

alarmed. Occasional lexemes both in journalistic and literary works by N.S. Leskov act as microimages due to metaphorical semantics.

V. V. Vinogradov pointed out that "any violation of rules and regulations in the work must be aesthetically justified" [Vinogradov 1977: 184]. Leskov's every occasional word proves this point.

In his publicistic texts N. S. Leskov employs a wide range of stems in the variety of their structural and semantic relations as motivating ones, which is especially evident in the word formation of compound adjectives. The writers' frequent derivation of occasional compounds may be explained mainly by the capacity of composition as a productive word-building technique for adjective formation. This technique contributes to the word-building of concise and emotionally saturated images due to the possibility of expressing a complex trait combining various shades of meaning by one word. The trends to use laconic and expressive speech are found in the word-building of compound adjectives. Compounds can act as an economical means of creating metaphors, personifications, hyperboles, making them an important tool for publicism with its dominant function of influencing the reader. For example, the adjectives *безмолвно-покорный/silently submissive*, *скучно-глупый/boringly dull*, *плачевно-смешной/deplorably funny* with the coordinative type of relations are of great interest due to the semantic valence of the component composition.

So, the derivation base for forming the occasional compound adjective *плачевно-смешной/deplorably funny* includes the language antonyms *плачевный* – «*скорбный, тоскливый, жалобный*» [МАС: 3,137]/deplorable – "a mournful, melancholy, plaintive", *смешной* – «*вызывающий смех, веселье*» [МАС: 4, 1155]/funny is "causing laughter, mirth":

*Шваб занимал плачевно-смешную роль* [Лесков 1998: 326].

Schwab played a deplorably funny role.

Having the unity expressed in the meaning of the common generic seme, components of the compound adjective are differentiated by aspect semes that bear the meaning of different conditions. Meanwhile, they build the opposition at the emotional-connotative level, expressing the manifestation of the unexpected, confusing feelings. In the semantics of the first component «*возбужден*»/ «*excited*» is the sign of «*ultimacy*» referring to the semantics of the second component of the compound. At the associative level the semantic content of the writer's occasional unit is explicated by the structural components of the set expression *to laugh to tears*. The occasionalism *deplorably funny* is employed as a necessary complication of the descriptive predicate *занимать роль/ to play the role* that already implies the connotational

interpretation of its semantics. In the text of the occasional word is used to show a complex psychological and mental state of the character.

Difficulties in expressing non-trivial content that are not fulfilled by units of the language system, are often overcome by the formation of new words created by the writer through the "returning" the primary motivation to the lexeme. It is achieved by introducing the words genetically related to the derivative by means of the derivational productivity into the context. For example, the system knows the compound-suffixal formation *тайнобрачие* – «*способ размножения, свойственный спорным растениям, не имеющим цветков*» [ТСУ: 4, 636]/ *Скрытогамия и тайнобрачный* – «*то же, что спорный*» (ibid.)/ *скрытогамия*. N. S. Leskov adds the primary meaning to this lexeme and its interior: *тайнобрачие* – «*тайное совершение священником бракосочетания лиц, не имевших права вступить в брак*»/ *secret wedding* – «*the secret marriage of persons who had no right to marry committed by the priest*».

Etymologizing is used to revitalize the imagery of a compound word, so that each root morpheme is comprehended in the result of this technique:

*Все свои дни юноша посвящал разноске из дома в дом «Колокола»... за что и получил кличку «Андрея Удобоносительного»* [Лесков 1998: 367].

The young man devoted all his days to posting the newspaper «*Kolokola*»... from house to house... so he received the nickname "Andrew Udobonositel'ny/wearing good news".

Derivatives made according to the pattern of formation may be treated as the writer's occasional words as well. For example, adjectives, which due to a number of reasons normally do not have degrees of comparison, produce such forms in works by N.S. Leskov: *Гнуснее этой полемики я знаю только полемику двух русских тротуарных листков// Наглые поступки поляков и лебезенье с ними ... становились все пошлее и пошлее, все ненавистней и ненавистней// Он в этот раз был озабоченнее, чем когда-либо/More disgusting* in this debate I know only the polemics of two Russian pavement sheets// Brazen actions of the poles and ingratiating with them ... kept getting *sluttier and sluttier, more hated and hated// He was more concerned* than ever.

The writer's word by N.S. Leskov is semantically and connotatively sharper than usual one, it expands the range of expressive units in the arsenal of the writer and becomes a means of expressing the writer's assessment that can be vividly illustrated by occasional words in the early texts of the writer.

## References

1. Vinogradov V. V. About the main types of phraseological units in the Russian language. - M., 1977.
2. Leskov N. S. Complete works in 30 volumes. – M., 1998.
3. Dictionary of the Russian language in 4 vols., M., "Russian language", 1988 (hereinafter - MAS).
4. Sorokin Y. Essays on historical lexicology of the Russian language. M., Nauka, 1965.
5. Explanatory dictionary of Russian language /edited D. N. Ushakova.- TT. 1 - 4. - M., 2001 (hereinafter - TAS)

DOI: 10.18454/RULB.4.02

Ализде Айгюн

Институт Востоковедения им. акад. З.М.Бунятова

## ПРОТИВОПОСТАВЛЕНИЕ РАЗУМА И ЛЮБВИ В ПРОИЗВЕДЕНИИ САНАИ "ХАДИКАТ-УЛЬ-ХАКИКА"

Аннотация

*В суфийской литературе, особенно, в поэтических произведениях идёт постоянная борьба разума с чувствами, с любовью и, в основном, несомненное преимущество поэты отдают любви. Одним из таких поэтов является и Санаи Газневи. Рассматриваемое нами произведение Санаи Газневи "Хадикат-уль-хакика", посвящено множеству религиозных и общественных тем, начиная с темы единства Аллаха (таухид), темы человека и связанных с ним проблем и, заканчивая темой справедливости правящих султанов. Одной из выдвинутых Санаи на передний план проблем в данном произведении является противопоставление разума (акл) и любви (ашк). Однако мы видим в произведении "Хадикат-уль-хакика" ещё одно понятие, которым является знание (ильм). В статье, на основе приведённых из произведения отрывков, рассмотрены взгляды Санаи на проблему соотношения разума, любви и знания.*

**Ключевые слова:** Санаи Газневи, разум, любовь, знание, ирфан, поэт.

Сf cf'G'f i wp

Institute for Oriental Studies named after Academician Z.M. Bunyadov

## COMPARISON OF MIND AND LOVE IN THE WORK "HADIGATUL-HAGIGA" BY SANAYI

Abstract

*In Sufi literature, especially in the works of poetry there is a constant struggle between love and mind and poets give the main advantage to the love. One of such poets is Sanayi Ghaznavi. The work "Hadigatul-Hagiga" by Sanayi which we have today was devoted to issues beginning from Tawhid of Allah up to human and issues related to humanity, justice of sultans, various religious and*

*social themes. One of the issues that Sanayi puts in the forefront in this work is the comparison of mind and love. After Sanayi many works were devoted to the debate of mind and love. However, in the work "Hadigatul-Hagiga" we see a different meaning between mind and love, which is knowledge (wisdom). In this article Sanayi's thoughts about mind, love and science are provided on the basis of samples brought from his work.*

**Keywords:** Sanayi Ghaznavi, mind, love, science, poet, wisdom.

Sanayi Ghaznavi is the author of "Hadigatul-Hagiga" which is considered to be the first masterpiece of mature literature. By means of this work he prepared a perfect project for his some kind of following wise content works. The thoughts set forth in his this work, the ideas suggested, afterwards being more improved in the work "Masneviye-menevi" by Jalaladdin Rumi and various wise works of Faridaddin Attar, appeared as bright examples of mankind mentality. The work "Hadigatul-Hagiga" by Sanayi which we have today was devoted to issues beginning from Tawhid of Allah up to human and issues related to humanity, justice of sultans, various religious and social themes. One of the issues that Sanayi puts in the forefront in this work is the comparison of mind and love. After Sanayi many works were devoted to the debate of mind and love. However, in the work "Hadigatul-Hagiga" we see a different meaning between mind and love, which is knowledge (wisdom).

We come to the following a conclusion after reading "Hadigatul-Hagiga" by Sanayi and other sufi works. A mind is a blessing sent from Allah to a human. A human may find the truth only by means of mind. Knowledge is a power that perfects mind even more. However either mind or knowledge is imperfect in finding out the truth. Therefore, if to say in words of various gnostics we need love to reach the truth. After justifying the above mentioned ideas on the basis of various examples, we'd like to give some samples from Sanayi Ghaznavi's work. In our opinion in Sufi literature there is not shown dispute between mind and love, but the advantage of love. Because in none of works the mind is humiliated, on the contrary, its imperfection is pointed out. Indeed, though the human mind demonstrates great power in the world with the help of knowledge, it is still helpless in front of various events. If a human mind weren't helpless, it could predict an ordinary natural phenomenon and could save people's lives from danger. As we noted in the knowledge came to mind as a help. Each person has a mind, but the power that brings this mind to perfection is the knowledge. After gaining various scientific knowledge the mind of a human gets more polished, it sees good and bad more quickly, allows to think of human salvation. But still, there is an issue here. And it may become apparent from the question we are going to ask. We wonder if the knowledge brings a human to the search of the truth, or there can be an obstacle in front of a human. Again, we can give examples from our modern life. Science intervenes in the lives of people so much that even the mind digresses from perceiving the truth. Although the mind knows that murdering people is a great sin, the scientific achievements require weapons of mass destruction to be practiced. These were all we wanted to say about the mind and knowledge in terms of our modern requirements. All such cases happened during the period of Sanayi, as well as in the period of Jalaladdin Rumi, and will happen in our period too. The fact that great sages like Sanayi Ghaznavi, Jalaladdin Rumi and Faridaddin Attar revealed a phenomenon named Love, after seeing the imperfection of mind and knowledge, is really an undeniable case.

It would be appropriate to give information about the most common spirit, heart, passion, mind, love in order to clarify what was Industrial, Mevlevi, as the poets Attar tutuqları to clear what meant poets like Sanayi, Movlevi, Attar. The truth of a human is his spirit, heart and passion. Spirit is the source of human life. Cognition, comparison, getting the result and thinking of the future are called the mind. Passion undertakes the control of the body. The center where changes and other different situations happen is called the heart. The eye, the ear, the tongue are the tools of a human spirit. Actually, seeing, hearing, talking are the works of the spirit and the truth of a human. However sometimes it happens the way like a human without speaking by mouth, speaks to his heart. Sometimes a human is absorbed in such a thought, idea that he does not see anything in front him. And this shows that seeing is the work of the spirit, not the eye. If it wouldn't be this way, he could see things or people while being lost in thoughts. When a human dies, the material side of his body is taken away, his moral and spiritual world is transmitted to the life hereafter. The mind is developed through

knowledge and practical experience. The heart being cleared from base features develops through reaching the virtues. The spirit related to movement, joy, strengthening of human life. The development of passion is the balancing of lust, sexual drive and the drive hidden in it. Quranic verses and hadiths show that the best and the healthiest methods of the development of the passion, are to strengthen the will, and keep the rein of passion in control.

Love is the basis of wisdom, especially brilliant wisdom. Ideas of sages about the formation of the word love is almost identical. Sohrevardi writes in his work "Risaleyi fi hagigatul-eshg" or "Munisul-ushshag": "Affection that reaches the threshold is called love... Love is taken from ashaga and ashaga is such a plant that appears at the bottom of the tree in the garden, firstly strenghtens roots, raises its head and binds itself to the tree, and surrounds the whole tree. It gives the tree such a torture that there remains no humidity between tree veins. Any nutriment accessing the tree through water and air goes away, and finally the tree dies".

The work "Bakhtiyarname" says: "They asked one philosopher, where love was taken from. He answered: Love was made of ashaga and ashaga is such a plant that wraps around the tree and does not give up until drying it".

The word love is not come across in Qurani-Karim. But the words "حب" and "محبت" are come across often.

We'd like to share our opinion on this too. Many things happen in the life of people, that it is impossible to express it even in the language that has the richest vocabulary. Though the words mind, heart, spirit are used in Qurani-Karim, we don't come across with the word love. But the reason for revelation of Quran itself is to give people salvation. Allah who revealed such a treasure of wisdom through thinking of the benefits of His servants declared His love towards them. Obeying Quran which is the material manifestation of love is the personification of servants's love towards Allah. Thus, we'd like to say that though the word love is used as a simple word in Qurani-Kerim, let's accept adopting reveal and the revealed as the perturbation of love.

Before the 13th century sufis used the word affection (mahabbat) more. Even according to the view of the majority sufis affection was one of the 10 highlights of Sufism. After the 13th century the word love started to flow into mature works. Among them works by Khaja Abdullah Ansari and poems by Sheikh Abu Said should be particularly noted.

But the word love was mostly provided as a metaphoric, universal love in the literature of prior periods. However beginning from the time of Sanayi Ghaznavi the word love had a divine meaning and later was used more widely.

In the Sufis literature love and mind are constantly compared and the issue of preference of love to mind is put forward. One part (bab) of the work by Sanayi Ghaznavi is devoted to the description of mind. However the issues talked about love show that in the opinion of Sanayi too, Love prevails over mind. Therefore, mind and love are not concepts that may fit together. When mind is active, love disappears. The mind is significant to certain extent. The sage tries to use any means in order to get the truth he is seeking. But there are certain things that mind is not able to explain. When people who are in search for the truth cannot find answers to some question with the help of mind, they refer to love. In their opinion, love may answer to most questions that mind is not able to answer. Therefore, salik finds him another way, which is the way of enamourment.

In the view of Quran the mind is a divine blessing which guides a human to the justice.

The fifth part of "Hadigatul-hagiga" by Sanayi is called "About the virtue of knowledge, about its being more useful and virtuous" adlanır. This part was devoted to the love poems in 8 places. The parts about love are the following: "Chapter about love, its virtue, description of lover and beloved", "mention of love that brightens hearts and eliminates grief and sorrow", "story about wisdom of love and enamourment", "Fable about Adam and the reason of his love", "about the features of love", "about the shine of love", "fable about love burning and its expression", "remembrance of meaning

and prove of love eşqin". The furthercoming chapters are written "Hadigatul-hagiga" are the followings:  
about heart.. First couplets written about love in the work

The charming beauty Love came  
Merciless Love came,  
Love reveals secret to the beheaded,  
Because it know that head is a messenger.

دلبر جانربای عشق آمد  
سربر و سر نمای عشق آمد  
عشق با سر بریده گوید راز  
زانکه داند که سر بود غماز

Let's have a look at couplets about the advantage of love over mind in "Hadigatul-hagiga":

Enamourments is not the business of scientist  
The mind is enamoured of the love.

عاشقی خود نه کار فرزانه است  
عقل در راه عشق دیوانه است

Love is greater than mind and soul  
"My time with Allah found out what is fortune".  
The mind is the virility teaching khaja  
Love is the grief burning kingdom.  
Love burden makes a child old,  
Love can turn a mosquito to falcon.

عشق برتر ز عقل و از جانست  
لی مع الله وقت مردانست  
عقل مردیست خواجگی آموز  
عشق دردییست پادشاهی سوز  
طفل را بار عشق پیر  
پشه را عشق باشه گیر کند

According to Sanayi, love was the reason why a human was moved down.

Love is the crown of a human,  
Love is better than any courage.  
Enamourment is not related with mind,  
The reason of love is neither good or bad,  
Adam came from love to ihbitu minha,  
Came to the world of body souls.

مرد را عشق تاج سر باشد  
عشق بهتر ز هر هنر باشد  
عاشقی بسنه خرد نبود  
علت عشق نیک و بد نبود  
آدم از عشق اهیطوا منها  
آمد اندر جهان جان تنها

Sanayi gave the description of love in a very beautiful way:

معنی آنرا محک و معیارست  
عشق از اعراض منزل پیشی است  
در میان آنچه بر میان داری  
نه تو کس را نه کس ترا یابد  
عاشقی باش تا نمیری بیش  
هرکه از عشق زنده گشت نمرد  
ملکالموت مرگ باشد عشق  
درد بی‌دال و ری و دال بود  
کی بت عشق را شمن باشد

صورت عشق و عقل گفتار است  
عاشقی بیخودی و بیخوشی است  
بنه ار هیچ عشق آن داری  
بر تو چون صبح عشق برتابد  
چون بترسی همی ز مردن خویش  
که اجل جان زندگان را برد  
آتش بار و برگ باشد عشق  
هرکه را عشق آن جمال بود  
هرکه در بند خویشتن باشد

The speed of love and mind is the speech  
The meaning is its cornerstone and criteria.  
Enamourment is losing oneself  
Love is skipping forward in turning away from the place  
If his love is your fortune,  
Put aside whatever you have  
If love shines to you like dawn,  
Neither you, nor anyone can find you.  
If you are afraid of your death,  
Fall in love, not to die.  
Death takes the lives of the living,  
Those who revive due to love, won't die  
Love sheds fire everywhere  
Love would be the death of malikul-mout  
Those who have love,  
They have careless grief.  
If everyone will be in their own point,  
Then when would love worship the whole.

According to the belief of Sanayi and some sages not everyone is granted with love. Therefore the poet writes:

Enamourment wasn't in the created,  
Enamourment was only in the achievers.

عشق هیچ آفریده را نبود  
عاشقی جز رسیده را نبود

Love and beloved aren't arbitrary  
Love is not the way you consider.

عشق و معشوق اختیاری نیست  
عشق ز انسان که تو شماری نیست

Sanayi calls people not to be domestic birds, and say that those who choose the way of love they will gain freedom.

The soul that is far from solitariness,  
Know that will be a domestic bird.  
Because it doesn't fly high,  
It has wings, but wings don't have height.  
It's only effort is to eat grain,  
It's power allows to fly around the house,  
Be the servant of love to save yourself,  
From disasters, ugliness and spoiling.

جان که دور از یگانگی باشد  
دان که چون مرغ خانگی باشد  
کش سوی علو خود سفر نبود  
پر بود لیک اوج پر نبود  
همنش آن بود که دانه خورد  
قوتش آنکه گرد خانه پرد  
بنده عشق باش تا برهی  
از بلاها و زشتی و تباهی

The soul of love servant is free,  
How can a ship man be the man of pearl.

بنده عشق جان حُر باشد  
مرد کشتی چه مرد دُر باشد

Sanayi gave different definitions to the mind. However while beginning each part(bab) he kept the tradition of giving hadith from the Prophet and wrote about what the prophet had said about the mind:

قال النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَوَّلُ مَا خَلَقَ اللهُ تَعَالَى الْعَقْلَ.

“The Prophet (s) said: “The first thing created by Allah is the mind”.

The only evidence in the truth way is your mind  
The mind is your friend everywhere

عقل در راه حق دلیل تو بس  
عقل هر جایگه خلیل تو بس

1) The evidence of truth way is the mind.

Grip the mind, to be saved,  
Otherwise you can be a passenger in any way.

چنگ در زن به عقل تا برهی  
ورنه گردی به هر رهی چو رهی

2) The mind saves people.

It accepts do-not do from its decree  
Says do this don't do that to its spirit

کن مکن در پذیرد از فرمان  
پس به جان گوید این بکن مکن آن

3) The mind is a power identifying the good and the evil.

Because of the value arabic true speakers  
His excellency was called the closest measure taker.

خوانده از قدر صابیان عرب  
ذات او را مدبّر الاقرب

4) The mind is the best measure taker.

He named it an active mind,  
Made five feelings its servants

عقل فعال نام او کرده  
پنج حس را غلام او کرده

5) Human sense organs obey the mind.

Feeling and nature called it emir,  
Nafsi-kulli is like its wazir.

حس و اطباع خوانده او را میر  
نفس کلی ورا بسان وزیر

6) The mind is emir of feelings, nafsi-kulli is the wazir of the mind.

A jewel like the mind is needed  
To sight less behind passion.

جوهری همچو عقل باید و بس  
کز پی نفس کم زند چو نفس

7) The mind protects a human from passion.

The mind will save you from ignorance,  
Only mind can lead you to the truth

از جهالت ترا رهاوند عقل  
به حقیقت ترا رساند عقل

8) The mind saves a human from ignorance and leads him to the truth.

The mind is a powerful, good-natured sultan  
It is the one called the shadow of Allah

عقل سلطان قادر خوش خوست  
آنکه سایه خدای گویند اوست

9) The mind is the shadow of Allah on Earth

The mind knows the name of everything,  
It can distinguish the good from the evil.

عقل داند اسامی هر چیز  
او کند در به و بتر تمییز

10) The mind is a power that knows the name of objects.

Features of wise people:

The mind, the owner of human soul  
Is aware of all the minds.

کنخدای تن بشر عقلست  
از همه حال با خبر عقلست

Clean and dirty are at the same table,  
How to know that without mind.

پاک و مردار بر یکی خوانست  
جز به عقل این کجا توان دانست

Who gets acquainted with the mind,  
Will be away from all disgraces.

هر که با عقل آشنا باشد  
از همه عیبها جدا باشد

Various interesting fables about mind and love were given in the work "Hadigatul-hagiga" by Sanayi. The most interesting story about their comparison is the following.

در	عبارت	کتاب	مسطورست	رق	منشور	و	بیت	معمورست
اوست	در	سایه	پناه	خرد	حاجب	بار	بارگاه	خرد
کندخداى	نبى	مُرسل	اوست	عقل	ثانى	و	نفس	اوست
از	بى	استفادت	و	عقل	کل	مصطفی	و	صدیق
دایم	از	جوهر	پذیرنده	اثر	از	نور	عقل	گیرنده
هم	دهنده	است	و	هم	پذیرای	و	هم	رساننده
متوسط	میان	صورت	و	شده	زین	سو	زبان	و
مرد	چون	عقل	را	جرم	و	شکل	سها	چو
مدتی	گرد	عقل	بر	گرچه	باشد	پسر	پدر	گردد
پادشاهی	شود	ز	مایه	آفتابی	شود	ز	سایه	عقل
جوهرش	چون	کند	ز	برتر	آید	یکی	شود	با
چون	شد	از	فیض	خلعت	شوق	یابد	از	الله
شوق	چون	در	نهادش	عقل	کل	را	ز	ره
تاکنون	عقل	بود	بر	زو	کنون	عقل	گشت	امر
چون	شود	بر	نهاد	بشوند	کارچی	الى	ریک	

One of the interesting fables was the love matter of one man in Baghdad. And this was given in the chapter called "fi ishragishg". The summary of this story is the following. "The poet says that he has read that there was a man who had lost his heart in Baghdad. This man fell in love with one woman. The man was so much in love with the woman that he crossed Dijla River every night in order to see her. The love goblet charmed him so much that he wasn't even ashamed to swim. After a while, the fire of his love began to decline. Meanwhile, he saw himself, and began to follow why and what for. There was a birthmark in the face of the woman he was in love with. When the man saw that birthmark, he said: Hello moonfaced, what is this birthmark, tell me the story of it. The woman answered him; don't swim tonight, and save your life. This birthmark is on my face since I was born, the fire of your love sparkled. As you saw the birthmark on my face, you saw my beautiful face. The man didn't listen and entered in Dijla and poured his own blood without fear. He drowned and breathed his last in the water his soul and body perished in the water. Since the man was enchanted, he was unharmed. As soon as he woke up from the drunkenness of love, he launched his dear life. Since there was a part of fire in his heart the man was unaware of the consequences. As soon as the spark decreased, he got aware, and got in danger due to his mind. Those who lay a claim in the way of love, have more lions

than foxes of love. They fall under mockery and are banished from the door of meaning and message".

Love is such a power that rescues a human from various dangers. For instance, in the above mentioned story the love of the man was so powerful that he passed Dijla without any barrier. But when his love decreased, passing Dijla wasn't so easy for him and he drowned in the river. Through this story Sanayi wants to show that while the mind is busy with finding answers to why? wherefore? questions, the love can pass any barrier. Enamourment is such a power which is inexpressible, and the author reprimands those who have such a claim.

The claim that love prevails over mind in the work "Hadigatul-hagiga" by Sanayi Ghaznavi was not ineffective in the following works either. So, the first part (bab) of "Kansuz-salikin" letter by Haja Abdullah, letter "Mind and love" by Najmaddin Razi, individual stories of couplets by Faridaddin Attar and Jalaladdin Rumi can be provided as examples. Besides these, there are couplets by Sanayi called "Eshgname" and "Aglname", where in each of them virtues of love and mind are recited. Based on the foregoing, we can say that the work "Hadigatul-hagiga" by Sanayi was one of the first works that brought the struggle of love and mind to the Irfan literature. Therefore, this work by Sanayi is rightly called "The encyclopedia of Irfan".

#### References

1. جامی، مولانا عبد الرحمان بن احمد، نفحات الانس من حضرات القدس، بتصحيح و مقدمه و پیوست محدی توحیدی پور، انتشارات کتابفروشی محمودی، 1337، 679 ص.
2. زرین کوب عبد الحسین، با کاروان حله، تهران، 1374
3. سنایی غزنوی، دیوان حکیم ابومجدود بن آدم، به سعی و اهتمام مدرس رضوی، تهران، 1388
4. سنایی غزنوی، حدیقه الحقیقه و شریعة الطریقه، به کوشش: دکتر علیمحمد صابری، رفیه تیموریان و بهزاد سعیدی، 1384، 305 ص.
5. سجادی، ضیا الدین، مقدمه ای بر مبانی عرفان و تصوف، تهران، سمت، چاپ ششم، 1376
6. میهنی، محمد بن نور، اسرار التوحید فی مقامات الشیخ ابی سعید، مقدمه، تصحیح و تعلیقات: دکتر محمد رضا شفیعی کدکنی، بخش اول، مؤسسه انتشارات آگاه، تهران، 1371، 434 ص.
7. میهنی، محمد بن نور، اسرار التوحید فی مقامات الشیخ ابی سعید، مقدمه، تصحیح و تعلیقات: دکتر محمد رضا شفیعی کدکنی، بخش دوم، مؤسسه انتشارات آگاه، تهران، 1371، 619 ص
8. مولوی، جلال الدین محمد بن محمد، مثنوی معنوی، جلد پنجم، تصحیح و ترجمه رینولد نیکلسون، سعاد، تهران، 1381، 503 ص
9. نیشابوری، فریدالدین عطار، تذکرة الاولیاء، با مقدمه میرزا محمد خان قزوینی، دو جلد در یک مجلد، گنجینه، تهران، 1381، 600 ص
10. هجویری، ابو الحسن علی بن ابی علی جلابی، انتشارات مرکز تحقیقات فارسی ایران و پاکستان، اسلام آباد، 1374
11. Бертельс, Евгений Эдуардович, Суфизм и суфийская литература, Москва, Наука-1965
12. Бертельс, Евгений Эдуардович, История персидской-таджикской литературы, Москва, Наука-1960
13. Al-Sulami, Abu abd al-Rahman Muhammad b. al-Husain, Tabaqat al-sufiyya. Leiden.1960
14. Abdulkерim Kuşeyri. Kuşeyri risalesi, Dergah yayını, 1999
15. Tusi Ebu Nasr Serrac. el-Lüma, İslam tasavvufu. Altınoluk, 558 s.