

Evaluation of Golshan Shabestari and Raz mashahed's characteristics

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Abstract : The first and the most important Sheikh Shabestari's literary work is a poem involving 993 theosophical distich in sixth omitted song which has sung in 1317 in response to 17 questions of Amir hoseini sadat harvi, because Sheikh arrived to the Sheikh Bahao din yaqoob tabrizi's assembly, shabestari responded to each distich by another distich as well, then appended other distiches to previous distiches in order to develop "Golshan raz" poem. Most of Sufism and theosophists and Persian literature researchers agreed with the point that Sheikh Mahmud shabestari as famous stars of notion world and Islamic theosophy has acclaimed his dominancy to notion declaration with developing eternal literary work and including Sufis teaching for them, "due to applied accuracy and beneficence, however was accepted from Sufism sometimes named all Sufism teaching professions and most of sophisticated men put effort to describe and interoperate ambiguous and difficult points and subjects. "Sadatnameh", "Haqol yaqin fi maarefeh Rabol alami", "Meratol mohaqeqin" mention Monifi's literary work from Hazrat sheikh sado din Mahmud sabestari, but his eternal literary work "Golshan raz" would be his most important and famous literary work that different descriptions have been written about it and is as One of shabestari's thesis which has read wrongly "shahed "or" shhednameh", no information is available from "mashahed "thesis and shabestari has named it in the end of fifth stage of Haqol yaqin thesis.

[Mohammad Bagher Toorang. **Evaluation of Golshan Shabestari and Raz mashahed's characteristics.** *Life Sci J* 2012;9(3):1689-1695] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 246

Keywords: sheikh Mahmud shabestari, golshan raz, Hadiqaatol maaref, Haqol yaqin

Introduction

Sheikh saedo din Mahmud ebn amino din abdol karim is as the famous Iranian theosophists in the end of seventh century and first of eighth century, there is no accurate information about his life. Sheikh was born in kei khatoon dominancy time in 1288 in Qasbeh, a city near to Tabriz and was also sophisticated and erudite in sultan Mohammad Khodabande and Aboo saeed dominancy in Tabriz. He returned finally to his hometown after some journeys to Egypt, sham and Hejaz which are mentioned in his book "Saadat Nameh". At that time he was brilliant erudite in theosophy and theology, nothing has mentioned in his literary work in basis of sheikh Mahmud religion, but Aqa Mohammad Basher Anvar Aboohari has mentioned in his thesis that he believes Shafee religion based on Asharian beliefs, but regarding Sufism demeanor and the point that all Sufis know Amiral moemenin as lifesaver and join to Mohammadih pontificate, so shabestari's love would be a definite fact. He believes in imam zaman religion like all shies and has mentioned the point in his book that world would be filled with justice and total peace would be developed as well. Some authors has mentioned Baho din yaqoob and Amino din tabrizi followers, but as it's mentioned in Rozatol janaan, sheikh has utilized both of them. He is follower of MAHYAO DIN EBN ARABI IN THEOSOPHIY

and has codified some books and thesis during his life and also some literary work belongs to him.

Main body

Shabestari is ever biased like all sinless existence and believes human's freedom feeling as separation of god due to ego grasp. In fact human is an inexistent or privative order, hence its meaningless to attribute freedom to him. Believers are as freedom of angry volition, attributing strength, volition to human would be mistake and both "Moetazeleh" and "Asharieh" has mislead in this stage; first group acclaims that human has freedom in choosing his ego and second group knows him responsible for his actions by attributing obtain power. In shabestari opinion, human hasn't been born for accomplishing behavioral responsibilities, but another aim hasn't acclaim.

Lahiji "expounder" acclaims that his intention was in a way that he was like a pure mirror as a symbol of divine's nature and attribute. Could we name mirror free due to object reflexion? Our duties has been fated from the past, divine action are unasked and inscrutable so why human would be responsible for his action? Is it unfair? Sheikh thinks that his action is not unfair, but also would be a proof in confirming the perfect strength and divine adoption. Furthermore, the purpose of enforcing human for accomplishing actions which haven't any adoption would enforce

him to ignore the world which won't be possible for him to obey the direct way and obey the religion. "They ordered According to religion, and they admired his internal existent, because maybe become disable of commandment, all of a sudden would be vanished and mislead".

Which stages could reach the person to evolution stages? in his opinion, human is born as origin and evolution of creation and would be the purest and most important creator, but would be decline to the nethermost level due to fall in this sordid world, his position is continuously against with unity position, but human identify his weakness based on the obtained light via chimerical force or rational ability and considers demeanor against the first manner, this demeanor would be from possibility to reality, intension to unity, good to bad. "a passenger is a person who passes soon, makes clear like fire of smoke, his convection discovers in this group, it is obligatory to give up sin and defects, inverse of his life's convection, have to continue life in order to get perfect human"

There is 3 stages in this demeanor, the first stage would be named absorption, here divine light would be radiated via human's duties and actions and would be in a way that Sufi assumes all other objects imaginary and unrealistic, nothing except god would own comprehension in the second stage, divine light would be radiated via divine attributes, and so Sufi assumes attributes of divine. Third stage would be the time that Sufi receives light and discovery from the real nature and sight of the order reality. nothing is available for him and all objects existence would be from the divine existence, When Sufi achieves this stage, would become perfect and achieves unity of divine in a way that angles and prophets couldn't modulate with him, all bigeneric people would be seen in light and human would reach the stage which had started his demeanor from there. Shabestari obeys authors's general method in the prophecy and pontificate essence announcement. Pontificate has more generality than prophecy. At first outlook, saint and prophet would be all saint, pontificate wouldn't be obvious for Sufi whereas is clear in prophets. Patron saint obeys prophet and achieves superior positions and would be unified in union realization with god. The first pontificate stage is the stage which prophecy and pontificate were both obvious in the world and would be ended by Prophet Mohammad's perdition. Pontificate was continued and stage started to genesis after the last prophet. one day the last patron saint would be appeared and evolution of pontificate would appear and both world would be ended with his appearance, he would be perfection which former patron saint were before him, he would bless all world like last prophet, he would be satisfied in peace

and safe establishment, justice and equality would be established. Nevertheless, this earth which is as right emanation wouldn't end ever, if it could be acclaimed that divine would stop the emanation, and then time wouldn't be mentioned. This world and next world would be correlated with each other and nothing would be between them. another world is currently ongoing. Whatever we acclaim it as this world and that world would be conjugational names, whatever shabestari names creation of Daemo Tajadod by obeying Ebn Arabi would be endless of perdition and new creation in the future world, human wouldn't have body and his body would be rare and clear. our actions and our current life's mental inclination would be formed objective formation and would obviously substantiate. Good inclination would be formed as light (heaven) and bad inclination as fire (hell). Golshan Raz: parable of death declaration and other world new appearance at death time. "Creation and annihilation is in both world like creation and being chosen as god's messenger, human is ever in effort of another human 's birth however his lifetime be long".

Individuality or human body would be disappear after death, subsequently intension would be perished in unity. superior human would be glorified and this wouldn't be objective and ostensible, but also would be self-emanation.

Sheikh literary work

Shabestari in this poem has responded questions by subtitles such as "exemplification" and "rule" declaration of union religion of this book essence which won't add anything to the Ebn Arabi declaration. nevertheless, Sheikh has announced this subject clearer and more accurate from his religious master.

He acclaims in Golshan raz that: primal description essence would be existent and inexistence would be extinct. there is not anything except unity in the existent world, possible and obligatory haven't been in separation, they were oneness from the first if it be visible from one point, it would be union and if it be visible from another point, existent would be propagated. The only comparison would be the reality union aspect whereas propagation aspect is imaginary, reality would be union but its names are different and this propagation would cause variety. Golshan Raz has been described and interoperated by different people from eighth century due to its necessity in theosophical literature and constancy and its allegorical which seems the oldest. Description has written by shabestari's child in Golshan Raz and the most popular description has been known the "Mafatihol ejaz shamsu din lahiji"

Saadat Nameh

Is a poem in verbal matters in the superficial content of "Hadiqatol Haqiaqt" of erudite sanae qaznavi in 1075-1135 involving 3000 distiches and divided in 4 stages and each stage involves anecdote and articles. Shabestari intended to sing his book in 8 stages but he was dissuaded after finishing 4 stages. Sheikh has mentioned his long journeys and meeting erudite in this poem and has mentioned dignities and five famous Azerbaijan theosophist's logion in 6th century such as Baba hasan sorkhabi, baba faraj tabrizi, khaje mohammad kajejani, khaje abdol rahim tabrizi and khaje saeno din tabrizi.

Haqol yaqin fi marefeh rabol alamin

Haqol yaqin is a theosophical thesis involving one introduction and 8 stages and its subject is theatrical theosophy matters. Available discussions mention Golshan Raz that this content unity has been utilized by Hadiqatol Marefeh's author in describing some of Golshan Raz's distiches. Introducing mashahed thesis could be necessity of this thesis that has been mentioned in the end of fifth stage. Book's prose is relatively complicated and involves referring the Quran and citation.

Haqol yaqin has been influenced by literary work of Ebn Arabi's logion and methods and notions declaration.

Meratol Mohaqeqin

As one of sheikh's thesis has 7 stages and involves simple prose. This thesis is composed of philosophy and theosophy in grasp and cognition of ego and theology, as the obvious stylist comparison of this thesis composed with other shabestari's literary work, so his adoption would be discussed.

Merajieh

Is a thesis in explaining quality and formation of meraj. Translation of menhajol abedin, this thesis is a translated by menhajol abedin of imam qaznavi

Kanzol Haqayeq

This book has been written coincidentally with Zadol Mosaferin by Mir Hosein Harvi, Chareyeh vesal, Leili and Majnoon, and Mifenderski's elegies in 1933 which all of them has publicized in Tehran, Kanzol Haqayeq belongs to Mohammad Kharazmi based on authors declaration.

Mashahed

As its misread as "shahed" or "shahednameh" was a thesis that sheikh had codified it in "its superiority and love and its order" and its name has been mentioned in the end of fifth stage of Haqol Yaqin thesis. A point which has caused mistake in this thesis 's name would be thesis's subject that Sheikh

has mentioned it in Haqol Yaqin, the fact shows that because readers hadn't seen thesis so they concluded from Haqol Yaqin that because thesis 's subject is its superiority, difficulties and its order, so Shahed or Shahednameh would be better alternative names.

It's obvious that similarity of Mashahed and Shahed could be origin of this mistake, but some reasons could confirm our declaration:

1-in all three available copies, Hadiqato Maarefeh description by Shojao din Korbali has been written in Golshan raz

"Poor study would be named Haqol Yaqin of sheikh thesiss, love and kindness research document was named by another thesis by Mashahed name" concluded that in Haqol Yaqin copy which named korbali study, thesis name was Mashahed and Shahed or Shahednameh was wrong names.

2-mashahed is plural form of mashhad and is the name of one of shah daee shirazi's sixth poems in 1408-1466 which this poem has been divided to parts with mashhad name. It's definitely acclaimed that if shah daee 's book name is mashahed, what relation could have with shabestari thesis? it would be correct, but such a this book 's name wasn't common ever. there is not any authentic reason based on shahed or shahednameh accuracy, one of references which have acclaimed thesis name directly shahed in love and lover announcement would be Majalesol Oshaq book that author wrote funny anecdote about shabestari coincidentally with writing book's name which is not real.

Shabestari is One of sheikh esmaeel and sheikh ebrahim's acquaintance, shahednameh thesis has written about love and lover announcement and had close familiarity with them and as its acclaimed in Golshan Raz, people's view toward him was his superiority and announced that repudiators has regretted and solicited him. his relatives asked his recovery and continue their way and he responded:

"My love is hot like a burning candle in all the night, one day if I be sad means my love is far from me, and this day wouldn't appear in whole my life"

Its obvious that people who fabricate as well as this couldn't be poor at writing a word. A significant point is that meaningless fabrication caused a scrutinized researcher such as doctor Zarin Koob who has doubt about it in a way that knows shabestari 's adoption accuracy of Mashahed thesis as thought point.

3-another point in Haqol Yaqin thesis corrected by doctor Reza Ashraf Zade which is the oldest available copy of Haqol Yaqin, corrector wrote Mashahed instead of Shahed or Shahednameh in the text, but has introduced Shahed as Shabestari's literary work in the introduction of Haqol Yaqin thesis, nonetheless Mashahed has been mentioned in his corrector's text. As it could be acclaimed that he was

unaware of adventure or Mashahed couldn't be acceptable for this thesis, also doctor Samad Movahed has written about this:

"he acclaims another literary work by name of Shahed or Mashahedeh's thesis in Haqol Yaqin book .we don't know whether this book is the book which Mohammad lahiji and Rozatol Janan and Reza Qoli khan 's authors named it Shahednameh or another meaning in explanation of love positions and love secrets .

Sheikh's opinion

By reviewing Sheikh Mahmud shabestari's literary work, it could be concluded that our disability in cognition of god's inherence is generated of our closeness with him .inherence as absolute light is invisible in inexistence of absolute darkness .nobody could directly look at sun but its reflexion could be seen in water. Relative inexistence is like water and is symbol of Merat of absolute light that justice emanation has radiated in it. This relative inexistence is like stable reality in Ebn Arabi instruction that reflexes divine light based on his natural abilities. Divine light was as hidden magic but when it reflexes in Merat, sorrow would appear .however inherence was union, propagated in this process .shabestari acclaims union issuance in Ebn Arabi method .the first issue is from general sageness inherence that is Hadaat stage, second issuance is the general ego. The last issuance in this major would be human that is the ultimate creation. Subsequently, superiority, dignity, celestial seven skies, quadruple elements, ternal ceremonies, recourses, flora and fauna .the last issuance would be human who is the ultimate creation. However, human is temporally the last creation in this sequence but is logically the first, as tree is from a seed.

All creatures have been created for Him whereas He, The most superior creator or divine symbol has been created for Himself .He is God of some insignificant and trivialness elements, nonetheless these elements are fundamentally for his behavioral evolution .one side of mirror has to be black altogether in order to reflect on objects .if this mirror was all clear and crystal, it wouldn't utilize as mirror anymore.

"If back of mirror be dark and blear, it would show the portrait from another side"

All objects have been created to obey human due to the fact that human is the ultimate purpose of creation. All different names are divine, he convenes all names inside himself due to the fact that human is an obvious reflection; hence all creation is inside Him .He is the most exclamatory creature of God and he is beholden to Him, all his strength, sageness and volition belongs to God.

In Shabestari's viewpoint, softhead person is considered useless .sageness way is a complicated, long and inextricable way. Philosopher is squint that sees everywhere in two side.

"If Philosopher be squint, people wouldn't be seen same"

He starts his activity with understanding of material s. He argues the fundamental existence is based on this fact and assumes it separated and alien from the possible existence.

"If Philosopher be wandered, nothing would be seen except objects, obligations would be proved in places and also would be wandered of main inherence "

Shabestari acclaims in basis of correlated causality reasoning that fundamental existence is in creation conduction .reasoning conduction is totally wrong in his opinion ,the possibility of god's sageness wouldn't be possible via possible way ,because possibility hasn't any relation with fundament .in another meaning , sun would be discovered via candle light by human"

Therefore, the best method would be giving up the rational reasoning and appearing the theosophy world.

"All objects would pray while entering divine world"

Knowledge which obtains of disputative proof would induce the person to sleep whereas theosophy wakes him up .the person has to go ultra moon, sun and stars that in his opinion would be respectively symbol of sensational, imagination and luculent sageness perception.

Sheikh specifically rejects sageness effectiveness in theosophical assertion in sixth question of Golshan Raz .he believes a way separated of ultra sageness that person could understand reality light via it .this human 's chimerical force is cryptic like fire inside stone and if this fire blazes ,all the world would be brightened .

"human could be superior to all world that could identify all hidden mysteries 's conditions such as fire in stone and metal, god gave breath to human, when stone and metal collide with each other, both world would be brightened of their light"

In tenth question while science is being discussed, would be acclaimed that the intention of sageness is not an object causing people to achieve world's force and regards.

"When mud and water be mixed together, god put spirit in them, while using elements, divine sign would be identified "

Divine emanation is not just in good objects, but also is in objects which are considered bad objects .because god is the only existence and reason of all objects existence, therefore all objects unexceptionally would appear light .logical status of existence union is in a way that good and bad altogether are equal and are symbols of god and have equal base, but when

reviewing common beliefs, we would compare them and good attributes belongs to god and bad one to devil.

Results and Discussion:

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- 3-Brawn, Edward; Iran's literature history, Saedi and jami ,translated by A;I asqar Hekmat
- 4-safa, zabihol allah; Iran's literature history, ferdos publication, third edition, second part
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- 7-Daftari, Farhad ;(1996), Esmaeleeah's belief and history,translatefd by doctor fereidon beh darehee,Tehran.
- 8-Korban, Hanri; Islamic philosophy history, translated by Javad Tabatabaee, brief description of Shabestari and his Golshan Raz's value
- 9-Sharif.M;religion history in Islam, university publication centre ,second edition, third part of fourth stage ,forty three article ,written by B.A. Dar, translated by doctor Ali asqar halabi, this is an analysis about some of shabestari ' s beliefs based on golshan raz.
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- 11- Zarin koob, Abdol hosein;(2001),an essay in basis of “review the golshan raz” in the water's image collection,Tehran.
- 12-Olodaq, Soleiman;(2008),Ebn Arabi ,translated by Davood Vafaei ,centre publication

However this book is not written in basis of shabestari, reading it would be necessary for understanding Ebn arabi's beliefs which is the most important reference of shabestari' s beliefs .this literary work has been written articulate and easy and author has put effort to acclaim difficult beliefs of Ebn Arabi with simple and clear phrases. Also translator has overcome to translate the book from Azeri to Persian. Hence, it could be effective for educated readers.

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- 14-Movahed, Samad;(2002),sheikh Mahmud shabestari 's literary work collection , Tahoori publication, Tehran.

Emendations and translations of Golshan Raz

Various editions of this book has been presented by researchers , but the best emendation of this book is accessible for people by Doctor Samad Movahed in collection of shabestari literary work .this precious book has been translated to other languages as well as following:

- 1- Ordu, Molavi Ahmad hasan soeti.
 - 2-Torki, whose pen name is shirazi has translated to torki.
 - 3-torki, as Jam delnavaz ,Mahmud halavi.
 - 4-Germanic, Doctor Tolog, 1825
 - 5- Germanic, Hamer poor gashtal, 1838
 - 6-british, win fild, 1880
- Parodies which have accomplished of Golshan Raz
- 1-Golshan Romoozi, Mohammad romoozi nashlaji kasha's literary work (diseased in 1565)
 - 2-Azhar Golshan, Mirza ebrahim adham, eleventh century's famous poet (diseased in 1607)
 - 3-new golshan raz, Eqbal lahoori's literary work

Golshan Raz descriptions

Different descriptions of Golshan Raz as theosophical book have been written which acclaims the necessity of this book. Some descriptions are introduced here, then the most important description “Mafatihol ejaz in description of golshan raz” as lahiji's literary work would be perused with more details here.

- 1-Golshan Raz's description, sheikh rooh bakhshan badkhashan literary work,calif seid mohammad nor bakhsh has written it in the first period of ninth century .
- 2- Golshan Raz's description, as Vasit description, by seid mohammad madani neishaboori, known as mir makhdoom ,he was follower of Qasem anvar and has been killed in 1524
- 3- Golshan Raz 's description, as open bud ,a person by name of eino din has written golshan raz as more completed poem and has called it open bud
- 4- Golshan Raz's description, written by saeeno din ebn mohammad torkeh esfahani(deceased in 1433)
- 5- Golshan Raz's description, written by Ahmad ebn moosa in 1441
- 6- Golshan Raz's description, written by Molana abdol rahim khalvati(deceased in 1455)
- 7- Golshan Raz 's description, as Nasayem golshan ,written by Mahmud ebn hasanol mohseni,known with shah daee(deceased in 1466)
- 8- Golshan Raz's description, seid yahya khalvati shirazi(deceased in 1464)
- 9- Golshan Raz's description,as hadiqatol ,aaref,written by shojao din korbali, initial time 1452
- 10- Golshan Raz's description, as Golzar Damask, Seid Shahabo din ahmad Qavimi,written in 1475

- 11- Golshan Raz's description, as Mafatihol ejaz fi sharh golshan raz, written by Shamsod Din Mohammad Ebn Yahya Lahiji Nor Bakhshi, whose pen name is Amiri (deceased in 1507)
- 12- Golshan Raz's description, Khaje Hosein Ebn Khaje Sharafo Din Abdol Haq Ardebili, known with divine and famous with Kamalo Din (deceased in 1543)
- 13- Golshan Raz's description, Nemat Allah Ebn Mahmud, known with Baba Nakhjavani and Sheikh Anvan (deceased in 1514 or 1516)
- 14- Golshan Raz's description, Jalalo Din Mohammad Sediqi Davani (deceased in 1503)
- 15- Golshan Raz's description, known with Shaqayeqol Haqiq, Ahmad Elahi, at the end of ninth century with Sultan Abol Fath Bayazid Ebn Morad name
- 16- Golshan Raz's description, Shah Mozafaro Din Ali Ebn Mohammad Shirazi Roomi (deceased in 1516)
- 17- Golshan Raz's description, written by Jalalo Din Mahmud, written in 1576
- 18- Golshan Raz's description, written by Khaje Moeeno Din Mohammad Ebn Mohammad, known with Dehdar, whose pen name is Fani, this description is a summarization of Lahiji description (deceased in 1607)
- 19- Golshan Raz's description, Mola Abdol Razaq Fayaz Lahiji Qomi (deceased in 1051)
- 20- Golshan Raz's description, as Meshvaq thesis or Mola Mohsen Feiz description (deceased in 1019)
- 21- Golshan Raz's description, Mohammad Ebn Mohammad Hosein, is written in the end of 13th century
- 22- Golshan Raz's description, Majmoelo Favaed or technique description, that has complained to Lahiji. Writer hasn't been specified.
- 23- Golshan Raz's description, as Mahmoodieh thesis, Mirza Abdol Karim Rayzo Din Zanjani, whose pen name is Ojoobeh and known with Aref Alishah (deceased in 1875)
- 24- Golshan Raz's description, written by Mohammad Ebn Mohammad Ali Sabzevari, as follower of Haj Mola Hadi Sabzevari, sangi edition, Tehran
- 25- Golshan Raz's description, Haj Mirza Mohsen Emad Ardebili, whose pen name is Beh Hali, Tehran
- 26- Golshan Raz's description, Khayro Rasael description, a poem of Seid Mohammad Ebn Mahmud Hoseini Lavasani, known with Osar which has ended in Tehran
- Recently effective description has been written in basis of some important of Golshan Raz which definitely involves points and advantages for readers
- 27- Sheikh Mahmud Shabestari's Golshan Raz description and texts, written by Doctor Kazem Dezfoolian, Talaehe publication, Tehran, no 1382
- 28- simple description of Golshan Raz, written by Doctor Behrooz Servatian, international edition company

Mafatiho ejaz in Golshan Raz description

As mentioned, this book is the perfect Golshan Raz's description. It's necessary at first to get a bit familiar with characteristic of this literary work's writer. Mohammad Ebn Yahya Ebn Ali Gilani Lahiji Noorbakhshi known with Shamsod Din whose pen name is Amiri is the theosophist and poet of ninth and early tenth century. Precedent remained silent about his birth year and some succeeded know his birth year 1437. He came to Seid Mohammad Norbakhshi when he was young and became the perfect follower after repenting and isolation and discussing. In basis of this adventure, it could be concluded from Mathnavi poems "Asrarol Shouhod" that he came out of Lahijan after falling love and by conduction of a man for the intention of visiting divine and he went to visit his master with two other people who got familiar with each other in way. Lahiji acclaims that he has helped other with Mohammad Noorbakhsh for 16 years and has asked help from his master due to get high dignities which are mentioned in Golshan description, as he is superior Sheikh of Noorbakhshieh method, at first he was follower of Seid Mohammad Noor Bakhsh and he went to Shiraz after death and was conducted there in his method and has been become follower of Fars's Noorbakhshian. He got brilliant abbey which was known with "Noorieh abbey" after residency in Shiraz. That mentioned century's dominators has allocated many domains and has asked demand from his dignity. Lahiji has deceased in Shiraz in 1507 and his sepulcher is in abbey. Some of Lahiji's literary works are as following:

A –poem works

1-poem divan

2-Asrarol shouhod is a mathnavi in sea of ornament and more than 3000 distiches involving researches and parables in basis of theosophical and theology subjects

3-Molavi mathnavi choice: Lahiji has written this work in 1470 and has described the Mathnavi problems as poem

B-outdated works

1-Mafatihol ejaz in Golshan Raz description

2-six thesis involves thesis which have edited in the end of Asiri divan

Lahiji acclaims that followers of good way asked him to write a description of Golshan Raz book whereas he avoids it until the bibliomancy who read in 1473 started to describe Golshan. Lahiji illustrates the main reason of writing this description in the end of Golshan Raz that "the reason of describing this book was having perception to obey researchers and didn't obey others and this book "Golshan "has found the ultimate excellence and I tried to describe its points and matters. Lahiji description is a complete description involving all Golshan Raz distiches

.expounder method is that at first if he needs to explain a word would acclaim it ;then describes theosophical and philosophy description of distich and then refers to citations, poems ,verses and theosophists 's logion ,meanwhile description of Sufism teaching between Ebn Arabi phrases and its expounders has conflated with sheikh 's "KEBROOYEH "teaching such as Mir Seid Sli Hamedani. if the described distich in another copy had been reordered differently with his copy, conflict acclaim and new meaning description would be perused . After finishing Golshan description, Lahiji sent it to Harat for Jami and Jami wrote these distiches in response to him and sent it to sheikh.

"Poor people would also reach dignity due to his kindness , flowers would blossom in spring. He considers us, and maybe we get high dignity"
Current theosophist researcher (Leonard Loezen) acclaims about this description that:

Two groups of theology or theosophy would be significant in lahiji's golshan raz description

1- romanic erotic description of Molavi 2-Ebn arabi theosophy and his followers such as theosophist poet, Araqi and Maqrebi.

Lahiji is a famous theosophist whose abilities are same as shabestari and his description is like shabestari's Mathnavi. Descriptions of his personal dreams and moods and experiences has been concluded of involved theosophy and poem of Iran Sufism in inter centuries and other references of Romanic ,western and Iraq divans .This book is definitely originated from the same origin of

shabestari poem. Therefore it's sufficient to attract attraction of Iranian Sufism's lovers.

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08/01/2012