Survey of light and color symbol in Islamic Mysticism

Forouzandeh Salehipour
Department of Islamic Gnosticism, College of Humanities Sciences, Ahvaz Branch, Islamic Azad University, Ahvaz, Iran

Maryam Bakhtyar*
Department of Islamic Gnosticism, College of Humanities Sciences, Ahvaz Branch, Islamic Azad University, Ahvaz, Iran
Corresponding email: bakhtyarmaryam@yahoo.com

Abstract

In Gnosticism spiritual matters expresses symbolically in order to understand symbolism of Gnosticism. Gnostic all intentions must be considered in secret saying since the Gnostic is a mirror in the face of the God light symbol describes the magi nary world of the Gnostics. And in fact they use imagination ability in order to illustrate their own Gnostic all experiences. This imagination link with saintliness world concepts makes their speech interesting and causes person enjoying from it. They have presented an important point of view regarding color and light symbol of light is one of key and main significant discusses in Islamic Gnosticism and it discussed extensively literatures of the Gnostics .Because they were familiar with and Have writherd an extensive divine light & experiences of light in their various books and monographs. Among these Muslim Gnostics. Eastern sheikh Sohrevardi and najme kobra frequently referred to divine lights category. Also making use of color word symbol for describing bodily affects and individual com compare hens ions of Islamic mystics have highly been noticeable; because color is of greatly ability and imaginability capacity and provide the mystics unique opportunity and power and therefore is a fundamental factor in the mystic personal view type; while this is less directed attention . This paper dealt with considering light & color in Islamic mystics with hope that somewhat widen attitude on Audiences mystic symbols or help them discover mysteries of these words in mystic works.

Keywords: Mystic, light, color, symbol, spirituality.
Introduction

Mysticism is considered as the deepest layer of religion idealism and has manifested among all manly cultures from primary civilizations to here to fore in diverse formations. Many people have considered it as an aspect of nature and human essence. Mysticism is a universal matter which has been found among all hat ions and it is a path to reach to reality. Mysticism means recognizing and in terms, it means theology and a knowledge from divine knowledge that its subject is a bout recognizing divine’s names and qualities and because of its valuable and ethical values, it is considered as one of the richest doctrines among mankind that has the most prophecy in transferring intrinsic inspiration. The influence and depth of mystical thoughts in Islamic society are so much that no one can deny it. But since the mystical concepts are not included in the restricted range of words and as Molana said “word cannot transfer meaning”, in order to eliminate such impasse and in competence, we should take use from artistic techniques and the capacities of poetical language. Mean while, using light and color symbols in description of many feelings, personal understandings and knowing the Almighty is so important. These two symbols (light and color) among other mystical symbols are the only symbols that can be saint that mystics try to understand divine’s essence through it. Therefore, by these symbols, the meanings and concepts of spiritual world takes the form of concrete matters and became the deputy of that sublime meanings and conception. One of the mystical worship is to search their way of using words related to light and glory, perhaps the most important factor is from the positive reflecting of word “light” in mystical thoughts in the in flounce of Qur'an's chapters and narratives from our holy prophet. God’s infallible state of everykind of simile is the basic problem of representing concepts and meanings about God. God’s glory by which human can achieve to it by covering the stages is the major symptom or the key meaning of mystical (texts but among all of these diverse stages and their discovery, there is another reality that is the presence of theology, and other religious and mystical basic subjects which are in the frame work of mystical experiments. Hence, Mystic’s symbolism about light which Qur'an made this symbol available for them is sufficient for conveying concepts about God. By means of light symbolism, mystics indicate the real closure’s meaning to the God, even they represented love’s experiment which is the sublime mystical experiment by suing light symbolism in order to interpret the real meaning of closure to God. In addition to light symbol, mystics used the word “color” in the representation of mystical experiments and the main factor for reflecting this word in mystical thoughts is Qur'an contents. As God says. God’s color has been in traduced as the best color from God but mystic’s view point toward color is beyond of superficial color objects. In mystical interpretations, color is the symbol worldly luxuries and something like that and most of them are accompanied by halo of negative meanings and interpretation and because of this interpretation from the word “color”, they considered “being colorless” the element of all colors. None theless, we can consider mystic’s symbolic view point toward color based on two realms. First, visionary mysticism and second, practical mysticism. In visionary mysticism, them stick makes a lot of efforts in the description and tut ion of mystical thoughts. Irpractical mysticism, mystic has been drawn in the unconscious ego therefore, the usage of symbol and figurative language in expressing mysterious concepts which are belonged to the spiritual worlds and exits of drawing and discovery is assumed as the best state of mystic.
Symbolic Language of Mystics

“The arena of speech is so restricted but the arena of meaning is so wide and spread come forward from the meaning, to see all the amplitude and extent. As shams Tabrizi Said that the arena of speech is so limited to reveal the intentional meaning and in the comparison he considers the meaning arena wide and suitable for mind and imaginations’ marching and invites enter this arena. Such interpretations are seen in mystics’ works which they thought that language is short to express what they had in their mind and heart and they believed that the facts and concepts of soul knowledge and the seeing acquired by discovery doesn’t situated in language capacity.

However, the mystic have emphasized on the union of states and mystical experiments but it is clear from their works. They tried to their experiments in the form of language constantly. Therefore, mystic’s speech which is exposed to tuition and discovery experiments and sees spiritual images with heart’s eye, he spends times in an unconscious mood and according to mystics he is in the state of doom. In this condition, mystical senses are something beyond sensual orgasmable sense. As it was said the mystic confesses his inability in what he wants to say. By thinking about the personal experiments of mystics, we will understand that the reality of inside world and its belongings would be revealed when it would be engaged with a reality beyond itself. All of mystic’s efforts as a component of outside world is in that the real substance of it is engaged with a superior or ultimate fact and receivers its facts as a message or inspiration and tries to convey it. Natural, every thought and contemplation about this special message leads to mystical insight that we cannot find an equivalent for it outside the mystical world and absolute the particular information from mystical world have definitely impact on its procedure. It’s so obvious that the concrete conceptions of mystical world didn’t express in the decorous philosophical language. Here, we deal with a pile of symbols which every of them tells something about the main and ultimate reality of phenomena in diverse levels. If we understand these symbols in their exact meaning and change them into the ordinary lang. we will perceive this fact that these conceptions refer to the supernatural matters.

This fact is so clear that it’s enough to rely on Hakim termazi’s definition which he says symbolism is speaking about spiritual world based on mystic’s seeing (observation), it means speaking about what is inaccessible from sensual senses with the superficial words. Hence, symbol of speaking about inside is based on appearance of surface. Now, regarding to what hove, we can say that rich mystical experiments are engaged with some symbolic thoughts that would find their meanings and spiritual identity for addressee’s complete understanding of mystic’s speeches he should have previous knowledge. In other words, the perception of mystic's here is based on a particular feeling and understanding and that is the result of a particular process which is according to mystics cannot achieved without passing conduct and path of manners. Anyway, the world or phrase which is used for expressing the goals and emotions of human are based on man’s knows concepts and his ranges of information, therefore, word is too short to express mystical conceptions. Therefore, the arena of words is different from the arena of moods and mystical experiment.

Asrareasalt, language is incapable to express mystical concepts and aims. According to shabestari’s point of view tasteful concepts are not included in literal phrases. The other
important point is that the difficulties have been a rose from the expedients and social condition of the time. With these obstacles that mystics had in front of their ways, they should found an asylum in language to reveal inexpressible realities in the description of this symbolic language. In the description of symbolic language, it has been said that form one side, mystical knowledge is something beyond wisdom’s abilities and from the other side, it is the means for achieving to spiritual and heartily knowledge and heart itself is something beyond sense or wisdom’s perception. Hence, mystical knowledge will achieve to heart’s perception when it was abstained by industry and abstinence to the suspension of senses it’s obvious that such experiment is personal, emotion or internal. Therefore, such experiment is so difficult and is not possible without symbol or allusion As a result, when language expresses a personal experiment, it would be out of sensational experiment that in this occasion language words would be in a higher level that their conventional state and they would be symbolic or allegorical in terms.

As Eein Alghozat Hamedani said: “the knowledge which is achieved by insight and its subject is ultimate world, there is no interpretation for it, except with same words.

Perhaps, because of the union of symbol and experiment that polonium considers symbol and experiment’s relationships an innate relationship. On the other hand, symbol analyzes the imaginative word of mystic’s.

In fact, mystics’ use imagination for is the interpreting their mystical experiment and this union of imagination with sacred conceptions which beatifies the speed and takes soul’s address beyond the word pleasures and perhaps because of this some researchers define mysticism as “the artistic view point toward religion and theology”.

1- Light symbol in mystical literature

Light is the basic and common element of material and spiritual world and “it has been discussed in literature, philosophy, physiology, mysticism and wisdom and many thinkers and writes wrote many documents about light and its relevant subjects. In Persian light has the meaning of “ray, radiance, and sometimes it means burnish and prosperity. Some others believe that light the thing that manifest objects and indicate the reality of things. These definitions restrict light to the sensational light. This is the God which makes sun shine and makes moon times it means burnish and prosperity.

Some others believe that light the thing that manifest objects and indicate the reality of things. These definitions restrict light to the sensational light. The holy Qur’an indicates the sensational light. This is the God which makes sun shine and makes moon bright. Some conceptions derived from word “light” such as existence, welfare, beauty, stimulus, being gracious, guidance … and this purity doesn’t differ from the union of light.

In obedience of Qur'an text, light is considered as one of God’s qualities among his night-nine qualities. And in holy Qur’an light is used once as God’s name and the name of a chapter either, in meshkatalanvar, Imam Mohammad Ghazzail writes: light is a wide reality that is glorious naturally and make the other things apparent and shiny. In Hekmat al eshragh, Sheikh Sohrevardi writes about light: “If there is something in the cosmos which there is no need to define and analyze it which is apparent naturally is anything about light. Hence, there is nothing more needless that light for definition. Based on “Nor” chapter, God is the first andmost complete sensible instance of light and contains all the supernatural meanings. He is the offset of creation
of all creatures, gracious, navigator, schematizor, and the basic infra as true of all material and immaterial things.

In the interpretation of this verse, it has been said that “God is apparent naturally and whatever is in the sky or on the ground has emersion by means of God”.

Since, the existence of everything causes the emersion of that thing to others. Hence, the perfect instance of light is existence and from the other side, since the existence of creatures depends pan God, then God is the most perfect instance of light, It means that it is apparent in nature and the symbol of what is not in God’s circle “Masava” and every creature has emersion because of him and became a creature. Thus, the main element of emersion is existence, as the element of wrap is naught and God is the only creature that is a creature in nature and the others has been created by him. Sohrevardi believes that cosmos is because of light and says “Phenomenon's and creatures use from one of spiritual spring and this is only light.

For expressing mystical thoughts, sohrevardi used “Nor” narrative and used” Noralanvar” in term for describing God.

Mystics tried to rearrange mystical ideas based on Qur'an verses and their interpretation based on inner and spiritual experiment and has been memorized some sayings that in a short period the element of most basic Islamic ideas and thoughts has been rooted on it.

The “Nor” chapter is not only used in interpreting mystical and literal thought, but also it attracted the attention of many mystics. If in this verse, we trace the personal and original interpretation of mystics, we will perceive that the texture of some thought and original mystical experiment have been analyzed based on this verse.

Hasan Basri says: our intent about “Nor” chapter is religious man’s heart and theism light. Since, our saint’s heart is more luminous that can describe them by superficial lights.

In the interpretation on “Nor chapter, Sahl-e- Tostari says “Nor is like the light of Qur'an that is like a lamp. The bulb of this lamp, is knowledge and its wick is accomplishment, its oil is” purity or Ekhlas” and its light is connection and whenever the “ purity or Ekhlas” increase in genuity the lamp would be more luminous and whenever accomplishment increases the reality, the lamp increases the light”.

Based on his mystical thoughts, Tostari register light with Qur'an in the mentioned verse and also there is a commentary of that. Moreover, he dissect knowledge, accomplishment, Ekhlas or purity , and finally the connection light which is one of basic principles of mysticism with the commentary of “Nor” sure and expresses that whenever “Ekhlas” is done form reality, it follows the perception and true understanding of Qur'an and ultimately, it would end to the real achievement to God.

Joneid Baghdadi Says: God enlightens angels’ hearts in order to worship him and enlightens prophets’ hearts in order to achieve to his real knowledge and worship him truly and did this with believer. Then God said: “I enlightened your hearts with guidance and knowledge”. The imagination power and mystical experiment of Joneid in the commentary of “Nor” chapter went over the angels’ world and makes a commentary about angels. In Joneid’s mystical experiment, the angels are spiritual word’s creatures that God enlighten. Their hearts with light and they worship God the time and constantly. In Joneid’s commentary, he paid attention to prophets and he interpreted the light which guided prophet’hearts” as guidance and knowledge light”.

http://www.ijhcs.com/index.php/ijhcs/index
Mansour-e- Hallaj says about light” there is God’s inspiration in human’s mind and chanting light between his both eyes and the certainty light in his ear, expression light in his tongue religion’s light in his heart, there is worshiping light for God in other creatures. Wherever one of these lights will be ablaze, it overcomes the other light and when it became calm. This light returns to its nature, where as its light would be lighter, more complete and more accomplished. Hence, if all lights would be ablaze all together, then it became” light over light” or “Noralanvar” that God guide the people he wants and make them powerful by his light and reach him in to the spiritual world.

Boo Ali Jozjani represented this sublime interpretation: “Moshkah is a mystic as if he’s a shiny star. His body is like a house, his heat and knowledge are like a lamp his mouth like a hole, his tongue like the lid of the hole, whenever he opens his mouth for saying” la Elaha ellaw” or reading Qur’an with the light from God’s knowledge, the result is scare fire accompanied with hope’s light and amour’s light. These lights would be produced from his lid of mouth and thus his words are right, his knowledge is light, his surface is light, his spirit is light, he is drowned is God’s light constantly.

As Hasan Basri interpreted God’s light in the relevance to believer’s heart based on his own mystical experiment and checked it with Qur’an, Joneid saw angel’s world by this and Hallaj by drowning in his my stoical experiment to know ledge and guidance. In addition, Jozjani tried to analyze God’s light in the relation with human’s external treatment and behavior. Human would be ready to be attracted to God’s light by doing proper activities and would understand the reality of his existence by sinking in God’s light. Some of mystics check light’s allegory by prophets’ personality, in particular Hazrat Mohammad. Abo Saeid Kharraz Says “Moshkah inside Hazrat Mohammad and glass is his heart and lamp is a light which God put it on his heart and that glass is a shiny star which is lighted form the blest tree and the tree is holy Abraham that God put a light from Hazrat Mohammad’s heart in his own heart.

In the interpretation relative to Imam Jaafar Sadegh, there neither are some hints to the interpretation of “Nor” verse. God’s glory has some stages and everyone based on his talent use these lights. Indeed, people take advantage of this light based on his special position, but the only person who can understand all of these stages is holy Mohammad that has all of the maturity conditions Imam Jaafar sadegh says: there are many diverse lights. The first is the light of heart’s maintenance. Then, scare light, hope light, notification light, knowledge light, Islamic light, and all of these lights are from God lights.

Lights that God has mentioned in his speech and the person who had taken benefit from two or three of these lights, cannot take benefit from all of them, because the only person who can understand all of these lights is our holy prophet Mohammad, since he is accompanying by God and has the compete conditions of servitude and love. Hence, hi is and has been exposed to light based on his God’s command. Indeed, mysticism was engaged with asceticism and abstinence since the primary eras.

In this era, mystics by means of basically religious trainings of Islamic culture and imitating lifestyle of most prominent features of seclusion, solitude, hunger, and constant recitation. These mystics had achieved to discoveries and observe visions and then started to inter prê t them. In fact, such commentaries which are engaged with primary asceticism, they make ready soul for understanding spiritual experiment. Mystics will achieve to this heartily knowledge through
practical and visionary experiment. Among mystical sages, perhaps Bayazid Bastami is the most prominent figure who took advantage from “Shathamiz” speeches for expressing deep and mystical states.

Indeed, “Shathamiz” speeches of Bayazid are direct and obvious expressions. Never the less, most of the stickseed the world “light” for expressing and describing God and other sublime thoughts.

Among the prominent mystics which in flounced Islamic mysticism, before Ibn –e-Arabi and presented interesting ideas about light, we can mention Eein Alghozat Hamedani the prominent Islamic mystical thinker in medial centuries. Eein Alghozat has introduced many complicated conceptions and in perpetration for light in his appliances or “ Tamhidat” book. He neither interpreted “Nor” verse in the tenth principle. The magnificence of “Nor” verse has in flounced him as much as he is unable to inter prêt it.

But Eien Alghozat, in spite of this assessment, he interpreted the “Nor” verse and presented very beautiful concepts based on his deep and mystical experiment and by resourcing to the “Nor” symbol which Qur'an presented it its self. He tried to demonstrate God’s light by rejecting speaker’s theory and in this field, by mentioning the org of Abohamed Mohammad Ghazzalli in his book and his agreement to that, he used literal word “Nor” for appreciating God and said” light is something that we can see everything by it, dark and dim would appear by light and since the world light is derived from this, so the real light is God and other lights are virtual and unreal and all of creatures were extinct and became alive by light and power of cosmos, because the existence of sky and ear the rise from the will and power of God. As it follows, he documented to the symbolic speech of Mansour Hallaj, in order to descry be the unlimited range of conceptions and meanings of God’s light. Never the less, as we said earlier, Eein Alghozat tries to express his innate experiments in the form of abstract sense by means of “Nor” symbol.

He considers his innate discoveries and “dooms” meaning as one of the most excellent mystical stages and tries to inter prêt “light” symbol. Moreover, he expresses one of the basic and complicated issues in mystics’ circles and knowledge able speaker by a fluent and unambiguous language. In addition, he expresses the most basic religious and mystical issues such has seeing, Mohammadian’s light, convention day, doom stage and love in its mystical uttermost clearly and for form using intemperate and anomaly terms. For the more, by contemplating in God’s light, he explains that there are two other light in relation to holy Mohammad’s personality and these light consist of: bright light and dark light. In his opinion, bright light is the symbol of holy Mohammad and dark light is the symbol of his shadow that his nature is from the pure Godly light. In fact, he wants to demonstrate holy Mohammad’s lack of Shadow by using dark light symbol. Indeed, Ein Alghozat uses dark light symbol form one of quatrain of Sheikh Abol Hasan Basri which “popular problem” popular problem “according to Jami point of view.

“Hey ally; do you know why he doesn’t have any shadow? For, shadow doesn’t have face and appearance but is has reality…”

After Eein Alghazat, dominant mystics such as Attar and Molana neither used “Nor” symbol in the lyrics and poems and thus they analyzed the most basic mystical issues. In order to analyze the identity of “The real I” as God’s mystery in the depth of human existence, he resorts to “Nor” verse and explains this subtle and soft subject by “Nor” symbol. By understanding this mystery
in the forth article of “Asrarname”, he in traduces some facts about Godly soul of man and its immensity.
In this era, the era between Attar and Molavi Mohyaldin Ibn Arabi, the famous Andalusia mystic entitled as sheikh Akbar, heuses allegory or “Nor” symbol in the regular system of theatrical mysticism for expressing their laity of God’s existence. But this idea in explaining “unity of existence” is so complicated and doesn’t have the fluency of former mystics. Never the less, Ibn Arabi interprets “Nor” verse both in “Fotohat Makiye” and his famous book “Fosous Alhekam” and also ninth fas(part) under the title of “fas noriyah fi kalameh alyosefiyeh” and expresses the reality of God existence by using the allegory of light and his metaphoric particular language. Yusef is the metaphor of “Noriyeh” doctrine, and heartis susceptible and the symbol of God beauty. Ibn –e-Arabi believes in color and light which is the result of recitation and solitary abstinence. He has a chapter in “Tofah Alsafrah” doctrine in expressing observation which documents to a verse and a narrative that show the way of observation and the reality of observation that is manifested by light and color.

God and our holy prophet say: beneficence is tow or ship your God. According to it he writes: be aware that since heart stages take advantage from “La Elah anellallah” and lost its color and this light are for beauty qualities which shine in favor knowledge and the refuglence lights would appear in intuition dignity and is suitable for doom. In the initiation there is a ablake light.

Molavi had many works about light and has used them for diverse Palladian and monotheism aims. Insofar as we can introduce light as one of the key words in knowing poems. Molavi became successful in learning complicated issues of “light” by a symbolic language and introduces the features of real light and presents the opportunity for knowing our selves by impacting from religious culture and paying attention to the narratives, he considers the first creature of God. Based on his opinion. This light is “Ahmadi” light that God has presented it to all creatures which above of them is our holy prophet Mohammad and in fact, all of the creatures receive their existence light from him. Molana considers “Ahmadian light” the best light and he believes that light is the pare lith. Molavi used verse and narratives, in particular in “light” or “Nor” realm. In the following, the most important verses and narratives are mentioned.

1. God’s light is the most perfect light
3. Light of prophets and religious people.
4. Angels’ light
5. Light of here after world.

Thus, Molavi implies narratives about religious man’s light, belief light, guidance light, God’s salvation, Ahmadian light and in its utter most to God’s pure light and its stages. In fact, be considers God’s light” Nor alanvar” and the illuminate lamp of every darkness and the resource of all lights. Sheikh Mahmoud Shabestari is one of the dominant commenter's and followers of Ibn-e- Arabi doctrine. He discussed some of basic mystical thoughts and ideas neither documented to “Nor” verse. Using Attar and Molana technique. He believes that all creatures are from God’s light and none of the creatures. Has the capacity or ability to recognize and understand Gad’s light. Moreover, in order to interpret mystical element “unity in intensity” and this concept “total ego” documents to “Nor” verse and uses “Nor” symbol.
Regarding to “Nor” element and its radial role is seen from the beginning to the end of this epopee. Shabestari interprets this revise in the first couplet, he considers shear as a Lampe which is bright by soul’s light.

**Light in intuition doctrine**
Shahab Aldin sohrevardi reputed as sheik Eshragh by reeling in the olden legacy of ancient Iran and Greek philosophers and by especial contemplating in Qur’an’s verses, rein forces his intuition doctrine over light or “Nor”. The has innovations that had a great impact on later philosophers sue has Sadr Almotealhin shirazi. He has many works in spite of his life and one of them is “Hekmat Aleshragh”.

Based on his idea, no reality is more obvious than light and because of this light is needless to define. He considers the originality of light and knows the existence equals to light.

Because of this “Nor Alanvar” is upon existence pyramid and other creatures are placed in other stages. Because of this that many of thinkers know light equals to existence in Sohrevardi doctrine.

**Intuition**
The literal word “Eshragh” is an Arabic word which refers to east and glow and means refulgence and sparkle.

For Sohrevardi, intuition and orient is one of the mysteries of spiritual worlds. Furthermore, Henry Corbin believes that “intuition is a conscionable observation and a mystical examination that by means of that real existence the existence of human world reveal. According to him, intuition is shining of light, shinning a light that makes everything bright. In opposite to light and induction concept, there is darkness. Light contains existence and darkness is its limitation, border and model. Imam Mohammad Ghazzali writes in Moshkah Alanvar” in opposite to light, there is darkness, because light is the perfect existences, so darkness is unreality, because extinct doesn’t have existences not for itself, not for others.

Light has two Palladian and cosmology roles in sohrevardi’s philosophy and this is because the spread meaning of “light” word. On the other hand, all the realities in universe will be defined by light. Because if light is taken form materials or things just for a moment, they will drowned in to darkness and darkness does not exist light. The fact is that Sohrevardi uses the word “light” as a metaphor in the meaning of words such as reality, existence and some other examples.

As it was said earlier, we can deal with light in sohrevardi philosophy by two Palladian and cosmology view points. God is a light that there is no light upon it.

The perfect light which sohrevardi called him Noralanvar hs the reality of God that its brightness makes every one blind because of its severe brightness. In this occasion, sohrevardi said: “the nature of first perfect light (God) is shining constantly and will be manifested in this way and create all of things and make them alive with his radiance. Everything in this world arises from his nature Light and every beauty or maturity is form his mercy and salvation is because the perfect achievement to this brightness (God). Therefore, the best existence dignity is “Nor Alanvar”.

http://www.ijhcs.com/index.php/ijhcs/index
2- Light symbol in mystical literature

If we want to trace back color history, we should say that the scientific scope of color is very wide and expand. In diverse sciences such as: physics, chemistry, biology, medicine, psychology, mysticism, and even in industry and art, they see colors indifferent view points. The symbolic concept of color goes beyond to the cultural history and olden beliefs of different nation. Color has meaning beyond reality for each person or tribe. For instance, ignorant Arabs liked green color more than each color because of it is a reminder of pasture and tores and instead they hated red color because it's a reminder of drought and they called red death the worst form of death and red wind as the worst winds. Because language is the son of experiment and there is no language to make the identity of mystical experiment clear. Thus, mystics have used these common words and gave meanings out of the limitation of these words and because of this we see that often some sages reach to some special tats and become silent because they believe that what ever they have achieved through this silence is more valuable to interpret or describe color is one of the common words that unlike most of words has the capacity to be expanded and gives a unique power and opportunity to mystics. Influence of colors and their impact on human's mind and behavior has been provided scientifically. In psychology, yank called color as a "collection of unknown" in which humans' knowledge and experiment is saved. Goth considered color a san active process in life Goethe's point of view to ward analyzing the enery of colors and their impact on us accompanied with analytic observations of Newton constitutes the contemporary basis of color theory. Regarding to what have said, we will understand this fact that the most typical symbols regarding to their effectiveness on human's mind is color. As a result, colors are from heaven and came from a universe beyond this material world and there are not worthy implications to them in a spacious book, for colors have a wide presence in people's life and are included in their criteria.

1-2- Color and its symbolic contexts in mysticism

One of the Palladian issues is mystical knowing edge, the knowledge which is strange and unfamiliar for addressee because it has a sentimental atmosphere which is the parade place for personal experiments. This unfamiliarity world be written if the needs the mystical recognition. Now, regarding to what have said, we can say that rich mystical experiments would be meaningful if they are engaged with a system of symbolic thoughts and then they woudl with a system of symbolic thoughts and then they would have symbolic identity. Moreover, symbol analyzes the symbolic world of mystics in fact, they use it in the interpretation of mystical experiments and this engagement of image and scared concepts would beautify the language and speech.

As it was said earlier, mystics 'emphasis on using words for displaying spiritual world made them to use every word and by expanding them in the metaphoric and symbolic language, make a wide range of meanings out of limited range. Perhaps the most important factor for positive reflection of color in mystical thought is the effect of Qur'an's verses. The best color is Godly colors and we are his creatures and our servitude would be meaningful with Godly color. Because holy Qur'an is an artful book and there are many artistic manifest tations in it and one of these manifestations which is in traduced as God's verses is color. Some verses that just intellectuals think about it. But a mystical view to ward color is something beyond material color.
of things. According to this, color is the deceiving tool of devil and the symbol of lust, as Abotaleb maki said in "Ghovat Algholob". Devil appeared to Yahya, as he had colorful or naments when yahay as ked about these ornaments, devil replied that these are lust of men.

2-2- Mystical bas in Mystics point of view spiritual
Observations of mystic in his conduct are based on knowledge and the purity of his soul and these differences will be obvious by color. Based on Najm Razi the poet of 6th century "If the way farer is in the low stage, he see light in livid, because soul is engaged with darkness in this stage and because of this the beginner way farers choose the color of their cloth, livid". Because the darkness of soul is less and to make the soul molesting, there is a red light and when the soul light over comes, there would be yellow color which is the belief and when there is no other darkness in soul there is a whit light. (Islam) and when soul's light engages with heart there is a green light. In the thought of Najm Aldin Kobra: color is the manifestation of meaning on the other words, when he spoke about one color; he considered it as a factor for manifesting meaning.

Based on his opinion each color has a sign for each state and dignity. Every color indicates they wayfarer's state and if we can know this color and analyze it, we can understand way farer's condition in a definite time and guide him into a better stage. These colors include green, red, yellow, and navy blue and every color appear in a definite time and based on conduct and internal states of way farer. Green is a sign for heart's life and they way farer who observes green in ultimate world has an alive heart. In this occasion, Najm Aldin Kobra writes: when you see green color, you will have peace in heart, happiness in soul, joy inspirt and vision in eye and all of these are the signs of life that a way fare brains in his way of conduct. The color of fire which is dark red and is not glum is the sing of effort and perhaps the way farer who has effort would see t his pure and lucid color in an endless atmosphere. In green, there is a sign for softness and in red there is sign for effort. The first color has a sign for understanding beauty and the second color has the sing of glory quality which is accompanied by severity and the reason is that way farer suffers because of effort, abstinence, and dealing with soul and if way farer see navy blue, this is the sign of maintenance and soul's life and soul is governing on it and yellow is a symbol for infirmity and in ability.

Mohammad karim Khan Kermani who is a famous scientist in the late of 13th century and the originator of kermaniye sect is one of the sheikhiye branches in Kerman. He tried to interpret colors in "Yaghot" text book. Sheikh Mohammad Alhamra karim khan discussed three important issues for color theory.

1) We should distinct existence, emersion, and color from each other. Paying any attention to this distinction cause to waste philosophers suffrage- Perhaps color exists but it's not appear. Thus, we should make clear the relationship between light and color.

2) We cannot use this relationship the material conditions of world. One of Qur'an's verses say: There is nothing except its treasure is near us and we don't send them in specific amount. With all of these three topics that the appearance of color is not restricted to the concrete world.

3-2- In tuition of colors in ascension based on Kashf Alasrar Meibodi
This interpretation of Qur'an is one of the best and richest interpretation in Islamic culture.
The most valuable characteristic of this interpretation is dealing with many details and in this between we can search relative issues to art and architecture scope in Islamic culture. Regarding to knowing colors we go depth to major events of Islamic history. Which refers to our holy prophet’s ascension which is good for contemplating power on that era?

In the first stage of ascension, Mohammad declared about a golden dish which is full of belief and wisdom in holy Mohammad's heart by Jebreil and Michael which is referred to the worthy yellow metal which means gold. In the way of prophet's ascension, spiritual colors would appear and indicated the special and efficient position of colors in ascension in "Kashf Alasra" book and there is a narrative about holy Mohammad's observations in ascension that when he left heaven accompanied with Jebreil for seeing hell and the owner of hell was with a thrilling looking and they asked about hell. They asked: hey owner why is it called hell? He said, because there are thousand years that it became red then another thousand year it became white, then another thousand year for turning to black and this is dark now, dark like mountain of fire and then they eat each other.

4-2- Symbolism of color in Islamic Mysticism
"White"

According to mystic's view points, the offspring of all light spectrums is white as it's "Nor Alanvar" and different colorful ranges witch are some rays of it are arise from it "white is prior to all colors and this is the white which is the best color and has temperaments and mystics know this color permanent to god. Islamic mystics for permanent this color God, they presented religious gloss and perhaps and considered it as the sign and symbol for Islam.

No doubt, by relying on this view point that they describe the first creature of God with white color and considered it as the immediacy of father but the most function of white like other colored spectrums manifested in the symbolism of mystics cloaks. No doubt that nowhere in mystical works except in analyzing cloaks.

The importance of this issue insomuch that we can see a few numbers of mystical works which are empty forming this subject. As some writers such as Bakhezri dedicated part of their book to cloak and its colors directly or not directly and some other like Hojvir has an independent book like "Asrar Alkheragh va Almolavenat" for analyzing this subject.

Cloak is the symbol for mystic's identity. Thus this is the clearest document for displaying and introducing the condition and state of mystic. Indeed, the adoption of this clock and election of the color is based on sage or sheikh. Since in Sheikh's point of view, cloak, is the schema of mystic's "Velagat paziri". As a result, when the sage recognized cloak's color doesn't have harmony with wayfarer's conduct, they prohibit wearing this cloth for the mystic and they elect another color based on the situation. Since, based on their belief, the color of cloak should have harmony with wayfarer's additions and states. Among this, white cloak is special cloak but spiritual and sensual qualities and white symbol of soul wrath " and when there is no darkness, then a white light would appear".

In fotovat nameh soltany written by Molahossein vaez Kashefi Sabzevari: "When mystics wear white cloak, this is a sign that they have a bright heart, without any hatred.
In mystical view point, sometimes blank is the symbol of innocence and the mystic of 4th century said about this and sometimes the symbol of purity and suit able for conduct stages asit was said
in "Marateb Alarefin". Regarding to what have said white is the symbol of charity, purity, holiness and innocence and sometimes sign of death in a positive concept. As wearing a white shroud for dead people is the symbol of happiness in here after world. In Islam, wearing white clothes are emphasized a lot, as our holy prophet commanded" no doth is better than white cloth, so wear white clothes".

"Black"

No doubt, the most mysterious color among mystics is black as they considered that it is a light of Good's light which descended on devil and to God's colors darkness and sometimes in another meaning, it's a sign of "blasphemy atheism and doubt". According to mystics, black is the best color for showing uninterestedness to world luxuries and sensual belongings. As Abolmafakher Bakhevzi said:The least valuable color is black which has the meaning that all colors died in it. Therefore, this color is the symbol and code of doom stage. Lahiji says in this occasion: way farer will be doom in God's way and this is real poverty". Therefore, based on most of sages 'opinion, black is the quality of mystic who has reached to poverty. Thus, in their opinion black is the symbol of "poverty and doom". Because mystics consider poverty the reason of black in two words and that is the perfect doom and that is not in appearance and not in conscience and this is the real poverty. Sheikh Mohamoud Shabestari knows black not only as the only secret of "Naturelight" and "dominant quality of creatures" but also arises from God's manifestation. From typical manifestation of black are speeches which mystics expressed about "black spot". Dr. Shafiee has a wide implication in "Asrar Althohid". Abdo Alrozegh Kashani considered it as secret or code form prescience world. Sheikh Mohmmoud Shabestari considered it as the central point in creation circle and the secret of unity. Regarding to cloak's color, black has a significant position and like white it has a special state and position among mystics. Based on their opinion black hs the code of blackness and if someone wears black cloth instead of white in spite of his state and condition, sorrow and grief over come on them and would be insane. "On the contrary, if he wears black, grief over comes him more". Bakherzi writes about symbolic concept of black of or mystic's cloak, some other consider black clock special for in habitants who should keep their secrets.

"Livid"

Livid is the most common color between mystical cloaks although many cultures defined it as blue, alum, greenish, and yellow but livid, navy blue is suitable for cloak. My sties deal with this color that every it were called as wearing alum". Livid is the surgeon of way farers that is close to pain and sorrow, based on Hojviri, mystics select this color for some reasons:
1) Livid, because it doesn’t show dirt and it needs washing less than other colors.
2) This is the color of sorrow and mystic considers himself stricken in this world, In Sabzevari opinion, livid is the color of Sky. Everyone who wears this cloth should be bold and full of efforts.
Bakherzi believes that livid is the color that takes plainness of white perfectness of black and has all colors in itself.

"Red"
This color has a special symbolic meaning in mystic's opinion. Because of the similarity of this color and the blood which is the cause of life, this color is the code of happiness and life and because of this, people know it as the code of martyrdom. In Molana view, it is the best color. In mysterious mystical view point, when the darkness of soul becomes less, the light of soul became more and then there is a red light which is observable. Perhaps, this is the reason that mystics know refusing to caprice and performance stage as “Mot Alahmar” or “red death”.

"Green"
The first symbolic concept of green in mystics’ view is Qur'an's verses and religious sayings. As most of the mystics describe green in describing heaven and considers green as the color of angels. In opinion of mystics it’s the code of "green death". In the interpretation of Alaaldole semnani, one stage of human’s existence is ablaze which an image of God’s nature is. Green light is bright. His interpretation of this light is an absolute light which is the special quality of God, pure from unity and scared from connection or disconnection and its real is green and that greener is the sign of existence tree. For this reason, the cloths of saints are chosen green. Najme- Kobra in description of beauty and magnificence of green says:” When ever green becomes permanent, this is Tamkin(stability: of one's inner state). Green is the last color which remains and bright rays sparkle from it. Sometimes, green became clear and sometimes dull, its purity is form over coming of God’s light and its dullness is because of overcoming darkness.
Perhaps, knowing about the root of prophet khezrin relation to green would be benefit able. Khezr or Khadir is from the word “Akhzar” and “Khazra means vegetation and they have said that they called him khezr because he sat on a stone one day and after he stode up from stone, the stone became full of vegetation.
The most narratives emphasized on this fact that wherever, he put his step, that place became planted and green. This feature has the reflection of constructing in Persian literature.

"Yellow"
This color has the least frequency among mystical colors. But in the paradoxical mystical world, this color has a duel function sometimes affected by Qur'an's culture and sometimes affected form some natural factors. Mystics considered yellow as the code of overcoming light of soul and the follower 0f red. Some times yellow is the symbol of maturity. As Molana prefers it to green and thinks that yellow is the symbol of maturity and nature.

Confusion
As mysticism is the arena of displaying symbol and mystic is unable to express unrepeated spiritual experiments so referring to mystical symbolism is one of the important reasons and mystics used the symbolic capacity of light and colors for expressing sensual qualities and personal experiments because symbol is the result of unconscious of human and constantly it was the most common way of mans thinking and in many doctrines it was the realm of idealism and achieving to maturity. Moreover, mystics for discussing and expressing their ultimate and abstract goals, they took advantage from diverse symbolism. Indeed, this symbolism takes place based on mystic’s way of thin king and wayfarer's mystical condition is the path of conduct.
In the first stage, mystics try consciously in interpreting and analyzing symbolic colors and in second stage they used light in mysterious meaning unconsciously that understanding hidden concepts is so difficult and astonishing. The most powerful field of symbolic usage of colors is seen in written works of mystics, the spiritual field. Based on mystic’s idea, although the word color has a negative connotation but regarding to light and colorful spectrums has a positive sense mystics consider white light as the source of all lights and black light as the unity of all colors. Never the less, achieving to symbolic concept so flight spectrums and color without un coding them by mystics is a difficult task and sometimes impossible.
References

1- Aflaki, Sh, 1362, Managheb- Al-arefin Italics, correction of Tohsin yaziji , Donyaye ketab press, Tehran.
2- Anasori,Jaber , 1366, Daramadi Bar Niyayesh and Namayes Dar Iran, Jahad Daneshgahi press, Tehran, First edition.
4-……………………, 1386, Asrar Name, Introduction, correction by Mohammad Reza shafiee Kadkani , Sokhan Tehran, second edition.
6- Bakharzi, A, 1345, Orad Alahbab Va Fosos Aladab, with the efforts of Iraj Afshar, Tehran university, Tehran, first edition.
7- Beizavi, Gh, Tafsir Albeizavi, Daralehya Altorath, Beirot.
8- Corbin, H, 1382, Ravabet Hekmat Eshragh va falsafe Iran Baston , Translation by seyed Ahmad Farid va Abdoltamid Golshan , Moasesye pazhoheshi Hekmat and Fals a feye Iran, Tehran.
10-. Ebadi, Gh, 1374, Altasfiyeh fi Ahraral Almote savefeh, correction by Gholam Hossein yosefi , Bonyad Farhang Iran press, Tehran.
16- Ibn Manzor, M, lesan Alaarab ,Darsad, Berio.
22- Kashani, Ezaldin Mahmoud, Mesbah Alhedaye va Meftah Alkefaye.
25- Kobra, N, 1363, Adab Alsoofiye, efforts of Masoud Ghasemi zavar press, 1348.
27- ……………, 1388, Nasim-e- Jamal va dibachye Jalal, correction by Fertis Mayer, Translation and commentary by Ghasem Ansari, Tehran, Tahouri press.
30- Maki, T, Ghavat Algholoub Fi Moamele Almahjob, efforts of Saeed Masib Makarem, Parsad, Beirut.
35- Noorbaksh, S, 1380, Noor dar Hekmat sohrevardi, Saeed Mohebi, Tehran.
39- Qur'an
45- Solami, A, Tafsir-e- solami, research by seyed omran, Beirut.
46- ……………, Majmoeye Asar Salmi, Tehran.
53-Sohrevardi, Sh, 1372, Majmoeye Asar sheikh Eshragh , correction and Introduction by Henry corbin, Tehran.
54- ............... , 1373, Hekmah Aleshragh, correction by Henry corbin , Pazhohesh gah press, Tehran.
55-Tostari,S, Tafsir-e- tostari, Dar Alkotob Elmiyeh, Beirot.