. It should be noted that one of the Companions of resources and see where the interpretation of Holy Quran in this age, *Amyralmvmyn Prophet (PBUH)*, respectively. After the Companions, *Tabyn* period is that in this era of time, interpretation, like the Companions period, had no effect *Nshanh* narration and interpretation too, but did not carry out different schools that were found in this age causes differences in the manner of interpreting the Koran was seeds of religious differences in this period were sprayed, and the difference between the commentators were more *Mshhvdtr Bob* interpretation opened. Among commentators this afternoon, some interpretation of the vote, but has avoided some of the interpretation of the vote did not hesitate. And was in this period that many Israelis found the way to interpret the Quran. After this period, began compiling and interpreting the various interpretations in many ways it was the frequency of each different *Mshrbhay* theological, philosophical, and mystical ... Disposition based on the Koran and the interpretation they themselves *Andyshh*.

Interpreted to vote:

Vote means belief, or opinion and personal *Slyqh* estimates and *ijtihad*, and usually when someone is compared, in particular *Qydh* be subject to and try to prove their *Qydh Rvayaty* verses and uses in this area, if someone without a reason correct, just to prove your comment, verses and sayings without any interpretation and commentary to a symmetric, called the vote is called interpretation. Of course, the correct interpretation, the principles on which all the scholars, agree and if one or more of this disturbing condition is entered only prove to drive home his belief in the person, the aim should be, not God's wish, the same interpretation is alien to vote in terms of moral and intellectual and very obscene *Aymh* infallible and elders in their utterances repeatedly has stated it forbids. "Of course it should be here, a very important *Nkth* attention and be the object of being barred from the vote not to interpret the research scientists and students in understanding the Quranic

verses and traditions do not Tdbr language and rules of evidence and rational, asks the girl not help. But to the contrary, should the facts this book knowledge and wisdom and guidance, and they understand that the understanding and teaching method of thinking and research in the divine revelations to the Taliban to learn science and truth seekers (Nisa, 82), but what is very alien force personal tastes and illusions and unfounded beliefs on the interpretation of the verses and sayings have been called to vote (Amoli, Sayed Haider, 1992)."

Sayed Haider Amoli while defending the right of interpretation, interpretation invalid interpretation of the evidence known to the vote and makes it forbids (Amoli, Sayed Haider, 1992). Sadra Mafatih Alghyb in such states: "Know that the Quran divided into two parts, like the human conscience, and appearance and for Batnsh, inner longer, but God knows who (has a few scenes and backend) are. (Allah knows that its interpretation.) (Verse 7 AL) and the Hadith, which also entered that: it Batnsh inner and apparent and the seven other inner conscience and the conscience as much (Atvar Hftganh heart) man breath, heart, mind, soul, Sir, is Khfy and Akhfy. So God in the Quran stated trait: the glorious Quran and lies in a letter (written) that the perception but not to pure morality, the Lord revealed Jhanyanst (77-80 events) so for it anymore so, and as far officials who have cited it is harmful. Ultimate dignity of the (Mighty) and the late Lord that the world is revealed and there is no doubt that God's word for it that his speech before coming down to the universe, which is the written down before the sky turns eliminate plaque and prove that the world and the world is created and praised him a rank far superior to all the prophets was that none of it except in the unity and authority in Mrtbh virginity and getting rid of both worlds, and place the frame Rsydnshan Qvsyn He undermost and Gzshtnshan perception of the world will not create it. As best prophets and prophet PBUH said: "me with situations that no prophet of God and Frshth adducent Morsel, the owner of this order and assign Ngnjd, according to the learners Quran is the authority and expression of the Lord is referring to this position.

As a result the Quran is hierarchical ranks and, as a man and degrees is much lower than the Koran, like most human beings are the lowest Mrtbh Mrtbh Cover and skin that is. As the lowest man Mrtbh Mrtbh on his skin and every rank and grade it, which Hamlany maintain it and write it and save it with purity and cleanliness of the unclean and the superiority and sanctity of the place and even the possibility of attachment to their human skin and do not lose except black (the letter) as the Koran and the sensible, and was not of human cortical Zahryvn (although apparently the words of Quran, and the note is to disregard the facts) but the apparent cortical meaning, perception fail But the spirit of the Koran and the secret of the brain and head and it can not understand the reason but the owners (Lahiji, Shams al-Din Muhammad, 1995). "Allameh Tabatabai in interpreting the following verse of Sura 7 AL writes:"

Interpretation of the vote that the Prophet of God forbids a way is the following they want it that way; they discover the secrets of the Quran and summaries, is prohibited from discovering Tryqh not revealed. And other words of this, that they want the word of God forbids him like he understood non-speech, however, understand that I swear, sometimes the true meaning that the witness Abdel Njnab this is another story that said: "Everyone in the Quran speak for themselves and just tell time, an error has been opened and that the words that Mnhy Nh, who interpret the Koran in their own independent trust to know the ins and does not refer to non-self. Thus the same meaning here is clear that the vote makes interpretation Tnafy rise, is the Quranic verses (Tabatabai, 1990). "

In Khtbh 87 Nahj of Imam has been quoted stated that: Ironically, and how wonderful of error do not get this because of the various sects in religion difference between them has not followed the tradition of the Prophet and deeds Proxy wills should not, do not believe in the unseen and the ugly can not refuse. Doubts on behavior and follow the breath of desire are known and admired the sight is something that they have denied themselves as good and incompetent, what they are deprecated in their Pnahgashan problems are covered in the State, to trust their own Rayhay Each person is apparently what the leader sees that his firm Pndhay court of his reasons is (Faiz Al-Islam, 1995).

Mystical interpretation:

According to one interpretation of types into the subject, is a mystical interpretation. The discussion in previous seasons, the emergence of the origin of Sufism was always among some Muslims with Sufi mystic and have that certain comments about religion and religious texts were interpreted, and to achieve perfection in the divine religions is considered special journey in general, based on a kind of austerity and world accidents, they suggested. The group believed that the Quran is with appearance and inner self and understanding of anyone in range, can take advantage of Btvn Quran and the way is that abstinence and human journey, the heart of the pollutants and their affiliations to the world to clean and filter the facts that shine on his heart and intuitively, they understand the absolute truth. Mystics reasons that part of this paper will briefly talk about the Koran and the interpretation of divine revelations, had specific comments but what is important,

is that the early Gnostics and the main source of his thoughts and actions the Prophet and the infallible Aymh carry and Inward They believe that only the Quran and the brain and have found the truth. Beyond the mystics often verbal interpretation are in search of hidden meaning and believe that the head is with the parents and imams; in fact the hidden meaning, as revealed internal Mstdyn heart turns around and discover the meaning of them is another, and Because the meaning of the Afham Commons, the occasion, and no intercourse, not only of interest but its meanings are not led astray, they may even be too. Therefore, the mystic language codes are working.

Paul Nvya, codified language about mystical states: "In other words, internal and spiritual meaning, beyond the verbal, lies, and this means that the path is clear inference, not of technical search, type a query language and even the sociologist does not familiar with books by Imam, but inspired by God as a rule (or consideration) to grant spiritual man makes; consideration the causes that he Ardh divine knowledge or lessons on the Koran text addressed to find (ecstasy) in terms of benefit or consideration to anyone who gave him the time Rfanysh is certain is inferential. Thus a verse in two different times does not induce the same meaning in terms of diversity and inspire anyone who receives it means to be different (Nvya, Paul, 1996). "

And always the mystic Mvajyd and taste, most of the Hadith, and news and comparison, prices are; As Bayazid Bastami, who quoted from the Hadith, Science Myty obtained from other Mitt knows and believes his knowledge of God himself who is Laymvt will receive. Of course no doubt that the jurists and Mhdsan Sofia from the appearance and believe that they considered the apparent meaning of the Quran and sufficient knowledge of the inner secrets no difference between the two groups throughout history, is very obvious and clear and even the bars Sofia jurists who have been followed as Zvalnv Egyptian Khlaj Alqzah same time and are tried and punished. But the Gnostics believe that these steps not only in disbelief Road have gone but the real mysteries of divine religions and among these are those who disagree with these ignorant to the fact that those are, because their tastes have tasted the truth and taste in education have not the heart and therefore deny those opposed.

Abdul Qadir Ahmad Atta miracle in the history book, al-Bayan fi Qvny my interpretation, wisdom and light from the mystic knows based on two principles; that one needed to practice the elements of Shari'ah to breathe clean belonging to darkness and the other is the knowledge of grace and Ldny the cast is pure heart that is the heart of science and intuition, he believes that only the first principle and practice commitment to the Shari'ah, and tradition, is possible and the second principle mentioned, and also for human attention and a permanent reminder of the be. So this great nation, the disciples constantly bound to hail the Book and Sunnah (Alqvny, Blue Almaly Sadr in 1960). Author of the book and bring evidence of Elders Appreciation Sofia, stresses that the true mysticism, the traditional book and not Tnafy. As quoted from that Jnyd Baghdad, said: "Our religion is bound by Scripture and tradition as well as all the roads are closed except the way people who Proxy acres to the Prophet." Abvsyd and cobbler, quoted; that Any opposition to the apparent inner appearance is to be invalidated. Vaqvaly of this kind, which shows the true mysticism, apart from Scripture and tradition, is quiet. But opponents of the mystics, in their arguments for and accepted the Appreciation believe mysticism and practical thinking is alien to Islam with his interpretation of Quranic verses of the Quran imposes.

Zhby, and Almfsrvn Altfysr book, the detailed discussion in this field believes that the Quran is the book for the general public is guided not only to prove the theory that a group of people is revealed; in Sofia, while the interpretation of Quranic verses to themselves Mzaq greed are strong even for this purpose are sometimes forced and explicit meanings of Quranic verses that appeared from the word Sharia and agree on it, and alter the inner meaning and unlikely to carry. Not only Zhby course, but other people like Ibn prudence, Ibn Aljvzy, Ibn Taymiyya and Ibn Qyvm Aljvzyh in cash and cursing over Sofia, and insist they indulge their words and teachings, and completely opposite and alien religion, and both follow and considered personal desires. But usually everything, even in scientific studies, or resort to extremes, and reasonably good result does not prove or deny any radical ideas, which causes it to be hidden or positive points and negative points of the cap to be established. Rather, it is best that the scientific studies, \neg see no completely objective and fair and maintain strong and weak points of each idea and thought to be acting. Sufism in the school, although the margin around the school and its thinking and, sometimes, like all other schools entered and Meli impurity signal deviations in thought and action is seen but not citing them, undermines the whole school and with specific cases in which all human affairs, is natural and inevitable that the positive points and lines drawn nullity facts it can be covered and its relationship with the Holy Quran and the teachings of Imams and parents can deny, but most believe that: "Sufism or Islamic mysticism the pill based on the mutual love of God or man to God and God to man (Maedeh 54) as well as asceticism and piety, and nobility and giving birth to a calculation of meditation and breathing is rooted in the Koran. The mystics talk of divine names and attributes, mainly the Quran (Koran Study). "

Mystical secrets:

"The secret word is Arabic, Persian, which also applied and its meaning to the eyebrows or lips or eyes or mouth, or hands and feet and has to sign language. The word in the Farsi language, the various means have been used, including reference, Mystery, head, sign, min, point, puzzle, sign and special Nshanh tip to hide and that it be understood Items. What is common in all the above meanings and latency is not clear (Poornamdarian, Dr. T.. 1985). » passwords are (Al Imran, verse 41). Mtsvfh say: "The secret inner meaning is the following under the word that is apparent only Ahlsh Mkhzvn achieves it.

Also collect password secrets (Symboles) is it any word or combination, interpretation, letters, numbers and a sign that the people of password, is commonly defined in this instance and may also mean the password is like (Sajjadi, Dr. Seyed Zya'aldyn, 1995). "So far, almost all works of mystics who are kept on this important point is that Sufi language, ordinary language, is different. Since Sufi knowledge, matters outside the realm of reason Dayrh is tangible and the other reaching Vasth Sufi wisdom or the Spirit is the breath of human perception and sense of Dayrh is out. So when mystics and Ryazyt Bvsvylh Mjahdh breath, to achieve this education are intuitive and personal experience as an inner ego and sense of words and sentences can not express the same, Sufis to express intentions and beliefs and exchanged messages series that made her special language full of secrets and is nominative and tip. Causes that have forced the Sufis have set up language; generally are divided into two categories: "One of the secrets that Sufism in common language not fit because each faith belief that the current should vary with their own words is. Common language to express the beliefs and ideology Sufis, and Sufi is insufficient given the same story, knew that the use of common language, may cause people to slip and error, so its specific terms were imposed (Nvya, Paul. 1996) ".

"Another expressed fear John reveals secrets has a reason for having a language other Sufi series, tells the secrets that if parts of them are aware of the possibility of suspension and excommunication, and other adverse consequences, the work will be. On the secrets of your people are uneducated and ordinary covers (Nvya, Paul. 1996). "Sufis, to make their language, often use verbal means sharing the same common word among the people that there are other meanings of the situation has and are working. Lexical meaning and appearance of skin and the role of the cortex and the meaning of the backend code, and they say the brain universe Editorial another example it make sense that the situation was beyond the material universe, and recognition is understandable.

Prophets stories in the book in general, Shams (Poornamdarian, Dr. T.. 1990), states that: "As can be seen as the appearance of Rumi Moses story and the truth Yanvr gown backend knows the story." Language of Sufism, special names are the mystics and the expression for Civil Works and mystical states of the names are mentioned; including: Fowl language: (Attar), without speaking the language: (keeper), Susan language: (keeper), presently: (keeper), Language Truth: (Rumi), speaking Love: (Attar), the language of love: (Faiz Kashani), speaking Mastaneh: (Nemat Ullah Shah, but) love words: (Jami), familiar word: (Hafez).

In addition, other names for the language of Sufism can be seen that the application is much less. Including: language mystics, Skr language, language, meaning, language, cognition, language, Biddle, language and fade ... (Rights Saeed, Dr. J. 1991)"

Some of the vocabularies of Sufism are:

- Cleavage: manifestation of divine beauty, thanks to the trait
- Hair: a manifestation of divine beauty trait anger
- Ace: my point in terms of unity Hqyqh doomed
- Lips: mental part and John Fzayy
- Line: Rise in fact manifestations of the clergy
- Wine: tasteful and ecstasy and being
- Broken: Unity spend
- Idol: God
- Christians: abstraction and follows Tfryd and get rid of the rank imitation
- Butler: Idiom of absolute Fayyad
- Candles: Presence

Moreover at the end of the Sufi mystics believe that the language and the ordinary people do not understand the language of the dictionary and the books can not be taught, but if you want to know who the mystery is this language must learn Piran linguist.

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