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Analysis of mystical language characteristics in Ahmad_E_Ghazali's Savaneh-al-Oshagh

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Abstract---mystics use a special kind of language to convey their thoughts, circumstances (haal) and experiences. This language is exclusive for mystics and has its own distinctive words and expressions. While there are numerous categorizations, mystic language is divided into the two broad types of literal language and symbolic language. The literal language is employed to delineate the thoughts and concepts surrounding mysticism, while the symbolic language is for unfolding the genuine experiences of mystics. In principle, symbolic language is not educational. Ahmad ghazali, the passionate mystic of khorasan, has written an innovative book on love and states which is called sawāneh. He has employed exceptional language to document his mystic receptions. The present study aims at analyzing the mystic language of khajeh ahmad in sawāneh.

Keywords---ahmad ghazali, mystic language, the characteristics of mysticism in the first period, the personal characteristics of ahmad's mysticism, love.

Introduction

Prelude

The discussion of the essence of mystic language and its features has received special attention in modern studies. Such studies are highly effective in recognition of mysticism and literary style of mystics. Stylistics of mysticism is made possible by focusing on the mystic language of mystics and the different periods of islamic mysticism. Until recently, most of the studies concerning mystic texts were focused on the social external elements of the text. However, analyzing the mystic language will result in a better appreciation of the text itself. Nevertheless, since the goal of the studies is to identify the lines of thoughts and mysticism of sufis, the external elements of the text are still recognized and important.

The present study is about one of the strangest persian texts of islamic mysticism, sawāneh or sawāneh al-oshāagh written by ahmad ghazali, a famous iranian mystic poet. The present research is library-based. The effort has been made to discover and identify the mystic language of sawāneh by exploring ahmad ghazali's works and other related books. In mystic language, alireza foulaadi has dedicated much space to discuss mystic language and present its classifications. Hossein agha hosseini and others have as well tried to analyze mystic language in an essay, "study and analysis of the features of mystic language". The same approach towards other mystical figures can be found in seyed ali asgar mirbagherifard and shahrzaad niazi's essay, "study and analysis of mystic language in the works of eynol-ghozzat-e hamadani".

initially, a discussion concerning mystic language will be presented; then, sawāneh will be briefly introduced; and finally, the mystic language of ahmad will be analyzed. It should be noted that the reference text is the proofread version by helmut ritter with the new correction, explanation and introduction of nasrollah pourjavadi.

1. Mystic language:

The specialists in every branch of study use a distinct language with special jargon to present their ideas. Fuqaha (trained in fiqh, islamic jurisprudence), enjoy the language, vocabulary and jargon of fiqh, and astronomers enjoy their own. As such, mystics use distinctive language to express their ideas and states which is called "mystic language". The origin and birthplace of this language is quran (novia, 1993: 18). Here, the method of language, like the language of religion and language of science, is under discussion (foulaadi, 2010: 32).

As the origin of islamic mysticism is quran and its lessons, language and jargon of mystics is also taken from quran. In the introduction of tazkarat al-olia, attaar-e neishabouri writes that "other than quran and hadith [the corpus of the reports of the teachings, deeds and sayings of the islamic prophet muhammad], i found his words [mystic's words] as the best words, and all his words are the description of quran and hadith" (attar, 1991: 8). The sufi's expressions in the early period of islam are those found in the holy book of muslims.

During the early phase of the formation and spreading of mysticism, its language, vocabulary and expression were being derived from religion and religious texts. However, like any phenomena which evolves in time, the mystic language has formed a distinct style, identity and dignity. In fact, the much-used vocabulary in religious language went through a reproduction which resulted in the formation of mystic expression with special meaning for the well-known and knowledgeable mystics. The mystic experiences make up the basis of these expressions. The mystic language was not the former simple and one-layered language anymore, it started to become multi-layered and contained secrets and original discoveries. Gradually, this language attained more prominence, attracting wide variety of words and expressions. Mystics gave different names to the mystic language. For instance, in his book sharh-e shatahiiat, ruzbihan biqali classifies the language of mystics into three categories: awareness language, deference language, and drunkenness (sokr, divine drunkenness) language (baghli fasaai, 1965: 55). But

in line with the classification of sufis, the two main and major types of language are thus recognized: "literal language" and "symbolic language".

2. Literal language:

It is a language that tries to transfer the internal thoughts to the external world. This language is used for educating and explaining sufi concepts and some mystic experiences and receptions (agha-hosseini et al., 2005: 65). Literal language attempts to express what is inside the self. A mystic attempts to employ all the facilities of language to make a sketch of his experiences and transfer it to the audience and reader. Typically, the mystic experience is original, and the language used to convey this experience should be original. Education and mind are present in the literal language, and the ultimate purpose is education and training. Since the literal language is an educational language, the audience of it are made of an amalgam of mystics who have recently set their foot on the path of divine (suluk). These novices need elementary trainings to learn mystic traditions, laws and exchanges. Thus, literal language plays the role of alphabet for learning the lessons of sufism.

3. Symbolic language

The second type of mystic language is symbolic language. As it is evident in the title itself, this kind of language has a singular method. Symbolic language is the "special logic" of sufis characterized with a distinct approach towards the issue of language (moshef, 2006: 137). Symbolic language is a limited way of pointing to the meanings without uttering them, while the literal language presents meanings in a clear and comprehensible manor. However, symbolic language is not baseless and unsubstantiated. In fact, it is in the higher level of secrecy (symbol), and that is the reason of having an internal aspect. The secret language can only be meaningful to the one who can decode it (dehbashi et al., 2005: 21). In the realm of this language, there is no mind, education, training and upbringing. It is the realm of gusto and soul, sufi poetry and paradoxical exclamations [shatahiyat, utterances made by mystics which seems to be against divine law, but actually they are not].

The mystic who uses symbolic language does not have the intention to educate, and tries to put his experiences in its original and pure form in the text. Since the nature of these experiences and receptions is related to eternity and the literal language is limited, the mystic encounters a big problem in conveying his experiences. His language suffers from deficiency and ambiguity. "the current of emotions creates an obstacle for the logical thoughts which are delineated by language; the emotions are sometimes so intense that the result of thoughts is put forward in the form of scattered ... strange, unusual and unconventional statements" (pournamdarian, 2005: 150). In literal language, expressions play an important role; while in the symbolic language, the symbols and parables are of great significance. The mystic employs these symbols and parables to document his experiences. Expression is a word for which there is an unanimously acknowledged meaning. It is a contract, and mystics determine the boundaries and tradition of mystical expressions. Therefore, sufi is in the state of self-consciousness, and as well there is a collective contract. But then again, symbol

and parable have a different status. At this point, there is neither education, nor unanimity, nor self-awareness. Symbol is the very mystic experience. These two are born together and have a single content. Symbol is not a representation and description of an experience; it is the experience itself, and needs to be interpreted as the experience (novia, 1994: 268).

Symbolic language is the only credible language among mystics. The speaker has no guest or outsider audience, and the audience understands the mystic's language meticulously. If a mystic unveils a secret to an outsider, he will follow the fate of hallaj. Mystics believe that god's ardor would not allow outsiders to tread on this path (ghoshairi, 1982: 78). Noya writes that if a mystic conveys the mystic experiences to an outsider, there will be a misunderstanding, and sooner or later there will be a war of beliefs (novia, 1994: 16).

4. Ahmad ghazali:

Abu al-fath majd al-din ahmad ibn mohammad ibn mohammad ahmad ghazali was the younger brother of imam mohammad ghazali, and one of the greatest mystics and scholars of the history of islam. He was born in taberan of tus in 451-455 ha. His father died when he was a child. He, along with his brother mohammad, studied fiqh under the supervision of imam mohammad radekani. The biography of mohammad is very clear and well-written, however there is no information about some periods of ahmad's life. At any rate, ahmad became a full scholar and ascended his brother, mohammad's seat who had left nezamieh with much ado. Much of his popularity is due to his preaching, devotion and sufism. With regard to following the divine path, demeanor and mysticism, he is considered to be a greater figure than his older brother. Master ahmad followed the tariqa (path) of abubak nassaaaj. Eyn al-gozaat and abu al-najib sohravardi are two of his notable students (dehbashi et al., 149-150/1).

Ahmad first tried seclusion and solitude, but later set his feet on the path of love and stayed on the path for the rest of his life. He considered the virtual love [earthly] as the prelude of real love [divine], and the beauty of the universe as a light from eternal beauty. He believed that traveling the earth, and walking among people were necessary for entering divine path, and traveled to different cities such as arbel, hamedan, tus, baghdad and qazvin (ibid 150). Some works in arabic have been left of ghazali, the important ones of which include bahr al-hagigat, al-tajrid fi kalama al-tohid, resala al-teir, sawāneh and letters.

Sawāneh or sawāneh al-oshag is the first persian book he wrote exclusively about love. The subject matter of this book is absolute love or real love. This book is consisted of short chapters, and there is a strong relation between them. Helmut roitter believes that one can scarcely find a book that has analyzed psychology in such depth (corban, 2006: 284). Writing style of ahmad founded a tradition which resulted in such books as lama'at araghi and lavayeh jami.

Text:

1. Mystic manor of ahmad

"gaal" (saying) of a mystic is one side of his existence. The other side is "haal" (state). Gaal of a mystic is the external façade of the sufi which mirrors his haal (shafi'ei kadkani, 2013: 79). Hence, the manor of a mystic and mystic language make a binary entity. For the analysis of one, the other one can be employed. In order to understand mystic language of ahmad, one should understand his states (at least during the writing of the text of sawāneh). Furthermore, since love is one of the key words of his mysticism, understanding his view about love is vital. The general characteristics of the first period of mysticism is reflected in ahmad's words. This reflection is observable in two general statements: 1) epistemology, 2) the binary of god and human, and the type of their relationship, and 3) traveling.

2. The characteristic of the first period of islamic mysticism and its echoes in ahmad's words

A. Epistemology

The historical context of any mystic's life is one of important factors in determining his manor, and ahmad is no exception. Historically, ahmad belongs to the first period of islamic mysticism. This period extends from the dawn of sufism in the second century to the seventh century, when ibn arabi's idea of "unity of existence" came to life. According to a well-known diagram, which is constantly used for delineating the sufism, it is supposed that there is a circle which is divided into two semicircles by a horizontal line. The top of this circle is god's and the bottom of it is the seat of world. Once, humans lived in proximity with god, but due to god's ordinance, they were sent to earth (descending arc/ontology). Since that day, mankind has been suffering from the separation, and has tried to secure the unity with god by good deeds, prayer, "exchanges", and the destruction of selfhood and possessions. He tries to annihilate his self by melting in the lord, and live in his eternity (ascending arc/epistemology).

Unlike ibn arabi and his followers, the mystics of the first period of mysticism mainly focused their discussions and ideas on epistemological line. For them, discussion of the descending arc was self-explanatory and belongs to the past, and does not deserve further attention. They yearned for returning to god in order to be freed of "now". In order to go through the ascending arc, one should know god, get access to the lord's knowledge, and set foot on the path of purification and illumination. All the effort of the mystics for returning to the god is defined as spritual journey (soluk).

There are milestones along this path which are often called "magaam" (status). The more a mystic succeeds in purification of his soul, the higher his status will be. At the end of the journey, he will be freed of selfhood, and melt in the lord's being.

Like any other mystic in the first tradition, ahmad puts more emphasis on the epistemological aspect of mysticism, and explains the so-called ascending arch. Spiritual journey (suluk) is the same with ascending path. Nevertheless, yet again like the mystics of the first tradition, he presents a brief discussion about

descending arc. He believes that man met god in the day when he made his covenant, and they eternally fell in love with him. But later, humans were forlorn, lost the opportunity of living in proximity to god, and were fallen into the world of material. Consequently, humans have never lost the memory of their love, and their hearts, which are absolute and from the substance of god, yearn to meet him. Human, as a traveler of the spiritual journey, should try to ascend to the lord's abode, and transform this separation into that unification.

"the court of love is the birthplace of existence; it was the abode where souls fell in love with god in the day he made his covenant. If curtains (*parde*) become lucid, he will shine in" (ghazali, 159: 44). In addition, "if the eternal beloved casts the shade for an hour and invite humans to his peaceful shade, he will rest there for hours. For, human heart is captivated by the existence of the beloved, encircled by it, and is never separated from him" (*ibid*, 44).

There is an important point which should be noted. Unlike other mystics of the first period who have scarcely talked about the descending arc and who were all the followers of the contemporary system of thought, Ahmad Ghazali paid much attention to the ontology, and it can be even claimed that he focused more on the descending arc. The first chapter of the book thus begins:

"in the beginning, the ship of our existence set out with love,

Our night is enlightened by the lamp of the eternal union.

Till the end, you will never find our lips dry

From that wine which is not forbidden in our creed.

Since soul was made of nothingness, it was waiting for the cargo of the soul which was love. I am not aware of the whereabouts of the beginning of existence: once the substance of soul was created, the substance of love was created. The love found the home vacant, and filled it" (*ibid*, 3).

B. The relation between man and god:

In fact, based on the aforementioned diagram, there are three sides to a mystic relationship: human, god and the world. These three sides can be reduced to two components. According to the mystic view, god is one side, and in the other side rests all that is not god. Hence, the mystic defines two key words to explain his relation with god: self—god. The mystic wants to know god and unify with him. However, there are obstacles and curtains (*hijab*) between them which is called "lower self". In a negative definition, "lower self" includes all that is not god, or the so-called *ma sava allah* (other than god), preventing sufi to pay full attention to the lord. Lower self is the part of the self that usually invites humans to evil deeds (yousef 53/12), and is a part of the world which is full of the desires of the self. Lower self and the world have the same function, and any kind of reliance on them would prevent one from returning to god. It seems that obstacles and curtains of the mystics comprise a single entity which is represented as lower self and the world in the two realm of internal and external—or abstract and concrete.

Similarly, ahmad believed that the lord and the creation are two entities, and their relationship is a mutual love relationship of creator and the created. The frequency of the use of "he" in describing the god, or acknowledging the two separate and independent characters of lover and the beloved confirms the aforementioned point. "when the truth of love is realized, the lover invigorates the beloved, not vice versa" (ibid, 39). Or "he is the sun, the universe, the sky, the earth, the lover, the beloved, the love—the enthusiasm of the lover and the beloved stems from love" (ibid 10).

Like his contemporaries, ahmad has expanded the views presented in the quran's verse "loves and is loved" (ma'ede/54). This verse comes in the first chapter of sawāneh. From his point of view, the title of love is better than any title for god. In sawāneh, ghazali goes one step ahead of his contemporaries. Somehow, he approaches the idea of the unity of existence in writing that lord and the creation comprise one entity and are derived from love (sawāneh, 62). The word love signifies both lord and the creation. Love is not the goal of his mysticism; it is the strongest and maybe the only tool and motivation for him to look for the lovely god.

C. Traveling (spiritual journey)

It was said that ahmad first leaned toward solitude and seclusion, but later started a journey in the internal and external world. In order to explain spiritual journey (suluk) and the way it is done, the mystics use a simile and compare spiritual journey with the earthly traveling. However, ahmad employs the simile of sea journey. Ahmad documents the steps of his spiritual journey in bahr al-haghighat (the sea of truth), especially in its preface. Ghazali uses the term "sea" instead of "status" or rank. This term is considered to be a frequent simile in the mystic language of ahmad, and he uses the word "sea" (bahr) several times in sawāneh and rasalat al-tair. Along with "bahr" and sea, he uses the related words such as "gem", "diver", "jewel" and "pearl":

"this is a gem in the pearl in the sea, and science is limited to the shore. Who reaches here? But when science is obscuring, the assuredness becomes conjecture. Therefore they come out of science and from the realm of assuredness to the realm of suspicion, and from the wile garment to the high court of this hadith (religious teaching): 'don't you believe in god? He said yes, but i want to be sure' points to such a thing that suspicion is the diver of this sea so that he finds the gem or the gem finds him" (ghazali, 8-9; and also: the collection of ahmad's works: bahr al-haghighat, 10).

In the cluster of these images, the lord is like an invaluable gem who lies in the depth of the sea, in the beautiful shell which is heart or soul. The pilgrim of the spiritual journey is like a diver who should enter the sea, find the shell and lay hand on the gem.

To achieve such a goal, one should first "ask for it from the bottom of heart" (ghazali, 1991: 10). Asking and yearning is pure when the heart is free of all corruptions and entities other than god (ma sava allah), and searches for the truth. In that case, the pilgrim of the spiritual journey sets foot on a challenging

path which has no end—the path of god. There is a point here. The very word "traveler" is the best evidence for proving that for ahmad, spiritual journey (suluk) is vital. "the reason of the fact that love has never showed its full face to anybody is that it is the eternal bird. Here comes a person who is the traveler of the eternity" (ghazali, 1980: 12). There is as well a clearer evidence in ghazali's *rasalat al-tuyur*. Similar to attar's *manteg al-teir*, the story of *resalt al-tuyur* is about the intensity of yearning for god in the hearts of birds, and the obstacles and difficulties that are on the dangerous path for such a union. This story is a symbolic representation of the phases and milestones (manzil) of spiritual journey (ghazali, 1991: 70-80).

The seven phases which are the representations of the purification milestones, are compared to seas. At the end of each journey, the traveler of the spiritual journey obtains a gem. The name of the seas and their gems include: knowledge and assuredness, magnificence and wonder, oneness and life, divinity and eternity, deity and unification, and beauty and observation (see ghazali, 1991: 13).

It should be noted that in the journey from creation to creator (the first journey of mysticism), there are the steps of awakening and attention. However, ahmad does not mention such steps. From ahmad's point of view, the first sea, or the first wisdom needs to be considered. He presents wisdom in a way that is unrelated to the awakening. But in the preface, he discusses an insight which is caused by wisdom (ibid, 10). It seems that the first one is an expression, while the second one is a general discussion of wisdom. The mystic should first attain the required insight, understanding, and realize the knowledge, steps and the goal of mysticism. At any rate, here the purpose is not to fully adapt ahmad's viewpoint with the regular spiritual journey. Every mystic can have some distinct characteristics with regard to spiritual journey. Ahmad names some preliminary capabilities that the mystic should have in order to pass the land and reach the sea. These preliminary capabilities comprise the fourth mystic milestone which is called "states" (ahvalat). "but we should delineate the way a traveler of this sea can pass the mainland and reach the sea: he should possess the quality of persistence, the clothes of honesty, the sword of assuredness, the shield of trust in god, the garment of acceptance, the helmet of deference, the armor of submission, the forearm of seclusion, the birth of abstraction, the porter of the contentment, companion of grace, testimony of god's favor, vanguard of magnificence, the rush of companion, vigilance in watching the path, honoring the vigilance, knowledge of the paths which should be avoided, honoring the lord, watching for the thieves at any moment and any step" (ibid, 12).

By the same token, the spiritual journey of ahmad in the text of *sawāneh* begins with love. Love is ahmad's companion everywhere. The journey begins with love, and ends with love. In the text of *sawāneh*, there are numerous instances where journey in the realm of love is represented: "in the beginning, love is such that the lover wants the beloved for himself, he is fond of himself when he talks about beloved; thus, he does not know that he wants to possess the beloved for the sake of his self-love ... when love matures, at least the lover wants himself for the beloved, and giving up life for the beloved is easy for him. This is love, and the

rest is artificial and caused by delirium" (ghazali, 1980: 29, and also pages 12 and 26).

3. Love, the feature of ahmad's mysticism

In the previous sections, the discussed issues were inspired by other mystics; nevertheless, ahmad had some creativity in carrying them out. However, the topic of love is developed in a distinct manor in sawāneh. By considering the topic and other features of the text of sawāneh, ahmad can be said to have a particular style for himself. Since love is important for ahmad, the effort has been made to fully discuss this topic.

One of the most important, and at same time, attractive and deep concepts in islamic sufism is "love". The sufis have paid much attention to the meaning of love and its quality in islam. The term "love" is not mentioned in quran, but the terms like "passion" and "affection" have been used instead. First, sufis and devotees avoided using the word "love", and employed the related terms which were present in quran. Abd al-vahed ibn zeid ansari motakalem (died in 177 ah) was the first person to use the word "love" (pournamdarian, 1989: 144). In order to review love and its position in the history of islamic sufism, there is a need for introduction. Shaghigh balkhi (died in 194 ah) and rabe'e (died in 185 ah) were the first sufis who talked about affection. After the death of hallaj, and the confirmation of sufism, and mystic love and affection by abu hamed (mohammad ghazali), the situation for using the word "love" was ripe. As such, the word love gradually took the place of affection, and ahmad ghazali along with his famous student eyn al-ghozzat-e hamedani fearlessly made observations about this issue (ibid, 154).

In islam, there are verses and religious stories which have been used by sufis to account for the divine love. Some of the most important examples include a qudsi hadith: "oh god! Why did you create the universe?"; nabavi hadith: "i saw my god in the best appearance"; and also verse 54 of ma'edeh sura (chapter of quran): "then allah will bring a people, he shall love them and they shall love him ". One of the first works which presents a serious treatment of love is written by the abu al-hasan, a well-known mystic of islamic sufism. In his lofty book, *atf al-alf al-ma'loof al al-laam al-ma'toof*, he writes that the presentation of the lord in the lovely garment causes affection. It means that if the great lord appears in beautiful form in the world, the creation will yearn for him (ibid, 147). The next mystic is ghazi hamedani, ahmad's student, who wrote the famous book, *tamhidat*. The two mentioned books treat love in mysticism. Rouzbehan shirazi should be also added to this group because he has some works on love, one of the important ones of which is *abhar al-ashegin*.

To discuss this milestone, love, we should refer to the main source, the book of sawāneh. In the fourth milestone in the seventh sea, the beauty of the gem is revealed. This sea is connected to the fifth milestone which is love. Hence, as ahmad says, the beginning of love is when the seed of beauty is planted in the forlorn soil of heart (ghazali, 1980: 21). Hojviri believes that observation of beauty has two causes: the truth of assuredness, and the victory of the affection; the result is that the lover only talks of his beloved and sees nothing other than love (hojviri, 2007: 485). Ahmad's observation is of the second kind. The frequent

discussion of love, beloved and "he" shows that the whole being of the mystic is concerned with the story of beloved. Since then, the love usurps whatever that there is.

In sawāneh, ahmad presents a love that is neither earthly nor divine, but is an absolute love, and belongs to no entity (see ghazali, 1980: ch. 1). Ahmad was the first mystic who talked of love as an absolute entity (pourjavadi, 1979: 42). However, his pioneer and prototype is quran, especially the 54th verse of ma'edah sura: "loves you and is loved". It was mentioned before that this verse is presented in the first chapter of sawāneh. Ahmad has scrutinized love, its milestones and the topics to such an extent that his theoretical mysticism is regarded as the "mysticism of love and its states and proposes" (ibid, 90). Love is the path that leads the traveler of the spiritual journey to divine wine (sokr) which is followed by annihilation (fana) and then monotheism.

It should be also noted that bayazid bastami had discussed absolute love before ahmad, but in his words, there were still i and you. Ghazali does not write about i and you, and gives an impersonal aspect to lover and beloved. Wherever ghazali deliberates absolute truth, he uses the word "he".

In fact, the essence of ahmad's view of love is that mankind enjoys god's favor, and are honored to see his beauty. He falls in love with the beauty of his lord. God's love takes root in his heart. However, he is separated from his beloved, so that he endeavors to win lord's attention and finally unite with him by the way of love which is in his heart because of god's merci. Here, the lover encounters three milestones. First, he is impatient and desires the beloved; he has a "lower self". Then, he finds peace which is the result of the belief in the beloved's greatness. Finally, he again becomes impatient and desires the beloved (see gazali, 1990: ch. 85).

Ahmad has a distinct language for expressing his mystic ideas and experiences. Generally, his unique status as a sufi which has made him one of the most outstanding mystics in the history of islamic sufism is based on his original ideas and creativity. Another reason for his popularity is that he was a professional preacher, and his passionate preaching sessions were famous. Essentially, a person whose skills in preaching is perfect can also use his skills in writing—which is itself a kind of talking. Ahmad truly employed his skills in writing. The third reason should be located in the substance of love. Talking of love requires a special language. In fact, love is an untold project. The substance of love is replete with paradoxes which is beyond the capabilities of language. When there are lots of these paradoxes in a text, the language is emptied of logic, and as a result, the meaning is lost (pournamdarian, 2005: 50). When the logical topics are not about one topic, the text becomes paradoxical and undermines any kind of logic. Thus, the words become unrecognizable, and seem striking. Mystics encounter two bug challenges in expressing mystic perceptions: the nature of language and the nature of mystic perceptions.

Ghazali focuses on returning to the means and motivation of love in his theoretical mysticism. Correspondingly, love has an absolute role in practical

mysticism and exchanges. Hence, in presenting mysticism, ahmad's language is filled with expressions which directly point to the word love.

The distinctness of ahmad's mystic manor is cause by his convictions that love is omnipresent in ahmad's oeuvre, world begins with love and finishes with it, and love is the companion of humans for eternity. Everywhere, love is at work. Such a belief cannot be found in the works of his contemporary mystics. In this respect, ahmad's viewpoint is close to mysticism of the second period.

The foundation of ibn arabi's ideas and the second tradition is built on love. According to the hadith "you are my treasure", the expression of "will to love" is viable. Love drives the substance to move from the status of unconditional absolute and "unconditional existence" to the status of conditional and "existence with the condition of another existence". In general, love is the driving force of all movement (afifi, 2007: 363).

4. The symbolic language in sawāneh:

Based on formalist approach and relational theory by roman jakobson, the well-known figure of this school of thought, sawāneh is a text that has a poetic aspect of depersonalization, and is writer-oriented. In general, there are two kinds of sufi texts: passionate and referential (indicative). The books like goshairie's resale, hojivis's kashf al-mahjoob, and abu taleb's ghoot al-gholob are instances of sources for teaching sufism which put emphasis on public education with clear and simple language. However, texts like baha al-valad's mo'aref, ein al-ghozzat's tamhidat, and shams's koliat discuss the personal and private aspect of sufism, and are not understood by the public; the audience of these works are limited and well-trained. This, it is said that the first group employ the literal language, and the second group enjoy the symbolic language. Symbolic language and its features have been already explained. Therefore, in order to avoid redundancy, the discussion is not repeated here again. Mystic language of ahmad in sawāneh is symbolic language.

This has some implications:

A. Our language is symbolic:

First, all along this book, ghazali echoes joneid's sentence that "our language is symbolic" (ghazali, 1970: 3, 4 and 55). The author himself emphasizes that the content of the book is not of understandable and describable nature. So, he remarks that love can never be described (ibid, 1). The sublime and glorious god cannot be put into words. This remark is similar to that of plotinus which says observation intercepts words (estes, 1988: 61). He writes that "the story of love cannot be put into words and letters" because love is like virgins whose skirts are out the reach of the words' hands (ghazali, 1980: 1). He warns that "when there is a vague sentence in these chapters, you should know that the topic is love" (ibid).

B. Particular addressee:

Ahmad wrote sawāneh in response to the request of a person named sa'en al-din who was like "one of the dearest brothers" to ahmad (introduction). Such an expression can be only told of special people. Actually, unlike educational texts, ahmad's book does not pinpoint every mystic topic. He does not plan to educate the public and prepare a textbook. Quite different, he wants to discuss love with one of his close and intimate friends with whom he "has a close relationship".

C. Dispersion and anxiety in editing the chapters:

If we look at the dispersion of parts and chapters, we will draw a general conclusion: these chapters do not follow a logical sequence, and there is a particular dispersion and anxiety in them. This anxiety is caused by ahmad's restless and anxious soul. The reason for restlessness is the mystic experiences which have robbed him of his self-consciousness. He has immediately pictured whatever he has witnessed. This dispersion and anxiety in the texts of the mystic is the result of experiences. The result has been the production of a special language called symbolic language. In fact, a mystic does not consider a language as a valuable means or tools, for he would try to follow its rules if he believed in its value. A sufi does not think that language is a tool for writing. As it was mentioned before, he takes language as the experience itself.

D. The high frequency of the word "here":

The realm and world in which the mystic lives can be identified by reviewing some words or keywords. For instance, "last night" is of the abovementioned words, and signifies the occurrence of a mystic experience based on the context and other words in the text. One of the linguistic features of ahmad ghazali in the book sawāneh is the frequent use of the word "here". "here" does not belong to the earthly world. The frequent use of this word shows that ghazali writes of an experience which is beyond the earthly world, and actually belongs to the placeless divine court and the divine time. Ghazali does not point to the characteristics of "here" and vaguely alludes to being in there.

- not everyone can find the path to here since his abode is beyond the infinite (ibid, 8).

- here, he was the god of time. When he descends to heavens, he controls the time, not vice versa, and he is free if time (ibid, 20).

In the above sentence, the word "world" and its opposition to "here" shows that "here" belongs to a realm which is beyond sensations, and the author observes the metaphysical universe.

E. Paradoxical and binary clauses:

There are numerous short and long sentences in sawāneh which are made of binary clauses, like soul/body, bird/nest, substance/quality, and etc.

- he is the sun, the universe, the sky, the earth, the lover, the beloved and the love (ibid, 10).

This sentence is the symptom of a restless mind, and the fact that the author has touched upon the automatic writing and unconscious state of mind (dar saye_ aftar: 55). One of the features of symbolic language and mystic experience is that at the moment of occurrence, the author or the person that goes through mystic experience, moves beyond consciousness, and becomes drunk due to the joy of observation or the magnificence of mystic experience. In fact, there is no "self" here to recognize the vagueness and fathomlessness of his speech or text. This anxiety and passion is not limited to the level of vocabulary and sentences. As it was told before, it is evident even in the edition of the chapters. The power of experience is such that there remains no self or self-consciousness.

F. Short and sequential sentences:

When a person is excited, he falls in a state in which he cannot easily speak. Usually, an excited person gasps and falters. The same applies to the mystic experience and the way it is documented. Mystic experience is a sublimated state of excitement and ecstasy. Here, Ahmad falters and uses short sentences.

- should love be blamed, it leaves, and the lover is ashamed of himself and others and the lover, he feels sorry for the absence of love, broods over the pain, and the double of the love stays there for a while (ibid, 11).

- love is such that the unkindness of the lover increases the chances of union, and adds to the pile of love's fire since the power of love is from unkindness. Unkindness must be compounded if the union is desired ... (ibid, 38).

G. The magnificence and magnitude of experience and the author's wonder:

During his observations, the mystic witnesses some images which cannot be put into the limited words. Secrets are revealed for him which are beyond the capacity of words and texts. In these occasions, the mystic remains in wonder.

- but i don't know who is lover and who is beloved, and this is a big secret (ibid, 21).

- and in this status, the inner universes cannot be told (ibid, 27).

Conclusion:

The following results are obtained with regard to the discussed materials: 1. In some cases, Ghazali's language follows the norm of his historical context, and the mystic tradition of the first period in which he lived. These features include: paying attention to epistemology and ascending arc of mysticism, considering the concept of traveling and the divine journey, and discussing the relationship between humans and god. Here, Ahmad's particular ideas and mysticism is not very outstanding in this part, however he has some creativity in his personal style.

2. Dissimilar to other mystics of the first period who scarcely argue about

descending arc of mysticism and follow the popular system of the thought in that particular era, Ahmad Ghazali dedicates much time to the discussion of the issues of ontology. It can even be claimed that he paid more attention to the descending arc of mysticism.

3. It can be concluded that the text of *sawāneh* has employed symbolic language because of the following structural and thematic reasons: his own direct remark that his language is secretive and symbolic (our language is symbolic), writing *sawāneh* for a particular addressee, the dispersion and anxiety in the edition of the chapters, the high frequency of the word "here", paradoxical and binary clauses, short and sequential sentences, and the magnificence of experience and the author's wonder. The symbolic language of the text revolves around the concept of love. Based on these reasons, it can be claimed that Ahmad has a distinct style for writing mystic texts. 4. Ahmad's intended love is no longer a milestone in the fifth step of spiritual journey (according to the view of mystics in the first period of Sufism). Actually, love is the necessary condition of all incidents and issues present in *sawāneh*. Ghazali's ideas about love is close to the idea of "will to love" which was proposed by Ibn Arabi, the most famous mystic of the second period.

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