

Sufism impact on Iranian society, culture and literature

Karamali Ghadamyari

Department of Farsi Literature, Faculty of Humanities, Urmia University, Urmia, Iran

ABSTRACT

This study tries to survey aspects of Sufism and its harmful and beneficial effects on Persian society, culture and literature. Throughout history, no state can be found that in which there is now trace of mysticism present. Although this phenomenon in Iran in the very beginning was not specified in the form of regular and ideological device, Sufi thoughts gradually grew and from the fourth century, it was regularized, organized, made progress and became full-fledged. Coordination and concurrence of the Iranian spirit with Sufism led to the fact that ordinary people, and intellectual class of society and governmental authorities be attracted to it. Thus, such a school indelibly influenced the culture and literature of the people, especially poetry. Its effects and consequences, on both speech and thought have remained until now. Moderation and different feelings of different religions, propagations and promotion of Islam among the various nations and ethnic groups, the opposition of citizens to the court and bourgeois class, the rise of irrationalism, the down fall of intellectualism, hatred towards worldly affairs and relying too much on God - which resulted in leisure-seeking idleness, passivity the creation of a new language, new words entering to the language arena were all the impacts of mysticism on the culture of the society. Iranian mentality and thought naturally helped the above- mentioned process.

Keywords: Sufism, society, culture, irrationalism, Iranian mentality, literature.

INTRODUCTION

Iranian culture and literature more than any society is mixed with Sufism and mysticism. Thus, undisputed dominance of Sufism over the national life and history of Iran is undeniable. Mind and Language of Iranian people had been familiar with these words and accustomed to it. Although Sufism in its early days did not enjoy any regular form, after the third century, Sufi thinking became popular among people and from the fourth century, it had its own regular form and the organization and followed its way. Later in the seventh and eighth centuries, vast number of people in the streets and markets were drawn towards and took advantage from the theoretical and practical orientation of Sufism. First, this approach was fully positive, calculated, and was in line with the historical need of Iranian nation and it had its own positive effect, helping Iranian independent thinking [1]. In later centuries, especially in the eighth century AH Sufism took completely a negative approach and caused a retrogression on the Iranian social structure.

No doubt, "Hafez" was a hero, fighting this negative approach who took every chance to invade the Sufi class hypocrites and hypocrisy. He takes advantage of sarcasm and humor, to ridicule and put mockery on them. Sufi thought during its history has survived with its weaknesses and strong points and remain alive in the Safavid period

in its Shiite form. Therefore, it can be said that Sufi thinking becomes an integral part of Iranians thinking. The effects of Sufism in the historical life of Iranian nation whether positive or negative, are controversial among critics. Some, such as Ahmad Kasravi and Adam Bedson blame Sufism for all national, religious, political and cultural backwardness and some like Massignon believe that the spread of Islam as a celebrated international and global religion is indebted to Sufism [2]. However, the situation regarding time and place of the development of Sufism should be considered and it should be criticized accordingly.

MATERIALS AND METHODS

Undoubtedly, the positive effects of Sufism in mid- 2th c. H.G on Iranian society is undeniable. Once this Sufism has acted as an element for moderating fanaticism and rigidity and eventually has created a sort of balance between different religions and factions and once it has waged a war among Sunni, Shiite, Ashari and Mutazli. However, it has sometimes influenced like a drug on Iranian society vein and blood has over shadowed scientific and practical capabilities of the society and resulted in the downfall of reasoning. Such a phenomenon has caused a kind of blockade in scientific and technological expansion in the field of economics and has brought of a kind of reactionary movement regarding Iranian culture. Since Sufism was popular among different walks of society, including civilians intellectuals, and governmental authorities therefore Sufism school was officially recognized by the whole Iranian society. Consequently, Iranian society became dependent on Sufism and Sufi way of thinking influenced the mind of Iranian People. Now a day we can see the influence among different classes of Iranians.

Sufism is a school, which in the beginning was the absolute asceticism [3] it was also a movement for encouraging good deeds and forbidding evil deeds, which appeared as an element discouraging wealth accumulation and secularism. The forerunner of the movement was Hasan Basri. After a while a smaller groups emerged from the ascetic group and due to their ascetic ideas, being pleased with Allah's will, their familiarity with mysteries of religion the group revolted against seculars. Yet, because of religious rigidity imposed by them, deviated from the path of Shariah, and disagreed with religious scholars. They believed that a person could know Allah through meditating about Him while they believed that religious scholars did not have deeper faith in Allah and believe in superficialities. Sufism in the beginning like other parties and sects was simple and unadorned [4]. Then and for the movement to deny the famous injunction of amassing wealth and property against the secularist friend appeared. Forefront of this movement was a good visual. While urgently permanently from this group was formed due to the piety and contentment, and dating to the mysteries of religion in their rebellion against secularist but gradually due to Ryazthay hard and tough, which imposed its somewhat deviated from the path and took Sharia Accessories jurists and officials tried to deal with; From their own conscience and the jurists knew from appearing. In the first period of their growth Sufism was under the influence of Christian mysticism and all other Western mystic and non-mystic ideas like neo-plutonian, neo-Pythagorean ideas and etc. These had their own influence on Sufism.

Thus Sufis and the pious that turned away from public easy life, seeking seclusion in hospices, gradually developed their own circles and gatherings. Since their Sufism was crude and strict, there rarely existed any subtlety in their way of life. Asceticism and mysticism acted as a flexible force, which due to its negligence pumped new blood to the veins of ascetic religiosity. It took asceticism away from reactionary ideas and pushed it towards negligence. Consequently, asceticism and Sufism gave Islam glory and magnificence. The worship of the Sufis and the believers and their seclusion was for the sake of achieving Heaven and avoiding Fire of Hell. They were looking for a reward from Allah and they bargained for the sake of their own gains. However after the emergence of Sufism this kind of view was totally changed and some other sects emerged whose followers didn't worship Allah for the fear of Hell or achieving Heaven. They were only after Allah, s pleasure. Rabia Dvyh remarks in his biography Alavlya can be taken as an evidence for the claim, " Oh, Allah I don't worship you for being afraid of your Hell or being avid for your Heaven; I worship you only because I know you deserve it " [5]. Thus, Rabia Dvyh rejects the motivation of Religious Sufism and puts forward new ideas called Love of Allah. The idea disseminates very rapidly in Iran and especially in Khorasan. Gradually the way of Asceticism which was a considered a tool for to go through stages of reaching Allah fall into ruin and was abandoned. From then on Ascetism mostly paid attention to Sufism.

We believe that this kind of mysticism emerged based on artistic and humanistic interpretation of religion. Professor Shafiee Kadkani has repeatedly referred to in the fifth and sixth centuries in which governmental authorities of Baghdad and the Seljukid and Ghaznavid Amirs launched a mass murder and bloodshed in the name of Islam. In this era "Religious intolerance and conflicts emerged among different sects of Muslims" with its growing intensity. Ashari was a moslem sect with its own rigid ideas opposing reason and logics. They dominated the society. As a

result austerity and rigidity replaced realism and reality and resulted in sectarian clashes. Since people were engaged in religious wars between Shi, ite Sunni and Eshmalie, Ashari and Motazeli, they were fed up with the wars and were inclined to peaceful attitude towards all religions, the path of love and emotions brought about an opportunity for the people so that they would express their mild ideas in a better atmosphere and started promoting it." Among all sects and religions of Islam ,it was Sufism which was more in fuencial than other sectsin ethical purification of human being and in turn was an awakening factor for Jews, Christians, Budist and disbelievers". Sufists believed in the absolute monotheism, and did not any prefer a religion to other religions. They were striving hard in line with purification of fanaticism rigidity and try to moderate the feelings for different religions and rescued the religions from belonging to special class of society and rigidity. Besides, they mitigated the differences between Shi'te, Sunni and and Eshmaitii. The effects of such thoughts are evident in Sanei, Attar, Molana. Thus, Molana remarked Either Moslem or Zorstarian either Synagogue or monastery Zorastarian, Christian, good doer, sinner All seek for Him, the only one (Sanaei, No date, p.92).

Attar too was fed up with fanaticism and rigidity and objected the hardliners: Those who are indulged in fanaticism always involved in hatred and love although you talk about brain and reflection so why do you talk about fanaticism [5]. It is worth mentioning that one of the biggest and the most awful reasons for Iranians lack of development are their rigidity and fanaticism. We should reiterate that Sufism did their best to overcome the problem and tried to modify fantism. They refined Sufism with religion. They, referring to verses from the holy Quran and traditions, tried to make their path more please to people. As Molavi believes austerity and bigotry is crudeness. About Sheik Abu Saeed said so that "He was an example of goodness, piety, broadmindedness, free from prejudice, relentless and humanism" (Mohammad bin Monavar 1371, p29). It is narrated that," Once upon a time ...he was in Neishapoor and was going somewhere with some of his friends, he came to a Church, it was Sunday and Christians were gathering in the church. Some people said, Oh Sheik they want to meet you. Sheik came down from his horse and with his friends went to the church. All the Christians came to the Sheik served him and paid tribute to him. As Sheik and people around him sat down the Christians as a matter of respect kneeled down before him and start crying and was transcendental change in their manners and behaviors. The recites of the Holy Koran were with the Sheik. One of them said Oh Sheik do you permit me to recite an Ayah from the Holy Koran? Sheik answered, you should recite. They started their recitation. The people their feinted and was a change in them and cried a lot, and was a spiritual change in them. As Sheik's friends and Christian came back to their usual condition, Sheik got to his feet and left the place. One of the pewole said, If Sheik had asked the Christians there, they would have converted to Islam. Shiek said," Did we really tell them to believe in Christianity, no in fact they themselves chose Christianity, therefore we have no right to ask them to convert to Islam?"(Ibid, 210)This is an example showing how Sufis believed in broadmindedness and sensitivity of spirit, and tried to avoid unfounded austerity as far as possible and quell the fire of ethnic violence.

Regarding some criticism about Sufism which some of them are well- grounded this sect exerted great influence on moderation of different sects feelings and preventing fanaticism ,frequent in past periods of history, especially the promotion of free thinking. After the need of an era marking the end of Islamic government victories, due to the weakness of Kailifs and Sultans, conquering other countries through Jihad was not that much successful in itself. Here Sufis helped more than any other sect did to the promotion of Islam. Consequently, the sheiks of Sufi sects such as Choshtie, Shatarie, had greater effect than any other sect in the promotion of Islam among Hindos and tribes of Malasia. The effect was even greater than that of Mujahedin, and Ghazian. The promotion of goodwill among Muslims, resorting to real goodwill, observing equality and sacrifice gave a especial hue to training Sufis and their foundations (Zarinkoob, 1380, PP163-164). Some of Egyptian and Syrian Sufis put much effort for their fight ageist crusaders and Naqshbabi sect had great influence in the promotion of Islam among Tartar and Uzbek tribes. (Ibid, P.164). This type of Sufis action was frequent in out Iran in countries like Sudan, Nigeria, and Senegal. Sufis invited to good deeds and forbade the evil deeds more than others in the promotion of Islam forbid and were considered as an aid and supporter for Islam. Sufis included moral, religious, and didactic teachings, in their works and sayings, and hence opened a new horizon for the people and the governments. The 6th century, H, G is considered a turning point in Iranian society, which is quite different from other periods of history. Before 6th century, the central thoughts were focusing on wisdom and knowledge. This period is a golden age of Islamic civilization. Moslems had a great influence in the thoughts of the period and took advantage of freedom of thought of the society. However, with the domination of Ghaznavi Turks and Seljuks and the spread of Religious prejudice in the late 5thc "either the possessors of philosophic thoughts were severely persecuted or were forced to mingle their thoughts with the religious thoughts more than before and use philosophy like other people that use in their thoughts" [6]. The more the deep thoughts were used in devine and Islamic Philosophy (Kallam) the more people developed hatred and

disappointment towards Islamic philosophy (Kalam). This axis of thought was inclined towards emotion. In this period, there was general hatred among common people as to rationalism. Although Ghazali started his manner of thought with philosophy, in late period of his life wrote "tahafat-al Falasafeh" and Sanaii who once promoted wisdom and intellectualism, in the next period avoided rationalism. Khayyam in a bid to distinguish him from the philosophers and fearing to be branded philosopher composed the following quatrain. The enemy said in the wrong manner that I'm a philosopher, Allah Knows that I'm not what he claims. However, since I'm caught in this sort of grief, I'm a lesser man to know what really [7].

One of the elements helping the pleading of the philosophical sciences was the savage raid of Tartar tribe to Iran. Regarding the frequency of Sufism in this period, the raid helped more to the outspreading of Sufism, and subsequently a kind of public hatred towards rationalism became prevalent among people. The strength of Sufism in this period was a great misfortune for philosophical sciences especially philosophy itself. As to the savage raid of tribe to the western and Eastern part of Iran, Scientific centers were also subject to this raid. They were either demolished or weakened and gradually destroyed. The raid of Mongol tribe in destroyed places demolished scientist centers, and in the places where they were partly destroyed, the poverty and empty handedness of people can be considered a reason for their demolition [6]. The terror brought about by the raid in Iran, made people turn to Sufism and Sufi Sheiks as a resort. Khangah and Sufis, gathering places welcomed people inclination towards and received them with open arms. These Khangahs were transformed into a resort for healing people's social pains and sorrows and to diminish their sufferings resulting from the raid. In this period, people's inclination towards Khangahs caused the government to feel insecure and shaky. Thus, the governments took advantage of the Sufi power to dominate the society and the people. The governments and the kings also tried to support Khangahs and that was for strengthening of the foundation of their regime. The emergence of avoiding rationalism, which is part of Iranian culture, is viewed not in the light of Islamic rigid ideas but in the light of Sufi thoughts which in turn influences civil classes of society. This school of thought looking through the eyes of freethinking was a display of Sufi thoughts, with increased power. It reached its full swing, in the 12th and 13th .which preserved its domination through an extended period of time (Repika, 1383, 413). Sufis played a decisive role in process of avoiding rationalism and inclination towards introverting. Moreover, reiterating, "Knowledge is a cover" they outspokenly objected knowledge, wisdom and scholars. (Vakili, 1385, 260). They fundamentally objected knowledge and reason, depriving the society from the blessing of intellectualism and knowledge. Thus, scientific progress was brought to a halt, reactionary ideas infiltrated society, and Iranian was inclined more than before towards internalism and emotions.

Social and economic evolutions, which were imposed during 6th and 7th with the Mongolian raid on Iran, caused a deviation to some extent in Sufism. Sufism in the very beginning was considered "a historical need of Iranian nation" and had positive approach. However, the atmosphere dominating the period and chaos caused by foreigner's raid moved Sufism in a negative direction and attracted majority of people towards itself. In addition to ordinary people and people working in the market, most of the Vazirs and Kalifs were had an inclination towards Sufism.. Thus, "people's inclination towards Sheiks and dervish houses, brought about a diminished respect for Sufis and made it a compliance which in turn caused the down fall Sufism."(Saboor 1380, 219). Sufism changed into tool in the hands of people, Sufis and even the authorities of the country so that they better rule the country. Hence, Sufism was deviated from its direction and was used as a means for gaining "popularity". As it was said before, this deviation was a generation of the period, which brought about an inclination towards Sheiks. It is also reiterated that the rich classes of the society due to their hatred considering superficial scholars and tyranny of the rulers were inclined towards Sufis and made vows for the house of the dervishes, and in turn corrupted Sufis. As a result those seeking high ranks of the society, and those seeking wealth were dressed in dervish clothing, and pretended that they have good intention for guiding people, and this was a preliminary step for degeneration of Sufism (Halabi, 1376, pp 114,115). Especial attention paid to Sufism by the rich and Ilkhanid Mongols and the ministers such as Rashid Al-din Fazlollah (Saboor,1380,p.216) and also the attention paid by Kalifs, ministers and sultans such as Mostanjed, Mostanser, Naser and Toghrol of Sejook (Zarinkoob 1380, p72), resulted in establishment of many Dervish houses. Spending money on Sufism and possessions devoted by these rulers and authorities turned Sufism away from belonging to especial classes of the society and made generally available to all classes of the society, and degenerated Sufism.(Saboor 1380,p216).

The Teimorids the period of attention paid the 9th century to Sufism. As it is narrated, Amir Teimor meeting Sufis asked for Sufis prayer for himself. Sharfodin Ali Yazdi commenting about this has written, " Religious and happy Sultan, wanting to visit more virtuous and great Molana, Zeinadin Abobakr Taibadi, went to Taibad and found him a pure hearted and devoted person. Molana, Zeinadin Abobakr Taibadi started admonishing him and then Amir temor

left him and returned happily going towards Harat [8]. Treatment of the Sufis by the Sultans in this way increased the social power of the Sufis and gave more power to some of the Sheiks to interfere in social and political affairs as well. Subsequently whenever the rulers wanted, they took the advantage of the Sufis as tools to achieve their own goals and intentions. Thus, Sufis became puppets to be handled by the rulers. Later on Sufism established its Shi'ite movement in Safavid period. During this time the tradition of Sufism had remained as ceremonial tradition in the name of Keilifs and Sultans. Sufism was sharply criticized by the clergymen in such a way that even religious scholars like Allame- Majlesi, who had some Sufi inclination was rejected and hated by the people. Hence, Safavid dynasty, which originated from Sufism started suppressing Sufism (Zarinkoob 1380, p.98). Undoubtedly, religion and Sufism changed into a tool in the hands of the others and deviated from its natural path and as we witnessed it had bad effects on the society and hypocrisy became an inseparable element of social interactions and due to this societies suffered a lot. They were seeking worldly pleasures and higher positions in the society (Mazarei, 1373, 9). No wonder all parts of Hafiz's Divan in overflowing with verses revealing the corruption of the Sufis. Undoubtedly, Hafiz should be considered a reformist in 8th c. Who did not accept any compromise with the system of Sufism? The Sufi stated playing tricks laid traps for the cunning world. The passage of time will defeat him because the Sufi revealed his secrets to the pious. The cup bearer the mentor of Sufis showed himself and started the game of love. Oh, my drear heart let' take refuge in Allah from the wrong doings of the Sufis [9]. Still in another place, it is remarked that: Look at the Sufi who earns his living through unlawful ways. The Sufi is as an herbivorous animal may live long! (Ibid, 297).

In this period and even sooner than that not only Hafiz but also some other Sunni scholars like Ibn Hazm, Ibn Joni, Ibn Timie, and Ibn Raqim were criticizing Sufis, and did not accept their way who considered themselves believers in truth (Zarinkoob, 1380, P.162). There was not only the people who criticized Sufis. Some other people abroad criticized Sufis. Ibn Arabi one of the great sages of 7th.c, offered the theory of "Unity of all beings in Allah" Jahanghiri believes that" Ibn Arabi did not like the way of the Sufis whom he met in the East. Ibn Arabi did not like the general conditions there and specially found them against his taste and ideas. He considered their piety as being pretentious and tricky and he preferred western Sages to the Sufis (Jahanghiri 1375, 148).

RESULTS AND DISCUSSION

One of the criticisms concerning Sufism, which originates from much attention paid by the people to Sufism is, "The Sufis womanizing, wine-drinking, gambling, and misappropriating people's possessions." (Halabi, 1376, 110) Also prevalent among them were homosexuality, celibacy, anti-socialism, laziness and gluttony, using narcotics for remembering the past events. These points were referred to in the book titled, "distorting the truth by Satan" (Talbis Eblis) written by Ibn Jozi. Sufis prescribe beggary [4] while beggary is forbidden in Islam. Mola Sadra also talks about a group of simple people who know nothing about science and mysticism and do not act accordingly. They associate with small boys to abuse them and just listened to lyrics. They forgot about humanism, religious and social responsibilities. (Vakili, 1385, 256) Sufis are looking for sexual pleasures, and dislike worshipping God, hate sciences, and suffer systematic order in their life. Molasadra in an article titled, "Kasre Asnam Jahelia" writes about false Sufism and despising negligent Sufis. In fact, he believes in pathological survey of Sufism and the analysis of behavioral patterns and practical stances of superficial, false Sufis (Ibid, 256). In addition to the values and unique beauties of Sufism, it has been the cradle for harmful features like discrepancies in the world, and determined an unchangeable fate and events. Most of the poets chose negative resistance through seclusion and piety. They became introvert and did not pay attention to the events happening in the real world. In spite of pessimism regarding the real world, they exceeded being introvert and tried to establish the foundation of hedonism. The inner layer of such a foundation was an attack to religious and social order, which diverted it from the path of the truth and justice. In the 8th c there were some Fotovat Khanes (homes of Justice). These homes were frequently visited by youngsters which in turn changed these homes to corruption centers. When Safavid government took control of the country Fotovat Khanes (homes of Justice) were destroyed and to some extent Lootis and Mashtis replaced them (Zarin Koob, 1380, p.171). As the history, shows Iranian spirit and Sufism had great compatibility because it lasted long and attracted common people and the intelligent to itself. Eventually Sufism dominated the biggest part of the people's mind. The urbanites and different castes of the society started opposing feudalism. The masters of feudalisms trying to preserve their power used Sufism as a tool to deceive the people. It should be reiterated that Sufism is the phenomenon born out of economic chaos. It seems this idea to be true about Iranian people who were attacked, exploited and plundered by the ruling class of the society. However, the dark shadows Sufism, which were spread over the society and as result over Persian literature, cannot be ignored. Abhorring the material world, relying too much on Allah among the common people, lack of determinism, silence, laziness, brought about corruption,

frequent moving from one place to another. Wisdom and knowledge were despised, and the principle of vision and observation replaced it. Such a process brought about excessiveness in fantasizing, lack of culture, reluctance for scientific research and increase in indecency among Dervishes. The unlimited worshipping of the saints and believing the miracles and metaphysical forces stupefies the common people. Pure love is interpreted as homosexuality and any inclination towards lead into intoxicating drugs. Such kind of Sufism dominates the culture of people and society and continues i.e. life (Ripka1383, pp 4222, 423).

The impact of Sufism in Islamic societies especially in Iranian society is excessive. It is not limited to morality and ethnic traditions because it is obvious in our daily life from home to market. From Sufism some traces are remaining i.e. alchemy, beggars with Kashkool in their hands and prevalence of fortunetelling and Dervish Houses. In all of these cases, one can find the impact of Sufism for instance the use of praying beads are mentioned for the first time in the verse of Abunovas. In traditional sports and traditional sports gym one can see the effect of generous people and helpers to the poor. We can see the effect of Sufism not only in champion's expressions like Morshed, Rokhsat, Kesvat, Hormat Long and Safaye Qadam. Such an effect can be seen in traditional sports (Zarinkoob, 1380, pp177-1780). In the folklore s of Iran Sufis are give the good tidings for human happiness, healing, and truthfulness. Thus, we can find Sufis in the legends and stories prominently. One of these stories is the story of riding a loin by somebody which is mentioned in the book titled "Asrar Tohid" The story goes on like this "Once a person who had lost his way asked Aboseed imploringly to show him the way. He says," Oh, dear sheik help me. I am a man from Nieshpour, going to Bokhara with a Caravan for business. Now it is two days that I have lost my way and the caravan has left. He started thinking and then looked at me stood up and took my hand . Upon looking I saw a lion coming from the desert carried his errands and then stood still . He whisperede something in the lion's ear. Next he put me the lion's back and said, "Get off wherever he stops and go in the direction that the lion points to ..." My eyes were closed for an hour. The lion stopped... I noticed that the caravan landed there. I was glad to see that."(Mohammad Bin Monavar, p, 67, 1371) Again in another episode from Safawat Al Safa we read like this," Sheik Sadr Al-din said," Sheik stated that in my childhood I commuted tfrom the village Kalkhoran to Ardabil city. Outside the gate called Ra'is Sadr in the intersection of Kalkhoran and Qotb Abad there is a tomb called the Tomb of Pire-Ahmad who was one of the pious people. When I was going by his tomb I saw Pire-Ahmad who came to me and greeted and sat by me and cosoled me and sai ," don't be disheartened you will make progress in future."(Ibin Bizaz P. 90, 1376) In Manaqib Al- Arefin it is revealed that," Sotan Valad remarked that Allah has shown me the why of the creation of the world and the end of the world." (Aflaki, p.299, 1362).Of course these kinds of episodes are groundless and are only narrated to falsely enhance their status.

Sufism not only has influenced the culture and society but also affected literature. Sufism movement employed poetry to propagate their ideas and beliefs. They took advantage of it as a tool to relief sorrows and grieves of the society and to edify common people. Sufism had a permanent effect on Persian literature throughout history, and its consequences can be noticed in the sayings and thoughts of the authors and poets until now. Suffism and mysticism has played a decisive role in creating literary and ecstatic manifestations of Iranian culture which resulted in great works of mysticism in this regard. The tree of such thoughts brought fruit due to some poetry of great poets like Sanaei and Attar. We can refer to mystic and romantic poems of Sheik Sana'n and Molavi in this regard. In 7thc because of the raid of Mongols mystic thoughts dominated in the society [10]. Perhaps the impact of Mongol's raid was on Persian romantic poetry and Iraqi style followed it as a model. In this era, love was not synonymous with youth hey days sexual drives, love was synonymous with divinity (Ibid-P. 255). Sufism in the very beginning revolutionized the topics and content of poetic styles. It took advantage of both the content and container according to theoretical and practical teachings. Through the introduction of Gnostic thoughts Ode, Ghazal, prose, and quatrain totally changed as we witnessed in the past few centuries. "Accordingly, Sufism advanced ode from quagmire of lies and hypocrisy to sublime status of preaching and research. It also revolutionized lascivious love into divine love. Prose was employed as a means of teaching Gnostics and ethics, Quatrain was used as mould for expressing ephemeral emotions and pains" (Zarinkoob1380, p. 129). In fact after 7th c Sufism deeply influenced and dominated Persian literature both in verse and prose. It even strongly overshadowed Iranian Islamic culture and took roots in Iranian parole's way of thinking and spiritual existence.

On one hand thanks to mysticism and Sufi thoughts new words were introduced into the language and in the other a new refurbish language emerged.;" A language which tries to transfer Gnostic teachings and modes. However, it has got some limitations i.e. Sufi's incapability in expressing in a way that to be understood by variety of the readers and lack of meaningful words for expressing Gnostic ideas" (Aqa Hoseini 1384, p.83). Since mystic train of thoughts is based on understanding the truth and God through spirituality, not words, poetry is its main tool.

(Reipka1383, p419) One of the properties of verse that made it suitable for expressing Gnostic ideas was that Sufus used it to express discontinued logical meanings within the framework of metaphors and symbols, which in turn help them to hide their frank and rude intentions. Sufi poetry accepted metaphors with open arms and created a complete list of symbols, which changed to supernatural metaphors, such as “mole” on the face as a symbol of unity, lock of hair as symbol of variety and wine as a symbol of attraction. The use of metaphoric language does not bring success to the poetry per se but the success of the poet depends on the way the poet uses the metaphors. In fact, the domination of Sufism on Persian poetry deprives the poetry from its real meaning. Persian lyric poetry due to the misuse of the metaphors suffers ambiguity. Consequently looking through the eyes of Europeans mysticism and Sufism illustrate only one aspect of Persian poetry and challenges their understanding and acceptance of Persian poems. It is worth mentioning that the strength of Sufism and the power of allegories and metaphors employed by them subjectively influences lyrical poetry and in the regard it comply with Iranian power of mind which is imagination oriented.

CONCLUSION

Iranian history and culture through ages has been intermixed with Sufism and was influenced by its religious, ethical, and pragmatic teachings. Sufism can be analyzed looking at its both positive and negative aspects. In the very beginning, it came in to existence, as a real need of the nation but in the following centuries, it fell into the hands of ruling governments that took advantage of it to rule the country. In early stages, Sufism was rigid and dry which later on, giving way to different ideas, was somehow slackened. As its positive effects on Iranian literature, we can refer to the modification of religious sentiments among different sects, opposition to feudal class of the society and the creation of a new language along with symbols, metaphors, allegories and new expressions. The emergence of the denial of rationalism, the collapse of rational sciences, introversion, strong dislike of the real world and excessive dependence on God, were among the negative effects of it. The effect mentioned were in fact the consequences of social and economic changes. These changes resulted from barbaric raid of Tartar and Mongolian forces and the chaos and disorders created the raids.

Overall, the effect of Sufism can be noticed in our daily life and in our surroundings, which have deeply influenced our thoughts and our nature. It has more deeply affected our mentality and imagination even more than our manners and attitudes, undoubtedly, it has attracted many followers, sick and tired of the robotic world try to free their mind and immerse it in mystic and Sufi thoughts.

REFERENCES

- [1] Sharifian M. *J. Hum. Sci. Univ.* **2002**, No. 403.
- [2] Rypka Ian. *His. Iranian Lit.* **2004**, Vol. 1.
- [3] Ibn Jozi A. *Cen. Acad. Pub.* **1989**.
- [4] Kashani Zaldyn M. *Inst. Ai. Pub.* **2002**.
- [5] Attar F. *Scien. Cul. Pub. Comp.* **1992**.
- [6] Safa Zabih A. *His. Iranian Lit.* **1993**, Vol. 3.
- [7] Khayyam Omar Ibn Ib. *pilg. Book. Publ.* **1960**.
- [8] Yazdi A. S. *Amir Kabir Publ.* **1957**, Vol. 1.
- [9] Hafiz Shams al-Din K. *Jyhn Publ.* **2003**.
- [10] Daneshvar S. *Siamak Books*, **1996**.
- [11] Kankal SB., Gaikwad RW. *Adv. Appl. Sci. Res.* **2011**, 2(1): 63.
- [12] Elinge CM., Itodo AU., Peni IJ., Birnin-Yauri UA. & Mbongo AN. *Advan. Appl.Sci. Res.* **2011**, 2(4): 279.
- [13] Ameh EG., Akpah FA. *Advan. Appl. Sci. Res.* **2011**, 2(1): 33.
- [14] Ogbonna O., Jimoh WL., Awagu EF., & Bamishaiye EI. *Advan. Appl. Sci. Re.* **2011**, 2(2): 62.
- [15] Yadav, S. S., Kumar, R. *Advances in Applied Science Research*, **2011**, 2 (2), 197.
- [16] Sen, I., Shandil, A., Shrivastava, V. S. *Advan. Appl. Sci. Res.* **2011**, 2(2): 161.
- [17] Levine, D. M., Sulkin, S. D. *J. Exp. Mar. Biol. Eco.* **1984**, 81: 211-223.
- [18] Gupta N., Jain U. K. *Der Pharmacia Sinica* **2011**, 2(1): 256-262.