



Review Paper

The origin of ultrasonic sounds in the holy books and relation to creation

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Abstract

In the realm of comparative literature, there are shared elements that prepare the ground for the integration of various branches of knowledge on the one hand and indicate the horizons of past eras, from which all ideas and receptions originated. Any attempt to explore these alignments not only helps eliminate inconsistencies and disparities between various specialties, but also lay the ground for the integration and convergence of these fields of knowledge. Comparative studies in modern age may help revive great scientists such as Avicenna, Razi and Khajeh Nasir, as well as prominent poets such as Ferdowsi, Khayam, Naser Khosro, Sanaei, Attar, etc., who were known as “sages” in their time due to their mastery of knowledge. In this context, there appears to be a significant relationship between “word” and “speech” in the sense implied in Quran, scriptures and mystical thoughts and ultrasonic waves in empirical sciences, especially medical sciences, which is worthy of further research. Words or speeches are vibrations of sound waves, which are spreading throughout the universe. At the beginning and end of Creation, word is the origin of divine will, and the most prominent feature of man, i.e. his speaking ability, distinguishes him from other creatures. In the realm of medical sciences, ultrasonic waves are used for the diagnosis and treatment of diseases and “remembrance” in mystical texts – which are in fact the vibration of sound waves – are able to soothe and comfort humans. This paper intends to explore the importance of word, speech and the link between zikr (remembrance) and ultrasonic treatment.

Keywords: Expression, remembrance, ultrasonic treatment.

Introduction

Word and speech, with their manifold representations in verbal and writing forms, embody the formative power of humans in the world of Creation. The origin of this formative power is the will of God, which gave birth to the universe from nothing. The whole universe was commenced with divine words, and all creatures in the world are manifestation of His formative words. Moreover, when divine trumpet is blown, i.e. sound waves are generated, which are of the same nature with words, the life in this world will come to an end (Figure-1).

The first invaluable criterion, which garnished the garment of God's vicegerent on human's body, and therefore worthy of divine special attention and prostration by other creatures, was the teaching of divine names.

To the end of the world, everything was imparted through divine names¹.

The “expression” was the first ability and skill endowed to man by Almighty God in His profuse compassion, mercy and tenderness. Man is bestowed with multiple talents and abilities, including expression and divine names, which were two priceless divine endowments and paved the path of creation in diversified directions (Figure-2).

The “expression” is manifestation of divine names entrusted in Him as energy waves. The shared feature of God and man – as one of His creatures – is the act of creation and creativity achieved by production of sound and ultrasonic waves.

The Be'sat of Prophet Mohammad (a.s) and other prophets was initiated with the wonderful and mysterious speeches through revelation.

The verb “say” at the dawn of prophet's mission, was the order to vibrate sound waves with the aim of inducing a great change in the universe.

The application of ultrasonic waves in medical fields is aimed at diagnosing and treating physical complications and ultimately promote balance and continuation of life. It is similar to the use of sound waves (zikr, mantra) in mystical circles to obtain serenity and spiritual balance.

The high frequency of zikrs in Quran and mystical texts as a training and transformative method, and the tendency towards ultrasonic therapies in medical fields is not haphazard. Definitely, there is a close link between the word “Be”, value and significance of expression and zikr in man, and ultrasonic treatment, which require to be further studies in details.

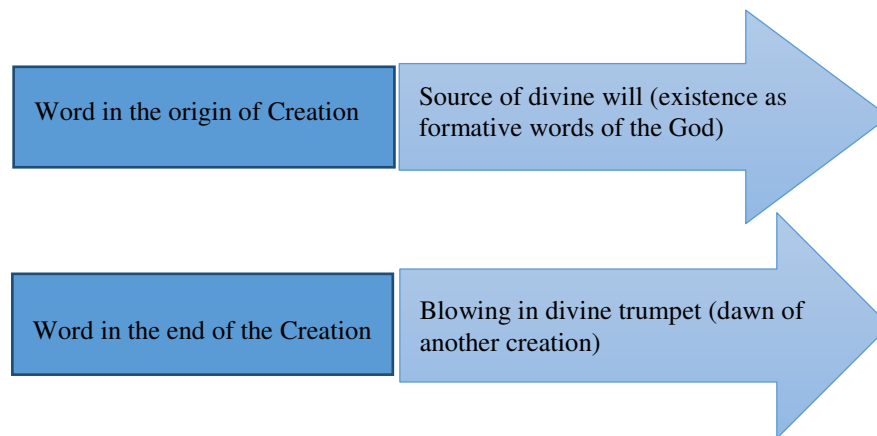


Figure-1: Relation between word in the origin of creation and the end of the creation.

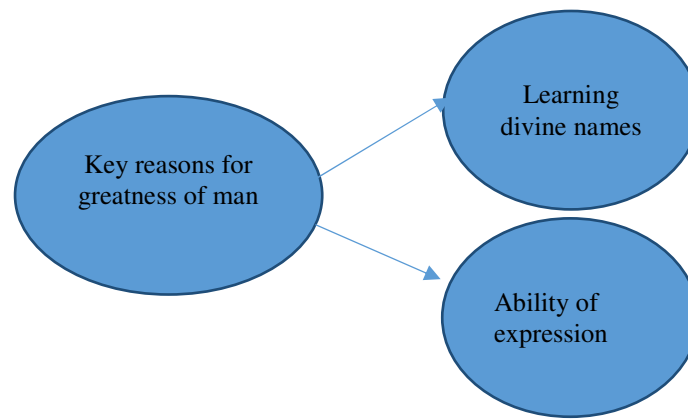


Figure 2: The most reasons for greatness of man.

Word in Quran and Bible

In the Bible, not only is the universe commenced by the world, but also each creature are representative of divine words. The beginning of the Gospel of John goes like this, "There was word at the beginning and the word belonged to the Lord and everything else was created out of it"².

Ernst Cassirer posits, "Religions that have found their universal story of the world upon a fundamental contradiction, namely the binary of good and evil, cherish word as an initial force by which the unorganized world is transformed into an ethical-religious one. In Bundahisn, the book of creation and description of Zoroastrian world, the battle between evil and good forces, namely Ahouramazda and Angareh Minou, begins by stating the holy words of invocation"³.

Aside from the Bible, in the ideas of philosophers, "word" is the factor underlying the chaotic nature of the world. Aristotle argues that a spiritual force at the core of the earth has given shape to all various forms and beauties, which he refers to as "active word" or "resourceful self", which ensures the existence of life on earth"⁴.

What is gathered from his words is that "for each creature in the universe, there is a reality and truth, called kingdom, and any evident thing has a secret and concealed nature.

There is not any living being in this world unless it possesses a divine nature, wisdom and name, which makes it outstand in the divine universe and the realm of existence (ibid). As Quran says, "*Praise is for the God who is the king of everything and we will return to Him*"⁵.

In Quran, there are many verses regarding the realization of the preliminary creation, underscoring the fact that every event or development was initiated by the word "Be". For instance, in Baghare surah, it is said, "*Originator of the heavens and the earth. When He decrees a matter, He only says to it, 'Be,' and it is*"⁵.

In this verse and similar verses with the same meaning, the verb "say" has been employed, but the creation world "Be" indicates the will and providence of God. It is because the attribution of the speaking ability – as the distinctive feature of humans from other beings – is far from His elevated Presence and the verb "say" in this verse refers to the formative power of God not mere expression of words.

Allameh Tabatabaei in his interpretation of the verse "*Tell them if seas are turned into ink to write the words of my Lord, they will run dry before the names of my Lord are counted, though we take assistance of his kind*"⁵ says, "It is obvious that Almighty God does not require a mouth to state His orders; rather, His

speech is equivalent to His act imparted by His great existence”⁶.

In the verse discussed above, words have a formative nature rather than a written form. The word ascribed to God, in Quranic terms, refers to something manifested by divine will⁶.

In this verse, all beings symbolize divine words. Ibn Arabi in relation to the ascription of the word “Allah” to beings say, “Beings are known as “words” in the sense that they resemble verbal words stated by humans, for beings were in fact already part of divine knowledge and created as a result of His compassionate breathe – that is, the expansion of the world and emergence of universe-as the words verbalized by man are generated by the exhaling breath intended to produce various syllabus and words⁷. For him, creatures in the realm of existence are “existential” words and scientific facts and realities are “secret words”⁷.

In this regard, Mollasadra says, “Word refers to something that signifies from its nature and therefore the verbalization that indicates the purpose of the articulator is called word. For this reason, all beings are the words of God, for they are all created from His image and bears evidences of His existence. Hence, the attribution of the world to the soul and wisdom, which are both alive and in possession of perception and understanding, is correct”⁴.

Among prophets, only Jesus is referred to as “word of Allah”, “[Remember] when angels said to him, “O’ Mary! The Lord heralds you to a word of His own called Messiah, Jesus the son of Maryam and [He] will be honored in the Day of Judgment and cherished among Muqarrabān [in the divine court].

In the interpretation of this verse, Allameh Tabatabaei argues, “It is likely that “word” in this verse refers to Jesus, for Jesus is the creation word. That is, it exemplifies the verb “Be” and if Jesus is called upon as word, in as much as every human being and other beings are all instances of the formative verb “Be”, it is justified in that the birth of every other man is implemented via ordinary means, but Jesus’s birth, out of ordinary process, was induced by the mere expression of the formative verb “Be”. Hence, Jesus is the word himself, and the verse, (*Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, “Be,” and he was*) confirms this meaning⁵.

It should be noted that although Lord’s words are attributed to all creatures and humans in general, in the measurement scales of God, pure is screened out of impure, as Quran considers the righteous as exemplification of divine words and the evildoers are mean words”.

Suhrawardi posits that “reassured soul” in the verse” [*To the righteous it will be said*], “*O reassured soul. Return to your Lord, well-pleased and pleasing [to Him]*”⁵ and good speech in the verse (*To Him ascends good speech, and righteous work*

raises it)⁵ imparts the same meaning. He argues that, “Unless our soul is reassured, we will not return to the Lord” and unless good speech is realized, there will not be any “To Him ascends good speech”⁸.

The term “good speech” is attributed to the souls of believers, but the infidel are also referred to by the term “lowest word” where the Lord says, “*And made the word of those who disbelieved the lowest, while the word of Allah - that is the highest*”⁵.

The most wonderful description of word in Quran is offered in the same verse where prophets are introduced as the notable examples of “Lord’s word” in the universe (Figure-3).

Truth of words

The magnificent interrelation of letters and words symbolizes the link of The Right One with all creatures and beings, as well as the creation of plurality out of unity. “In the creation of plurality out of unity, the nexus of letters and words is taken into consideration, for words are made of letters and the truth of words is nothing but the “Alef” that takes diversified verbal and written forms and “Alef” is an indication of the consistency and homogeneity with the absolute being, which is the origin of creation⁷. Hence, the letter “Alef” represents the absolute presence of the Right One or Unity, which is the source of the emergence of other letters and words, or the plurality. The symbolic reflection of these letters is evident in the poems of many famous poets:

*The first board on which Alef was drawn
/ On the robe of Ahmad went seated⁹
Nothing is on the tablet of my heart but the Alef of the beloved
For the master did not teach me anything but that letter¹⁰*

When truth of absolute being shines on somebody, he would no longer need to learn the truth of other objects. In the same manner, when one perceives the truth of “Alef”, there would be no need to understand the truth of other letters. Sheikh Mahmoud Kashani, the exegete of Farezieh Ode, points out the same meaning in a quatrain:

*Heart said he craved divine science /
Teach me if you have access to it
I said he told me nothing but Alef /
If your heart is in the right place, one letter would suffice⁷*

Word in mythological thinking

In mythological thinking, understanding the nature of a thing is equivalent to its dominance. In this regard, Mircea Eliade says, “... the story narration related by a myth is an inner knowledge not because it is a secret that is conveyed through learning secrets and mysteries, but in as much as this knowledge is associated with a magical and religious power, it offers the true recognition of an object, animal or plant, and this mysterious

power allows dominating those creatures and stimulating their reproduction and multiplication¹¹.

The same concept is stated in the stories of Shahnameh. Ferdowsi relates mythological stories not only to revive national identity, but also to figure out the origin of human's creation to dominate the universe and combat evil forces. The fact that great heroes in Shahnameh tended to conceal their identity and name in combats is indicative of that magical and religious power. That is, in mythological-heroic patterns, the name of a hero symbolizes a secret that encompasses his entire existence and this secret has to be protected against opponents; otherwise, they can rule over that hero. Ernest Cassirer argues that, "...in mythological thinking, the existence of a character, i.e. his self-presence and personality, is irrefrangibly tied with his name. Here, name is not merely a symbol, but it is part of the property of that character that should be preserved painstakingly and its application is exclusively entrusted with him³."

For the same reason, in the battle of Rostam and Sohrab, Sohrab hides his name form Sohrab: He answered that he was not Rostam, a descendant of Sam's family. As he was a hero and athlete and I was below him, without any throne, power or seniority¹²

Without any intention to draw a comparison, it can be concluded that perhaps it is for the same reason that the greatest divine names are concealed among His other names, and if one is qualified to figure out one, tremendous power will be granted to him. Cassirer continues to say, "As the scope of power of a

mythological figure expands, the influence sphere of his name also enlarges. For this reason, the principle of secrecy is primarily practiced with regard to divine names because the verbalization of these names would result in the immediate release of Lord's inherent powers¹² (Figure-3).

The mysterious power of a name is closely associated with word, which in of particular value and sanctity in holy books, including Quran and consequently mythological texts.

Word in mystical thinking

In all schools of mystical thinking, "word" possesses a special and valuable place. For instance, in Navalysm, an Indian mystical school, word is the origin of any transformation and change. Carlos Castaneda, an adherent of this school, offers an introduction to this school in his works. He learned the entire stages and levels of this spiritual system as a true disciple in the presence of an old mystic Indian in Mexico. This old mystic discusses the concept and value of "word", claiming that words are keys to doors. Therefore, the men of wisdom shall express their intention via words before any attempt to put their intention into action¹³.

In Islamic mysticism, the significance of word is evident in the mold of zikr -one way of self-purification in practical mysticism to dust off the mirror of heart from anything other than God. Hence, the wise old man, through inculcation and invocation of zikrs that are in commensurate with the spiritual capacity of the disciple, proceeds in the path of his purification and purgation.

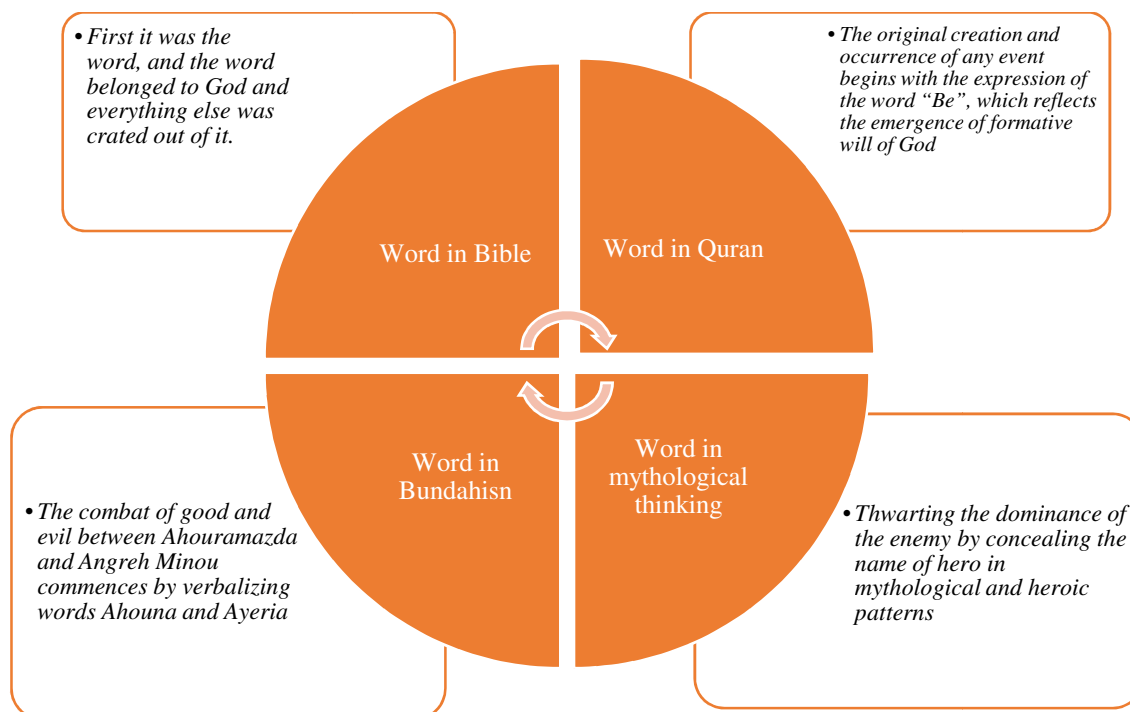


Figure-3: Grand altitude of word in the in holy books and mythological thinking.

The mirror of your heart dust off, so that it is not covered by anything but the dust of the Right One
(Attar's book of poems)

Imam Ali (as) in his exegesis of the verse "[Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about" says, "the Almighty God made His zikr the polish and illumination of hearts because of which (His orders and commands) believers can still heard after deafening, see after darkens fall (ignorance) and obey after animosity and aggression¹⁴.

In regard to the significance of zikr, Attar quotes from Malek Dinar, "I read in Torah that the Lord says, "O' honest worshippers. Relish in my Zikr in this world for my Zikr is a great endowment both in this word and Hereafter." He continues, "In some sources, it has been narrated from the Lord saying, "For wise men and scholars who are attached to secular words, the least thing that they will miss is the pleasure and taste of my zikr¹⁵.

In this regard, Molavi says:
*Pure is the remembrance of the God,
And when purity comes in, the vile is driven out
The opposites are not lumped together, as nights runs away in the presence of dawn
With pure names coming out of mouth, no evil or vile will remain¹.*

In Indian mysticism, zikr or as they call it mantra, illuminates and purifies the heart. In Islam, there is a shared truth between zikrs, which their reiteration has been recommended, and some of zikrs recited by the Sufis during the course of their Journey of Truth, as invoked by their old master, as well as mantra, which is recited and reiterated by Indians secretly in privacy. This common truth is spiritual empowerment and psychological balance. The significance of zikr can be traced back to the origin of Creation where universe was initiated by "word" and

the whole world was nothing but representations of divine book (Figure-4).

Hans Yakobs, the 21st century psychotherapist, in his explanation of the verse "the creative word arose from a tremendous silence and quiescence" from the Book of John, argues that "sound is the essence of delicate world from which the world of phenomena has been graced and the life has taken root ... the entire universe is nothing but the meaning of words and their implications¹⁶.

To shed some light on this subject and the nexus between zikr and ultrasonic treatment, a brief review of ultrasonic and its application in medical field has been presented here.

Ultrasonic

Ultrasonic is basically the pursuit and tracking of certain principles related to hearing. Pythagoras was probably the first Greek philosopher (6th century BC) who built the foundation of research on acoustics. Aristotle (4 century BC) conjectured that sound waves were reflected in the air movement, which was mainly based on a philosophical hypothesis rather than a physical experiment. The origin of ultrasonic dates back to 7th century when it was used for undersea explorations and later found widespread application in medical fields and other branches of science¹⁷.

In medical sciences, ultrasonic waves are used for both diagnostic and therapeutic purposes. For instance, sonography (which is the application of ultrasonic waves and the recording of wave reflection from internal organs to produce graphical representations of these organs) has diagnostic application whereas the employment of ultrasonic waves to destroy neural tumors in Parkinsonism patients is therapeutic¹⁷. There are evidences that ultrasonic treatment can influence cell activity and their interaction, and therefore expedites the treatment process¹⁸. If ultrasonic treatment is administered immediately after the damage, i.e. at the time of treating the inflamed part, its therapeutic power can be remarkable¹⁸.



Figure-4: Show value of word in the mystical thinking and it's effect.

As discussed earlier, the universe is entirely created out of words or speeches, and these words are nothing but waves of various frequencies. When medical sciences exploit sound waves for the treatment of physical illnesses, it is not surprising that meaningful zikrs are used in practical mysticism to reach balance and nurture thinking.

In regards to the effect of sound in ultrasonique therapy for the treatment of infectious centers, Hans Yakobs points out that "According to this theory, each object is a sound of specific condensation. Sounds with certain condensation and vibration generate light on one level and electrical or magnetic force on another level. Such a sound can be found in the tree sap, which flows from the roots to the branches, or electrons of an atom in their rotation around the nucleus, and it can be transformed into idea in another level¹⁶.

Attar also mentions the effect of zikr (as a type of sound) and its conversion into an idea:

*The company of wayfarer in the course of transformation is his thoughts, which emanated from his zikrs
Zikrs is uttered to generate ideas, giving rise hundreds of thousand meaning¹⁹.*

However, he maintains that ideas derived from illusion or interest-seeking intellect are characteristic of the infidels, and thereby invalid in nature. On the contrary, heart-derived thoughts or ideas resulted from the zikr of God are praised by him.

Ideas arising from illusion and intellect, have their origin not in the Unknown but the words of people. The intellect-based ideas belong to Infidels whereas heart-derived ideas are characteristic of man of God¹⁹.

Molavi also introduces zikr as the treatment of ossified thoughts and source of vigor and motivation

*We said repeatedly to reflect, and replace ossified thoughts with zikr
For zikr elevates thoughts, as it shines upon petrified thinking like the sun¹.*

Hence, as the creation was begun with the expression of the holy word "Be" not in its formal and extrinsic state, but in its intrinsic sense as a representation of divine will, the value of man, as the select creature of the God, is also determined through words and their mysterious power.

It is because the acquirement of God's names made him worthy of prostration by angels, and the first knowledge imparted to man by God was rhetoric, as it is said in Quran, "*The Most Merciful. Taught the Qur'an. Created man [And] taught him eloquence*⁵.

And it is not surprising that zikr, if accompanied with concentration and sincerity of intention, can affect the creation

of new phenomena, transformation of the universe and physical and psychological improvement of the man.

Zikr helps the perception of connection with the Right One. As Hans Yakobs discusses the effect of mantra or zikr in Indian religion, "As long as thinking is at work, there has to be a subject. The man's mind, however, is unable to understand the pure nature of absolute being, as the ultimate goal, due to the absence of any physical form or vibration, as you can pinch the air with clamps. Thus, mind should be preoccupied with something preferable and desirable, which is the name or external sphere of the most delicate divine form, or the Lord."

With repetitive and constant expression of mantra-zikr- the body (organism) gradually coordinates with mantra vibrations and attention is completely fixed on it. In this case, mantra embodies the delicate form it represents in the mind. At the end, the disciple is linked to the complete silence of Absolute Being¹⁶.

The key point is that the effect of zikr on people is proportional to their spiritual capacity and virtues. For beginners, ziks helps self-control and soul-polishing but for those at higher stages of mysticism, zikr not only makes them closer to the God, but also reinforces their physical and spiritual strength and in a true mystic, zikr gives him the power to manipulate the world based on his formative Welayat.

In mystical path, the teaching of zikr to disciples by the master is consistent with their spirit and inner character. The master needs to be aware of the flaws and faults that have disturbed the spiritual balance of the disciple, and considering the diverse effects of each divine names, teaches him the one name that can treat his malaise. It has been said that Sheikh Abu Saeid Abal Kheir, used to ask his disciple seat beside him and then recited divine names for him, while monitoring the effect of his name on his face. Upon seeing any change in the face of his disciple, he said to him, "Keep repeating this name as Zikr" until that disciple of his was finished with that Zikr. After that, he once more asked his disciple to seat by him and recited divine names for any sign of change...²⁰.

In this context, Najm al-Din Razi says, "Be aware that emulative Zikr is different from true and real Zikr. What is stated verbally by mouth is emulative zikr, which is not effective, like an unripe and unprepared seed that shall not bear any fruit. The true zikr, however, resembles the seed that grows in the fertile ground of disciple's heart through the inculcation of the master²¹.

If the Zikr is chosen appropriately by the master, its repetition will result in the elimination of flaws and foster the internal growth of the disciple. With regard to the effect of mantra, Mahatma Gandhi says, "Mantra is the preserver and support of life and it helps man to succeed in any test. Mantra should be recited not for pleasure but for the purpose of purification and

supplication of help in any effort or activity to take advantage of its direct guides revealed from the Heaven, and it is not a futile repetition because each recitation imparts a new meaning that draws the reciter closer to God¹⁶.

Zikr in Islamic mysticism and mantra in Indian religion must always contain sacred meanings not be devoid of any meaning. Nevertheless, there is a meaningless type of mantra known as meditation mantra that is popular in the west. In western civilization where crowded and noisy megacities are unable to reach the alpha state (the balance of electric curves of brain), which is typical of serenity and peacefulness of monasteries and khanqahs in the East, they have no choice but to reiterate words like “hoom”, “hoo”, “Hagh” or “ohom”, which are laden with special emotional tone and reverberation of speech can be strongly felt in their repetition. Eastern Dervishes and Yogis especially believe in the emotional load and blessing of the word Zikr, and thus uses words that is sacred and blessed in their religion or creed²².

In the West, the effect of repeating zikrs has been tested physically. For instance, some studies at Harvard University suggest that in all types of meditations, profuse alpha waves in brain electrical curves, reduced basal metabolism, deepening of

breathing rhythm, slight decrease in blood pressure, and lower toxics in bloods, among other effects, can be observed (ibid, 117).

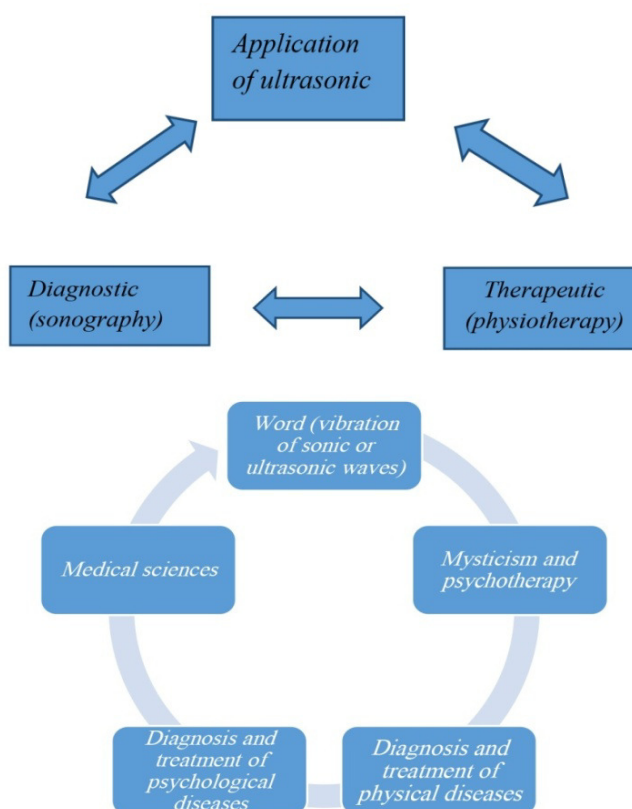
All types of Zikrs can contribute to the balance of body organisms, but Zikr contains a specific meaning that is imparted by the master to disciples proportional to their needs, and fosters one’s spiritual and psychological capacity and heightens extrasensory perceptions. Therefore, the repetition of a zikr based on faith and love of God will result in the vibration of waves in the air, which in turn can change and improve one’s situation and increase their wonderful internal powers:

What Jesus did with the word hoo, was apparent from beyond his name

Attached to the God if soul becomes, this will be that zikr and that will be this zikr

Devoid of oneself and full of God’s love, the jug secretes of what it contains¹.

The application of ultrasonic waves in medical sciences is vital for the diagnosis and treatment of physical diseases and finally the balance and continuation of life. Similarly, the use of sound waves (zikr-mantra) in the realm of mysticism is required to obtain peace and spiritual balance (Figure-5).



Psychological balance + physical balance

Figure-5: Show relation between ultrasonic and recitation with medical and psychotherapy.

Conclusion

The first manifestation of the Lord's power in the creation of the universe with the word "Be", the teaching of divine names to Adam (as) and rhetoric to man demonstrates the importance of Zikr and its transformation into an idea. In modern scientific theories, all elements of the universe including the cells of begins, speech, zikr and even thoughts are made of waves of different frequencies and forms.

If the use of ultrasonic waves in medical sciences can influence the activity of cells, their interaction and consequently speed of treatment, in practical mysticism, the recitation of meaningful and appropriate zikrs, which is in fact the vibration of sounds in the air, can play a pivotal role in psychological balance and heightened extrasensory perceptions. The source of ultrasonic wave power in the treatment of physical diseases and the meaning of zikrs in the therapy of psychological and spiritual illnesses is the absolute nature of the God, as He initiated the developmental creation of the entire Universe via the wonderful power of the word "Be" and therefore proximity to this life-giving source will foster the effect of ultrasonic waves and meaningful Zikrs. The creativity of man in utilizing these waves is a manifestation of absolute creativity of God in creation of the world, the only difference being that the Lord emits invisible waves to breathe existence in the mold of universe in the absence of any means or preparations but man is obliged to exploit these waves in the borders of time and space by means of physical and material tools.

In any case, the origin of all developments in the world is the displacement and movements of these invisible or visible waves. Thus, "word" marks the beginning and termination (blowing in the Trumpet) of the Creation and encompasses the entire world, which clearly illustrates why "rhetoric", as the ability to release waves by man, has been the source of any development and transformation in the world. It embodies the most elevated type of art bestowed to man upon his creation.

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