

The Spiritual Shams effect on mind and Language Molavi (Rumi)**Karam-ali Qadamyari***Assistant Professor of Persian Literature, Department of Persian Literature, Faculty of Humanities, Urmia University, Urmia, Iran*

Karamali Qadamyari; The Spiritual Shams effect on mind and Language Molavi (Rumi)

ABSTRACT

Seventh century AD. G. (XIII AD) maturity period of Islamic mysticism and perhaps can be said, it is period passage of Sufism to cultural mysticism. In the course of great mystics like Ebnearabi, Sheikh Sadr Qvny, Jalal al-Din Muhammad Balkhi Rumi, Najmuddin Kubra and ...with his valuable works in terms of spiritual so worthy have been effective at east Muslim lands. At the same career friendship and devotion Shams Tabrizi and Rumi and influence of His word in his caused that Rumi enthusiasm increased to theism and Shams mysticism influence not appear in Rumi in his written and over time shadow spreads on world and the outside world. The present study First a quick look to the two lived a mystic frenzy; Then deals promises of action and exposition Shams Tabrizi at "Masnavi" and "Divan-e Shams" Rumi.

Key words: seventh century, Shams Tabrizi, Rumi, Masnavi Ma'navi, Divan-e Shams.**Introduction***Shams Tabrizi:*

Mohammed bin Ali bin Mlkdad Tabrizi, nicknamed Shamseddin, or Shams Tabriz, (582-645 AH. G.) The famous Sufi seventh century AH. (Dehkhoda Dictionary) "He was born in Tabriz. It is said that he was troubled childhood behaviors that lead to anxious parents owed and he said in reply (we are of two genders)" (NGO Shirazi, Bit: 13). His disciples his remarks that has been said in the house, have collected that is known called "Shams Tabrizi papers". In other words, "Shams Tabrizi papers, is a collection of remarks and anecdotes mot and pleasant that has been to his tongue during residence Shams Tabrizi in Konya (from 642 to 643, and after a short absence from the years 644 to 645 AD. C), and after he has been collected by Maulana Jalaluddin Mohammad Balkhi disciples. As scattered notes. The fissures and cuts expressions and contents imply that the book has not written Shamseddin but is logbooks the disciples that have provided with finally irregularities. "(Forozanfar, 1315: 89). Before discovery "Shams articles» Shams Tabrizi life and his personal was wearing of everyone. Earliest records about Shams first are Soltan Valad Letter and paper Sepahsalar that said: "There was no creature of personal Shams like was hidden its reputation and his hid at mystery." (Movahed, 1375: 105-83). Shams Tabrizi in his papers their parents introduces softhearted and kind and says of his cute nurturing and being minion in their skirts"The fault was of

parents that me emerge so cute" . Elsewhere his concerning his parents says: "It was a good guy ... He was no anything except love, another man is good and loves other ... "(Shams Tabrizi, 1369: 119) Again about his father says "Father any did not news about me. I was a stranger in my own town, my father was alien of me, and my heart was disturbed him. Thought that of me would be angry. Thought that beat me, he throws me out from home. "(Ibid: 740).

Shams Masters:

Shams had been Education in the presence teachers like Shams Khoi (or Khvnjy). He then to Tabrizi so that comes on his papers of some great time also influenced, and the names of its (Shahab Hryvh (rational thinker, Fakhr al-Razi, Avhdaldyn Kermani and Arabic Ibn Mhyaldyn in Shams articles come.(Movahed, 1375: 83-105).

He with all of education, science and literature, in the presence of elders, not done to create written works as "About not to write himself such says: I've never had the habit of writing; speak remain in me when I do not write every moment gives me on the other."(Shams Tabrizi, 1369: 18).

The Tomb of Shams Tabrizi in Khoy:

Book Argument is decisive compilation Mohamed Hussein ibn Khalaf Tabrizi to Date 1062 AD. BC. He under "Gjyl" writes: "Gjyl, to first conquest equiponderant Rahyl, is name a neighborhood in Tabriz and the name of the

Corresponding Author

Karam-ali Qadamyari, Assistant Professor of Persian Literature, Department of Persian Literature, Faculty of Humanities, Urmia University, Urmia, Iran

cemetery is that to name of the neighborhood read and the tomb of Shams Tabrizi is against Alrhmh in cemetery (Tabrizi, 1357, 3: 1776). Dehkhoda Dictionary, the following entries "Gjyl" based on its findings of historical sources, this area of a cemetery in Tabriz speak also has established itself Shams Tabrizi's tomb. (Dehkhoda, 1335, 31: 586). Where the oldest the tomb of Shams at Khoy listed is at eloquent synopsis (Written in 845) that writes 672 years of disaster. Shamseddin Tabrizi, Rumi's death buried in the Khoy. But another major report on the issue, is at Big F Alslatyn orders that has Iran reported to invasion of the Ottoman Sultan Suleiman I on his return to Tabriz to Roman land 942 in three days in the summer mood lived in Sultan "The Prophet were mounted on Askar and were converted to pilgrimage Mazar-e-Sharif hazrat Shams Tabrizi over the centuries destroyed the tomb of Shams and remained on the of the brick minaret name Shams of Tabriz. (Riahi, 1379: 276).

Rumi:

His name is Mohammad and his title during their life "Bakri Muhammad ibn Muhammad ibn Hossein Hosseini Khatibi Balkhi" and during the life of the title, "Jalal al-Din," "lord" or "lord of Rumi" as originally laid out and Maulana and Rumi title in later centuries (nine) is used for he is known and courtesy letter "Mawlawi", "Maulana", "Rumi" and "Roman Mullah" and Jalal al-Din Muhammad Rumi and Maulana Jalal ibn Muhammad and Molavi Rumi and Balkhi. He was born in the year 604 AH in Balkh. (His father, Baha Valad (648543), nicknamed King Allma the chiefs and the heads of law principle (Shmysa, 1378: 9). One of the most important events of his life, Rumi and his family traveled and were settled in Konya., In the year 617, King Allma along with his family migrated from Balkh.'s famous tale is narrated tour during the day, Attar, Rumi, Rumi's father saw it and said: "Respect for the child, which is soon hot breath of fire Does the world burn." (Safa, 1371:451). During their journey time, and Samarqand Gzranydnd the consistory. Then went to Hajj to Nishapur and Baghdad were found. While returning from Mecca in the Hijaz stayed awhile in the evening. Few Larndh spent years in the same city, Jalal al-Din, with Gohar Khatun, daughter of Lala Shrfaldyn married. Later Baha Valad went there died in Konya (Zarrinkub, 1373: 228). Also Rumi after achieving perfect grades and Fanny to see the right has died fifth Sunday evening Jumada 672 subjects. Have said the reason for of his death was disease the healers were unable of his treatment. The funeral and he burial small and big city of Konya, were mourning and tiny tears.

Works of Mowlana:

One of the most important verse of Rumi's

Masnavi. Six offices in the sea or the blacked Raml Msds Mqsvr which is about 26,000 bits. Great effect Rumi (Great Court) is known as the Divan of Shams PROSPER. Homae professor says "Poems of Rumi's Divan-e Shams-life of thirty years The last half, Thus the whole Court is divided into three parts, most of them during the ten years of separation Mvlana continuity with the shams, it belongs to the ten-year period than Sheikh Salah al-Din Rumi confusion about entrance Zarkub and the third decade of life and the promise of companionship Hesamaldyn Chalabi Rumi" (Rumi, 1370, introduction Edited: 39). Robaiyat: Rumi Robaiyat in some versions of its number to 1659, and part of it is attributed to him in other poets is set or the name of the other seen Court. Of Rumi's prose works have literary value are the schools and houses his collection of books and our brigade.

Discussion:

Sunrise and sunset Shams in Konya and meeting with Mowlana:

Shams love traveling and touring to spend life in one place would be, as narratives Aflaki "the congregation said passengers flying to the ground that he had Eng.Chem." (Aflaki, 1362, vol 2: 615) Shams Tabrizi on 26 Jmadyalakhir 642 (equivalent to the Persian date Azar 16 December 6, 1244 AD 623 AH Solar) to Konya reached. The Molvi met with strong character and the warm breath was transformed Rumi. Prior to the meeting Shams, Rumi scholars and jurists from school. At that time he was teaching seminary, and taught at the prestigious four schools and scholars Akabr Rkabh went off. (Ibid: 618). The meeting Shams, Rumi, changed clothes, teaching and preaching from the rectifier and the ecstasy of the dance, and poetry and his Rubaiyat such song:

*Zahid, I tell you song A feast of wine you seek
Srhqh*

*Prayer was dignified looking to stay Have the
children play Kvym (Rumi, 1363, quatrain 236)*

Between Shams and Rumi long companionship and solitude and that the great man's rapturous love revolutionizes manufacturing, causing jealousy and cynicism became devotees and lovers of Rumi. Protest and disaffection said: (If he were not, we were lucky). (Shams Tabrizi, 1369: 269) of this Bdgvyvya Day Shams Six hundred and forty-three of the twenty-first Thursday of Shawwal is Qvynh. Rumi sad and disappointed, it sinks in that one talks. Because the shams to go because he knew the words of a bystander is Bdgvyvhy then while waiting for Maulana Shams sent a letter to the Mulana also sent letters to Shams.'s one of them says:(Shmysa, 1387: 12).

That the tail did you trip Chow got off the sweetness of Wax

Parting her in our world Body and soul reap havoc because ecological

Without you, no not the one lyrics Mshrfh it comes to the concept

Finally, it was announced from Syria that Shams al-Din went there. Rumi king Valad sent to hand to bring him back. Rumi rejoiced in the news began songwriter. Damascus a place where love was found, became the center of his world:

We loved and lost and lovelorn Dmshqym John and Del Close soda Dmshqym (Anne-Marie, 1370: 39 and 40).

Fifteen months after parting snapper poet Shams dates back to dance and dance and refer to pure poetry. The time to hold Jalaluddin Shams, Shams, one of his daughters would marry. Shams are fond Kimia. But then again, threats and harassment Shams abuse of began school of disciples and scholars were seeking (Nicholson, 1350: 3). Rumi said: I was traveling and I was suffering as if it were gold filled Konya rent did, except my friend was dominant ... Travel is difficult, but if the time is gone, so you do not have the time (Shams Tabrizi, 1369, vol 2: 267). Gradually, after a transition period, Shams became a different personality and isolationist. (His personal Low boiling, restraint, Fastidious, Punctilious in deep, censorious, religious and romantic conquest consistent, principled but appears to have been the sour flesh (NGO Shirazi, Bit: 28). Sometimes schools would do well to pay part because they were busy at work and said to the queen of procrastination have stopped me from collecting the debt, I say and suddenly disappear out of court (Rumi, 1363: 42). The Sultan Valad, Rumi's son, who was his closest disciple, and bars Hamraz said:

*This time they want to go I'm the one who knows
All are seeking hassle Not one that I never
Years pass so much I do not meet one of the
following (Riahi, 1379: 276)*

Shams disappeared in the year 645. If your intent was not clear if the trip was killed by enemies, categorically not talked about it, but Molavi Aladdin felt that (his son) was involved in the murder of Shams, why then her son did not tell even been told that he is not attending the funeral and burial. After a long time searching for Shams, Rumi was. Went back to Damascus, but after much effort, despair, weeping and Shams were away. But his time was solar lustrous shine that made it clear if the whole universe Rumi's Divan of Shams, Shams name so that if he employs and the shams and there have been turned into a. (Nicholson 1350: 3).

Maulana affected of the Shams in the Masnavi Ma'navi:

Shams Proceedings of the Masnavi Maulana strong correlation exists and so many papers and articles and stories contained in his Masnavi infrastructure (Forozanfar, 1315: 90). The word gnosis, meaning knowledge and familiarity with In the vocabulary and In the terms of the philosophical school of thought deeply In the truth of the mysterious problems that are discovered through intuition and illumination is achieved. "(Sajjadi, 1376: 8). Hence, the in the Masnavi Ma'navi, has been intended Poet many philosophical and mystical Quranic vocabulary. Looking Masnavi can be realized his depth of knowledge and attention to quranic Sciences and Philosophy. But to cause the pole to meet your time (Shams) and the tendency to love and excitement and ecstasy of Sufism of the canny brings to mind the Resurrection and philosophers like blind cane and knows their reasoning loose and weak:

*It was hard wooden leg compliance than the pole
time Dydhvr
Sbatsh center is Mount Khyrhr Foot is blind
cane canes
So she does not topple over Hsa Where it was
rides Sepah Zafar
Sultan, who is the Christian religion, the visual If
you have any blind with cane
People in shelters Rvshndydhand Nor bad
eyesight and Shhan (Molavi, 1368, vol 1: 130)*

Straw in inside Maulvi that has been isolated from canebrake world of spirits, The times with bitter experience of separation and avoid "Shams" remember their strange happens and "Shams" knows most bizarre and the loyalty to a friend is a sign of Faith wants to live learn Shams recounting her with sweet memories in this expression may sweeps boundaries of the emotion; so that life Rumi is Jacob's lost children and Shams Tabrizi he lost. But the Times are just smell the shirt and no return to Canaan (Konya).

*Shams John Emms remains the inquiry is not The
world is strange because its shams
Charm Shams Sky took over the Such as
the Hadith was Shamsoldin
Joseph Pyrahan smell Yaftst The soul
lives on Taftst Damm
Welcome recounts that while Halha Center
for many years to speak
There are hundreds of little intellect and spirit The
earth and the sky is smiling (Rumi, 1368, vol 1: 9)*

Rumi imagine that impossible through the knowledge without wishes and because of the way and "Shams" the knows pure Servant of God and Sufi connected to the right that has been to step death in the way of Allah and remains is his survival and

god is guide guiding light; and Finally taking control Hessam al-Din Chalabi, will of the his disciples that for real Conduct Poke fork Skirt Shams Tabrizi and seek help from him: Y. Cho is Sayh' Dayhash Stimulates the imagination and shadow free:

*God was God Sayh' He was dead and the living
God of the universe saddle
Surely her skirt caught Zvtr Rahi contributed to the
end of time
Fashion bag Alzl role Avlyast Because of small sun
god
No reason Valley Andryn Merv Khalil, as Diego L
Ahb Alaflyn
Find shade from the sun Skirt Gets Hit Shams
Tabrizi*

Do not know any part of this party and Rs ask the Zia-ul-Haq Hessameddin (Ibid.: 27) while he oriental Sunshine knowledge knows life and reason people and God full sun to someone defines the night and Day's his work guiding souls - as Unconscious of "informed Shams» and "going"speaks and this feeling motivates in the audience to think that "Shams" always is moving with export of nostalgia Rumi died in the desert and words of Rumi because the vast carpet beneath his feet; because always of the cloud Molavi Word rains the word "shams:"

*Know sun is quoted He lives east of reason and not
Sun Kamali property Kahn Sryst Day and night his
deeds Rvshngryst
IP Shams know if Eskandari After the good
wherever it Free (Ibid.: 349)*

But remember "Shams" so is associated with life Molana that after signing a few verses, Step does to pronoun conscious Rumi. Although the Molavi the word "shams" as symbolic applies means god but Shams al-Din Mohammad behind it Words is covered in the curtains of his Life. Again Molavi with a passion boiling is created in the life, in the another bit, he exposes behind the scenes Of the life and because retailers are not devotees and friends, says hundreds of thousands of times it is hoped clippings Shamseddin visit but reservation is short of the Molavi Love cover than Shams Tabrizi. Because during the four-bit is five times the word "shams." Now if Shams to order over the next hemistich, only has devoted four word "shams" and Shams fifth is that Shams religion, Out of the hide Rumi and the case, is curtain in the Balance love crying. This is the art of Molavi relieves the His Word of the conventional literary traditions and stereotypes and highlights the poem:

*Far from is also because Shams Shams is aware of
the causes
Ozu also causes withdrawal Hbl Hundreds of
thousands of Times Bbrydm Hope*

*When You Believe Shams You do not believe me
Sunshine Center
Sometimes shit looking right Dvtv We love the
shams from religion without Nakhnym (Molavi,
1368, vol 1: 307)*

In the fourth book Masnavi, again rumi impatience is evident compared to Shams Tabrizi And with giving title Ziaeddin to Hessam DinChalabi and playing with words Hessam and Zia and sun blade, word impatiently provides to Shams & Qamar and Hessam DinChalabi tells you're like the moon, light yourself of the Shams, know position Shams Tabrizi is higher from you and he was disciple and sheikh complete and you still have not reached a that degree.

*That you are the sun and the Vsfha Zia told you
rate Hsamaldyn
Zia Sun Blade is a certainty Hossam Kane and Zia
Ykyst Hin
The reader should not swallow the sun Light of the
Ziya Wayne month
And the light of the moon called the prospective A
parent calls Quran Shams Zia
After Don addition of light purple Zia Shams was
because of their higher from May (Ibid., vol 2: 279)*

And finally in the sixth book the agitation deprivation from a friend the foot has been dominating Rumi; his patience in suffering the easier said than patience at parting Assistant says long memories, "Shams" and his sadness and despair be noted in the evening the sun:

*Long story tbsmhay shams it touched the grass
brides and tms
Yet he remains a relic jzvt or ozu or vaprs
remember
If you pain when it comes chstyy oak door now
make hopeless jstyy (Ibid., vol 3: 377)*

Maulana impression of Shams at sessions Court:

Shams lyrics the also it is well known name Divan-e Shams or Great Court, shows the Molvi passion without boundaries. In most of the lyrics, the poet has elected pseudonym off and the silent more name Shams Tabriz and Haq Shams Tabrizi and in the end some of the lyrics is Salahuddin name. Much of the Court is including expressions of love and dance and dancing and happiness and or heart-rending cries of pain the result has been of Joiner and parting sweetheart. The lyrics Shams less attention is because boiling emotions wonderful music and words ,meaning and communication lines. But it must be understood that Rumi was man scholar and jurist and was familiar with terms and mystical words. Looking at the Masnavi, can be realized the depth of knowledge his attention to quranic Sciences

and Philosophy and the effect of this knowledge, Also is evident at lyrics hidden layers. Ali Dashti says: "It's no love lyric frenzy seen this passion, the fusion of love and philosophy, this indifference to anything that is not love nor the Court of Ghana any sufi fascinated." (Dashti, 1362: 235). Ghazal 3229 Divan of Shams name Shams is one hundred times Rumi Ghrlyat grace .Namely Rumi 229/ 3 % his Ghazals directly is named Shams and is commendable him .Shams said: "I have found that chemical copper does not need to shed happen to me all is gold." (Shams Tabrizi, 1369: 85) accordingly Rumi chooses him as coveted and in his lyrics for gold to copper exist own oratory such as:

Save your copper or gold, make gold If you have no gold to silver Come (Rumi, 1363: Sonnet 179)

And hermetic! That all assets scientist and leader of the wind and the wisdom of men, material and money to question. And Shams also to what was the long-awaited hit. As it is said: Shykhm saw in me something that had not seen it and no one saw anything Khdavngarm Rumi (Aflacki, 1362: 309). In the Poem being praise god knows Shams Tabrizi the Sun guiding from God that his radiation and his spiritual guidance, lives are safe of the burning hell.

Shams lights Cho Taft Hell and Narha Aymnym (Ibid. Sonnet 177)

He Shams Tabrizi knows cause his youth and cause his rescue of the arrogance.

*Style indulging male arrogance Khvdst John sees his arrogance practices
Shams was young again Styn to see the ways (same)*

Shams Tabrizi the Molvi leaves in "Konya" and goes, "Sham" he that in parting Shams is impatient, cries in parting friend. It seems that is lost his son. Himself Jacob calls and Yousef found Shams and sometimes place Shams one knows with authority of Jesus – that is fourth sky and place the sun then blames his that is not enough Shams and finally expressed that subserve's life Shams al-Din Muhammad Tabrizi.

*Come by the end James Joseph, a blind Jesus hidden in the Enamel Come Tarom
Hjr day of the Persian month Tir bad pitch in the heart of the Rainbow
Jacob was a poor old Joseph Brenna Come So I said I knew from the fan wheel
Thierry Give him the head of the Persian month Dey Persian month Dey Come Jara
My Makhdoom Amin Shams Din of Jaht soul Throne McCain come across as the Mosque of Tabriz* (Rumi, 1363: Sonnet 16)

He time hearing back Shams from Damascus in the Poem rising sun cause blowing Lights and love of God knows creator mahjong Joiner and back Shams have considered god bless ,says: The dervishes of light scarf cloak of their aromatic is by its mercy.

Shams came to love the monogram aurora Tvqy Kuhn Omen retrospectively flour Joiner will love this Falha

Llalmyn cruel look of Sufi Iqbal May it shine like a cloak fragrant flowers Shalha (Ibid.: sonnets 2)

After the usual sunset Shams Tabrizi and frustration of meeting her again, in other lyrical speaks of restlessness Shams and the symbolic god will remember the term "sugar "and the word "Flowers" he escaped from the Gulistan (Konya) and wants take refuge a lot of enemies. To thank (God) that of his original and be converted to "Flower Sugar". But Rumi's mind is fluid and immediately renegade the symbolic meaning flowers and sugar means the vocabulary of two words, promise knows sweeter than both. At the end of the poem for reply critic a cknowledging that his speech to the cannot tell the Who and finally clear all notice to Shams Tabrizi excellence on Zia (Hussam Al-Chalabi).

Long Lay the flowers we tell our message Kai scored the runner from the Garden Escape from sugar involved

Thank you a flower from the sugar Layqtry Hello and Welcome sugar flowers and sweeter than both promise

Han has finished speaking these words to heart Meshkin they tell me that I was the one who told Nyarm

Tell me a Shhan Shah Shams Xu Who does Byshms silent and sound, color and odor Zia (Ibid. Sonnet 13)

Shams Love Pain and his sorrows distance reaches to where that wants Molvi to wail ;tones of hatred and jealousy and ignorance put out from the deniers Shams and in his heart he wants shine on dark hearts Deniers the existence and nature show the heavy-hearted .Also adds reason denial his enemies. It is government Shams of dealing with them. It is a disgrace and never can't they understand Shams. In other words, the wants Molvi clear to that entire if the titles of Shams al-Din, Jalal al-Din remove from the beginning of its name two. Only remain Mohammad. It seems that the two Mohammed or two souls in one body.

Bnalm cries too much color Brarm Brkm the mirror to deny me any bells

The Dell ink love pushing the MrkbsH At each step, the amount spent by John Miles

Lal Rvshnt give you on any night blindness Heavy

*rains over the heart of stone from the Throne
With such Tabanyt know why they were denied
Cayenne state is fortunate for them in Scarlet
Shams are invited to capture the happy days Each
particle is a stimulating because each hair colonel
(Rumi, 1363: Sonnet 22)*

The Last Word Rumi to relieve suffering itself - the more is caused of sadness heard avoid Shams - and for bear this far takes refuge to God and asked to wait him so when the body of fly to world of spirits.

*Said the Lord of the worlds Sabranm Companion
Lyna Afrgh a steadfast companion Sbrna
I give you leave to another realm of father Hello
again from the moment we walk to the nearest
steadfast (Ibid, Sonnet 20)*

Poet frenzy Shams in generalities, in addition love has done to other issues such as life, death and living bread, algebra, and the reasoning, describe, explain, reason and thought, inspiration, religion and the prophets, religions and ideas.

Results:

Shams Tabrizi mystics of the seventh century and Murad Rumi (Mufti and mystic poet of the century), had no interest in writing and His statement has been collected in a series of articles called Shams. He has a different personality and isolationist. Shams after S. Absence - that lasted fifteen years - disappeared forever. in the year 645 AD. Rumi was an immigrant of Balkh and settled in Konya. his first meeting with Shams happened the year 642 AD. AH in Konya. Shams question salary material and the wisdom of Rumi he had noticed resurrection reason.

Words and actions and exposition Shams Tabrizi impact is in the Soul of Rumi and this is clearly manifested Rumi's Masnavi and the Divan of Shams. the papers Shams the Masnavi is strong communications. "Shams" the Masnavi, always is moving export of nostalgia Rumi died in the desert and words of Rumi beneath his feet because the vast carpet .He so loves to Shams if the two Mohammed or two souls are in a body. Rumi through the knowledge impossible to read no wishes and because of the way and "Shams" knows pure Servant of God and Sufi received to the right and more exotic of all. He blames himself in the Divan-e Shams that did not Shams value. In parting friend weeps it seems that is lost his son. He considered Jacob and Shams Joseph. His return sees divine Mercy. He Shams Tabrizi considers as his youth and causes his saved arrogance .Also him direct sun casting calls from the god that his radiation and his spiritual guidance ,their lives is safe the burning hell, wants the cries, and cast out tones of hatred and jealousy and ignorance from the heart of Shams deniers. Be clear all Shams

Tabrizi excellence notice to on Zia (Hussam Al-Chalabi) and finally for tolerance avoid the shams takes refuge to god and requires patience him.

References

1. Annemarie, S., 1991. Lush shams, Translation Jalal al-Ashtiani, Second print, Scientific and Cultural publications.
2. Shamseddin Aflaki, A., A. Shams al-Din, 1983. Mnaqbalarfyn to try to admire Yazzyjy, Second print, Tehran, publication of the book world.
3. NGOs Shirazi Sydabvalqasm: School Shams, publishing science Tehran, Second Edition, B.
4. Tabrizi, M.H., K. Ibn, 1978. Argument to the efforts of Mohammad Moein, third edition, Tehran, Amir Kabir Publications.
5. Dashti, A., 1983. Course in full Divan-e Shams, seventh edition, Tehran, Javidan publication.
6. Dehkhoda, A.A., 1956. Dictionary, Offset Printing, Tehran, Tehran University Press.
7. Riahi, M.A., 2000. Shams Tabriz Torbat Where? Forty of speech in literature and history, (collection of articles), Tehran, Ruzbihan publication.
8. Zarrinkoub, A.H., 1994. The convoy Hilla, sixth edition, Tehran, scientific publications.
9. Sajjadi, Z., 1997. Introduction to Theosophy and mysticism, sixth edition, Tehran, Samt publication.
10. Shams, Tabrizi, 1990. Papers, the correction Mohammad Ali Movahed, fourth edition, Tehran, Kharazmi publication.
11. Shmysa, C., 1999. Selected Poems of Rumi, Tehran, Dadar publishing and research.
12. Badiozzaman, F., 1936. Jalal al-Din Muhammad Balkhi Rumi life, First Printing Tehran, Zovvar publication.
13. Zbyhallh, S., 1992. Safa Literary History, ninth edition, Tehran, Ferdows publication.
14. Movahed, M.A., 1996. Shams Tabrizi, Tehran, publication new designs.
15. Rumi, J.M., 1984. Divan-e Shams, the correct Badiozzaman Forouzanfar, third edition, Tehran University Press.
16. General Divan Shams Tabrizi, 1991. Correction Jaldyn homaee, ninth edition, Tehran, Safi Ali Shah publication.
17. Masnavi, 1989. To effort Reynold Alleyne Nicholson, Sixth edition, Tehran, Molla publication.
18. Nicholson, R.A., 1971. Introduction Rumi and Masnavi interpretation, Avansn translation and Suspension, First print, Tehran University Publications.