



The Contrastive Study of Theosophy's and Sufi's Characteristics from Mowlana's and Sa'di's Point of View

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Received: April 23, 2014

Accepted: June 23, 2014

ABSTRACT

Theosophist and Sufi or theosophy or Sufism was almost synonyms during the period, but they were different in terms of meaning and terminology. Sufism is a devout way that is based on religious law and purification of soul by edification of the self and abandoning the world to approach the Right and travel towards the perfection of spirituality. Sufi wants to know who the creator of the world is. But theosophy is an exalted and deep thought and philosophical school and wants to know the Right, problems and secrets of knowledge not by the way of philosophers and sages but through the illumination and observation. He wants to discover the creator of the world. Mowlana and Sa'di consider Sufi as a novice and shortsighted one who pays attention to the appearance in Sufism such as clothing and the like. They also think of Sufi as naïve, prejudice and acute, while a theosophist is a clear-sighted, purified and illuminated sage that his heart has been enlightened through the light of God's wisdom and illumination. Mowlana combines worship and mortification, praise and thinking with love, enthusiasm, rapture, ecstasy, pleasure, dancing and singing. Love and illumination are the main resources of his theosophy. His theosophy is the best stage of thought and spiritual and ethical elevation which is achieved through discipline, observation, gaining true knowledge and illumination, love of the Right and following the men of God, prophets and saints. Love is the main base of Mowlana's practices and theosophical school. Sa'di believes on positive and helpful Sufism and theosophical training and ethics and recommends serving the creatures and companionship with people and learning. He considers benefiting from the blessings within the bounds and law. He prefers the sage relieving the people and serving the drowning [lost] to a devotee and sufi managing his own affairs. In this view, wisdom is not the way, but its light and the beginning of the way of refinement... and thereafter drunk with the breeze of God's blessings, the beginning of which is delight of recollection, the duration of rapture, and the end is love which has no end itself.

KEYWORDS: theosophist and Sufi, theosophy and Sufism, Persian poem, Mowlana, Sa'di.

INTRODUCTION

The two terms of *theosophist* and *sufi* are of the most important and outstanding terminologies in the study of theosophy and Iranian and Islamic Sufism. In the history of Sufism literature in Iran, these two terms have been used beside each other in the 2nd century of Hejira. And the primacy or recency of none has been proved yet. The terms of theosophist and sufi or theosophy and Sufism are described as a way composed of philosophy and religion by Muslims. According to followers the way reaching the Truth is and approaching to such perfection is dependant upon observation and thought that the wayfarer is involved in rapture; and as a result reaches to God mysteriously. The followers of this way are reputed as sufi, theosophist and revealers of secrets and entitle themselves as the men of right. It appears that the common people believe in no difference between theosophist and sufi. And this has led to a general and negative view towards the true theosophist. Even if the men of research and study distinguish any differences between theosophist and sufi, they do not notice its theoretical and special meaning and mostly have assumed and defined these two terms the same specifically in sources of Sufism and theosophy; these definitions are generally of the sophistic, tasteful, ethical, religious, ascetic kind and sometimes of illuminated and theosophical type.

Distinguishing features of theosophists and Sufis

Sufis were persons that people recognized them by their way of clothing, conventions, mores and exceptional speech. Robe or cloak [coarse woolen garment] and their various types, seclusion and solitude, recollections specific to Sufis in monasteries in the presence of minstrels, Sufis, followers and conventions such as sitting alone for a period of forty days, singing, making themselves hairless, perceiving the favors of God,

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doing providential actions, doing miracles were their distinguishing characteristics in Sufism sources; in fact Sufism was a combination of theosophy, renouncement and mendacity.

As compared with them, theosophists were and are persons whose endeavors and notices go beyond the appearance, conventions and more. And they pay attention to purification of self and devoutness of their essence. Major features of theosophists are gaining the knowledge, wisdom, discovering the *nature*, changing their nature through the magnanimity and heart's dispensing with the world of materials and tyrannies and proceeding towards the light of celestial world and pure wisdom. Azizu' ddin Nasafi writes about the differences in grades of theosophist and sufi as follows:

“O’ dervish! The wayfarer should pass several houses [stages] to reach the grades of Sufism and be called sufi; and sufi should pass several houses to reach the illumination and be entitled as theosophist and theosophist should pass several houses to reach the station of saints and be entitled as authorities (Nasafi, 2005, p. 93).

Therefore, theosophist is a person upon whom God has bestowed beforehand a talented nature, and he gains the divinity attributes and essence through the presentation of himself to the manifestations of the light of very Being and concentration on that and becomes mortal in the light of His Essence, in a way that at the end of his wayfaring and travel nothing can be noticed except the light and attributes of God, the Almighty.

As Mowlana mentions:

When you have seen me you have seen God;
And have circumambulated the veritable Ka’ba. (2253:2)

To serve me is to worship and praise God;
Think not that God is distinct from me. (2254:2)

Open clear eyes and look upon me;
That you may behold the light of God in a mortal. (2255:2)

But what this paper would like to concern with is a) indicating the appearance, definitions and descriptions of theosophists from the two great Iranian theosophists, Mowlana Jalalu’ ddin Mohammad Balkhi’s and Sheik Sa’di Shirazi’s point of view; and b) what the characteristics of theosophists and saints are and how they have passed the way towards reaching the Right and the Truth.

***Mowlana’s and Sa’di’s point of view about Sufis and theosophists**

a) Mowlana’s point of view

Mowlana combines worship and mortification, praise and thinking with love, enthusiasm, rapture, ecstasy, pleasure, dancing and singing. Love and illumination are the main resources of his theosophy. His theosophy is the best stage of thought and spiritual and ethical elevation which is achieved through discipline, observation, gaining true knowledge and illumination, love of the Right and following the men of God, prophets and saints. Love is the main base of Mowlana’s practices and theosophical school.

b) Sa’di’s point of view

Sa’di believes on positive and helpful Sufism and theosophical training and ethics and recommends serving the creatures and companionship with people and learning. He considers benefiting from the blessings within the bounds and law. He prefers the sage relieving the people and serving the drowning [lost] to a devotee and sufi managing his own affairs. In this view, wisdom is not the way, but its light and the beginning of the way of refinement ... and thereafter drunk with the breeze of God’s blessings, the beginning of which is delight of recollection, the duration of rapture, and the end is love which has no end itself.

***Mowlana and his theosophical manner**

As Mowlana states: The period of *fogeys* has passed,
We are the seller of new things and this is our bazar.

Since eight hundred years ago, the period of *fogeys*, repetition of previous subjects and pure and beautiful words has passed. What we utter, we should show by acts as well, especially when it is within the bounds theosophy; its applicable aspects should be revealed; otherwise the writings are pictures on papers and words as sounds in space. And in the present century words and writings are of no use for the afflicted and impatient man and they do not meet his requirements. Sometimes, the relationship between us and Mathnawi is meaningless, and at the stage of words and literature, but Mathnawi has concealed much deeper message. A message which explains the man’s pains and slavery and his exile from his own land; Mathnawi’s message is a warning to the man who has drowned in the darkness of the false world of being and forms and spent his life with fear, pain and contrast.

Mathnawi’s message is a cry to wake up the man from the slavery of forms and his return to “*the sea of soul*” and “*the green garden of love*” where there are rapture and rejoice everywhere and no word of dread and worry of this false world.

Mowlana addresses the man and says: O' man! You are gem in the sea of unity and pearl is your thought which has separated you from this sea.

He states:

The pearl in the sea asks "where is the sea",
But his dream of shell is like a wall. (1082:5)

Telling that "where?" is a veil for it,
Like a cloud sheds on sun. (1083:5)

You close your eyes and mortify yourself,
You can see yourself in that old city. (1115:5)

The first and the most fundamental step in Mowlana's point of view is knowing the "self" and redemption of that, i.e. we refer to ourselves and look at the problem with regard to its presence in our own essence.

(Mowlana's first solution for man is self-knowledge and redemption of selfishness and self-worship).

And the second step is finding out the nature of the problem. We have to find out that what prison it is that has enslaved the man. As long as we have not found out what it is and what its nature is, we can not find any key to the door. Mowlana warns many times in various forms that the man's imprisonment and the reason of his slavery and all of his pains is the way of "*thinking*". He states:

All creatures are enslaved to thought;
For this cause are they sad and sorrowful. (3573:2)

Therefore, the reason of his agitation, blame, slavery and affliction is the kind of thinking.

And he also talks about a man set out from the prison of thinking that he himself or any theosophist could be its evidence as:

I am as the bird of heaven, and thought as the fly;
How can a fly lend a helping hand to me? (3576:2)

Or when states: be careful! Be careful of your thought! What kind of thought does he mean? And what kind thought should be avoided? He provides a criterion for such thinking, i.e. both for useful and leading thought and poor and disturbing one. He says:

I am the ruler of thought, not vice-versa,
Like the builder is ruler of the building. (3577:2)

He is determined to ask weather it is you who lead the thought or vice-versa? Do you form your thought or your thought forms you?

In the story of penitence, Nasuh turns his face to the court of God and asks sincerely for his favor of concealment. Mowlana speaks in place of Nasuh:

The time finishes and You
Be like a King and hear my cry. (2264:5)

If you conceal my sins this time,
I will penitence from any false. (2265:5)

Mowlana finds the key of releasing and approval off Nasuh desire in becoming void of "self" and as Nasouh did so, his prayer was granted. He says:

When he became void of the "self" and there remained none,
God invited him once again to his court. (2276:5)

When he became void of his "ego",
He went happily to the true essence of himself. (2279:5)

These examples and thousands of this kind have been given through out the Mathnawi. Mowlana in his theosophy shows all the aspects and problems of man and shows the solution for all of them. The resolve and remedy are interrelated in Mowlana's theosophy and in fact are the same; and if each of us uses it in his life, he will be set out free from slavery, blind imitation and selfishness and will become the one Mowlana intends to.

* Sa'di and his theosophical manner

Sa'di Shirazi depicts his theosophy within the framework of Islamic philosophy and prophets' divine law. The theosophy which is the interpretation of thought and man's understanding of Islamic teaching facts and his role in building the utopia and leading him toward the perfection and edification.

What is worthy of notice is thinking on Sa'di's theosophy that has been able to show and analyze the basics of wisdom and theoretical theosophy meeting his beliefs in the form of applicable wisdom and mostly by allegory in his works especially Gulistan and Bustan.

Sa'di's theosophy not only takes good dispositions into consideration, but also introduces the obscenities and wickedness of society. He does not think of the afterlife merely. He says:

I heard at the dawn of the holiday

Ba yazid came out of bath
 One poured a bowl of ash
 Suddenly on ba yazid's head
 With dirty clothes and disheveled hair
 Ba yazid was touching his face thankfully
 And said: O' self (ego) I deserve fire
 How can I show wrath to ash? (Foroughi, 1986, p.310)

He considers arranging people's affairs as the duty of the rulers and governors of the society and talks of his thought about rulers that a governor or a king should not abandon serving the creatures and should not choose the mere asceticism. He says:

You remain on your own kingdom,
 But keep always your pure behavior like dervish.
 The practice is nothing except serving the creatures,
 It is not saying the words, worshipping God, and wearing the cloak. (Foroughi, 1986, p.240)

The appearance of theosophy in Sa'di's poems shows that he has his own school. Opposition, contrast and joy is not seen in his ethical verdicts and when he praises an individual or pays attention to educational issues, his asceticism and benevolence becomes obvious. For example, Sa'di praises Atabak Sad ibn Zanghi and shows his redemption in afterlife and the way he controls the affairs within his theosophy as follows:

Kings will be put in turn to pass out this world of being,
 Now that it is your turn act within the bounds of justice.
 If you want God forgives you,
 You forgive the servants and creatures as well.

To be brief, Sa'di within his theosophy favors "love" to the extent that when he in his treatise of wisdom and love is asked: "which would guide the man to the Right, wisdom or love? ..." He replies: "the way is asked from the approaches and such a poor is of those who were left behind ...but through the blessings of dervishes and their companionship, I remember that in spite of having some preferences, wisdom is not a way, but the light of the way and the first step in the manner of the theosophy. And it is the virtue of the light that one can distinguish the way from the well and goodness from wickedness, and enemy from friend, and if he can, it is supposed that although he has the light, he can't reach the destination until he passes the way. (Foroughi, 1986:29)

The contrastive couplets on theosophy and sufi from Mowlana's and sa'di's point of view

* Zealosity of the Truth, Most High and concealment of theosophist:

About the confined saints Mowlana says: "God's saints are hidden from the public view, though they are with people, live beside them, and associate with them, no one can recognize their inward dignity unless occasionally regarding the circumstances and dignity; and then they unveil and show their dignity. These are the true friends and the elect of God and the book of the Right has been blended with their soul; these are the divers in the sea of love and illumination of God, shine like a sun in the sky of nature, anonymous on land and honored and dignified in the presence of God.

God about these people states:

(اولیائی تحت قیابی لا یعرفهم غیرى).

My saints live under my skys in a way that no one know them and sometimes the zealosity of God withholds any beggar to know these saints of God (Ameli: 2008, p. 505).

A hundred thousand great (spiritual) kings;
 Exalted by this divine light approach the world. (934:2)
 Their names remain hidden through God's jealousy;
 Every beggar tells not their names. (935:2)

Sa'di's point of view:

When the Lord of the world proclaimed the affection, excited the enthusiasm of love, through the extreme beauty of himself began to love, made the world the manifestation of his everlasting charm, shed the seeds of the lover and the beloved in the farm of the hearts, and taught the precedence of affection to the man, he chose his saints among the people and engaged them in Himself that they abandoned the materials and belongings of the world and placed them behind the curtains of his secrets and because of his zealously hid them from the people so that people do not distinguish them; and these Sufis and theosophists who know the destination of love and manner of theosophy do not leave any track of themselves and people do not know them since these people are like the water of animals who are in the darkness of the world and saints are like butterflies who are bereaved of the Lord's love and burned in the fire of Lord's affection.

These theosophists, worshippers of God who benefit from the His dispositions feel more thirst in themselves to perceive the everlasting dispositions of Him moment by moment; though they are charming the people, they always seek a charming one. Sa'di states:

They suffer approach, but are monarchs in the seclusion of their medication,
And their way is not known
They are like the temple of Jerusalem, splendid of which is interior,
But whose outer wall is left in ruin.
Like moths, they burn themselves in the fire of love.
Their Beloved is in their breast, yet do they seek Him;
Though near the fountain,
Their lips are parched. (Yusefi, 2002, couplets 1630-1635)

In Mowlana's and Sa'di's opinion, the Lord of the universe has concealed the true saints and theosophists from sights of the people because of their envy, so that he can engage them in Himself. These saints and theosophists are the settlers behind the curtains of the Lord's sanctuary and people are not capable of recognizing their inward dignity. These saints and theosophists are drowned in the radiance of God in a way that they pay attention to nothing except the Right.

*** On distinguishing the true saints of God:**

Mowlana points out that the God's saints have found the dignity and magnificence that even they have given life to the angels nearest to God. God's saints although have been regenerated in the body of man, they have a exalted soul even superior than the God's angels.

Those who deceived by the appearance assume that saints are like them and do not comprehend the dignity of their soul; and saints wouldn't like to show their dignity to these people. And even these saints of the Lord with regard to the dispositions of the blamed do not fear of disgrace and slander of people and take the appearance of the frenzied. And the shortsighted can not comprehend their truth; and when the people do not have the capacity to comprehend excellent issues, they can not distinguish the one frenzied with the Lord's love from those who pretend.

And Mowlana states: "God manifests with regard to the name but always with the quality of authority in the pious and elect; and there is no time and space on the land without the presence of true saints. He states:

The saints of God own a school of thought,
The wide view of their thought is as vast as skies (Mathnawi:2349:2)
Their dignity is the reason of God's angels' pride (2350:2)
While this is hidden from the view of common people
If you have an eye, beneath each stone there is a theosophist. (2355:2)

Sa'di's point of view

On distinguishing the true saints of God from Sufis who deceit states: "O wayfarer! Do not think that anyone who wears cloak [coarse woolen garment] is the true sufi, since it is possible that inside his sufi cloak he has a deceitful object that you are unaware of that. And he states:

I will come out of this cloak,
So that everybody knows that there is a deceit inward.

It seems that at Sa'di's time some of the hypocrite Sufis appeared in the form of true Sufis to show off themselves as a Muslim but inside, they had a wicked soul. And he also points out that although the hypocrite Sufis have made themselves thin to show that from the excessive mortification they have become skinny, don't you ever know them honest since their appearance does not lead to their right. In order to distinguish God's true saints Sa'di:

These saints are the beloved ones hidden from the common views,
Not the deceitful ones wearing the cloaks.
They are like seashells, engaged in themselves,
Not like sea which produces foam.
Saints are those sitting behind the veils,
Who are satisfied with a drop of water until the sound of resurrection day.
(Yusefi, 2002, couplets 1708-1710)

In Mowlana's and Sa'di's opinion, recognizing the true saints is not based on their appearance, since the appearance is not able to show the inside completely. Knowing a man's inside requires a wide vision to discern the pure from impure, since these are mixed together and interwoven.

*** Concealment of the God's secret:**

"A group of Sufis think that the secret is a favor from the spiritual favors, the place for observation as the soul is the place of affection and a favor as a place of illumination.

And a group of Sufis believe that the secret is not a favor, but a concept and it refers to a state hidden and between the servant and God that no one else is aware of that.” (Barzghar Khaleghi: 2008, p. 69)

Sufi who want to reach the God with the wing of love, therefore the Sufism is the object of desire and preferred to philosophy, since the extreme of philosophy and the perfection of wisdom does not intend to make the man similar to God the best example of charity, perfection and beauty, where as Sufism desires a man drowned in the Nature of God and through this he becomes the Lord. The presence of these thoughts in Sufism which requires the man to be drowned in the Nature of God is completely in opposition with the idea of Islamic solidarity and has resulted in their excommunication and bothering and annoyance of jurists and made life difficult for them. At this time Sufis started to say their words in coded and illusive language and in their distant figurative meaning. And when people were not able to understand the meaning, Sufis refused to tell the secrets and even hid the secrets of God completely and did not reveal them to the false pretenders. The true Sufis always recommended their followers to hide the secrets; and sometimes these men of God did not reveal them even to their followers. And according to Mowlana every person does not deserves the secrets.

Mowlana states:

Teaching the secret of God is appropriate for a person,
Who can hang his lips from uttering a word.

In Mowlana’s view, when God wants to reveal his secrets to a person, He teaches him to avoid its revealing and seals his tongue.

On his tongue there is luck, and in his heart secrets,
Lips are lucked and heart full of words to utter. (2240:5)
Theosophists who has drunken the pure water of the Right,
They have known the secrets and hidden them. (2241:5)
When a man is thought the secrets of a work,
They seal his mouth and hang his tongue. (2242:5)

Sa’di’s point of view

Sa’di states that the one who knew a secret, revealed none. The Lord’s theosophists due to their illumination and observation are not allowed to reveal the secrets of God and he expresses that not anyone can receive a slight notion of these secrets except the one who ignores his substance and he who reaches the dignity of intoxication deserves the secrets.

If a wayfarer was bestowed a secret,
For he the way of back door will be closed.
Chalice will be bestowed to one that
The tonic of unconsciousness will be given to him first.
(Yusefi:2002,couplets 53 & 54)

Mowlana and Sa’di state that when a theosophy and a wayfarer whose eyes have been enlightened by the radiant of the Truth and has reached the dignity of “*being before God*” and becomes so ecstatic that he can’t talk and is unable to reveal the secrets because:

“They sealed his mouth” and “shut the back door for him”.

According to a statement attribute to Joneid Baghdadi who says:

(مَنْ عَرَفَ اللَّهَ كَلَّ لِسَانَهُ)

"The one who knew God becomes dumb."

O bird of morning, learn the love from the moth
Because it burned, lost its life, and found no voice.
These pretenders are ignorantly in search of Him,
Because he who obtained knowledge has not returned. (Khatib Rahbar :2001,p11)

And he also says that every person is not allowed to have a share of secrets of God except the one who ignores his substance and reaches the dignity of intoxication deserves the secrets.

This treasure of speech does not suit every man,
Every man does not deserve our treasure.

But what is perceived through the comparison of Mowlana’s and Sa’di’s point of view is that the views are alike in this case. Both state that when a theosophy and a wayfarer whose eyes have been enlightened by the radiant of the Truth and has reached to the dignity of “*being before God*” becomes so ecstatic that he can not talk and is unable to reveal the secrets because

“They sealed his mouth” and “shut the back door for him”.

Mowlana and Sa’di both favor the intoxication and prefer it to awareness.

*** Assistance of God’s Saints:**

لَمْ يَجْعَلِ الْإِنْسَانَ مِرْهَادًا ﴿٦﴾ الْجُرْبُلَ أَوْ تَادَا ﴿٧﴾ . (قرآن مجید، نباء/6 و7)

" have we not made the earth an even expanse? ⑥

And the mountains as projections (there on)? ⑦ (Quran, naba/6,7)

Mowlana says that as God created the mountains as projections (like columns and nails) of the earth to prevent the vibration of earth, in the world there are saints lionhearted that protect those living on earth.

The saints of God have promoted the quality of their substance that they are drowned in the Essence of God, have the power of divine, can middle in the man's nature and save them from the adversities and whim of the world, are like columns who can be the best guardians and keepers, and have such an influence that it can make them survive from the wickedness. These saints of the Lord like the creator of the universe are the best friends [of man] and their friendship is based on purity and chastity; they have no expectations through their friendship and their sole aid is the satisfaction of God.

Ali may peace be upon him states:

فَهُوَ مَالِعَادِنِ دِينِهِ وَ أَوْ تَادَ أَرْضِهِ « (فيض الاسلام، خطبه 86)

Theosophists are fuller than the mines of religion and mountains of the earth. (Feiz al-eslam, verdict86)

They are the lion-hearted and servers in world, (Mathnawi, 1937:2)
When they hear the voices of the poor.

Wherever they hear the voices of the poor,
They run towards them like the mercy of God. (1938:2)

Those who are persisting columns of the world,
Those who are the healers of hidden sicknesses. (1939:2)

They are the pure mercy of God,
And like God They are friends with no reason. (1940:2)

Sa'di's point of view

Sa'di states that good-natured men take the hand of the poor wherever they are and aid them. Generosity and benevolence are the signs of the saints of God and the best example of them in the world was Ali Ibn Abi Talib and you O' man! Learn this generosity from him; these persons are the power of God on earth.

You follow the way of the men of freedom,
As you have stood take the hand of the poor.
Forgive the men of Right,
Buyers of the shops of the poor.
If you want to know the truth the honest man is the authority,
The mercy is the habit of the king of men Ali. (Yusefi: 2002,couples1236-1238)

Mowlana and Sa'di believe that the saints of God are the best helpers and supporters of creatures and like God they come to the poor's relief and plead for justice; supporting the people is their responsibility and they are bestowed the power of divine, they are the successors of justice on earth and the best guardians of the man.

Mowlana states that getting far away from saints (who are like the sun whose beams are spread all over the world and their companionship is the extreme of prosperity) makes the man be captured by the devilish ones. Adversities and wickedness of the time is to an extent that one should appeal to the saints for their help to remain safe coming across with troubles. Saints through their inner serenity and resort to the power of God can save the man from the bonds and wickedness and show the way towards the prosperity. Resorting to these saints is like grasping the strong robe of God and their companionship is the extreme of peace, prosperity and support.

If you become far away from the men of Right,
In fact you have become far away from God. (Mathnawi, 2220:2)

Both theosophists and sages exemplify sleep to comprehend the state in which the soul divorces from worldly amusements and receives the power of God. Even while sleeping the soul of a perfect man is not engaged in the earthy issues and interests; his qualities and innate purity become manifested and his connection to the world of abstraction and angels nearest of God becomes strong and though his heart opens a window towards the celestial world when he is asleep.

When common people sleep the animal soul a combination of the abstract and speaking soul divorces from the world of Being and his senses stop working but other characteristics such as blood circulation, heart beat and breath continue. This is due to the animal soul that the abstract soul keeps its connection to the body. God does not interrupt this connection because if this happens the person dies.

Mowlana mentions that the soul of the Lord's saint travels while they are awake; it can observe the state of invisible world. A theosophist who has good dreams while he is awake is a true one and the soil of his foot should be the collyrium of the eyes.

The one who is awake, has good dreams,
He is the theosophist, the soil of his foot should be the collyrium of your eyes. (2242:2)

*** Patience of the Lord's saints:**

Performing any duty and abandoning any sin requires patience since the wayfarer's heart in any state and dignity deals with the issue in agreement or disagreement with his willing and therefore he should have patience.

Patience and tolerance of the Lord's saint is to such an extent that the rudeness, foolishness, sarcasm and misbehavior of the men who care outward appearance do not enrage them since their patience is like the mountain persistent. Among some of the sheiks even Tajahol al- aref [those theosophists who pretend] it was common that when they knew completely about something they showed themselves ignorant in the presence of the men who care the outward appearance. On the contrary, the hypocrite showed themselves as a master in any issue and the humility and patience of God's saints led the hypocrite to make most of their opportunity and show off without knowing that they had no real knowledge and they became deluded and proud of their hasty and little knowledge and as a result they could not recognize the true nature of the saints of God.

They have a lot of patience,
Each of their patience equals to a hundred mountains. (2093:4)

Their patience is to the extent that make the wise fool,
Deceits the clever one hundred eye man. (2094:4)

Their patience is like wine, powerful and pure,
Little by little their patience are perceived. (2095:4)

Sa'di says:

إذا ما رُؤوا باللغو مَرًا وكرامة "

"When they [saints] ignore fault, they ignore it generously."

It means that when the generous men and the devotees of the court of the Lord observe annoyance on behalf of the men they forgive and tolerate the sarcasm and misbehavior of them and forbear.

Do not turn your face from the evildoer,
Look upon him with compassionate.

If I did a dishonest action,
You look upon me as an honest one. (Khatib Rahbar, Gulistan: 2001:128)

"A group of tipplers came across with a dewish and told insulting words to him, hit him, and hurt him, dewish took his complain to the old of the sages and explained what happened. The sage said: O' child! The cloak of dervish is the clothes of satisfaction, which could not bear the upcoming events, this cloak is prohibited for him". (Foroghi: 1956.p.128)

A great sea full of water never becomes polluted with a mere stone,
and a theosophist who is indignant soon is a small bowl of water.

In the issue of patience and tolerance of theosophists, Mowlana and Sa'di believe that the theosophists of the Lord are like mountains bearing the misbehavior of the men. Tolerating these things are easy for them. Theosophists and righteous should be merciful and tolerant or what they have worn as the cloak of pious is prohibited for them.

***Emancipation of self-conceit:**

Begging or mendicancy of Sufis in their own term is called "wandering". In the past, dervishes and Sufis were wandering in quarters and lanes and singing the poems and each person dropped something willingly in their bowl. And some even were begging from the people. According to the tradition of Sufis what they had got from begging was divided among the poor. Sometimes their begging was by the command of the spiritual guide that the wayfarer should beg and wander in lanes and quarters, sing poems so that through this he could mortify the pride, self-conceit, and self-worship. But some groups of Sufis prohibited wandering and begging. The tradition of wandering has originated from Buddha monks and transmitted into the Islamic Sufism.

Although there were hundreds of doors open for sheiks and dervishes, i.e. the conquest doors of God has always been open for them and they didn't need to beg for something; their begging was for the sake of God's creatures and mortifying the self (ego) not for gluttony or voracity. And even if they got a morsel it changed into the light of the Lord. Although they live on lawn of the land they plant roses and tulips that is they manifest garden of significance and light of the heart.

But Mowlana was intensely against of wandering and begging and always urged his followers and wayfarers to earn a livelihood through their own labor.

Door by door the sheik begs for something,
While in the sky there are hundreds of doors open for him. (2704: 5)

That begging he did certainly,
Was purely and for the sake of God, not a morsel for himself. (2705:5)

Sa'di's point of view

Sa'di expresses that one of the stages in theosophy is mortifying the voracity and exceeding in needs. The Lord's theosophists in order to emancipate the voracity and gluttony in their *self* and mortify it were used to begging and this was just for the sake of God so that they make wickedness and voracity be away from them. Sa'di says:

Abstraction is related to the inward essence, not like a theosophist to cloak,
Not like those pretending and begging the people, [They beg God].
The pure beggar by begging,
Wants to abandon the voracity and wickedness.
If his "self" asks him for a morsel at every moment,
The theosophist takes him village to village to make it obvious.
(Yusefi: 2002: couples 573& 574).

Mowlana's and Sa'di's opinion about begging of the theosophists and sheiks is that they do not beg for gluttony and voracity, but for emancipating self-conceit, pride and self-worship or the Lord is their provider and they are reach in the blessings of Him.

Mowlana and Sa'di believe that the Lord's theosophists should earn a livelihood by their own labor not through the bread of the monastery or begging.

Tell the woman who is beautiful
Do not use toilet and ornament.
Tell the dervish who is good-natured and pure
Do not eat the bread and morsel of begging. (Khatib Rahbar:2001,p.211)

Conclusion

Mowlana and Sa'di consider sufi as a novice and shortsighted one who pays attention to the appearance in Sufism such as clothing and the like. They also think of sufi as naïve, prejudice and acute, while a theosophist is a clear-sighted, purified and illuminated sage that his heart has been enlightened through the light of God's wisdom and illumination.

Mowlana combines worship and mortification, praise and thinking with love, enthusiasm, rapture, ecstasy, pleasure, dancing and singing. Love and illumination are the main resources of his theosophy. His theosophy is the best stage of thought and spiritual and ethical elevation which is achieved through discipline, observation, gaining true knowledge and illumination, love of the Right and following the men of God, prophets and saints. Love is the main base of Mowlana's practices and theosophical school.

Sa'di believes on positive and helpful Sufism and theosophical training and ethics and recommends serving the creatures and companionship with people and learning. He considers benefiting from the blessings within the bounds and law. He prefers the sage relieving the people and serving the drowning [lost] to a devotee and sufi managing his own affairs. In this view, wisdom is not the way, but its light and the beginning of the way of refinement ... and thereafter drunk with the breeze of God's blessings, the beginning of which is delight of recollection, the duration of rapture, and the end is love which has no end itself.

Acknowledgement

Hereby I would like to thank Ms. V. Barri who accepted the translation of this paper. Also I would like to thank my professor K. Pashayi (Ph.D) for his sympathetic assistance and helpful comments on the early draft of this paper.

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