

(born in 380 A.H.), Abu Talib Al-Makki (born in 386 A.H.), Al-Salmi (born in 412 A.H.), Al-Qushairi (born in 465 A.H.), and Najmuddin Kubra (born in 610 or 618 A.H.) dealt with the concept of guardianship in their works, but what makes Al-Tirmidhi's works distinct from them is that "discussing the concept of guardianship in Al-Tirmidhi's works was not only more systematic, but also it was placed in a much wider ideology, including a mixture of anthropology and cosmology. In that ideology, the human being and the common get together and form a unified construct. From this point of view, God Almighty cannot be known with regard to His nature, be His creatures could try to understand Him through His names and feature" (5/ 116).

**Conclusion.** Careful investigation of "Bad'u Shaani Abu Abdullah" reveals three distinct stages of Al-Tirmidhi's mystical journey. The first stage represents his complete abidance by the rules of Sharia. The second stage is characterized by his familiarity with Baghdad's asceticism and following their principles. In the third, Al-Tirmidhi reaches perfection characterized by giving up asceticism and being inclined towards love (that resulted in his trial). These three stages can be generalized to the overall mystical atmosphere in Khorasan in the 3<sup>rd</sup> century A.H. and later. Another significant point is the important status given to dreams in Al-Tirmidhi's mystical ideology as the instrument of making direct links with the hidden world. In addition, the Persian sentences placed within the Arabic sentences in the book are very important in the history of Persian literature. Al-Tirmidhi's other work "Sirat Al-Awliya" explained the author's mystical ideology in a principled and proper manner and points to the process of author's spiritual journey from its beginning to the end (i.e., getting to the status of Wilaya).

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### ANTHROPOLOGICAL AND MYSTICAL TEACHINGS OF SHAMS TABRIZI

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**Abstract.** One of the significant topics in the school of Shams Tabrizi is the attention paid to the high status and importance of human beings in the creation. Such emphasis is in a way we can refer to Shams's school of mysticism as an anthropological one. He regards the human being as the goal of creation and more important than the whole existence. According to Shams, merely being a human being is of high value and privilege and because of his heart, the human being is the supreme universe whose perfection and salvation is in hands of truthfulness. Human being, and more importantly the perfect human being, is the mirror of all names and features of God. Such a high status can be achieved through having a pure self or training. In the relationship of human beings with their God, Shams puts emphasis on the mutual love. According to Shams, the goal of creation is for the human beings to be informed of their beginning and end. In the school of Shams, knowing the self is a prerequisite to know God. Thus, in his writings he attempts to make human beings familiar with the value of the existence. The mystic person in his view has not been isolated from the society and sees his own salvation related to the salvation of all the others. Shams emphasizes the importance of nature and aptitude in the upbringing of human beings and believes that prophets have

been sent by God in order to make people conscious of their aptitude and goodness and provide the grounds for the actualization of such features. Confronted by the world and death, the human being portrayed in the school of Shams is faced with a paradox. On one hand, Shams portrays the world as a jail, cage, and a burden on the back of the person, while on the other, he refers to it as a garden and argues against the hadith “the world is the jail of the pious”.

**Keywords:** mysticism, anthropology, the perfect human being, love, writing of Shams Tabrizi.

**Introduction.** Mysticism means knowing, especially knowing the Deity, based on zeal, soul, and intuition. Based on the hadith that says “Whoever knows his self, he has indeed known his Lord, knowing God Almighty depends on knowing oneself. Thus, it can be argued that first of all, mysticism is the school of knowing oneself; knowing a human being who is deep and according to Shams Tabrizi, knowing him is harder than knowing God (15, 221). Each one of the schools and streams in mysticism introduce the human being and the manner of attaining perfection for him in a different way, based on their own principles and foundations. A major figure in the area of mystical anthropology is Shams Tabrizi who puts emphasis on the human being in a theocratic civilization and points out the values and importance of the human being. Despite his significant importance in the Sufistic literature, Shams has not attracted the attention that he deserves. He was more interested in contemplating on the nature and creatures and because of that, he was famous as “the bird-lover Shams” (1, 2 /265). For this purpose, scarcely anything can be attributed to him in a certain way. Our major source of information about Shams is through the writings of biographers. However, the contents of these biographies are not completely dependable and as Shafiei Kadkani argues, the narratives presented in such biographies are fake and fictional (14, 11).

The only dependable source and document about Shams is his book, “the Conversations” (Maqalat). Of course, we are faced with two problems in understanding the book: on one hand, because of having a conversational structure, “the Conversations” does not have the logical cohesion and coherence of written works; on the other hand, Shams’s discourse and manner of presenting materials is in a way that hardly anybody can get accustomed to it. Shams himself was aware of this feature of his sayings and has written, “people are right if they cannot get accustomed to my manner of presenting materials. All my sayings are magnificent and look like pretention (15, 139). Thus, in the past years, the content of “the Conversations” has attracted scarce attention. The majority of studies that have been conducted have their focus on the various aspects of the language used in “the Conversations” and the relationship between Shams and Rumi and his works. In the past few decades, valuable studies have been conducted on Shams and “the Conversations”; major examples of these studies include the books written by Mohammad Ali Movahhed and Nasereddin Sahebozzmani’s book titled “The Third Line”. Despite the fact that Shams’s anthropological approach in “the conversations” is a distinguishing feature of his mysticism from other streams, no book or study has been published on the mystical anthropology of Shams Tabrizi. Thus, the current study attempts to present Shams’s viewpoints on anthropological mysticism through the use of an analytical and descriptive methodology and multiple readings of “the Conversations”.

**The value of the human being in Shams’s school.** The human being has always been at the center of attention and discussions of divine and non-divine religions and their scholars. Since all these schools have looked at the human being from a particular angle, they have put forward different and sometimes contrasting viewpoints about him. Freudians believe that the human being has an evil nature. Empiricists regard the human being as a creature that just follows his benefits. Epicureans believe that the human being moves only in the direction of pleasures. Sartre regards the human being as a creature that is neither good nor bad, and his goodness or badness is a function of social situations (7, 157-158). In the Islamic school, the truth of the human being’s existence (the soul) has such a significant sanctity and dignity that God Almighty attribute these two features to Himself (The Prostration, 7-9). Here, the human being is the creature that the angels have knelt down before him and has been entitled as the “Deputy of God Almighty on the Earth” (The Cow: 32-40). Despite being influenced by the tenets from other cultures and nations, our mysticism and Sufism have their origins in Islam, have not ignored the human being and his guidance and salvation, and have put forward many instructions for life on the earthly and in the hereafter. In the next section, topics related to the value of the human being in Shams’s school, that have a high status in his mysticism, are analyzed and investigated.

**Highness of the human being’s status and dignity.** Shams’s Sufism is based on Sharia; thus, following the Islamic Saria, the human being has a high status in Shams’s Sufism. Shams respects the essence of the human being and “with audacity, introduces human-centeredness in a theocratic civilization as his ideal” (13, 389). The human being in his school has a value higher than the whole existence (15, 677). The goal of creation is the existence of the human being who is the deputy of God and God has trusted him with burdens. However, Shams believes that in this world, the human being is not aware of his value (15, 84). The human being has priority over all creatures and inventions (15, 322). God Almighty has not honored any creature the way the He has done it for the human being. Nowhere in the Holy Quran can we see a verse like “We have honored the heavens” or “We have honored the Throne”, while God Almighty has honored the human being as “We have honored the children of Adam and carried them on land and sea (The Night Journey: 70). To Shams, merely being the human being is of great advantage and merit. He regards apparently heterodox human beings as worthy, too, and writes, “let us go for a moment to the ruins and observe the ruthless; whether good or unfavorable, they are the creatures of God Almighty (15, 302). His manner of dealing with other human beings, even his enemies, is based on love and kindness (15, 95). Shams believes that all human beings can be guided towards salvation; thus, the guidance of such people should be ignored on the ground that

they are irresistible. As God Almighty said to Moses, who did not have any hope in the guidance of the Pharaoh, "You do not put it down, tell him" (15, 215), Shams has a favorable attitude towards all human beings, even the unbelievers. He believes that no one is aware of the current status and the conclusion of human beings; perhaps he is someone like Umar bin al-Khattab, who "worshipped gods for forty years and demand his wishes from them (15, 209).

According to Shams, the most valuable asset of the human being in this world is his life. He believes that life is the eternal asset of the human being and has to be spent in the right way. Observing the actions of people in his time, he complains "Do you think that losers are those people who spend a few coins for getting drunk? Of course it is not, but losers are those who waste their eternal asset, their dear life" (15, 651). Without any expectation, Shams tries to guide the human beings towards salvation; but the case is that unless human beings do not cross the bridge of "Fought for the faith, with their property and their persons" (15, 115), they cannot move in the direction towards God Almighty. By observing that human beings have lost the goal of their life and suffer because of provoking the praise of others, Shams is unhappy (15, 622) and complains of the attachment of human beings to this world and materials: "I am telling you the story of the essence, and you do not detach yourself from the materials" (15, 115).

Despite the fact the age that Shams lived was the age of degeneration and decadence of ethical values, the human being presented in Shams's school is an ethical human being, does not belong to a particular era, and does not change with the passage of time. He is the super-human of all ages that while being respectful of the Sharia, views the truth from several viewpoints; that is because he believes that "all these sufferings arise because you look at the truth from your own angle and do not try looking at it from different angles" (15, 731). A person trained in the school of Shams is not just the narrator of the Quranic verses and the Hadiths, but he himself has something to say and "if he is faced with an explicable and difficult subject, as Rumi says, they are allowed to make reference to the Holy Quran and hadiths in order to explain" (15, 72).

**Human Being as the Greater Universe.** Imagining the human being as the "Smaller Universe" and the vast world of existence as the "Greater Universe" is not specific to the Iranian scholars and sages, but it has been discussed among other scholars for a long time. They have indicated that there are similarities and correspondences between the components and accessories of the human being with those of the universe from the perspective of duty and status that they fulfill. For instance, Al-Ghazali believes that if the components of the world get disintegrated, the same would happen to the human beings since great similarities exist between the two of them. Like the greater universe, the human being consists of a tangible appearance in the form of bones, meat, and skin and corresponding to the logical elements in the world, consists of a logical inner part and has a soul, mind, knowledge, will, and power (6, 5/38). According to Rumi, the human being is "the smaller universe" with regard to his appearance, while he is "the greater universe" with regard to his essence (8, 4/574). Nasir Kusrav has referred to the human being using old Persian phrases equivalent to "the Minor Universe" and "the Great People" (11, 187).

Similar to his predecessors, Shams considers the human being as an infinite universe in comparison to which, the heavens and the Earth do not have any significance (15, 213-214). In Shams's viewpoint, the human being is the representation or the same as the greater universe. Whatever exists in the universe and among creatures is present within the human being and some elements that exists within him, may not be found outside (15, 79). It seems that a controversy exists among the scholars regarding the instances of the smaller and the greater universe. Shams deals with the issue in this manner: "among the scholars, the Smaller Universe is the human being and the Greater Universe is the world that we live in; on the other hand, among the prophets, the Smaller Universe is the world that we live in, while the Greater Universe is the human being; thus, the world that we live in is a representation of the world of human being" (15, 718). In Shams's school, the element that gives value and credit to the human being and the reason that Shams calls the him "the Greater Universe" is the heart. "A heart which is greater than the sphere of the skies, softer, and brighter and wider" (15, 610); "by looking at its beauty, the carnal soul crashes down and gets shaky" (15, 690); "the validity of each action and service is weighed against it" (15, 612); thus, oh human being, try to find a place in the heart" (15, 645).

**The Perfect Human Being and the Perfection of the Human Being.** In Islamic mysticism, next to the discussions on pantheism, many discussions have been made on the human being and the perfect human being; in other words, the majority of the discussions in the Islamic mysticism deal with monotheism and its characteristics as well as the true theist among the creatures (i.e., the human being). in this regard, many other discussions that have been made in Sharia under such titles as guardianship (wilayah), leadership (imamate), prophecy, the guardians, the selected, the favored, etc. have a direct link and relation with this discussion.

The human being, particularly the perfect human being, is the mirror of all the names and features of God Almighty. In this regard, the Sufists have referred to the hadiths "... " and "... ". The perfect human being is the deputy of God on the earth, deserves to be trusted with burdens, and the only creature that "Thou art lovely and beautiful and the mine (source) of every loveliness: why indeed shouldst thou lay thyself under obligations to wine? Man is the substance, and the celestial sphere is his accident; all things are (like) a branch or the step of a ladder: he is the object" (8, 5/880). In "the Conversations", Shams refers to the perfect human being as Sheikh (15, 104), the perfect mystic (15, 173), the favored servants (15, 750), the perfect guardians (15, 171), etc. the perfect human being, who is the summary and preeminent among all the human beings, has particular personality and characteristics. In his book titled "The Third Line", Sahebozzamani has mentioned fourteen characteristics for the perfect human being from the viewpoint of Shams. They include thinking, insight, time-consciousness, self-consciousness, continence (spiritual

richness, mental balance, and clear recognition), self-help and autonomy, love of others and having a feeling of social responsibility, sacrifice, emancipation and giving independence, humility, abstinence from prejudices, love and ideals, authenticity and creativity, endurance and sustainability. Having mentioned the above features, the perfect human being is not an imaginary and inaccessible one, but is an ideal human being that has attained such a high status through having great insights or endeavors and the purification of the soul (15, 162). A lot of perfect human beings are living in an unknown and hidden manner among the ordinary people and the pretentious ones (15, 127) and only people of insight can understand their true status and value: "Do you think that the shell inside which, the essence of divine secrets is effervescing, is the same as that tufted piece of pottery?" (15, 107)

The perfect human being is favored by the God Almighty and the removal of many covers in the eyes of the perfect human being occurs as a result of God's attention (15, 745). The perfect human being is armed with the weapon of divine science and "through God's favor, the teaching that was supposed to be in the other world occurred in this world" (15, 174). Such a human being has relinquished himself and God speaks through him (15, 173); thus, no argument should be brought against his speech since "to oppose the sheikh (i.e., master) is like a slave who kills himself in order to impose a loss on his lord."

In Shams's school, the human beings' salvation and perfection depends on sincerity (15, 349), but people at the time of Shams are happy with hypocrisy and are indeed unhappy. If you intend to follow the path of sincerity, like Shams, you will face with people's objections and hostility. Shams believes that all his sufferings arise from being sincere (15, 778); thus, "if you like to be happy with people, you have to be a hypocrite, but once you walk in the road of sincerity, you have to head for the desert or the mountain since you do not have any friends among those people" (15, 139). Shams's followers in his lifetime were hypocrite themselves and desirous of hypocrisy; thus, Shams warns those who seek sincerity that they should be content in good appearance, words, actions, and manners, but encourages them to seek more than that" (15, 104).

**The Human and God Being in Shams's School.** The most fundamental topics in mysticism deal with God Almighty and the human being. In this section, we investigate issues that deal with the relationship between the human being and God Almighty or those through which, the human being can succeed in knowing his God.

**The Goals of Creation.** Without doubt, the whole world of existence, with its greatness and order, has been created to attain a goal and is in the direction of fulfilling that. Thus, each school of thought, based on its foundations and principles, explains the goals of God Almighty in creating the universe. "The Islamic theologians believe that God's goal in the creation of this world arises from His generosity towards the creatures. Philosophers believe that since God Almighty has all the perfections and is the absolute cause of the creation, giving grace, providing existence, and creating the best system possible is an essential feature of God Almighty. According to the mystics, the creation has been performed based on God Almighty's love for recognition and the whole universe of existence represents the essence of God. "God Almighty loved his infinite perfections; thus, he represented himself in the form of various phenomena in the universe to enjoy looking at his beauty in the mirror of his own actions, which is the universe of existence" (4, 149). The human being, who is the perfect mirror of God Almighty's features and is the deputy of God on the Earth, reflects the perfection of God's names and essence better than any other creature.

In the verses of the Holy Quran, the goal for the creation of the universe is the human being and the heavens and the Earth have been created for him: "'Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance ...' (The Cow/19) and "It is He Who hath created for you all things that are on earth" ... (The Cow/29). Now that the human being is the pivotal element in the creation and the main goal for creating the universe, what is goal of creating the human being himself? A multitude of Qur'anic verses have pointed out to the philosophy of human's creation; some of the major ones include being the deputy of God on the Earth (The Cow/30), suffering and experiment (Hood/7), worship and knowledge (The Scatterers), mercy and blessings (Hood/118-119), etc. In his process of creation, the human being has passed two stages that have been named "the descending trend" and "the ascending trend". In the descending trend, the human being comes down from the unity to plurality. If he does not make himself busy with the insignificant covers, he can always pursue his origins until the moment that he gets back to his essence. Shams believes that the goal of creating the human being is being aware of his origins and conclusion (15, 678).

**Love; the foundation of the relationship between the human being and God Almighty.** The human being is a social creature and cannot avoid making connections with others. The highest and the most effective relationship that the human being can establish is the relationship with his creator. The type of such a relationship affects his other relationships, too. Brummer, a contemporary philosopher of religion, has a book titled, "The Model of Love" where he mentions three types of relationships between people: 1. The controlling relationship, 2. The Compromise relationship based on rights and duties, and 3. The mutual love relationship (3, 126). In his lifetime, the human being makes use of all the three types of relationships; however, in his relationship with God Almighty, the preferred type of relationship is not in the form of a controlling (ascetic) or compromise relationship (business-type). That is because despite their positive functions, these two types of relationships have an instrumental value, not internal value, and are merely useful for those who are unable to enter a love relationship with God Almighty; thus, the preferred form of relationship between the human being and God Almighty is the love relationship whose characteristics and components include taking the will of the beloved as the will of oneself, exclusive attention, desire to be united with the beloved, and emotional suffering (3,121). In the Holy Quran, God Almighty has indicated the mutual friendship and love between Himself and the human beings: "He will love as they love Him" (The Food, 54). It is obvious that

God Almighty launches such a mutual relationship since “only God can remove the infinite distance that is between Him and the human beings”. The human being is unable to bridge such a gap and fill it. Thus, he has to rely on the unlimited will of God to get over such a gap” (12, 39). Also, Bahā al-Dīn Valad puts emphasis on the love relationship between God almighty and the human beings and believes that God’s love and kindness is the utmost sweetness and joy where no satisfaction is possible (2, 1/214). According to Shams, the relationship between the human being and God Almighty cannot be in the form of a controlling relationship since the will of the human being against the will of God is nothing and mortal. Shams criticizes those people whose prayers smell a controlling relationship in the following way: “he says, “oh, Lord, do this and do not do that. It is like ordering a king to do something. Such a person has made the king his own slave and orders him to do or not do” (15, 266).

Though God Almighty has promised the human beings to award him for his good actions and prayers, the real mystic does anything for God Himself, not because of the fear of punishment or attaining blessings in the Paradise. People of low effort act according to the compromise relationship with God Almighty, which is based on rights and duties. Such a relationship can be considered as a trade with God Almighty. Shams questions this type of relationship by saying that “God’s actions are for no consequence” (15, 127-128). In Shams’s school, love has a high status and it is love that can take the mystic to the desired destination (i.e., God Almighty). Shams regards love as the voluntary service (15, 131) and puts emphasis on a mutual love in the relationship of the human being with God (15, 69). He believes that the human being should treat God in the same manner that God treats him (15, 105). He believes that in the relationship between the human being and God, “the problem is that God is not observed from the viewpoint of love, but from the viewpoint of science, knowledge, and philosophy; but the viewpoint of love is something else” (15, 105).

In the love relationship, the human being is equipped with such a weapon against which, even lustfulness is futile (15, 233). If love is turned into the foundation of the relationships among people, many human issues would be resolved. In a society where the relationships between people are based on love and kindness, disagreements and disputes would be eliminated and love is an art that “can cover a thousand faults” (15, 90). On the other hand, jealousy and hatred cover a thousand arts, such that for Satan, “he had no fault, except hatred, and that covered all his arts” (15, 90). Shams does not recognize a goal for creation higher the kind of friendship and love that existed between him and Rumi (15, 628). Among the meanings that have been mentioned in “the Conversations” as the opposite of the love relationship is the Imitation relationship. In the eyes of Shams, imitation is of no value and credit since it is not permanent. Shams does not regard an imitator as Muslim and believes that all corruptions in the world arise out of imitation (15, 131). Of course, it has to be mentioned that Shams does not condemn imitation in an absolute way but argues that a sincere imitator is better than a person who follows the truth based on his whims (15, 217). The type of imitation favored by Shams is similar to conformity. Here, the mystic moves in the road of spiritual journey with a strong will and in a sincere way, under the guidance of a perfect master and guide in order to move from being an imitator to the status of being a scholar and in this road, he is protected by the attention of the sheikh (i.e., guide). Such an imitator has stability and is not affected by the intruding factors. On the other hand, negative imitation is a blind imitation and such an imitator does not have any stability since his opinions always change (15, 161).

**The Huma Being; from the Self to God Almighty.** In the mysticism literature, knowing oneself is the prerequisite to knowing God Almighty and in the majority of books related to Sufism, this has been emphasized. For instance, Muhaqqiq al-Tirmidhi considers knowing the self as the most useful knowledge and believes that one who knows himself is a scholar and a mystic; on the other hand, he believes that for the one who does not know himself, all the knowledge that he has gathered is useless (9, 18). Thus, those who expect to be blessed by the vision of God in the hereafter have to sow the seeds of knowing themselves in this world (9, 60). In addition, al-Ghazzali refers to a collection of hadiths and Quranic verses and argues that knowing oneself is the key to knowing God Almighty. He outcries that “if you do not know yourself, how can you know others?” (5, 1/13).

Shams, too, believes that knowing oneself is the introduction and the prerequisite for knowing God Almighty. In many pieces of writing, he tries to make the human being conscious of his existential value. A human being who is conscious of his own high status values himself and tries to protect his divine essence. Thus, the human being has to know himself before trying to know his God and the essence of prophets’ mission is to get human beings to the stage of knowing themselves. The human being who becomes pure and turns into a mirror can see the truth and divinity in such mirror; “the prophets’ sayings can be summarized into the principle that turn yourself into a mirror” (15, 93). In the eyes of Shams, until the human being lives in distress, he cannot enter the realm of theism (15, 639). He criticizes the philosopher who does not try to know himself and urges him to move in the road of knowing himself (15, 221). There are many human beings who seek the truth through complicated thoughts and discussions, though there is no need to them. The truth resides inside the human being and knowing oneself is the key to knowing God Almighty. Through the use of an allegorical example, Shams explains this: “It is the story of a man who found a treasure map that said go to that gate, there is a hill, you have to turn your back to the hill and through an arrow; the point that is hit by the arrow is where the treasure is hidden. The man went and did as it was written in the map. He continued that until he became frustrated, since he could not find anything. The king was informed of this. Many skillful archers came and tried their best, but nothing was found. When they consulted the holy man, he said, “we did not say to drag the bow”. Then he put an arrow in the bow and the arrow dropped just in front of his feet.” (15, 75-76). In discussions related to knowing oneself, Shams has considered the hadith, “The one who knows himself, knows his Lord”. In his opinion, knowing yourself means freeing yourself from the constraints of your ego (15, 262). In another

part of “the Conversations”, he regards “self” as referring to Prophet Muhammed (15, 734). In the eyes of Shams, knowing oneself has such high importance that interprets the Quranic verse “But look upon the mount” as referring to the Prophet Moses, since he had such a great and stable self, similar to a mountain (15, 174). The human being has both material and spiritual dimensions and knowing oneself is not limited to knowing the spiritual dimension, but knowing the physical dimensions, too, leads to knowing God Almighty. Shams believes that whatever the human being confirms or rejects about himself, the complete opposite of that is true about God Almighty (15, 789-790).

**The Social Dimensions of the Mystic Human Being in Shams’s Mysticism.** One of the most valuable dimensions of Shams’s “the Conversations” is its social dimension. When we consider the distress and disorganization at the time of Shams and find out that the social role of the Sufi and the Mystic in many of the major works written in Sufism, the value of Shams and his “the Conversations” becomes more obvious. According to Shams, the human being is a social creature by his nature and his salvation and survival depend on the society and connections with other people. Thus, in “the Conversations”, Shams portrays himself as a social peacemaker who is concerned with the human being and the society. He sees ailments and shortcomings and does not ignore them; he makes reference to such issues and often states his own corrective viewpoints.

**The Human Being and the Society.** Shams’s mysticism is an earthly mysticism that is directed at correcting the human being and the society and has not disconnected itself from the world that we live in. He has plans and strategies for the earthly lives of the people, both in the society and in interacting with others, and among his speeches, teaches people the correct manner of living. He advises people to see their own faults, not others, and make Solomon their role model since he said, “Why is it I see not Hoopoe?” (15, 211). In such a society, there is no more any war or conflict and the respect and honor of the human beings will be preserved. He also teaches people the manner of praying and is critical of the ways that people request from God Almighty; that is because people in their praying act in a way like they are ordering and prohibiting God Almighty, as if they are conversing with their servant (15, 266). It is obvious that the one who does know the manner of communicating with his creator, would not be able to know how to communicate with other human beings. In such a society, disagreements and conflicts would arise and the fundamental principles of humanity would be ignored. The human being portrayed in the school of Shams is a social creature. Shams criticizes those who have secluded themselves from the society and only want to keep their own head out of water. In his opinion, what is valuable is to help others and take them out of the whirlpool of mortality, too. In Shams’s opinion, the jurispudent who has suffered a lot in learning the jurisprudence is preferable over a mystic who has secluded himself from the society and only thinks about himself (15, 249). He does not regard as human those who isolate themselves with the excuse of praying and tells to a pious man who had secluded himself in a mountain, “if you were a human a being, then you had to be among the people who have understanding and fantasies and are able to know their God.” He regarded the pious man as mud that was moving towards unity with the stone of the mountain. (15, 721).

While in the mystical literature, a great deal of emphasis has been made on isolation and the majority of the Sufis prefer isolation to crowds and have mentioned great benefits for that, Shams believes that seclusion and isolation is a severe plague for his friends and followers; that is because such situations “bring about eccentricity within the human being and removes their light” (15, 271). Though Shams prohibits his followers from isolation and seclusion, it is obvious that he means permanent seclusion since it is clear that temporary seclusion is necessary for the purification of the soul and heart; it is for the same purpose that in the early years of his prophecy, Prophet Muhammed secluded himself from others temporarily (15, 287). In Shams’s school, the perfect mystic, after passing through the covers within himself, returns to his people and attempts to perform his social responsibility in the form of guiding other people. While such a mystic is always interacting with other people, he always has God Almighty in his heart and communicating with others does not interrupt his spiritual journey. Thus, Shams urges his friends to maintain friendship and unity as he says, “the only problem of friends and societies is that they do not keep united; they have to live in a way that they seem inseparable from each other” (15, 99). Indeed, there is an inseparable unity among the sympathetic Sufis. They are like one soul in several bodies that even a judge regards the testimony of their group as the testimony of a single person (15, 372-373); in the eyes of Shams, happiness and beauty is in the company of friends (15, 271).

**The Human Nature.** The role that the human being’s nature and talents play in the cultivation of a human being is undeniable. If the human being is not talented to acquire something, guiding him towards that would prove futile. Thus, all human beings have to make efforts in order to discover their talents and develop them. Shams, too, puts emphasis on the human beings’ talents and aptitude and believes that the prophets have been sent to make people cognizant of their own talents and actualize them (15, 268). It is obvious that there are talents in the human being that distinguish him from other creatures; otherwise, preaching on the consequences of good and evil acts for a human being who did not have anything inside would be illogical (15, 640). It means that “a prophet does not talk with his people about something that does not exist, but he talks about matters that exist, albeit under a cover, and urges people to remove the covers” (15, 93). With regard to personality, Shams is an irritable and petulant person and because of that, hardly anybody is capable of being his companion. There were many followers who joined him in hopes of attaining a high status and fame, but since did could not satisfy their intentions, left him and joined others. This has been an excuse for criticizing Shams by his opponents. In response, Shams uses a beautiful allegory, “If a physician is asked “while you can treat the ill, how come you were unable of treating your father that died?” Or “why you could not treat your own child?” or Prophet Muhammed is asked “why you could not guide your uncle, Abu Lahab, out of

darkness?" they may respond "there are ailments that cannot be cured; wasting time on them is a foolish act; and there are suffering that can be cured and leaving them uncured is a sign of cruelty" (15, 151).

The talents and capabilities of the human beings are not the same and God Almighty expects from each person according to his capabilities and punished him accordingly. Because of such differences in talents and capabilities, the same action can be a sin for one person, while it may be a good act for another. Shams, who is familiar with the cultivation of human beings refers to such differences and says, "sins differ for each human being; for one, it is deviation and debauchery, while for another, it is neglecting the presence of God Almighty" (15, 239).

**The Human Being in Shams's School in the Paradox of Life and Death.** The interpretation that each human being has of life and death will have a significant impact on his/her way of living. Shams speaks paradoxically regarding life and death. On one hand, he sees the world as a jail, a tree log, cage, an abscess (15, 204), and a burden on the back of a weak person (15, 286); on the other hand, he does not see the world in a contemptuous way and protests against the human being that "how can it be acceptable to make this beautiful garden of the world into a small jail through despicable temptations and fantasies?" (15, 610) in Shams's eyes, the world is a farm that the development of the hereafter depends on its development. He urges and encourages people to work hard in order to have something acceptable for their life in the hereafter (15, 695). In some of his meetings, Shams opposes the hadith, "The world is the jail of the pious" and says, "I am very surprised by this hadith since I have not seen any jail; all I saw was beauty, dignity, and greatness" (15, 317). In other conversations, he believes that death is like moving from a small and dark house into a big and pleasant mansion, like entering a divine and eternal light where darkness has no place (15, 147). He sympathizes with those who cry in the loss of their loved ones and says, "a person escaped the prison, whether the prison was destroyed by the Tatars or any other causes, he escaped it" (15, 204); he believes that we have to cry for ourselves, not for those who have left us (15, 204). According to Shams, death is like a mirror among the human beings that enables them to view their own life in it. If a human being has doubts about doing something, he has to weight it by the criterion of death: "Any state and any endeavor in which, you favor death, is a good one" (15, 87); thus, states where the human being does not favor death are improper ones. Shams neither confirms nor rejects this world in an absolute way. He argues that for some people, the world is like a treasure, while for others, it is like a snake. He believes that for those who are not tempted by the world and acted according to their own logic, the world is like a treasure and brings them the safety and comfort in this world and the hereafter (15, 313); on the other hand, those who were inflated with the pride of earthly matters were like making company with a snake that "hit your tail or your head; if you did not get up when it hit your tail, it would hit your head" (15, 313). Some people regard the end of one's life as "death", while others regard it as "the eternal life". Shams believes that "both of these two interpretations are right" (15, 210); those who interpret it as death mean the end of a borrowed life which is followed by an eternal life. In this case "one gets to the company of Lord and resides beside his throne forever" (15, 131).

**Conclusion.** Although in Islamic Sufism, the majority of discussion are focused on God Almighty, Shams's mysticism is a centered on the human being. He believes that the human being cannot get to know his creator, unless he attempts to know himself and his high status in the creation. The relationship between the human being and God Almighty is based on love is not an ascetic or a business relationship. The majority of mystics have referred to the human being as the smaller universe, while they have used the term "the greater universe" to refer to the world of creation. To the contrary, Shams calls the human being as the "greater universe" since the human being has a representation of whatever exists in the universe. One of the major characteristics of a mystic human being in Shams's view is his social dimension. According to Shams, a person who has isolated himself from the society and is thinking only about his own salvation is not a human being. Although similar to other mystics, Shams regard the world as the prison of mystics, in some cases he protests against this idea and introduces the world as a garden, the prosperity of which is a prerequisite for the prosperity of the hereafter.

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## THE EFFECT OF TECHNOLOGY CHANGE ON THE GROWTH OF THE TEHRAN STOCK EXCHANGE

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**Abstract.** The significant transformation in the modern information technology gives people quick access to large volumes of information at a very limited time. As an informant and information maker system, accounting has made the most of this platform. The development of financial markets in response to the information needs of individuals and accompanying global markets is indispensable. The organization and development of Iran's capital market depend on the adjustment of the financial market structure in line with the macroeconomic characteristics and micro-coordinates of households and firms active in the country. This study aims to investigate the effect of technology advancement on the development of financial markets and provide a solution to boost the development of financial markets. The results of the hypothesis test show that there is a positive and significant relationship between the establishment of the PAM system and the online system with the total return on the market, Shareholder's individual return, the stock return of the smaller companies, turnovers and information asymmetry.

**Keywords:** online system, total market returns, turnover, information asymmetry.

**Introduction.** By connecting computers to the market and evolving in the field of information and communication, computers were connected with the help of communication technologies, such as telephones. Combining the capabilities of these two technologies and TV technology advantages, created the Internet and resulted in ICT revolution. The components of the recent revolution weren't as previous technology revolutions, physical devices, but standard specifications, protocols, programming tabs and software, web pages, chat rooms, and so on. The rapid decline in relative prices, universality, and insignificant physical appearance coupled with increasing efficiency, unreliability, and ease of transfer of ICT products has accelerated the pace of ICTs and has paved the way for a digital entry into the digital economy. (Moshiri & Jahangir, 2004). The globalization of the securities markets, the mutual acceptance of companies on various exchanges, the multiple trading tools, and market actors, as well as the growth of online trading, have made it unnecessary to increase the working hours of the world's major markets. At the moment, stock exchanges are moving towards increasing sessions and trading hours and the possibility of 24-hour deals with advanced technology (Economic Development and Market Development Assistant, Tehran Securities Exchange, 2007). In this regard, the present study seeks to answer the question: Can technological advances help to promote developing financial markets?

**Statement of research problem.** Advanced computer technology has revolutionized financial markets and financial instruments. This technology has made two important changes, of course, interconnected in this area. One is computers application by financiers to automate trading processes, and the other restoration of financial markets and equip them with an electronic ordering system. Because of such systems, there is no need for physical presence in stock trading venues. Given the two above-mentioned events, the second revolution is under development. The speed and quality of access to financial markets are motivated by applying what is known as algorithmic trading.

However, the use of algorithmic transactions dates back to the early 1970s, although, the use of algorithms in trading with the start of a new millennium and the improvement of software and hardware has flourished. With increased competition in trading environments, financial executives have turned to planned algorithms.

Buyer and vender institutions are placed on the two sides of the game. The buyer's or purchasing society is the financial management company that buys trading services (from the vendor's institutions). Private equity funds,