

Theosophical Remembrance (Zikr) in the Passage of Time

Dr. Sonia Zare'e Bazghal'eh¹, Soghra Zare'e Bazghal'eh²

1. (PhD)Farhangiyan University faculty member (assistant professor), visiting Professor to Gilan University, email: Yaabufazel@gmail.com
2. MA graduate degree, cultural vice chancellorship, Gilan University, email: Bahonarm2@gmail.com

Abstract: Undoubtedly, the wayfarer is required to observe rites in order to streamline the perfection path in practical theosophy. According to the fact that observing such rituals and rites have been verified and confirmed religiously, intellectually and empirically it is necessary to follow the rites in order to be able to reach the destination. but it is worth mentioning that such rituals have been extended or constrained and limited during the course of time, and in some of the cases they seem to have undergone changes and variations, in some others they have remained unchanged and in some of the other cases they have been omitted or they have been added with extra things. Remembrance is among the rituals which has been recommended both in the holy Quran and the Sunna and tradition of the Islam Great Apostle (may god bless him with the best of the regards) and in the theosophical books, as well. in the present study, meanwhile briefly introducing the importance of the wayfaring rites in the practical theosophy it has been tried to make use of the theosophical books contexts to define and classify the conditions and the rituals pertaining to the remembrance rites based on a temporal chronological order and then we will deal with the utterances and the deeds and conducts recorded from the theosophists and the mysticism masters and finally the article proposes a historical analysis spanning over a period from the first to seventh century.

Keywords: practical theosophy, rituals, wayfaring, remembrance

Introduction:

The Muslim theosophist always finds oneself between a corporeal origin and a divine destination and finds oneself filled with this feeling that s/he is required to streamline home to home through wayfaring and streamlining and the use of practical programs to pass and leave behind some perfection goals to reach the ultimate destination which is perfection. The source from which the movement begins is the material world and the final destination is to reach the glorious God and the theosophist wishes to travel on this path step-by-step to find oneself reached to the ultimate goal. The Muslim theosophist discovers s/he is behind numerous curtains and veils which mask him or her from the realities. Such realities should be unveiled little-by-little in order for him or her to be able to reach the peak apex which is the recognition of the facts and realities regarding the universe. The theosophists have to leave behind positions and homes along this path during which the truth-seekers reach to the position of bearing witness to the existential truths by the assistance of the path master through moving gradually from lodge to lodge and from position to position in order for them to reach to the one God's proximity and unify with the God which is recounted by the names such as "the death station", the "survival after death" and the "eminence of monotheism" (Amininejad, 2008). Respective to the importance of observing the wayfaring rites, the great elders in the theosophy and mysticism have posited theories. Regarding proposing definitions about the rituals and the necessity to observe them by the wayfarer, Ghashiri writes in Ghashiriyeh treatise: "The truth behind the rites is the collection of the good and courteous characteristics and the impolite human being is devoid of religion, faith and monotheism. Also, observing the rites and rituals for the wayfarer is recognized by him as a necessary and compulsory issue in taking a trip towards Allah whether be it considered as the tasks and assignments that the person is assigned with to perform individually such as eating, sleeping, sitting, walking, working or be it approached socially in terms of the tasks and the

assignments the individual is obliged to accomplish in respect to the others such as companionship, fellowship, conversation, discussion, marriage, participation, establishing promises, taking trips and things of the like and/or be it issues pertaining to the one Supreme Being such as worshiping, prayers, chants, statement of the needs, requests, thralldom, and so forth" (Ghashiri, 1982). It is evident that observing the wayfaring rites by the wayfarer whether be it in relation to the One God or in connection with the things and beings other than Him is of a huge and fundamental impression on the theosophical wayfaring and promenade. In the sacred Islam's religion and in the Sunna and the tradition of the Great Islam Apostle (peace be upon him) and the Immaculate Ones (peace be upon them) the wayfaring rites have not been neglected, as well. Remembrance is one of the very same rites which have been greatly focused on by the theosophists and sufis. Seraj Dorrollama'a and Kelabazi Dorroltta'arrof devote a chapter of their book to remembrance and they discuss about the definition and the kinds of the remembrances in great detail, and after them Ghashiri in his 'Ghashiriyeh treatise', Hojviri in his 'Kashf Al-Mahjoob', Khajeh Abdollah Ansari in his 'Manazel Al-Ssa'elin', Abu Hamed Muhammad Ghazzali in his 'Kimiay-e-Sa'adat', Muhammad Ben Monavvar in his 'Asrar AL-Towhid', 'Eyn Al-Qozat in his 'Maktoobat', Sana'ee in his 'Hadighat Al-Haghayegh', Attar in his 'Mantegh Al-Teyr', Sohrevardi in his "Avaref Al-Ma'aref', Mohi Al-Din Ibn Arabi in his 'Fotoohat Makkiyeh', Najm Al-Din Razi in his 'Mersad Al-'Ebad', Mowlavi in his 'Mathnavi' and 'Fih-e-Mafih' and Aziz Al-Din Nasafi in his 'perfect human being' have all dealt with the definition and the importance, and the stance and the classifications of the remembrances and considerable amount of material and subject matter can thereby be found out in every century regarding the importance of the remembrance, its kinds and ranks along with the most important remembrances and Zikrs.

The literal and expressional meanings of remembrance (Zikr) in theosophy:

Zikr with a proposition under the letter "Z" is literally intended to mean to remember and express and to run on the tongue. Zikr (remembrance) is of two types: one is intended to mean as opposite to forgetting and being unable to remember as it is also ordered by the Supreme God "و ما انسانيه الا الشيطان ان اذكركه" meaning that "And none made me forget it except Satan - that I should mention it" (Al-Kahf: 63). And the other one means speech and it is per se categorized into two kinds: "a remembrance which is flawless, and the speech in which there is deficiency and flaw". And it is believed by the wayfarers that it is to be taken as meaning exiting the field of ignorance and entering to the observation space through domineering over one's fear or the abundance of love (Gowharin, 1995). Also, it is stated in defining remembrance and Zikr that it is intended to mean remembering, taking care of one's own deeds, memorization, obedience, saying prayers (Namaz), uttering, reading the Holy Quran, patience, dignity, thankfulness (Sajjadi, 1978). In the holy Quran Ayas sometimes remembrance (Zikr) has been applied with the literal meaning of "remembering and being reminded of something in the brain, in the heart or by the tongue". "يا ايها الذين آمنوا "اذكروا لله ذكراً كثيراً" (Ahzab: 41) meaning "lo, you who have found faith in the God, mention the name of Allah, mention it many times". to mention the name of Allah and to remember it with too much remembrance in its real meaning "is to attend to and with all one's heart to the God", not only orally and through running some words on the tongue because remembering God cannot only be fulfilled by saying words and expressing orally the speeches and discourses, rather it is taking the God's satisfaction in every thought, every work and every move a n individual makes and also in the Aya "والذاكرين الله كثيراً و الذآكرات أعدالله لهم مغفرة و "أجرأ عظيماً" (Ahzab: 35) which means that "and those male ones who remember the God frequently and numerously and the female ones who mention the name of Allah many times, there is for them forgiveness and great reward", thus, the believers are all obliged to remember God at any time and in every mood. On the other hand, remembrance has been used with the meaning of memorization and as opposite to forgetfulness and ignorance in the context of the Holy Quran. (Morovvati, Sohrab, Saki, Sara, 2013). In a more precise and exact survey, other meanings can also be extracted out for remembrance, including: 1- advice, 2-honor, 3-protected slate, 4-praise and admire, 5-revelation, 6-reward.

The word remembrance is in a semantic relationship with many terms in the Holy Quran in various ways and it constitutes numerous semantic fields. Some of such terms are: remembrance and piouness, remembrance and the book, remembrance and saying prayers (Salat), remembrance and the God's messenger. In some of the other Ayas, remembrance (Zikr) has been used as a substitute for some of the other words such as Zikr and Salat, Zikr and the Holy Quran, Zikr and Torah, Zikr and the fellows of the Book (Morovvati, Sohrab; Saki, Sara, 1993).

The analytical history of remembrance:

Zikr in the first and second hegira century Sufis resorted and adhered to Ayas and Hadiths to observe Zikr and remembrance which is an indicative of the value and the significance of Zikr and its origin and source in the Holy Quran and the Great Islam Apostle's tradition and Sunna. The honorable Aya "يا ايها الذين آمنوا اذكروا الله ذكرا كثيرا و سبحوه بكرة و اصيلا" (Ahzab: 41&42) which means that "lo, you who have found faith in the God, mention His name frequently and numerously and praise him originally and often." God has called for His servants to remember and Zikr and it has been set as a sign of the believing Mo'mens.

"(Anfal:2) . "انما المؤمنون الذين اذا ذكروا الله وجلت قلوبهم"

And it is also ordered that "الا بذكر الله تطمئن القلوب" (Ra'd: 28) .

Also, it has been ordered by the Great Islam Apostle (peace be upon him) that "سيروا سبق المفردون قيل و من هم يا رسول الله قال الذين احتزوا بذكر الله حتى وضع الذكرا وزارهم و وردوا القيمه خفافا" which means that "go with the Mofradun style, they asked: Lo, the Messenger of Allah (may God bless you) and who are Mofradun? The apostle ordered that they are the ones who get happy upon remembering a Zikr of the God, to the extent that the God's remembrance eliminates their sins, they will enter the Qiyama (Judgment day) very light-heartedly". And also it was ordered that the God bestowed upon my nation one thing of which the other nations are deprived and that is, which was ordered by the messenger of the God, "فاذكروني اذكركم" (Razi, 1987), (Ghashiri, 1982). Rabe'a (death: 714) in a conversation with Hassan Basari (death: 689) says "he is the one who is always and constantly present in Qiyama who is not ignorant of the God's remembrance in the world and the human being will be deprived of visiting the God to the same extent s/he is ignorant of the God's remembrance and memory in the world (Attar, 2002). Ibrahim Adham (death: 740) states that "I have selected the remembering of the God in the world and His countenance in the other world". In fact, he has made a relationship between remembering the God and visiting His countenance (Attar, 2002).

Zikr in the third and fourth hegira century:

It has been narrated from Abu Soleyman Darani (death: 794) that there are deserts in the Heavens in which trees are planted to the names of the ones who remember the God and when they cease to remember the God the planting of the trees is also halted (Attar, 2002) (Ghashiri, 1982). It has been narrated about Ahmad Havari (death: 809) that one day the barber wanted to cut his mustache and he did not stop reciting remembrance and his lips moved constantly and he was not willing to cease reciting God's remembrance and Zikrs with sufficiently enough time for the barber to be able to cut his mustache and several spots on his lips were cut due to the same reason (Attar: 2002). Zonnun (death: 824) states that the real remembrance is forgetting whatever the things other than the God (Attar, 2002). Also, it has been narrated by Janid from Serri Saghati (death: 833) that if a part of my daily Zikrs and remembrance is missed I would never be able to compensate for it (Attar, 2002) (Zarrinkub, 1990). Such a saying is in fact reflective of his attention and the stressing on the issue of Zikr and remembrance and such an issue became the underlying premise of the entire Sufis dynasties the same as it was for the Basara Sect, who handed their school and method through Janid and Serri Saqati over to Ma'ruf Karkhi (death: 779) and they considered perception of remembrance as being dependent on their great sheikhs and masters' induction.

Meanwhile taking too much care and scrutiny regarding the quality of reciting zikr and remembrance utterances, Bayazid Bastami (death: 840) says: “frequent remembering is multiplicity of the remembrances with the hearts presence not in reciting a great number of the zikrs, and reciting remembrances without the presence of the heart is negligence” (Attar, 2002). Janid Baghdadi (death: 856) has a saying which is indicative of being indulged in remembrance: “the reality of remembrance and Zikr is the utterer’s complete dissolution into remembrance, and it is somehow seeing of the remembrance in the utterer” (Attar, 2002). And it is also said by Janid that “he who truthfully remembers the God, will find him or herself forgetful of any other thing and he who forgets everything in remembering the God, the God preserves everything for him and He will fill the utterer’s emptiness of the other things” (Attar, 2002). It has been narrated in other places that Janid’s daily murmurings included three hundred units of praying and thirty thousand times of worry beads. If there is exaggeration in the aforementioned figures as it was customary of the then times, it has been to the extent that in accomplishing his daily zikrs and remembrances and whatever was considered as his murmurings, Janid was completely and fully attentive and careful and it is said that he did not neglect it till his death” (Ghashiri, 1982). Abu Sa’eed Kharraz (death: 865) says “the sublimate God almighty when wills to select a friend from among His servants, He will open the gates of remembrance and Zikrs to him or her, thus he who enjoys reciting remembrances will bearing witness to the opening of the doors of the God’s proximity before him or her and then s/he will be positioned in the place of ‘Singularity’ and s/he will be shown the grandiosity and glory of the God in such a manner that whenever the individual happens to watch it, there will remain only the one God for him and thus the individual is expected to endeavor to adhere to and preserve such a position”. Besides the above-mentioned cases in the speeches made by Abu Sa’eed, there is also observed a particular emphasis put on seizing one’s own life time and preserving it. He divides different types of remembrance into three parts: Firstly, remembrances which are run on the tongue and they are rather oral of which the heart is ignorant and they are usually just performed through habits. Secondly, the remembrances in which the tongue is present and the heart is aware and they are usually told in order for the individual to gain oblation and the sole nature of good deeds is intended. Thirdly, the remembrances in which the tongue is held still and silent and the Zikr is said by the heart and no one being can perceive the value of such a remembrance but the God. Abu Sa’eed has paid a particular attention to the issue of Zikr in a manner that he has described mysticism as being pure of anything but being filled with the God and being satiated with the God’s lights and enjoying the mentioning of the God and Zikr. And finally it is noteworthy that he used to remind his disciples not to get boastful of the servitude characteristics since such features are emitted from the person’s ego and they settle down in the God (Attar, 2002). It is quoted from Abu Al-Hussein Nuri (death: 874) that “he always used to carry worry beads and such an act had not been yet customary and ordinary amongst the Sufis. Due to the same reason, he was sometimes asked by his disciples about the usefulness of carrying rosary beads. One day, a person asked Abu Al-Hussein: ‘Do you want to attract the remembrance of the Righteous One by rosary beads?’ He answered ‘no I want to attract negligence by it’” (Hojviri, 2005; Zarrinkub, 1990). Abu Nasr Seraj (death: 957) also emphasizes on the oral remembrance utterances such as saying “La Ilaha Illa Allah”, fervent prayers and chanting reciting of the Holy Quran; and the remembrance by heart which is an awareness of the God’s unity, the God’s names, His characteristics and dispersing of His beneficence and the saliency of His foreordination over the entire creatures. Also, he has come to realize that the individuals’ remembrances and Zikrs are proportionate to their moods and positions, the fellow of the hopefulness recite remembrances in a manner which is suitable and proportionate to the One God’s promise and the fellow of the fearfulness according to what has been promised by Him, the confiders based on their position and the careful and watchful hearts to the extent their wisdom allows and up to the point that the right is dawned on their hearts and the lovers corresponding to the blessing and gifts they have been and are bestowed upon (Seraj Toosi, 2003). In Ibn Khafif Shirazi’s idea (death: 970) though what has been recited and remembered is single and it does not differ the remembrance and Zikr differs based on the tellers’ hearts, Zikr is compliance with the Righteous One and it is reflective of the God’s obedience. In his mind, Zikr can be classified into two kinds: apparent and inmost and internal. The apparent remembrance includes saying that ‘there is no god but Allah’, and

thus one needs to praise and admire Him and read His Book, the Holy Quran, and the internal remembrance is the very dispersion and propagation of the God's beneficence and giving a positive nod to his expediencies and performing whatever has been predestined by Him by the entire things created by Him. The order with which the remembrances are recited depends on the remembrance tellers' competencies and talents. The ones who are feared run certain remembrances on their tongues based on whatever has been promised to them, the remembrances retold by the hoppers is proportionate and appropriate to the promises which have been revealed for them (Deylami, 1984). Also, he has come to the realization that the heftiest remembrances is the Zikr "لا إله إلا الله", which means that there is no one God except Allah and then he considers saying "الحمد لله" meaning "thank God" as the second in rank among the remembrances (Deylami, 1984).

Remembrances in the fifth, sixth and seventh centuries:

Abu Ali Daqaq (death: 984) has come to the realization that remembrance is the prism of Walaya (guardianship) and he has asserted that whoever who ceases from reciting remembrances and Zikrs, he is more similar to a person who has been dismissed from one's guardianship (Ghashiri, 1982). Abu Sa'eed Abi Al-Kheir (death: 1019) also defines Zikr as becoming forgetful of everything other than the God: "الذِّكْرُ نَسْيَانٌ" (Mihani, 1988). Abu Al-Ghasem Ghashiri (death: 1044) takes two kinds of remembrances into consideration: one is remembering the God by the tongue and the other one is remembering the God by heart; in his opinion, the person can be said to have a perfect and completely accepted remembrance who recites the sublimate Righteous one's Zikr both orally by means of the tongue and internally by means of the heart. And, it is also expressed by him that "the remembrance of the magnificent and grand God by the heart was the sword in the hands of the disciples by which they used to fight with their enemies and to repel the evil of their bodies and whenever a servant happened to be stricken by a disaster and calamity the individual would turn towards the God by heart and this is the time that the catastrophe would be lifted up of him or her and there is a famous and popular news from the Great Islam Apostle (peace be upon him and his sacred progeny) saying "Will you keep on asking why and how when you find yourselves in the gardens of heaven? They asked what the paradise gardens are and he ordered the gatherings in which you recite the remembrances of the God". Also, he Stated that "Sufis most often were hard on themselves in telling remembrances", and he narrates wonderful events of the Sufis superfluity and indulgence into their acts of remembrances and the moods that these tellers of the remembrances usually had. Among such figures one can refer to Shebelli (death: 913) who whenever found himself ceasing of the God's remembrance punished himself with the sticks he used to take to the cellar and whenever there were no woods or sticks around he smacked himself against the doors and the walls in order to make his heart avoid from ignoring the God's memory (Ghashiri, 1982). Hojviri (death in 1049) has come to the knowledge that remembrance without the heart's presence is negligence and it is considered worse than backbiting by him and he said that it is a more heinous sin than speaking behind someone's back. Khajeh Abdollah Ansari (Death: 1060) expresses that "Zikr includes getting rid of ignorance and forgetfulness and it is comprised of three degrees: firstly, the apparent remembrance which is the very saying of the prayers and praising of the God, the second one is a hidden Zikr which includes getting free of limpness and indolence and survival through intuition of the Righteous One and the necessity to stay vigil and wakeful at nights, the third degree is the state of real remembrance and it is the unification of the Zikr (remembrance), Zaker (the one who remembers) and the Mazkour (the one who is remembered) and it is considered a Zikr in which the person who remembers finds the Righteous One revealed for oneself and in which the intuition is equal to mentioning of the truth for the wayfarer and in which the individual discovers oneself freed of one's own remembrance (Ansari, 1994). Also, it is stated by him in "one hundred fields" that the thirtieth field is mentioning and remembrance. The field of remembrance is born out of the thoughtfulness field. As it is ordered by the God almighty that no one mentions the remembrance utterances but the individual who repents and regrets. And that remembrance is the souvenir of reaching and it depends on acceptance and the difference between thinking and remembering is that thinking is searching and remembering is finding. Remembrance and commemoration is comprised of three

components: harking the voice of promises by the ears of fearfulness and looking at the harbinger as the promised friend through the eyes of hopefulness and granting and returning the favor by accepting which is run on the needfulness tongue. Commemoration and remembrance are a fear of three things: the unknown aspects and dimensions of the past and the fear of the unseen future and regretfulness of the shortage of the time and remembrance and reminding of the God incorporated three fields for Samma Dynasty: industrious efforts for repentance, the hearer's intercession and the shining of the mercifulness and remembrance requires three things: continuous chanting and praying and getting to know that the proxy has eternally been generous and having a patent heart open to an onlooker lord (Khajeh Abdollah Ansari, 1984). Abu Hamed Muhammad Ghazali (death: 1084) in his book 'Kimiya-e-Sa'adat' recognizes remembrance as a mean to get habituated to the God, since repeating the memory and the name of the beloved one is similar to watering a seed which makes it fertile, and the difference in the servants of the God is in two things: one is the difference in their epistemologies and the other is the difference in their familiarization with the sublime Righteous One; in his mind, the summary and the ultimate goal pursued by all of the prayers and worships is remembrance and that should be perpetual and continuous and Namaz is a Zikr which is regarded as the main pillar of the religion and it acts like an inhibitor to the evils and heinous acts; he comes to know that reading and chanting the Holy Quran is the most superior of the prayers and worships and the objective which should be obtained through one's staying fast is to break down the lusts in order for the heart to become emptied of the lusts sufferings and pains and in order for it, as well, to become the place where the sublime God could reside, and that by Haj the God's remembrance and commemoration is also intended and these all set the grounding for the craze to His unification to augment. So, the secret behind and the core in all of the worships and veneration is Zikr and remembrance (Ghazali, 1995).

He has also defined four degrees for Zikr and remembrance:

- 1.Oral remembrance run over the tongue with a inattentive heart;
- 2.Remembrance by heart through being obliged to and spending effort, rather than through it being one's craze and desire;
- 3.Remembrance which has dominated the heart and has therefore resided therein and the heart could be get busy doing another things through obligation and forcing the individual to;
- 4.Remembrance which is recited and retold by the heart, i.e. the exact hadith and Zikr is in the person's heart and this results from extreme love and through getting busy reciting remembrances the person forgets all about oneself and the individual gets drowned in Zikr and forgets everything but the memory of the sublime God almighty and this is the very outset of mysticism and this state is called nonexistence and nonbeing, that is to say everything once existing becomes nonbeing though getting oneself busy reciting remembrances and that also vanishes to the extent that the individual forgets even oneself (Ghazali, 1995).

Ghazali has added the Zikr "محمد رسول الله" meaning "Muhammad is the messenger of the God" to the remembrances. He states that it is ordered by the Great Islam Apostle regarding the superiority and the value of the Zikr "there is no one God but Allah": "it is enough to say that it converts Kaffirs to Muslims and they become purified through expressing such a Zikr. And it is also ordered that: "on the judgment day (Qiyama) the entire seven skies, the earth and everything therein are lighter than one reciting of "there is no one God but Allah" on a scale; and expressing such a remembrance causes the individual's sins to be forgiven. Expressing Salavat (i.e. saying O, My God give your best regards to Muhammad and his holy progeny) and asking the God to forgive one's sins are also mentioned among the most significant Zikrs. in such a manner that the Zikr and remembrances for forgiveness of the God have been said to be convenient for the beginners and the Zikr "سبحان الله" meaning "Glory be to Allah" has been stated as fitting

and more appropriate for the more senior ones. Ghazali names the remembrances and Zikrs used by Sufis by an order of importance as below:

1. "لااله الا الله", meaning "there is no god But Allah";
2. "لااله الا الله وحده لا شريك له ، له الملك و له الحمد و هو علي كل شيء قدير", meaning "there is no god but Allah, he is the one, there is no partner for Him, the reality is His and the praise be to Him and He is the mighty one who has power over everything";
3. "سبحان الله و بحمده" meaning "Glory be to Allah and He is the one deserving all the praise";
4. "سبحان الله" meaning "glory be to Allah" (thirty three times), "الحمد لله" meaning "thank God" (thirty three times), "الله اكبر" meaning "the God is Greater" (thirty four times), "لااله الا الله وحده لا شريك له و له الملك و له الحمد و هو علي كل شيء قدير", meaning "there is no one God but Allah, He is the One God, He has no partner and all the land is His and all the thank be to him and he has the might over everything" (one hundred times);
5. "سبحان الله العظيم ، سبحان الله و بحمده ، استغفر الله" meaning "Glory be to the Great God Almighty, Glory be to the God and praise, I ask the God to forgive me" (one hundred times every day);
6. "سبحان الله و الحمد لله و لا اله الا الله و الله اكبر" meaning "glory be to the God, and I am thankful to him and there is no one God but Allah and the God is Greater";
7. "سبحان الله و بحمده سبحان الله العظيم و بحمده" meaning "Glory be to the God and praise be to Him, Glory be to Allah, He is the Great One and Praise be to Him";
8. Salavat meaning saying that "O, My God may your best regards be to Muhammad and his sacred and pure progeny";
9. "استغفر الله" that is asking for forgiveness (Ghazali, 1995).

'Ein Al-Qozat (death: 1104) in his letters has come to realize that the remembrances and Zikrs are the power and the strength of the hearts and he considers them as the sustenance given and bestowed to the God's special servants and the God's pious servants, as it is ordered by the God that "لذكرى لمن كان له قلب", meaning "that is an advice and reminder to the one who has an astute heart" ('Ein Al-Qozat, 1983). Sana'ee (death: 1124) in his 'Hadiqa Al-Haghayegh' realizes remembrance as one of the God's rights and the one who forgets to remember the God finds his or her benefactor as tyrant, but he believes that remembrance takes place in a state of striving and that it has no room in the state of observation and presence. Zikr is not existing but in a striving manner/ Zikr cannot be found in the gathering of the observation. Though, at first, you remembered your leader/ it will reach to a position that there will remain nothing but a memory. The cuckoo bird is absent and it says Cuck-oo-oo/ if you are present what would you say, you would say the God (Sana'ee, 1989). Najm Al-Din Kobra (death: 1197) says "remembering the God is right and it is made by the God, and it destroys fortunes and misfortunes, and all that will remain is the rights. Fortunes and misfortunes are the elements and components made by the existence and they are yielded and stemmed from improvidence, when the fire from remembrance and Zikr falls in them, they will be vanished, and also the parts originating from the unlawful and forbidden morsels will be destroyed, if the sultan of remembrance is domineering but the parts yielded from the lawful and Halal morsels are nothing but the rights. Also, it is stated by him that: "there is fire for the remembrance and the Satan. The difference between the fire of remembrance and the fire of Satan is in that the burning intensity and the flame from the fire of remembrance is straightforward and fast-moving and it ascends upward, and the fire of the Satan which is a day intermingled with smoke and darkness is slow-moving. And the difference between these two flames is in the mood of the wayfarer, because if the wayfarer is trapped in the huge heaviness of the chest tightness will find expressing and uttering remembrances difficult, and his chest will not be opened and it feels as if s/he has his parts smashed with stone and in

such a case he bears witness to hearing the darkness and gloomy voices and that is the Satan's fire. And if the wayfarer is in a state of lightness and dignity and the openness of the chest and the purity in the heart and tranquility s/he will bear witness to a flame, straightforward and ascending, upon reciting remembrances and it is the flame that the others can find emitted from the dry sticks and wood and this is the remembrance and Zikr in the chest space, Zikr is a flame which neither lasts nor set free, if it sets a house on its fire it says "من و لا غير" meaning "He and no one else", and this embraces one of the meanings of "لا اله الا الله" meaning "there is no God but Allah", the way if you set a wood on fire it will burn, if a light shines in the dark home of the heart the darkness and the dullness therein will disappear and the home of the heart will be illuminated. And in the home of the heart the light without contradiction is the light of the remembrance (Zikr) (Gowharin, 1997). Najm Al-Din Kobra introduces three absorptions for the cordial remembrances and the worlds that should be traveled by the remembering wayfarer: the first of these is called the existence and the being's absorption which is usually performed by the beginners and this makes them burn the internal impure and malicious parts, and the residue would be pure and unstained parts. Such a type of Zakir, the one who utters Zikr, upon getting acquainted with the cordial remembrances, firstly feels as if he is hearing weird and obstreperous noises, as if a group of people are blowing in trumpets and horns or playing drums and kettledrums, but if he can afford to stay inattentive to such noises and keeps on reciting remembrances the obstreperous tumults will be changed into a sound like the bee buzzing sound or the sound of the water flowing in a ditch or the wind blowing sound in the empty spaces between the tree leaves. In the second absorption state the wayfarer feels that a halo or a circle is formed above his or her head from which he firstly finds darkness and obscurity falling down, followed by fire flames and finally greenness and verdure and also s/he feels his or her heart has become more like a deep well from the bottom of which the individual has to pull up pure water via the ropes of remembrance and this is a sign which is indicative of the remembrance and Zikr have settled down in his or her heart and these are all reflective of the opening of a door to the cordial remembrance and its sign is that Zakir, the one who recites remembrances to remember the God, bear witness to a spring of light beneath his or her feet and s/he will find extreme and startling settlement and tranquility to which he discovers him or herself tightly accustomed, and it is in this second absorption that the wayfarer ascends to the Righteous One's Court and the door of observation and discovery will be opened to him or her and he gets familiarized with taking trips to the universal peculiarities. The third absorption state is the occurrence of the Zikr or remembrance in the head and it includes total dissolution and absence of Zakir into and from the remembrances and Zikr and s/he finds himself present in the one who is mentioned and remembered which is interpreted by the Sufis as the position of total dissolution or the annihilation of the annihilated. And its sign is that if the wayfarer ceases reciting remembrances the remembrances will not loosen their grip of him or her. Thus, in Najm Al-Din's mind, Zikr passes through three stages: firstly lingual and oral Zikr in which the heart is absent. Second one is the cordial Zikr in which the heart is concomitantly present along with the tongue expressing the utterances. And third is the Zikr in the head of the wayfarer which leads to Zakir's annihilation in Mazkoor, the one who is mentioned or remembered (Najm Al-Din, 1984). Umar Suhrawardi (death: 1211) in his 'Awaref Al-Ma'aref' believes that the remembrance by heart is also a type of staying away that has lagged due to receiving gifts from the beneficent one because it is expecting the beneficent one to bestow it with returns and oblation and this veil and Hijab is a severe chastisement and it has been ordered by the Great Islam Apostle that "ان اشد العذاب البعد" meaning that "verily, the most severe punishment for a person is for him to stay distant from the God" (Sohrewardi, 2005). Mohi Al-Din Ibn Arabi (death: 1217) in his 'Fotuhut Makkiyeh' states that "Zikr is a divine gift and while it is a gift of the God, the creatures will gain a reward and prize from reciting it, as it is ordered by the God almighty that "فاذكروني انكركم" meaning "so, if you remember me, I will remember you", thus the remembrance utterances were incorporated into the Zikrs we were used to run on our tongues and it has also been ordered that "the one who remembers me in his ego, I will remember him before myself, and the one who calls me in the association with the others I will remember him or her much better in associations between the people therefore it can be concluded that the result is reminding and the outcome yielded from the willingness to remember is the willingness to be reminded of

remembrance. But, Zikr and remembrance are not here intended to mean to only repeat His name; rather it means to be reminded of His name along with His praising and eulogy. If the expression “the fellow of Allah” is stated, the term ‘Allah’ and the word “هو” meaning “He” are preferred over the other remembrances, and it is rather an appropriate term because what the fellow of the Righteous One intend to obtain through mentioning the name of Allah is not solely to signify the exact wording and term; rather the owner of the name is of the interest or for example by expressing the preposition “هو” meaning “He” they do not intend to mean a noun or a preposition rather it is a preposition which is not bound to the location and the entire universe and it is a being which enjoys having a total and completely absolute existence. So, by being reminded of the name one intends to get this idea present in the ego of a person who remembers and is busy reciting Zikrs and if the person being reminded of and reciting such Zikrs as “لا اله الا الله” or “سبحان الله” or “الحمد لله” or “لا حول و لا قوة الا بالله” or the other Zikrs of the like is solely and exclusively limited to the terms and expressions the expected result would not be taking place. The servants of the God mention his name to ask him get present for them and the Righteous One reminds them to mention His Glorious name in order for them to find presence, because we are the fellows of observation and He is clear and evident for us not intuitive and the men of knowledge ask for His presence through the faculty of remembrance and the general public beg for his presence through their imaginations and the knowledgeable servants of the God are the ones who apply both the remembrance faculty, reasonably and religiously, and imagination power, religiously and intuitively, to beg His presence and this seems to be more complete and their remembrances are more perfect and this is why the remembrance of “Allah” is preferentially more superior for them. In the Holy Quran, the Mighty God has ordered in various forms that “remember Allah” or run the Zikr “Allah” over on your tongues, or the remembrance of ‘Allah is greater and bigger’ and things of the similar types” (Ibn Arabi, no date). Najm Al-Din Razi, also known as Najm Al-Din Dayeh (death: 1233) in his Mersad Al-‘Ebad writes that “the remembrances which are inducted by the Sheikh will be prosperous and fruitful and the wayfarer should recite remembrances based on conditions and among such conditions is that the person should wash up, conduct ablution, sit with his or her face towards the Qibla and if possible s/he should be in a dark room with closed doors, the Sheikh should induce the person with the Zikr or remembrance s/he should be uttering and the seed of the Zikr should be planted in the wayfarer’s heart and then s/he should be left alone and the Sheikh should only say prayers for him or her and the wayfarer should spend three days without eating food and water (fast) and s/he should be constantly saying the remembrances and Zikrs and when his or her tongue cannot afford to continue reciting remembrances then s/he should try reciting remembrances in his heart or better said as by heart (Razi, 1987). He considers Zikr as the cure for the soul which is intrigued with forgetfulness inside the descension arch and states that: “When the veils of forgetfulness domineer, they cause disease “في قلوبهم مرض” meaning that there is sickness in their hearts,) Baqara: 10), necessarily, the God from his drugstore prescribes this syrup to be imbibed that “اذكر الله ذكر كثيراً” meaning remember and mention Allah with too much remembrances (Sojdeh: 41) in order for the individual to get freed of the sickness of forgetfulness”. But, special devotion to the Zikr “لا اله الا الله” meaning there is no one God but Allah is for the reason that the God orders that “اليه يصعد الكلم الطيب” meaning that the pure and clean words ascend towards Him (Fatir: 10) and that clean and pure wording is the Zikr “لا اله الا الله” and it means that it is through this expression that the individual finds his or her way to His Majesty the Honorable God and that one should find rejection and affirmation in this wording, and the mankind shall find cure to his forgetfulness through the same very rejection and affirmation, that is because the disease of forgetfulness is comprised of a rejection part and an affirmation part, the rejection and refraining from remembering the God and affirming and proving the remembrance is a sign of credit and value. As it is stated that: “one can destroy the entire creation with the sword of “La Ilah” (meaning there is no God) in order for the whole universe to become capable of accepting the Sultan of “Illa Allah” (meaning But Allah). Also, remembrance has been divided into imitative and inquisitive: whatever the utterance reaches the ear through mouth is an imitative remembrance and it is not so much effective, and the inquisitive remembrance is the one that will take position into the auspicious heart land of the disciple through being induced by the owner of the guardianship. And the remembrance which is induced by the possessor of the

guardianship is the prosperous fruit yielded from his guardianship tree (Razi, 1987). Mowlana Jalal Al-Din Muhammad Balkhi Rumi (death: 1251) in his "Fih-e-Ma Fih" sees the sufferings and pains as equal to the God's attention and consideration, the wayfarers should remember the God and be reminded of Him, since the entire creation and the universe have been created for the sole purpose of remembering Him and in order for the creatures to praise Him and since the disbelievers do not remember and mention the God while at ease and comfort so they should be mentioning and remembering the God in the hell, but the Mo'mens and the believers do not need pain and suffering; rather they remember and mention the God when at ease and comfort and they see those labors and discomforts as always present (Mowlavi, 1990). In Mathnavi, as well, meanwhile giving a high value to the quality of remembrance, it is believed that a type of the remembrance which is recited only for the purpose of rewarding and acceptance is the Zikr told by the general public commoners and the remembrances recited by the elites and the wayfarers cannot be characterized by such earthly rewards. The reminder of the God's memory should only be seeking to find the God by his recital of the Zikrs and not any other thing and this is in order for the remembrance to become the wayfarer's habit with the consideration of the God and it becomes the key to the closed innermost doors and be a preparatory introduction for the wayfarer to reach the higher and more supreme positions, to reach the position of the intuition and gaining a visual on the Righteous One and to get aware of the human inside peculiarities and the earthly and the heavenly worlds. Tell the remembrances of the Righteous One, burn the cry of the ogres/ take away your narcissus eyes from this vulture-like scene Know the honest and truthful dawn from the false one/ distinguish the color of the lemonade from the color of the bowl In order to, from among the seven-colored eyes/ become capable of gaining an insight through patience and hesitation You would be watching colors except these ones/ you would be bearing witness to the gems other than the pure stones (Mowlavi, 1984). One person was saying Allah's name one night/ in order to sweeten his lips by reciting such remembrance The Satan said: You the one who utter a lot of remembrances/ you mention so many times the name of Allah, has anyone replied you There does not come a response from the throne/ how many times do you recite the name of Allah He got broken in his heart and put his head down/ at sleep, he saw Khezzr wearing green tog His Majesty Khezzr told him why have you stopped remembering the God/ why do you regret what you have called upon He answered my calls are left unanswered/ I am afraid that the God wants me to go away from at His door He said this that you recite the name of Allah is our positive response/ and your needs and pains and feeling of burning is our message Your tricks and your searching for a solution/ was for we wanted to absorb you and you at last stepped in Your fears and love is our favor's lasso/ underneath every 'my God' you say there are many positive welcoming replies by us (Mowlavi, 1984). Aziz Al-Din Nasafi (death: 1279) in his book "the perfect human" writes: "you should know that the remembrance to the wayfarer is like the milk to the children, and the wayfarer should have taken the remembrance examples from the Sheikh via inculcation. And the reminder of the remembrance should repeat ablution when reciting Zikr and s/he should express his or her gratefulness and then s/he should take a position on a clean place his or her face towards Qibla and mention remembrances. Some of the individuals have expressed that the person should be sitting cross legged and some have said that s/he should take a sitting position in which the legs are folded under, the way one sits when expressing testimonial utterances in Namaz and saying prayers and this is the style of sitting which is envisaged to be more closer to courteousness. Our Sheikh, may the almighty God bless him, sits cross-legged and his disciples also choose to sit the same way and the person should be reciting the remembrances with eyes shut and the utterance should be voiced for the first time in order to be carved into the person's interiors, of course the individual can express it silently but it will take time to be carved into the person's inside (Nasafi, 2007). He, also, classifies the reminders, the individual who recites remembrances, in four categories: the first of whom includes those who recite remembrances via their tongues, the second group incorporates those who recite remembrances with their tongues but they make their hearts present every hour through obligation and after the heart is made attentive it again loses its attentiveness. The third group embraces the ones who express Zikrs both via tongue and in their hearts. In this degree, the heart can be obliged to get busy doing other works. And it is said that not so many reminders of the Allah can afford to get to such a position and the ones who reach such a position should

grasp it with all the heart. The fourth group incorporates those who find the expressed remembrances and the one who is remembered dominating their hearts. In this group, the remembered one takes command of the hearts not of the remembrances and there is a difference in that the entire heart is filled with the loved one and that the entire heart be filled with the mentioning of the remembrances of the loved one. Not everyone can afford this degree unless the individual is found to have passed through this mood in virtual loves, and it needs to be extended and explicated but it seems to be outside the scope of the current brief summary. One should know that originally mysticism followers are most predominantly in the degree that the reminded and remembered one has taken control of their hearts, in such a manner that they have no news and no other person is more interesting and fascinating to them except the mighty God (Nasafi., 2007). Then he proceeds with saying that “when such preps were determined and made clear, now you should know that the first rank is the position of willingness and the second rank is the position of devotion and the third rank is the position of cordiality and the fourth rank is the position of love. Lo, Dervish he who seeks conversing with another one, the first ambition is the very concept of willingness, and when the willingness grows in the intensity and it goes to its extremes devotion forms and when the devotion increasingly accumulates and intensifies the extreme devotion is called cordiality and when cordiality augmented and elevated such extreme cordiality is called love. So, in a sense, it can be said that love is the extreme cordiality and the cordiality is the extreme devotion (Nasafi, 2007).

Discussion and Conclusion

The first hegira century, the emphasis put by the Holy Quran Ayas on the remembrances of the God and the deeds and the conducts performed by the Great Islam Apostle are indicative of the particular interest the Muslims have to practically endeavor to prevent from forgetfulness and insisting on the perception and comprehension of their presence in the God’s court at any time. The great Islam Apostle (may god bestow the best regards to him and his holy progeny) and the Immaculate Ones (Peace be upon them) and their righteous companions became the practical role-models for the rest of the faithful Muslims who had made up their minds to step in a spiritual path to reach to the loftiest perfection positions. Therefore, one can dare to state that “the announcement of the mighty God speeches and discourse” and the great Islam apostle’s deeds and conducts are the best patterns and they have had such a great effect on the thirsty palates of the theosophy wayfarers to the extent that they tried to stay forever and incessantly reminded and mentioning of the God’s name and to ignore whatever the name other than the name of the God and this was comprehended by them in the best and the highest form possible in such a way that there remained no question or ambiguity for them. The more one steps away from this first hegira century it seems as if the questions begin rising in the minds and the hearts of the thirsty theosophy wayfarers and regarding the subject of remembrance and Zikr and the answers provided for by the theosophists were firstly more brief and then they get more detailed in. As the definitions provided by Rabe’a ‘Advieh (death: 714), Ibrahim Adham (death: 740), Darani (death: 794), Ahmad Havari (death: 809), Zonnun (death: 824), Seri Saqati (death: 833), Bayazid Bastami (death: 840) and Janid Baghdadi (death: 856) were free of any sort of classifications in which the only thing that mattered and was crucially important was paying attention to the sublimate God. But Abu Sa’eed Kharraz (death: 865) meanwhile emphasizing on seizing the life time and endeavoring to spend it fruitfully comes up with classifications for the various kinds of remembrance (Zikr) which are: 1-by tongue; 2-by heart and then the remembrances which are passed through the heart are proposed to be of two parts by him the first part of which is used only for asking for oblation and the other part includes remembrances in which the tongue is held still and silent and the heart recites Zikr and no one else can be comprehensive of its value except the one God. Abu Al-Hussein Nuri (death: 874) is the first person who used rosary beads for reciting remembrances. Abu Nasr Seraj (death: 957) while accepting dividing remembrances in two stages of by tongue and by heart tries to further divide the remembrance by tongue into different kinds such as ‘saying that there is no one god but Allah’, ‘praising and admiring Allah’ and ‘reading the Holy Quran’ and then he considers various kinds for the remembrance by heart such as ‘being aware of the Allah’s unity or better said as monotheism’, ‘Allah’s great names’, ‘His characteristics’, ‘His vastness and dispersive nature of benevolence’ and ‘His fluency of

predestination' over the entire creation. Also, he considers the remembrances told by different individuals as being dependent on their moods and positions and he classifies the individuals reciting remembrances to the fellows of hopefulness, the fellows of fearfulness, the ones who trust or the confiders and the ones who are too much careful about their deeds and conducts or the carers. Ibn Khafif Shirazi (Death: 970) had a speech too much similar to the discourses made by Seraj except that he makes reference to "لا اله الا الله" meaning "there is no god but Allah" and then "الحمد لله" meaning "thank Allah" as the loftiest and the most superior remembrances. Abu Ali Daqaq (death: 984) and Abu Sa'eed Abu Al-Kheir (death: 1019) rephrase the definition made by their predecessors in another form regarding Zikr. Abu Al-Qasem Ghashiri (death: 1044) besides emphasizing on and defining remembrance and Zikr almost similar to what was told by his predecessors, divides Zikr to the cordial and the lingual remembrances and expresses these two remembrances as the most complete Zikrs. Hojviri (death: 1039) warns against remembering without the heart's presence and Khajeh Abdollah Ansari (Death: 1060) in his 'Manazel Al-Ssa'erin' attempts to divide remembrance to apparent, hidden and real and in his 'one hundred fields' he proposes the reminders of the God's positions as the fellows of hopefulness and the fellows of fearfulness and needfulness and in his treatise, 'Mohabbat Nameh' he divides the remembrance into the remembrance by tongue, by heart and by soul and then he proceeds to state that in remembering the God by soul the reminder of the remembrance vanishes into his remembrance and remembrance in such a state and position deviates the monotheism principles and it is some sort of following polytheism. Abu Hamed Muhammad Ghazali (death: 1084) offers a more complete division of the remembrance which is a lot useful in the recognition and determination of the accuracy of fulfilling remembrances. In his divisions cordial remembrance is per se of three degrees, he also thoroughly speaks about the remembrances recited by the Sufis; Also, 'Ein Al-Qozat (death: 1104) and Sana'ee (death: 1197) defines remembrance (Zikr) through making use of new phrases and expressions without it being changed semantically. Najm Al-Din Kobra (death: 1197) makes talks about remembrance in greater details and compares the effects exerted by the remembrance with the effect Satan has and points out the remembrance being fast-moving and ascending, he deals with expressing the effect of the remembrance on the wayfarer by taking advantage of beautiful and aesthetic phrases and expressions and he takes some worlds in to consideration for the reminding wayfarer in his path towards perfection the first of which world is existential absorption for the beginning wayfarers and the second absorption which is the ascension to the Righteous One's courtroom and it is stated to be concomitantly accompanied with observation and discovery and intuition and finally the third absorption in which the reminder falls completely absent of the remembrance and, in other words, it can be concluded that he, very similar to his predecessors, points to the disappearance of the reminder in his remembrance. After him, Omar Umar Suhrawardi (death: 1211) adds an annotation to the cordial remembrance in order to make the reminder (Zakir) attentive to the matter that the remembrance for the sake of oblation creates separation instead of causing approximation. Mohi Al-Din Ibn Arabi (death: 1217) in his 'Fotuhut Makkiyeh' deals with the description of remembrance with a far more beautiful expression and he realizes Zikr as a gift of the God in such a manner that meanwhile the person remembers the God and recites remembrances in doing so, s/he will be granted with a reward for his remembrances before the God almighty. Najm Al-Din Razi (death: 1233) is among the Sheikhs who besides recounting remembrance as a drug for curing forgetfulness in a wayfarer who is trapped in the descension arch in his 'Mersad Al-'Ebad', he also states the conditions that the reminder of the Zikr should observe before and while starting to recite Zikr. He, as well, presents two divisions for remembrance and they are imitative and inquisitive, and that the imitative part reaches the individual through listening and then it is exercised by the tongue which is deemed not to have so much of an effect and the inquisitive section is of a great influence because it is somehow planted by the possessor of the guardianship into the disciple's heart land. Mowlana (death: 1251), also, in his 'Fih-e-Ma Fih and in his Mathnavi, as well, puts forth talks of the remembrance and he makes use of the general public's remembrances and the elites' Zikrs in his divisions the meanings of which are very close to the remembrance by the tongue and the remembrance by the heart which were fully explained in the previous paragraphs.

Aziz Al-Din Nasafi (death: 1279) is the last person who was mentioned to be living in the seventh century of whom we presented explanations. His interpretation of the remembrance is an anecdote comparing Zikr to milk for the children and he believes that the wayfarer should acquire such milk as inculcated by the Sheikh. He, as well, presents conditions similar to what was mentioned by Najm Al-Din Razi regarding Zakir, the reminder of the remembrances. Also, the reminders are classified into four categories by him very similar to the categorization offered by Abu Hamed Muhammad Ghazali and he is only found to have added the reminders' degrees which, respectively, are: willingness, devotion, cordiality and love. According to what has been presented in the books written by the great theosophist sheikhs, they altogether consider a great deal of importance for remembrance and zikr by adhering to the Holy Quran and the great Islam Apostle's Sunna (tradition). Most definitely, the wayfarers practiced such rites in streamlining the path to perfection, but what is of far more significance here is that the greater the works and the authorships grow in size the more explanation and elaboration can be observed regarding the practicing of such a rite. It is as if the audiences of the sheikhs have been proposing more questions concerning the conditions and the orders of performing such a rite during the course of time or it might have been that the sheikhs have been more willing to offer more expositions upon bearing witness to their states and positions and talents. Although it can be dared to assert that the entire classifications of the remembrances which had been offered up to the seventh century were rooted in remembering by the tongue and by the heart, the most comprehensive and thorough categorization seem to be proposed by Abu Hamed Muhammad Ghazali and he appears to be more clear and more detailed for his audiences regarding the stages of the remembrances and zikrs and the positions of the reminders or zakirs and he, additionally, makes discussions about the conditions and the circumstances of the remembrances and the ones who remember such utterances and after him Nasafi seem to come next in his 'the perfect human' in which while expressing the same classifications he deals with offering explanations concerning the remembrances orders and ranks.

References

1. Ibn Arabi, Mohi Al-Din (no date), "Fotuhāt Makkiyah", a 4-volume course, Beirut, Dar Dader
2. Ansari, Khajeh Abdollah (1984), "one hundred fields", by the efforts of Ghasem Ansari, Tehran, Zohuri
3. Ansari, Khajeh Abdollah (1989), "Rasa'el", 4th ed., Tehran, Saleh
4. Ansari, Khajeh Abdollah (1994), "Manazel Al'Ssa'erin", exposted by Abd Al-Razzaq Kashani, authored by Ali Shirvani, Tehran, Al-Zzahra
5. Deylami, Abu Al-Hassan (1984), "the great Sheikh Abu Abdollah Ibn Khafif Shirazi style", tr. Rohn Al-Din Yahya Janid Shirazi, revised by Ann Mari Shimal, by the efforts of Towfigh Sobhani, Tehran, Babak
6. Razi, Najm Al-Din Abu Bakr Muhammad Bin Shahaver Bin Anushirvan (1987), "Mersad Al-'Ebad", by the efforts of Muhammad Amin Riyahi, Tehran, the scientific and cultural publication company
7. Raja'ee, Ahmad Ali (2007), "a summary of occupation explication", 2nd ed., Tehran, Humanities sciences research center publication
8. Zarrinkub, Abd Al-Husein (1990), "pursuing the search in Sufism in Iran", Tehran, Amir kabir
9. Sajjadi, Seyyed Ja'afar (1978), "Islamic epistemologies culture", Tehran, the Iranian authors and the translators company
10. Seraj Toosi, Abu Nasr (2003), "Lil-Ma'a fi Al-Tasarrof", tr. Mahdi Mojtaba, Tehran, Asatir
11. Sallemi, Muhammad (1985), "Sufism Classifications", by the effort of Noor Al—Din Sharibeh, Aleppo
12. Sana'ee, Majdud Ibn Adam (1989), "Hadiqat Al-Haqiqa va Sharifat Al-Tariqa (Fakhri Nameh)", revised and annotated by Modarres Razavi, Tehran University
13. Suhrewardi, Sheikh Shahab Al-Din Umar (2005), "Awaref Al-Ma'aref", by the effort of Ghasem Ansari, Tehran, scientific and cultural publication company
14. Sharifiyan, Mahdi (2011), "the article of remembrance (zikr), the poverty treasure", scientific and research seasonal journal of the Persian language and literature, theosophy and courtesy
15. Shaghghi Balkhi (no date), "Worship Rituals", no place of publication

16. Attar Neyshaburi, Farid Al-Din (2002), "Tazkera Al-Owlia", introduction by Ghazvini, Tehran, Safi Alishah
17. 'Ein Al-Qozat Hamadani (1983), "the letters", by the effort of Alinaqi Monzavi, Afif Asiran, revised by Hussein Khadiv Jam, Tehran, the cultural studies and research institute
18. Ghazali, Muhammad (1995), "Kimiya Sa'adat", by the efforts of Hussein Khadiv Jam, 2-volume course, Tehran, the scientific and cultural company publication
19. Ghashiri, Abu Al-Ghasem (1982), "Ghashiriyeh Treatise", by the effort of Badi'a Al-Zaman Foruzanfar, Tehran, Bongah, translated and published by Ketab publication center
20. Kashani, Abd Al-Razzagh, (1994), 'the exposition on Manazel Al-Ssa'erin", authored by Ali Shirazi, Tehran, Al-Zahra
21. Gowharin, Dr. Seyyed Sadeq (1997), "the explication on the Sufism terminologies", Tehran, Zavvar
22. Morovvati, Sohrab, Saki, Sara, (spring and summer, 2013), "the article on semantics study of the term Zikr in the Holy Quran", the scientific and research seasonal journal of Quranic teachings from 135 to 154
23. Mowlavi, Jalal Al-Din (1990), "Fih-e-Ma Fih", with the revisions and annotations by Badia' Al-Zaman Foruzanfar, Tehran, Amir Kabir
24. Mowlavi, Jalal Al-Din (1984), "Mathnavi", revis. by Nilkun, Tehran, Mowla
25. Mihani, Muhammad Ben Monavvar (1988), "the secrets of monotheism in Sheikh Abi Sa'eed positions", introduction, revisions and annotations by Dr. Muhammad Reza Shafi'ee Kadkani, Tehran, Agah
26. Najm AL-Din Kobra, Ahmad Ben Umar (1984), "the Sufis rituals", by the efforts of Mas'oud Ghasemi, Tehran, Zavvar
27. Nasafi, Aziz Al-Din (2007), "the perfect human being", an introduction by Henry Kerben, tr. Ziya' Al-Din Dehshiri, Tehran, Tahoori
28. Hojviri, Ali Ben Uthman (2005), "the discovery of the beloved one", introduction, revised and annotated by Dr, Mahmud Abedi, Tehran, Soroush