

HARP FAILURE OF MASNAVI

Role of Ideal Audience in Postponement of Second Book of Rumi's Masnavi

Mohammad Hossein Sardaghi^{*}, Meysam Khoeni^{**} and Mohsen Khoeni^{***}

Abstract: Theories such as the death of the author and hermeneutics in the modern literary criticism led to extreme attention to the text views for interpretation of literary texts. However, there many questions about texts remain unanswered disregarding the author and his or her life environment. Such approaches about Masnavi caused that the question of postponement of second book and the closure of Masnavi session became as an unanswered problem because the majority of the critics paid attention only to the text in these fields and ignored spiritual reasons about life of author in text. We studied this issue through a new view by consideration the situational and historical environment in which the text wrote and proved that the postponement of second book was optional and Rumi's personal choice. This issue attributed to Hesam Al-din Chalapi not only clearly but also in terms of function and various allegories.

Keywords: The Masnavi, Situational context, Postponement of the second book, Life of author.

STATEMENT OF PROBLEM

Generally, research and study the Masnavi led to literary hermeneutics and interpretations because of its mystical majesty. Social issues, popular culture, and historical documentation of inside and outside of text in modern literary criticism enable us to achieve the same answers about questions arising from a mystical- educational text by scientific review. There are valuable views about this issue, which led to new answer about postponement of the second book. We will review some of these views in a part of this article. Researches had done in terms of text-based with interpretive approaches and hermeneutic interpretation about this discussion, which either considered knowledge and behavior factors such as mystic's interest about darkness and its reference in mystical text or with superficial and unofficial justification, which has no reference in the text, tried to solve the problem. Of course, some of these views about understanding the text are reliable but difference of this study with previous discussions about the subject solved the problem by considering the historical, social, and cultural reasons and focus on situational context of the text itself. In fact, our approach in this research is relying on historical documents and considering clues, which provides by the text itself. Last fourteen distiches of the first book and the beginning part of the second book is a letter for Hesam Al-din Chalapi because the structure of these fourteen

* Ph.D., Faculty Member of Imam Khomeini International University. *Email: merajedanesh@gmail.com*

** M.A. Student of Allame Tabatabaee University. *Email: meisamkhoeny@gmail.com*

** M.A. Graduated of Imam Khomeini International University. *Email: khoeny3002@gmail.com*

distiches is contrary to tradition of Masnavi and emphasizes correspondence and its two-way communication. It also contain sociological and psychological events that occurred between Rumi and Chalapi. It is collection of subjects, that Rumi has stated because of his own need and requirements and include complaints of poor conditions of that time and emphasis to wait on event unlike other parts of the Masnavi, which include anecdotes and moral beliefs and describes his ideal love and the world (1992, Introduction). These last fourteen distiches became a letter, which expresses sincerely story of Rumi's personal life events. Such a character and honesty are reasons for difference of this part from other parts of the Masnavi. Therefore, this letter is reaction of Rumi to the events of his private and social life in special period. Our research based on the two following principles:

1. Postponement of second book was optional and Rumi's personal choice.
2. This issue attributed to Hesam Al-din Chalapi not only clearly but also in terms of function and various allegories in last fourteen distiches by letter and expressed through dialogue and verbal confrontation with specific audiences. The style writing of these fourteen distiches exactly like his writing and text conversations, which consists of three parts: introduction, the letter, and praying and conclusion. We will describe the complexity of these distiches in a part of this article and answer many questions about postponement of Masnavi by that descriptions and beginning distiches of the second book.

METHOD OF RESEARCH

In this article, we studied the formation process of issues affecting postponement of Masnavi by criticizing the death of the author theory and speaker-oriented look and tried to answer the questions arising from statements of creator of the work considering the historical issues and situational context. In addition, we summarized and analyzed the ideas discussed by experts in this field by library method.

DISCUSSION

Documentation of Postponement of Second Book

“Maulana explained Abbasid Caliphate in Baghdad at the end of the first book and said that their reign will continue until Judgment day. In 1258, Baghdad conquered by the Mongols and Abbasid caliphate passed into history. Therefore, Masnavi wrote before 1258 and the first book finished before that year” (Golpinarli, 512, 1995). On the other hand, Rumi announced 662 A. H (1263) at fifteenth day of Rajab¹ as the year of starting writing the second book.

¹ It is one of the Hegira months

Starting date of this profit was six hundred and sixty two (Rumi, 181, 2011)²

According to this, we have to know over five years as duration of delay between the first and second book, which we will discuss this issue in detail in the other part of this article. However, the exact date of the starting of writhing Masnavi, which we considered fifteenth day of Rajab, did not state explicitly in the text and we will prove this issue by description of following distich. Rumi said at the beginning of second book:

Masnavi, which is the polishing of spirits, come back again at opening day (Rumi, 181)³

Opening day is fifteenth day of Rajab that the doors of the Kaaba open and known as day of opening the doors of heaven (Dehkhoda, 1998). In addition, this day is the anniversary of turn the Kiblah of Muslims from Jerusalem to the Kaaba. Starting the second book in this day in Rumi's opinion is allusion to regret of Hesam Al-din Chalapi from the elders and returning to true Kiblah i.e. Rumi because he became elder of monastery and go to other elders but finally regretted and return to Rumi (Mohamadkhani, 58, 1995). On the other hand, opening day in Muslims' calendar is end of white days, when the nights are white, Muslims seclude for three days, and it began at thirteen day of Rajab and end at fifteen day of Rajab (Moein, 2007). It is allusion for the end of the retreating and with drawing of Chalpai from his real friend and Rumi stated this issue in the beginning of second book.

When you hopeless of lonely and want a friend

You must look for a real friend no stranger because fur cloak is for winter not for spring (Rumi, 182: 2011)⁴.

The other document for proving the postponement is last distich of first book.

The situation is not good, water is dark, and the well must shut; hope is possible with patience not by precipitance (Rumi, 176)⁵.

The meaning of water in this distich is discourses of Rumi and the shutting well means temporary ending of Masnavi sessions and patience is the only available solution. Rumi referred to this delay in introduction of second book (Rumi, 179). He stated this postponement clearly in the first distich of second book.

Masnavi postponed for a period, it need deadline for changing blood to milk (Rumi, 181)⁶

² A distich by Rumi

³ A distich by Rumi

⁴ Distiches by Rumi

⁵ A distich by Rumi

⁶ A distich by Rumi

CRITICISM ON COMMON ANALYSIS OF THE POSTPONEMENT OF MASNAVI

Many thinkers of mystical in recent years and in contemporary times expressed their opinion about the reason for the delay using distiches of Masnavi. These views divided to three parts:

1. Mystical interpretations
2. Material and outward issues
3. Personalization and poetic justification

We review and critic these parts in the following using example for each of them. Many of them have almost same views so we discuss the main and most complete of them.

1. Mystical Interpretations

The main features of mystical interpretations of the delay is sealed and short. Theorists who tried to justify the postponement of Masnavi by mystical issues such as interest of spiritual mystics to darkness and walk away from the people and these issues, justified by short and succinct sentences in mystic's style. They stated non-scientific and non-documented interpretations that no evidence could find in the text and its surrounding issues because of the nature of interpretable mystical sayings, wherever there was the contrast between the text or historical and cultural issues and those, which mention in following such as religion issues. The most significant and reliable theories in this field are Aflaki and Asiaabadi views. Aflaki said "Chalapi re-appears with new personal status at any moment and Rumi absorbed in thinking and discovering the facts and minutes and said nothing to Chalapi until it passed two years. Chalapi desired marry again. Suddenly came to his senses and worshiped to Rumi." (Aflaki, 743, 1983). This text has a lot of terms and phrases such as the mystical wonder, discovery minutes etc. Aflaki pushed readers to the mystical issues by these words for solving the complexity of the delay and compensated non-providing documents relating to his claim by mystical issues. He said that Chalapi re-appears with new personal status, regarding other issues and Rumi absorbed in thinking and discovering the facts and minutes so this is the main reason of postponement of Masnavi. We raised the following question as a criticism of this definition of Aflaki. Is not the Masnavi discovery of the facts and minutes? Especially the first book that contains over 196-detailed mystical content. Therefore, if the reason of postponement of Masnavi was Chalapi or Rumi's mystical states, so this poetry never started that Rumi's spirit has always been interwoven with these issues and the main reason for starting the Masnavi was this issue. The reliable thing in Aflaki's word is that the person who wants starting second book is Chalapi and returned and wanted to know the fact of Rumi's words. Rumi said in the beginning of second book to Hesam Al-din:

Nightingale went and came back here, came back for preying the meanings (Rumi, 181, 2011)⁷

You must look for a real friend no stranger because fur cloak is for winter not for spring (Rumi, 182)

First, Rumi clearly said about returning Chalapi. Second, he gave advice that avoiding from stranger because the end is remorse. In all beginning verses of second book, Rumi blame chalapi. In this regard, we will speak in detail in another section of this article. Asiaabadi said that we must consider the name of Hesam al-din as symbolic meaning not outward meaning. His main reason is that there is inconsistency in outwards of distiches of second book and this paradox solved if we consider the name of Hesam al-din as symbolic meaning (Mohamadi Asiaabadi, 2008). In addition, he believes that problem occurred in the process of inspiration of Masnavi and we must look for reason in the text not elsewhere (Ibid: 176). He addressed the role of external reason weak and ineffective (Ibid, 168). As mentioned in the introduction of this article, it should note that, mystical personal interpretations whereas different from documents, which are in the text, causes ignoring many clearly facts in the context and it is obvious in this theory. The first deflection of this theory is that he eliminates Husam al-Din, who is a real character, and present in the beginning of each book and ignore the role of ideal audience. There are many reasons but do not fit in this article. On the other hand, Chalapi real character and its role in the creation of Masnavi is obvious from the view of historical criticism. One of our reason is that Rumi called his work “Hesami” and over all the introduction of books refers to this topic:

Hesam al-din: Masnavi lighted from you

You caused the starting it and you are the reason of its increasing (Rumi, 553, 2011)⁸

Therefore, we cannot ignore obvious facts because of personal misunderstanding of the text and claim that there is paradox in the text. Another criticism, there is no document both in text and in the cultural, historical, and other works of Rumi for cutting the knowledge and inspiration of the Masnavi. It seems that he has this interpretation from the following distich:

Alas, the two mouthful ate, your thought became depressed (Rumi, 175:2011)⁹

We should note that, it include the last distiches of first book and the meaning of depression is perception of second person, who bother him not Rumi himself. On the other hand, a person who knows Rumi, know that he is like as meaning sea, which never dry. In criticism of Mistry issues, we proved that, we couldn't rely

⁷ A distich by Rumi

⁸ Distiches by Rumi

⁹ A distich by Rumi

on these issues and theories to solve the complexities of text because of ignoring the social, historical, and cultural in this type of theories despite the guidance for achieving the fact of scientific issue.

2. Theories based on Superficial Issues

We review both old and new theory in this section. Khwarizmi's view is exact, detailed, and more supported among views of old experts in this field and of course, we expected such subtlety. He said "Superficial issue, not spiritual, prevented discovery the secrets of Masnavi. As wheat, sun causes eclipse and moon lead to lunar eclipse" (Khwarizmi, 766, 2005). He was the first person who searched the postponement of the Masnavi in the end of first book not beginning of second book, also with scientific view, considered material issues and their impact on the creation of a work of note in addition to spiritual matters. He described this topic at the end of the second volume of *Javaher Al Assrar* during the verses but his work was incomplete for two reasons. First, the effect of outer issues on the delay of the Masnavi has been limited to a short sentence and he did not explained clearly the meaning of "Superficial issue, not spiritual." Also, he did not explained the last three distiches of first book but one of the main clues to discover the mystery is in the last three distiches, which will discuss in the final section of article. Among contemporaries, Golpinarli was a person who considered this issue by historical and hypertext criticism. He gave the most precise theory in this regard based on historical documentation. Citing his original view is essential due to the importance and analyzing this issue. He said, "Maulana explained Abbasid Caliphate in Baghdad at the end of the first book and said that their reign will continue until Judgment day. In 1258, Baghdad conquered by the Mongols and Abbasid caliphate passed into history. Therefore, Masnavi wrote before 1258 and the first book finished before that year. Salah Al-din Zarkoob Qonivy, who became Maulana's follower after Shams Al-din Tabrizi died at 29.11.1258. Hence, the delay was not because of the death of the Hesam Al-din's wife but the good of religion and the world died. These reasons caused that he spent more than five years and began writing again after the first book, which started during life of Salah Al-din and finished before his death." (Golpinarli, 512, 1995). Golpinarli knew three reason for the postponement according to documents provided by him about the date of writing the first book, which raised with a historical flavor and hypertext. The first reason was the death of the Hesam Al-din's wife, second was the death of Salah Al-din, and the third was the fall of the ideal government (in the view of Rumi) which was Abbasid Caliphate and all three events were between the end of the first book and started writing the second book. The notable issue in this theory is scientific and documentary view about affecting events on the formation of a work regardless of the text, which cause creation a critical and unbiased look. The main defect is that the relationship between historical events and problems within text loses effect and

clearly had been seen the defects in the description of Rumi poems in the book of "Prose and description of Masnavi." For example, in the description of following distich:

Alas, the two mouthful ate, your thought became depressed (Rumi, 175:2011)¹⁰

He wrote with the superficial, "Rumi ate during writing this distich" but he said after this distich that the meaning of mouthful is my words, which means profit and cause denial of truth.

In addition, psychological and belief issues of author, which ignored in historical view of the text is very important. For example, in theories such as Golpinarli and others, who knows death of chalapi's wife or death of Salah Al-din as reasons of postponement of Masnavi, ignoring religious and belief of Rumi is obvious because with regarding the Rumi's belief about death, we cannot study these words. For example, Sonnet No. 911:

On the day of death, do not think I am in a dream of world
Do not cry for me and do not say alas! (Rumi, 376: 1996)¹¹

With reviewing, the Sunnite's beliefs about death in some sayings accepted by them such as following:

"Hafseh cried for Omar. Omar said be relax, my daughter. Do you know that the Prophet Mohamad said dead person tortures because of crying of relatives (Moslem, 639: 2015)? The postponement of Masnavi because of death of a person or fall of the political government is impossible according to Sunnite's beliefs and the Rumi's belief about death, which often manifested in all his works.

3. Poetic Justification

More views about the postponement of Masnavi are in the first two parts with some slight changes. There are some views in this regard, which are not neither the first part nor the second part. They tried to poetic justification by emotional view and away from scientific theories. Zarrinkoob's view is example of this part. He know weaknesses understand of Rumi's relatives and their superficial eye as reasons of delay of the Masnavi. He said, "Our Rumi prevented from imagination and limited among his friends" (zarrinkoob, 214: 2003). This theory is translation of Rumi's word in the beginning of second book, where some people wanted to know the reason of postponement and Rumi answered:

One asked, what is love? I answered: if you were I, then know the meaning (Rumi, 179: 2011)¹²

¹⁰ Verse by Rumi

¹¹ Distiches by Rumi

¹² A distich by Rumi

Sajadi said “ Rumi did not want reveal this secret but believed it need deadline for changing blood to milk and patience is its solution” (Sajadi, 68: 2007). The views of this group is close to Rumi’s view because Rumi intends to send his message to Hesam Al-din by allegorical and bilateral verses either in the end of first book or beginning of second book with short sentences and also did not reveal the secret.

Explanation of Researcher for the Postponement Reasons of Second Book According to Last Fourteen Distiches of First Book and Beginning of Second Book

Many researchers look for the reasons at the beginning of second of book while it is important to study the end of the first book. Rumi always said that we must look for the though not in appearance but also in the words. Therefore, firstly, we must search the reasons in the text of Masnavi. Secondly, we must continue as far as evidence do not contradictory with the text. We understand complaint with regret by conclusions from the words of Rumi and his poetry and ignoring the inner meanings that caused misunderstanding of Chalapi. Khwarizmi also described like us and said” Rumi complained and brought complaint for expediency” (Khwarizmi, 766: 2005).

Alas, the two mouthful ate, your thought became depressed (Rumi, 175:2011)

There is no doubt that specific audience of Masnavi Hesam Al-din. Rumi praised Hesam Al-din in the beginning of each book and several times said the Chalapi is the reason of writing the Masnavi. Some Believed that the meaning of “alas for the depression” is Rumi’s mind but we said reasons for rejection of this theory in the previous section of the article. We will prove that the purpose of these distiches is Hesam Al-din Chalapi according to the present text and evidence.

Patience razor blade is sharper than iron and also cause victory better than hundred army (Ibid,175)¹³

Rumi suddenly finished the discussion with an entirely different matter by end of story of Imam Ali and his murderer, contrary to the other parts of Masnavi. He wrote the last fourteen distiches in terms of explanatory letter with special allegories and depression and advice for Hesam Al-din. The relation of ditches with each other is clear and they include introduction, main text, prayer, and conclusion like Rumi’s letter. Rumi said an example, which describe eating green thistle by camel and enjoy eating them.

Like green thistle, which eaten by camel and enjoy (Ibid, 176)¹⁴
Nevertheless, camel’s mouth injured by eating drying plant.

¹³ A distich by Rumi

¹⁴ A distich by Rumi

When it became drying plant and camel eat it in the plain

Alas! Its mouth injured like word of educator, which became fog (Ibid, 176)¹⁵

Rumi wanted to conclude that camel eat drying plant because think that it is green and savory otherwise never eat them.

You ate it because of the last habitually, after mixing the meaning and territory (Ibid, 176)¹⁶

Styles of Rumi to express thoughts is always bringing allegory. He hide the meaning in different words, functions and correct interpretation depend on attention to the meaning, and the result of attention to the appearance is confusion and stay away from the truth. If we consider the camel as Hesam al-din, green thistle as Rumi's word that Chalapi has been familiar with it as a camel accustomed to green plant, and drying plant as new words of Rumi, we understand that there is words and events between them, which are different from pervious behavior of Rumi. In fact, Chalapi misunderstood and considered the outward. Rumi tried to aware his ideal friend by these distiches.

The words became dusty, so close the well (Ibid, 176)¹⁷

The meaning well is Rumi and the water is his words, which are not profitable for ideal friend and caused misdirection. Finally, he advised patience and announced the Masnavi sessions.

Hope is possible with patience not by precipitance (Ibid, 176)

The meaning of hope in this distich is Hesam Al-din request for truth and justification the words and Rumi postpone it because he knew that saying every word in this time like drying thorns that wounded the camel's mouth and patience is the only solution. However, it should note that, it seems Rumi aware of end of Chalapi and his regret even after a long time.

God will straightforward, also who became obscure- mind (Ibid, 176)¹⁸

In addition, promises that God will solve the problems. With these definitions, we can know the postponement of writing the second book as self-imposed issue by Rumi. He tried telling this issue to Hesam al-din but Chalapi could not understand this and separated sadly and far away Masnavi sessions under various pretexts such as the death of his wife. He was in other monasteries according to poetry examples at the beginning of second book because Rumi complained liars, who lies to become men of God and criticized hypocritical monasteries.

We can see the proof of this statement in the last verses of first book. We faced two points relating to proof of the claim at the beginning of the second book. First,

¹⁵ Verse by Rumi

¹⁶ A distich by Rumi

¹⁷ Distich by Rumi

¹⁸ Distich by Rumi

the conciliatory verses about Chalabi and explanations such as going to ascension of facts the facts and these remarks and did not harm the older student. Second, announce to everyone that Chalabi place does not change for Rumi and is still the only rightful successor. On the other hand, he wrote continuous distiches about following the whims.

The problem is whim, otherwise here is good (Ibid, 181)¹⁹

In addition, there are verses in order to applying mind and prudence to distinguish the meaning of the words from its appearance and avoiding superficial issues.

The light is near the bad world, the milk is near blood

If walk carelessly, milk change to blood (Ibid, 181)²⁰

If you consult, it will not be necessary to say apology (Ibid, 181)²¹

All these words showed that Chalabi misunderstood and separating Rumi was because of whim and now come back and must change his thinking. Milk means recognition in mysticism and Ibn Arabi interpret the milk in sleep as recognition and knowledge.

Masnavi postponed for a period, it need deadline for changing blood to milk

As long as your luck mother child borne, milk will not change to sweet blood (Rumi, 181)²²

Rumi said to Chalabi in these distiches that blood would not change to milk unless his luck mother child borne. In fact, Chalabi should reborn and until that, he cannot understand the spiritual and esoteric wisdom of Masnavi.

The two same analogy in the end of the first book and the beginning of the second refers to avoiding hasty judgments and avoiding relying on individual imaginations because in Rumi's view, small mistake can cause large problem. The same events that caused suspicion to Rumi's teachings and led to two years away from the king. Personal assuming a story about crescent in Omar period, which caused distortion of important issue i.e. Muslim Eid, refers to the same topic. Isperhom in Sufi literacy book mentioned briefly another allegorical story about going Chalabi and his rejection of Rumi and his entry into other monasteries. He interprets the story of the old woman and falcon in the second book to point out that king is symbol of Rumi, and runaway falcon is symbol of Chalabi. Falcon left and went to cottage of old woman. It became weak because cutting wings and its claws by old woman and finally return. Isperhom in Sufi literacy book mentioned

¹⁹ Distich by Rumi

²⁰ Distich by Rumi

²¹ Distich by Rumi

²² Distich by Rumi

this subject. He concluded” being this story at the beginning of second book and two years postponement showed that Chalapi went like falcon. He should not away from science and wisdom. However, it will be better if return (Isperhom, 79: 2016). As the story of old woman, which falcon pardoned and returned, Rumi forgave his student days gave him hope back to the old days.

Nightingale went and came back here, came back for preying the meanings (Rumi, 181, 2011)²³

If we accept the postponement reason of the Masnavi as optional issue and consider this subject in last fourteen distiches of first book, we should answer two questions. First, what was the reason of Chalapi’s behavior, which caused canceling the Masnavi sessions? What was main reason of temporarily stopping of the Masnavi? Second, why did not Rumi state this issue clearly and used allegory?

The first answer should find in inexperience of Hesam Al-din, which Rumi referred to it in first three distiches of second book. Considering the outward and ignoring the meaning of the word cause misunderstanding. It seemed, it was small issue but caused large problem. In short, we believe based on evidence of postponement of second book, Chalapi considered outward of words in the end of first book and became away from the fact. It seemed, it was small issue, but in Rumi’s view, it showed inexperience of a person because the fact in Masnavi was ignoring outward of word and achieving the meaning of them. Rumi lost his ideal friend and therefore, continuing the book was useless. For answering the second question, we should say that, Rumi maintained Chalapi’s position and at the same time aware him for his mistake because people like Fatima Khatun, who always aspire that her son became Rumi’s successor knew the loving of Hesam Al-din by Rumi. The breakage harp of Masnavi were because of Rumi’s relatives behavior and inexperience of Hesam Al-din, which each of them caused delay of Masnavi. In fact, actors of Chalapi and Rumi story were the same actors of Shams tragedy that were every time as the contrast between the meaning and teacher.

CONCLUSION

We can conclude based on these findings that hermeneutics views about the Masnavi led to literary and interpretations because of its mystical majesty. In this article, social issues, popular culture, and historical documentation of inside and outside of text in modern literary criticism enable us to achieve the same views about questions. We proved that we should achieve answers the questions about texts such as the Masnavi with the approaches and try to find answer by creator’s view because unlike the theory of the death of the author, it is not separate from its creator’s view. In our opinion, in the review of a mystical-didactic text such as Masnavi, text realities tightly affected by interpretation issues because this text

²³ A distich by Rumi

caused covering the historical, social, and psychological issues and many false justifications in relation to a scientific question seem to be acceptable. This leads to different views and interpretation in the hermeneutics views, which we called it modern literary criticism. While the purpose of this study was finding a scientific answer based on documentation, which are in the text and based on the author's work. We should achieve documentary answer based on historical and textual issues instead of fueling views.

References

- Aflaki, M. (1983). *Managheb Al Arefin (Corrected by Yaziji, T., second vol.)*. Tehran: Donyaye Ketab.
- Dehkhoda, A. (1998). *Dictionary*. Tehran: Tehran University.
- Golpinarli, A. (1995). *Description of Masnavi (first vol., 2nd Ed.)*. Tehran: Ministry of Culture and Islamic Guidance.
- Ispershom, D. (2016). *Sufi Literacy: An essay in the interpretation of Sofia*. Tehran: University of Allame Tabatabaee.
- Khwarizmi, K. (2005). *Javaher Al-Asrar and Zavaheer Al- Navar (Corrected by Shariat, M.)*. Tehran: Asatir press.
- Moein, M. (2007). *Dictionary*. Tehran: Adna Press.
- Mohamadi Asiabadi, A. (2008). Deadline to blood. *Journal of Mystical Studies, No. 8, pp. 160-184*.
- Mohamadkhani, A. (1995). *Reason for postponement of Masnavi (first Ed.)*. Tehran: Tarh No press.
- Moslem Ibn Hajaj. (2015). *Persian translation of Sahih Muslim (Kh. Ayobi, Trans., 1st Ed.)*. Oromiyeh: Hosseini press.
- Quran
- Rumi, J. (1997). *Sketch of Shams Tabriz (corrected by Forozanfar, 14th Ed.)*. Tehran: Amir Kabir press.
- Rumi, J. (2011). *Masnavi (Corrected by Rinvlad, 5th Ed.)*. Tehran: Hermes press.
- Sajjadi, M. (2007). *Other view at Masnavi*. Tehran: Research Institute of Philosophy.
- Zarrinkob, A. (2003). *Broken ladder*. Tehran: Sokhan press.