



Iran does not only have Persepolis as a testament to a heroic past but also poetry. During the revolution, the left-wing intellectual Shariati purged the spiritual facet of the myth of all mystical elements. **(12)**

Any poetry lecture that would stem from Sufi traditions and its followers would be avoided and the “right” use of death in the service of justice would be emphasised. Poetry was turned into discourse and discourse became ideology. The right use of death has a metaphorical meaning in Sufi tradition and essentially comes down to the death of the ego. It does not account for the destruction of the body as its vessel. The rise of solidarity during the revolution unwittingly strengthened the antagonism with those that found themselves outside of this group, including those who sought a symbolic rather than a literal reading of poetry. The social consequences emerged once the excitement of the uprising had died down.

Many Sufi sects distanced themselves from the new policy. Historically, protest was rife in the mystic houses established during Arab domination in the 10th century. Ta’ziyeh has its roots in mysticism, which it fuses with ancient mourning ceremonies that predate the Kerbala myth. Mysticism’s pursuit of “unification of contradictions” can also be traced in aspects of Ta’ziyeh, such as the simultaneous handling of different times and places. It is a performance of multidimensionality in which spectators transform into actors and vice versa. **(13)**

Mysticism in Iran is a fragmented concept. Mysticism has an uncomfortable relationship with language: it needs language but language actually destroys it. The essence of mysticism is the experience of being “where no tongue can speak of it”. Concepts confine; they create divisive thinking.

The poetry of Iranian mysticism has not been spared from being pressed into the service of furthering political ends. For its part, mysticism is a powerful force in hindering orthodox thinking within a political discourse that aims to mould a fixed identity. Some of the Sufi orders, including the Gonabadi and Nimatullahi, have suffered greatly