

Investigation on the Status of Lover and Beloved in Jami's Divan

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ABSTRACT

Love is one of the main issues of mysticism. Falling love of lover and beloved are rooted in truth. Both lover and beloved manifest truth with own characteristics (loved enotes absolute truth since it has the same meaning applied in all creatures and it is defined as kindness). Love cannot be divided into the lover and beloved from perspective of unity. In Jami's works, God is sometimes love, the lover and the beloved and sometime God is love and the lover and the human is his beloved, he is sometimes beloved and he is lover of other one like stories of Joseph and zoleikha, Layla and Majnun, Salaman and Absal. This article investigates the status of love and beloved in Divan of NurAdin Abdoll Rahman Jami.

KEYWORDS: AbdollRahman Jami, Jami's Divan, Persian literature

INTRODUCTION

Love is the main subject matter of mysticism referred in the different prose and verse works of Persian literature since fifth century. Most of the poets have composed love poems. Most of them have written epistles about love. It can be referred to Jami, Seyed fakhredin Bakhrzi, Fakhr Adin Eragi, Aziz Nafisi, Shah Nematoallah Vali, Ahmad Ghazali and others. The works and poems of the poets and Sufis before eight and nine centuries are important from Persian literature view point. Attractiveness of the subject matter has been caused to composing of the elegant poems in this relation. In history, there were Sufis and advocates of morality that they attacked on love and considered it sinful. In contrary, there was a group that considered love because of its advantages. They believed that love cannot be ignored because of being sin and according to piety. The Sufis proposed theories about love. Ignoring earthly life and reaching tottruth is a Sufi order and it is probable religious. Those who could not see the moon in the sky need to a mirror to see its image in the earth. The mirror is a tool that reflects moon for unable person and guides him to see sky horizon and truth of moon. So, based on the philosophic principle of impossibility of evasion, identification of hierarchies and passing of them for achieving truth is rational.

Virtual and real love guide human being toward perfection; since love guides all human desires and wishes to one target it abolishes custom of duality and polytheism. Love is a chemical for conversion of multiplicity to unity and it is a fire that destructs foundation of the duality and polytheism then releases the lover from passion and leads to perfection in mortality and it is extreme of theism. Truth is worship of the beloved as the same as worshiping of God since the ultimate goal of all behaviors and coping with difficulties is perfection and this perfection is obtained by truth and the virtual love is converted into truth by attendance of him. Rumi attacks on virtual love explicitly. It is said that Rumi was the only poet that does not refers to love in dual meaning since every virtual love is rooted in truth so love is not divided into virtual and real love. A virtual beloved manifests love and human being could reach real beloved by virtual love. It is obvious that human is attracted by physical beauty but lover should be released from this trap, although, this trap is necessary in the beginning since he leaves selfishness and enters to meaningful world. All forces are concentrated and the lover experiences them and he is released and experiences love" (Tabatabayi,2001).

Theoretical Principle

Jami was born in Khardijird in 411. He chose to use Jami because of Jam and love of Sheikh all Islam Ahmad Jam. Then he was called NurAdin and AbolBarakat. He went to Herat and studied theology, mathematics, natural sciences, logic, rhetoric and Islamic philosophy at the Nizamiyyah University of Herat.

Sultan Hussein Baygara and his minister Amir Alishir Navaei encouraged poets. Jami was able to study literature and Islamic philosophy and logic afterward he went to Samarkand he was famous for discussion and philosophy. Then he returned to Herat. He was a famous Sufi, and a follower of the Naqshbandi Sufi Order. Jami followed Kasagari and the two became tied together upon Jami's marriage to Kasgari's granddaughter. He went to Mecca, Baghdad, Karbala and Najaf. While returning he went to Halab and Damascus. He was invited by rulers in Tabriz and Halab but he rejected their invitation. He embarked on a pilgrimage that greatly enhanced his reputation and further solidified his importance through the world so that he was encouraged by sultan Hussein and Amir Alishir. The ministers' anger were helped by him. He never composed a poem in praising of kings. Jami was one of the great literary men in Persian literature. He refers to his talent in introduction of his sonnets and elegies. He uniquely expresses Sufism without extremism of his contemporaries' praising. He translated Arabic concepts into Persian. As well, Jami is known for his three collections of lyric poems that range from his youth towards the end of his life called the *Fatihah al-shabab* (The Beginning of Youth), *Wasitat al-'ikd* (The Central Pearl in the Necklace), and *Khatimat al-hayat* (The conclusion of Life). Throughout Jami's work references to Sufism and the Sufi emerges as being key topic. One of his most profound ideas is the mystical and philosophical explanations of the nature of divine mercy, which is a result of his commentary to other works. It can be referred to works like explanations of quatrains, Bahrestan, music and etc. Love is rooted in "Ashag" and it means extremity in love and it is from Ashaga that turns around trees" (Dehkoda quoted by Agraboll Mavereh). Love in common perspective means continuous sexual excitement and falling love with beloved that leads to perfection. This concept is common in Persian literature especially in sonnet and other literary styles. Love sometimes means kindness. In Islamic resources, it is synonym of kindness and it means natural attitude towards pleasant affairs. Love means divine madness and it is a trap of divinity in Sufism (Mosaeb, 2004).

"'Ashag Pichan' is a plant with red flowers turning around tree and it is famous in India"(Adelzadeh,2008). Ibn Arabi says:" a person could be fall in love with everything except himself, God's love is the best loves"

"Love is rooted in sex but it has non sexual quality at the end, it begins sexually then it changes its quality and converts to a spiritual state"(Motahari,1993).Will Durant in book "Pleasure of Philosophy" and William James in book "Religion and Psyche" and Mothari suggest similar viewpoints(ibid).Love hierarchies can be compared to epistemology and perceptions. Since perception involves three stages (sensual, imaginary and rational), the love and beloved can be defined in three steps:

a- Sensual love: it is beginning of love by its stages common between human and animals. In this kind, the lover tries to obtain the beloved. The lover and beloved are involved in the lowest step of love. Since the lover is involved in his sensuality and wants the beloved for meeting his sexual needs. He never seeks his beloved perfection since he is worried about losing his beloved.

b-Imaginary beloved: the second step is called imaginary love that human being involves deeply in love and reaches to perfection accompanied by wisdom."(Tabatabayi,2001).

c- Divine love: the lover is perfected in this step that it is eternal and the lover releases himself and love becomes divine and exalted. In this step, only love is manifested. Some scholars believe that the lover is alienated in this step.

Analysis

Jami divides the lovers into four groups according to reaching to perfection:

a-Those lovers who do not reach to perfection b-The lovers who comprehend love but they fall in love with others c- The lovers who reach to perfection d-Those lovers who being fascinated by spiritual aspect and seek only God. These characteristics separate lovers from others: 1-the lover is proud and selfish.2-the lover is devotee 3-the lover becomes despised 4-the lover only seeks beloved satisfaction5-who does not seek the beloved satisfaction, he is not lover 6-the lover leaves selfishness 7-the lover is zealous toward the beloved. The lover accepts the beloved oppression, since love is the only purpose. The lover loves all beloved characteristics and the lover bears the beloved behavior as a result of satisfaction" (Yasrobi,2005).When human being is overwhelmed he becomes unaware like a soldier that he is unaware of his wound. The lover is overwhelmed in observing the beloved and he never feels pain and sorrow (Yasrobi, 1991). Jami refers to this point in story of Layla and Majnun: Majnun refers to Layla's family shepherd. The shepherd says that Layla

makes food from milk for the poor in the beginning of every week. She will give food tonight and you can go and demand food.

When Layla looked she recognized him

She did not behave like others

She did not give him food and broke his cup

When Mjnun saw that his cup is broken

He felt happy and became drunken

He started to singing and dancing

He was so happy since he had seen his beloved

He had not been received anything

His cup was broken because of oppression

I was in her mind

So she broke only my cup

The stone that cleared the truth

O that broke my head

And I became honored

Although my beloved broke my cup

I am not sad

O that when she broke my cup

Her hand not injured

Hundreds heads become scarified for her

My heart beats for her

I am glad for her love Jami,2007)

Majnun becomes disturbed and says:my only sadness is injury of my beloved hand and he respects to her anger. Kindness and anger are the same for the lover.

If she oppresses me

Or behaves kindly

Both of them are the same for me

They are not either easy nor difficult (ibidi)

Lover from Jami view point

1-the lover is proud in the beginning.

The lover is proud and selfish at first

He wants everything for himself

He seeks only his wanting

His drunkenness is from love

The beloved is uninvited

When he sees the beloved pleasant

He seeks his desires

When he sees her unpleasant

He leaves her

This is not love

But it is following sensuality

The lover is not proud and sensual (ibidi,2007)

2-the lover is devotee.

O the lover is devotee

He tries to serve his beloved

He protects his beloved though he is in trouble

He devotes in order to obtain her attention (Jami,1998)

3-The lover becomes despised.

The lover is despised in this world

He is in trouble and his conduct is hard

His pain is never ended
His purpose is never achieved
His love causes to contempt
And he is reproached by good and bad people (Jami,1998)
4- The lover seeks only the beloved satisfaction.
The heart that falls in love
Seeks satisfaction of his beloved
And ignores its satisfaction in order to satisfy the beloved (Jami,1998)
5-The person who does not seek the beloved satisfaction,he is not lover.
The person who does not seek the beloved satisfaction
And he is dishonest he could not be considered as lover (Jami,2007)
6-The lover leaves selfishness in the love path.
The lover left everything except the beloved
He became unified and took effort
And only knew, saw and heard the beloved
He left everything except the beloved (ibid)
7-The lover is zealous toward the beloved.
He is like a blossom and there is only beloved in his heart
Not like a narcissus when she opens her eyes only sees thistle and mud
And sees flower as thistle and thistle as flower
The lover sees flower and dried plant as the same
This not the rule of love and loyalty
This not necessity of honesty and pleasing (ibid)

Conclusion

Jami believes that there is no elegant word except beloved. Love for the beloved is not artificial and it is indefinable. A person could not be successful in comparing of love with own criteria. Although love cannot be explained but there are some explanations about it. According to Jami, love possess following characteristics:1-wholeness:the beloved poses all beauties. If the lover observers defects in his beloved he will seek others. But he prefers his beloved and the beloved is perfect for him 2-magnanimity: the beloved is perfected relative to the lover and the perfected person does not need to incomplete one 3-involvement and frenzy: The lover is involved and becomes frenzied 4-inherency of beauty: the beloved is beautiful and perfected and she does not imitate others. Jami introduces the lover proud in the beginning that becomes devotee and despised and seeks the beloved satisfaction. Jami considers patience as the best trait of the lover but patience is left by beginning of love. The lover becomes impatient .Patience is one of the conditions of love .The lover becomes happy and he manifests magnificent of the beloved and the beloved is perfected and the lover needs the beloved.

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