

Elixir of Love in the school of Ramanuja and Mawlana

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ABSTRACT

In the mystical worldview, the word “love” has a broad and multi-layered concept. Most of the mystics of different nations regard love as one of the basic principles and teachings in the world of mysticism. Many of them have pledged underlying conditions in the path of conduct and achievement to the position of knowledge and certainty of majesty of God to elixir of love. In the school of Mowlana, love has a high status, and human perfection is possible in recognizing the Imam or leader by the combination of love. On the other hand, most of the Indian schools were influenced by “Bhakti Marga” and it was more prominently displayed in the Ramanuja School, as it grew in the works of South India and Tamil, and in the “New Age” movement continued. Therefore, in this article, we are going to examine the comparative approach of this concept based on Rumi’s poems and the teachings of Ramanuja. In fact, our aim is to analyze the common and different views of both mystics on love and its nature.

Keywords. love, bhakti, Mawlana, Ramanuja, emergence, manifestation, reason.

INTRODUCTION

The love and mystical love of the first centuries of the emergence of Islam became evident, in which the great works of love such as Rabia Adawiyya, Bayazid Bastami, Shabli and Hallaj are widely known. In many mystical works, earthly love is likened to the bridge toward the sky, and they say that (Allegory is like a bridge toward truth). Ahmad Ghazali regards love as a true reality. In her view, virtual love and true love are twofold of the truth that real love can be achieved through the passage of virtual love. He says: "If anyone can find virtue or beauty in sensuous manifestations to manifest it in a spiritual manifestation, he does not notice any harm in this way. (Ghazali, 1380, p.152, quoted from Pourjavadi, 1372, p.62). Some of the mystics have also gone a step further and have gone so far that witnessing friendship and form of worship is the main way of achieving divine love. Roozbehan Baqli, Oohaddin Kermani are among them. In fact, the Glamorous Gnostics, the worship of formal Face, is the result of the delicacy of the sensation and subtlety of the soul, and it is considered absolute beauty.

Based on the evidence extracted from Rumi's poems about the nature of love and its specific characteristics, it is a matter of love and mortality to solve many verbal, ideological and

even fiqhic issues. He believes that there can be no obstacles in the love field, which is the square for love and blessing and self-restraint. In this area, because of the duality of burial, and there is no contradiction, and lover with full relief, he sacrifices himself to the beloved and becomes self-sufficient, and, in fact, the distances disappear, so that no barrier can be made to the connecting barrier. And a person will be relieved from the temptation of hesitation and dismay:

The muzzle of temptation is love, and it's not enough to close an obsession

The love knows no debate my soul, the conversation is useless

It was amazing that the love is something beyond speech and no one can express it well

Who scares the answer and gives out a gem from his lodge (3243/3230/5)

Therefore, the human effort to escape from the temptations that mankind is striking in the field of reason, must be said to be aware of the truth of love and knowledge and of the right to drink.

No one will reach the glorious of God except those who die in his way (234/6)

On the other hand, in Sanskrit literature both sruti and smiriti, and in the same way in the

literature of South India or Tamil, the discussion of love and worship of love and the levels of love has been raised in the form of your good and clean movement. Among the elders of the Vedanta school, Ramanjah is one of the few who are studying religious texts through the best of words.

Whether in the Gita, when God is presented with two distinct figures of Krishna and the Transcendental Face, or in the epic Ramayan system where Rama is the manifestation of man, in all these texts, we find that man is able to easily see through his God She will love her passion. Finally, the existence of relatively similar and common items in the two areas of Islamic mysticism and Hindi was an important factor for us to study and express these common principles in the words of Rumi and Ramanuja in the description of love.

THE CONCEPT OF LOVE AND BHAKTI

As in the past, the word "love" has a broad and multifaceted concept. What is needed to be expressed in its definition is that the word love, in addition to expressing the relationship between man and god, is another important function in the ontology dimension in the mystical literature of nations The world has such a role in Islamic mysticism and Indian schools, and that identity is the essence of love as the essence of divinity. Studies have shown that in Islam, the word love has not been used in Arabic literature. Also, the word love and its derivatives are not used in Sami literature, including Hebrew, Aramaic, Syriac, Habschy, Phoenician, Babylonian, Assyrian, Acadian, etc. The word "love" and its derivatives are not mentioned in the Qur'an. This word was first used in Nahj al-Balaghah in words related to Imam Ali (p.b.u.h). Also, the word love has been used in the mystical literature of the early centuries of Islam.

In general, there is a common sense about the meaning of the word "love", which is referred to as the example of Suhrawardi's speech in Lovers' companion , he says: Love is taken from "love", and the love of that plant is created in the garden and it hardens in the first bunch of boulders in the ground, so it comes up and wraps itself from the tree and goes on until the sentence Takes the tree and torches it so that it does not lie among the leaves of the tree, and every food that comes to the tree through the weather will spoil it until the tree is dry. (Suhrawardi, Shahabuddin, 1378:287-289).

On the other hand, there are several meanings in Hindi schools for the word "Bhakti". Hence, one can not correctly and precisely define the exact meaning of it. (John Plot,1974 , p.1). "Bhakti" is a Sanskrit word from the root of bhaj, of which derivatives such as bhakta and bhagavot are made.

About the meaning of bhakti from the root of (bhaj), various meanings are said to be: enjoyment, ownership, interest, preference, praise, worship, disposition, and loyalty. In Vedic literature, it means "sacrifice" and is used in the literature of the following periods to express the personal relationship between the religious man and God. (Dawamoni Mariasuji,1971:p87).

Also, people like Nadra Sotreh have defined, bhaj meaning as "innate love", which means God and reaching their point of perfection, and this love is called perman before perfection and after perfection is called Perm. (Radekrishna,1978: p60). At the end we finished our talk with Tamillian literature which uses love as 'Arol' indicates that compassion and pity of man to all creatures.

Love status

Love and affection in the mystical world of majesty has got high status, because the principle of creation and creation of the creatures is based on the attraction of love, and the manifestation of right in the day is also a proof of this claim. Therefore, the love of the mystics has a great sanctity. This is spelled out in detail by Rumi's words. In his opinion, love is so great that all the phenomena of creation are inundated and the position of the kings is not worthy of it.

His custom is unlike the others, and he knows none even kings and their thrones.

Rumi, 1369: ((3/4734

In the field of love, not only human beings are free from obligatory, but also he is free from the thought of punishment.

Love has got five hundreds feathers and every feather is from sky to the earth

Devout is worried about himself but lovers are not so they move and fly like eagles

(2196-2191/5)

But Ramanjah owns the school of Vishishtad Vayta, who, when he became the head of the Sanyasin (Devout or ascetic person), his

disciples, who were a lot of people, called him the prince of the fortune tellers about mystical love or goodness: God created the world because of his love and the rules, But this is not creation, but creation and objectification. In other words, the world and spirits lies in God during the period of dissolution or pralaya, and it appears during creation. (Radakrishnan,1958:p683). Ramanjah always speaks of the union of two categories, or the spirit, ethic or material worldview with Brahman (Herriana,1956:p398-9). He believes that ("spirits and matter in unity" The essence of the Lord is mournful and their relation to the transcendental nature, such as the relationship of traits to nature, the components with the whole, and the body with the spirit that keeps it alive. (Radakrishnan,1958 , p692). In short, he presents a realistic view Emphasizes the material world and the emphasis on religious rituals or covetousness as the most important way of liberation or deceit, and the love and the goodness of consistency and the connecting chain of the Brahman triangle - spirits and the material world.

Incompatibility

The word love can never be measured by material criteria and limited knowledge because intimate love is intrinsic and natural. The wisdom and language of man are material and limited, so it is impossible to comprehend and characterize love that is covered and intangible. In his poems, Rumi always refers to this characteristic of love, and after expressing the inability of human thoughts and language in the description of love, he considers two means to recognize and describe it effectively:

The best and most comprehensive means in recognizing and introducing the elixir of love A is:"love" itself.

Although the interpretation of the language is enlightening, But Love is more literal

Because he knew the pen writing, because the font came to fruition

(Masnavi, 113- 15-1)

B) According to Mawlana, ("What is partly a means of expressing love is music, because love is intrinsically innocent, music that is part of the soul," the most beloved of us are those who say they are the saddest of our thoughts. Love is the greatest secret of life that comes to music. (Abdul Hakim, 1383:p48)

The opponent's thigh for any one who helped us.
His curtains cover up our curtains

It was like a juggernaut that saw such a jerk and anxiety

(Masnavi,1/11)

Also, Ramanjah, who declares that he has only developed the views expressed in Wright's book, suggests that the influence of religious songs and divine love, or alvares, should never be overlooked, although such categories are perceptible and perceptible to us. are not . (Smart Ninan,1982 , Vol.7-8, p.64)

Eternity of love

Many commentators and mystics believe that according to the clear verse of holy Quran (Araf/172), Allah Almighty has exposed all the creatures on the day of prayer and has fascinated them. It is also the interpretation of many commentators on the noble saying of the Holy Prophet of Islam (PBUH), which states:" First, God created Reason." (al-Ghazali,1385:p89) whose wisdom and position are in the hierarchy of creation, and in The truth is an expression of love and eternity.

Rumi says:

Whoever is from the cup, he has been beaten.
This year, the plague of suffering and hangover

(Masnavi,)

Ramanuja also believes in the love of the world from the nature of Bhajat, or the adventurer, and says that this selfless nature is influenced by a real and dark worm and is only in the state of liberation which is derived from their own self-serving nature. (Radekrishna,1958 , p.692).

GOD, LOVE, BHAKTI

Ramanjah, in his Visionary School, believes that Brahman is at a lower level or Aparas with attributes and attributes, such a god can be called the god of love and affection. His school was, in fact, an attempt for a personal Goddess who came from the religious attachment of Ramanuja. (JC Partley,1981 , p.17-108)

Ramanjah sees the relationship of God with his slave like the relation between the organs of the body and the body, which is governed by his will, and since God possesses individual and personal qualities, he is the subject of the worship of the servants of the servants. (Ibid., P.19)

The image of the beloved in the world of imagination and the love of his facial and body members in the Persian mystic literature is another expression of the manifestations of the beloved, so the Prophet (peace be upon him) said: I see my great Lord in the best, complete face. (Einol Ghozat,1377:p296)

Mowlana has witnessed the love of the pastor to God in the form of the image of God who owns his head and legs.

Musa saw a pasture who said, "Alright, Allah

Where are you my Lord, I'll give you a chuck! I need your shoulder

I'm worried about shoes and clothes. It's time to sleep, let's sleep

Come on, you are my life! Come on, come here , I want to serve you all the time.

Masnavi,(2/340,)

Of course, Rumi also mentions the rightness and truthfulness of God and impossibility of describing Him. He said that:

Appreciating You like me is something wrong

Because we imagine you as ourselves and it is wrong. (Ibid.1/517)

Existence, Love, Bhakti

The concept of creation and the effect of love are the ones that many of its mystical schools have emphasized and accepted. Ramanuja, in his school of theology, states the theory of creation: (Creation as the "play" of the creator or of Leah strengthens the relationship between the creator and the creature, this consolidation or reliance on the order of stability that is rooted in love And the result is complete freedom (Plat, 1984, p.7-8)

Dara shokouh explains love in terms of Islamic mysticism in his book and says:

Our Lord say that I am a hidden treasure and I want to be known so, I created you in order to know Me. The reason for this is that "love" as an attribute of divine nature appears at the first time in the universe of existence. The great soul, which is the geo of the sky, was found to be the truth of a cleric who refers to the soul of that server.

Indian monotheists call it the "Hiranygarbha" which refers to God's rank in His attributes.

The terms of the emergence of Mohammadiyah, Reason, Singing and song, all refer to the gap between the right and the people for the

appearance of divine names and attributes, and are rooted in divine Love. In this way, love is the cause of the advent of the universe, and it is itself in all its existence. (Avicenna, 1381:p4-5)

Rumi says this:

I fell in love with my heart and soul, loving love and gratitude

(Masnavi,4138/3)

He also says:

You did not have fun. You did not love yours

(Masnavi,610/1)

FEATURES OF LOVE FROM RUMI'S VIEW

In the description of the nature of love, the truth is that love is hidden.

It is completely hide and we are worried to find Him

All kings and us are in regret to find Him

Masnavi,(3/4723)

Another of Rumi's principles of love is about reason and love with each other. Love is a natural and natural sense, therefore, it does not have any similarity to rational logic and formulas. In fact (intellect is a conservative force and the love of a revolutionary force, its mission is preserved, a wise person always wants to be careful, wants everything for himself, it's the job of love at all. Love is the opposite, it is at all a force that can Will come out of yourself) (Motahari,1381:p104)

Rumi's story in the story (the struggle with the insane with Naga)) explains this story well

Says:

Love and Soda, because he was full of body, was an alternative to becoming selfless

Be careful of him, wisdom has taken away the wisdom of Lily (Ibid,4/1537-8)

Another feature of love from Rumi's point of view is its connection to the world of imagination; Rumi believes that the element of imagination in his poems is one of the prerequisites for love. Another feature of love from Rumi's point of view is to blind a lover. In fact, this means that love not only governs and governs its owner, but also loves the love of any matter other than the deed of the dear believer and to any object other than the beloved blind; the lover wants to be as the beloved will not go

away and he wants to be with his beloved forever.

Rumi says: I am blind from all except God and I am clear-sighted with God because this is the reason of love not something else.

FEATURES OF LOVE FROM RAMANJA'S VIEW

Love in Ramanjah's world-view has a unique place in which he considers himself a pupil of the school of love and says:

Religious attachment or attachment in the first phase is rooted in the good deeds that are performed in the first births." These acts are a matter of earning God's knowledge of being a shield, after which an innate desire comes to see God. At this stage, the seeker enters a precision stage which is a means of direct observation of God, after which, at the precise stage, the seeker seeks for complete experience of God, and this stage is the means of the final recognition of God. (Ramanja, 1969, p.21)

In the Ramanjah school, the rank of "Para bhakti" is more important and the seeker in this position reaches where all the practices and practices of worship are attributed to him and nothing restricts him. (Dasgupta, 1973, p.28-29)

Ramanjah distinguishes between two types of goodness: First, "simple things", which are the product of the love of Ishureh, and sparkles suddenly and explicitly in the hearts of the seeker. (Plato, 1984, p12)

Ramanjah suggests both ways to achieve succession: First, knowledge of the true nature of God, which is achieved through "Bhakti Yoga" and the grace of God through "asking", is the introduction and precondition of "Behakti Yoga", the refinement of the soul and The consciousness of the soul is to the truth of nature and its relation to the body, the senses and the material world. The other way is the complete surrender to God, the "Parptia", which is available to all without any specific class and sectarian affiliation. He suggests this way through the tradition of Alvares. This is especially useful for those who do not have the opportunity to study sacred texts and most of the lower classes of Hindu society. (Plato, 1984, p.134)

The best analysis of Ramadha's love or bhakti was Radakrishna, in which he says: "(discussion of parapti of Ramanjah is a form of Jananeh; when pure worship takes place, God

takes in our souls and loves him, the light of wisdom for the disciple. In this state, the disciple feels he is united with the Almighty God, he sees God in himself and himself in God (Radekrishna, 1958, p.65)

COMPARISON AND CONCLUSION

Based on what has been said, we find that love in the world of Mowlana and Ramanjah has a high status. According to their personal style, based on their opinions and beliefs, Rumi and Ramanuja have expressed some unique features about love and all kinds of them.

In his spiritual Masnavi, Mawlavi believes in his old and old thoughts as a product of the temptation of reason, and believes that it is only (love) that can restrain the tempting intellect. Therefore, by preparing a wider field of study against reason, he endeavors to end the contradictions, dichotomies and temptations derived from the beneficial intellectuals, which ultimately leads to dry, limited, and impossible ideas because he believes that the field of love is the field of unity and unity. There are no (me) and (you) in the love arena. The will of the lover is decayed at the will of the beloved, the beloved, beloved, and divine distance is removed, and because (I) in (he) is depersonalized, the alienation of the color resembles and (I) does not remain to claim.

Contrary to Shankra; Ramanuja says, Brahman or Ishura is much closer and more tangible in relation to the servants of God, he says the feeling of a person's relationship with God entails the true friendship and affection between the creator and the creature. The attachment and commitment that Ramanja had to religious texts and considered them to be a valid certificate and one of the important sources of cognition had caused her views never to be confronted with the sacred texts of worship and even their basic thoughts based on them Credits In general, the important part of Ramanuje's scientific effort was only to say: "Brahman has traits and qualities, and the other is that Brahman is the soul of all creatures, and they are closer to them than themselves, and only the goodness or love of the ring It is unbreakable to tie them.

CONCLUSION

After the explanation and comparison of Mawlana and Ramanuja on the subject matter of love or bhakti, these results extracted:

Mawlana

1. Love is in the whole world. And in fact, it creates the world of love, and all the creatures are driven by the blessing of it and they take movement from it.

2. Love ties all parts of the world up and in fact circling the sun and the earth comes from the elixir of love.

3. Love teaches us that all beauties and attractions come from the great unique light of God and we must love Him forever.

4. Love cleans our soul and body up from ugly attributes and helps us to burn our bad behavior and refresh our spirit.

5. Love does not need sadness and happiness coming from outside, it brings us relaxation and cures our body and soul.

6. Bilateral and mutual love is different, but the influence of love is different in the lover and beloved.

Love is beautiful, it brings courage and courage to throw fear and anxiety.

The lover is stripped of his wrists and dies in his traits, and the love of life is alive. Love is not fearful of death. He is like the droplet that joins the sea forever. in the midst of it, it can be said: The sun came because of the sun.

Ramanuja

Goodness or love in Ramanuja's worldview is a unique place in which he considers himself a pupil of love, and says: worship is a love that is not simply given, only when it comes to reaching the height of integrity. The reality of love is in its survival, the truth of love in its depth. And it's both in the will of the human being who wants to bring life back to life. Let love be your property, not your particular relationship with someone. Life is love is not a fairy tale.

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Citation: Dr Ali Reza Khajegir and Mohammad Reza Afroogh, "Elixir of Love in the school of Ramanuja and Mawlana", *Journal of Religion and Theology*, vol.25, no. 3, pp. 28-33, 2018.

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