

Viewpoint of Fakhruddin Iraqi, the seventh century mystic poet of Iran about love

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ABSTRACT

In this paper, it is tried to consider fakhruddin Iraqi's particular viewpoint on love. Fakhuldin Iraqi is a fourteenth century lover and mystic poet. Sheikh Fakhruddin's Lamaat could be regarded as formal declaration of divine love custom and his fiery words indicate Sheikh Ahmad Ghazzali's rousing words heat. He referred love based upon absolute truth and regarded love position as the existence, by itself, which should be discovered. Iraqi showed love as existence basis and core and presented creature entirely resulting from love and manifestation of beauty and the love emarginated by him is of another type. Iraqi's love is a fire which burns all the things it finds when heart busted into flames so that disappeared the lover's face from the heart as well.

Key words: Fakhruddin Iraqi, love, Lamaat, manifestation, lover, beloved.

Introduction

No things is originated from the GOD'S nature because the GOD's nature is mysterious possible maker and is absolutely mystery of secrets as well as extended truth including whole the world means and figure; Division and analysis is the lone method to identify the world creature, but the GOD's nature is not identifiable because it's not dividable and analyzable and must recognize him through divine names and properties because divine nature is not recognizable. Therefore, mystic does not identify his nature but knows his nature determinants i.e. names and properties. The word the very same, is referred to prophetic word "There was GOD and nothing accompanied him" (Sajjadi, 2010: 603).

The universe and all creatures within, are the GOD's epitomes and manifestations and the GOD is the very same the nature. It's inevitable to understand other concepts such as affect, kindness, love to understand beauty and lovely mysticism. Love is referred to intense desire to something and too much enthusiasm. Love is the fire which originates within hearts and burns the lover. Love is within disaster sea, divine madness, and heart rising with immediate beloved, the most important path aspect is love and only complete human who hierarchy of progress and evolution (Roozbehan, 1965, p: 19-22).

True love is the merciful affinity and motivational inspiration and the GOD nature possesses all the perfections and essentially wise and rational, lover and beloved. On the whole, true love is to love to visit true beloved who is the unity nature and the other loves are the virtual ones (Maasom Ali shah 1339, p: 400).

There is no room for doubt that universe existence, continuity and life is based upon love and kindness. Because all the earthlings' movements and residences and sensations is absolutely based on kindness, interest and love (Jami, 1339, p: 126). Locution ally speaking, love means sword: "Love does treat lover like a sword (Ibn-e- Arabi 1418 A. H, p: 18). But according Ibn-e- Dabagh, love, as existence and light in Sadra and spiritual insights, is not definable because has no matter and span. (Ibn-e- Dabagh, 2009, p: 31).

Affectionate lover is of forever and sustainable love which this would also not be achieved but via a divine grace that he said. Those who believe GOD and done good acts, the merciful GOD, he lies a kindness in their (hearts) soon. (Maryam chapter: 96).

Love of GOD that is absolute beauty is to be followed by love of all the divine beautiful creatures and people need to know the GOD manifestation inevitably became a part of this religion and hence existence unity theory has been accompanied love religion everywhere and every time (Pour Javadi, 1979, p: 85).

Brief introducing grace school in Islamic mysticism

Iraqi mysticism is a love mysticism and based on existence unity and a wonderful amalgam of Bahauldin Zakaria's pious mysticism and Ghazzali's love mysticism and the scientific one of Ibn-e- Arabi. He is one of great characters of grace school and school of illumination and believes that what expressed from him, who is absolute grace, is the very same grace and beauty and any things other than he are some beams of his light and his spirit permit ions and his existence shadows. And this is summary of grace school comments in Islamic mysticism about divine grace school comments in Islamic mysticism about divine grace and as grace is love's mother, this school does therefore regard GOD worship with love and kindness as true ...

Iraqi extended love, in his works, to existence unity and singularity with absolute truth and speaks form lover and beloved uniformity.

I said that who are you in such grace? It said that Im the unity
I'm all the love, lover and also beloved I'm mirror, beauty and also vision (Iraqi, 1360, p: 339)

Fakhruldin Iraqi identified GOD as love origin and summoned the human to love and said that GOD is grace and all his manifestations are pretty and do deserve to be loved.

Grace school does well suit with human spirit, tranquilize and secure human, above all enforce its understanding form the almighty GOD, Grace School message is to loving join GOD as well as universe.

Theory lovely Unity of being and lovely extinction

"Lovely existence unity" and "Lovely extinction" principles are among elegant principles of grace mysticism. Annihilation, as a rank, is a comportment discussion, but it's a theoretical subject in that this appears to include existence unity within. Lover does extremely love itself and love everything as much as itself and do create such equality between itself and all the universe particles in this love who loves everything similar to one person and that person is no one except for GOD, and this is called lovely existence unity.

Unity means oneness, singularity it's a unite characteristic the mystic, true unity is amide at the GOD Existence unity means that the unit existent is true, and existence of objects is the GOD emanation in the forms of objects and high frequencies are reliable affairs and are of representational universes determinants- because of merciful grace renewal (Sajjadi, 2010, p: 782).

The mystics do believe that no creature is revealed in the universe except for necessary existence "there is no one in universe except for universe- maker". Therefore, existence does equal to necessity form their point of views, that is existence is an objective, personal and necessary truth where there is nothing in the universe except for this truth, and this among mystical principles and is a path for all the mystical ideology problems and the mystics endeavored to confirm and explain it and dealt with its justification and making them clear. But a fine note in this regard should not be ignored that it's impossible to correctly understand the principle via acquired sciences and this is entirely intuitive. It should note that true existence is the holly pure nature grace, in the mystic view points. In effect, it should say that the manifestations and emanations which are set forth "other than GOD" are not things separated from GOD and are not against GOD, but these relations would be organized just in the terms of that truth emergence, if not, in that truth nature all the creatures and "other than GOD" are mortal and perishable. The fundamental note is that the unite truth manifestation is in effect nothing separated from that, mirror designer and mirror are the same, because nothing is of truth to be regarded a manifestation and emanation for that unite truth except for that unite truth" (Bakhtyar, 2009, p:8).

Seyyed Hasan Nasr regards Ibn-e-Arabi's existence unity means that "To believe every truth independent of and separated from the absolute truth is to entrap in the great sin of Islam i.e. polytheism and to deny "There is no

GOD except for the unite GOD" and this "there is no GOD except for the unite GOD" is in effect to witness for that there is no truth except for the absolute one" (seyyed Hasan Nasr 1992, p: 127).

This content is revealed form reviewing Iraqi works that he does believe existence unity matter and this is fundamental backbone of his mysticism (Nasrullah Hekmat 2010, p: 76).

Iraqi, this divine lover captivated deserved annihilation for "him" and approached unity and oneness through lovely annihilation following believing in existence unity and said "I observed the GOD in the eyes of GOD and asked who are you? He answered that I'm you (Iraqi, 1947, p: 386).

Therefore, everyone who annihilated for love, approached to lovely existence unity as well. Love, is a mutual relationship, genesis is nothing except for manifestation and emanation and manifestation would only be positive via since the creature are all manifestations of his lovely existence, this love had put within dens ting of each of them since time immemorial (eternity) and does first begin from GOD and leads to human indicated from "He loves them and they loves him (Maedeh chapter: 54) that "He loves" is of precedence over "they love". Love, is divine grace and favor" which in general is out of human will. GOD, by himself did open mutual love way for human and divine prophets, each of which, are love and kindness prophets: say, if you do love GOD, follow me till GOD would love you as well (Al- e'- Emran chapter: 31).

Human is elected creature by GOD, in love area

The creature are all GOD loving but this is human whom is GOD beloved since time immemorial, Fakhruldin Iraqi regarded human characteristic as to be GOD beloved and favorite, according to this principle. These close caviling and discriminating are well- established that GOD first showed affection, arose love passion, learn earthly human how to love because he is essentially lover and beloved who manifest himself and did begin to love his infinite grace and names and characteristics (which are the GOD nature veils) and planted beloved worshiping in the heart farms and put human (who is GOD manifestation grace mirror) as his grace and splendor (Forozanfar, 1986, p: 114 and 681). GOD did then love human since time immemorial and human genesis resulting from love and the creature love originating from GOD love and creature love is through divine love. Attraction is from himself and our Endeavour is a response to that, But in "natural unity" position, all the love, lover and beloved inner oneself (Jalal sattari, 1995, p: 48).

And Iraqi well- composed that "All the beloved, love and lover are here the single one, separation does not work if no meeting is there"
(Iraqi, 1326, p: 379)

Therefore, it's only the human whom elected since immemorial lover to love according to precedence of "He loves" over "they love", GOD created love especially for human and this is because elected him/her.

Fakhrulidn Iraqi regarded the universe as manifestation of divine names and characteristics which is the same existence circle, consisting of different ranks and worlds, starting from the unity to the lowest existence rank i.e. demon and presented the highest manifestation in complete human existence and called him/ her as GOD deputy".

Divine love is immemorial and forever

According to (Maedeh chapter: 54) that says" He loves them and they love him", when GOD created lover spirits and showed his graces, told them "I loved you before you" then lover spirits were in love with GOD grace and contracted for his love forever.

Lover Couple

This term is frequent in Fakhruldin Iraqi, this lover mystic's book and is found so much. As previously its said, GOD who is human lover and beloved its beauty and grace perfections could not be understand unless in the lover love mirror. This is because, GOD grace started form manifestation since time immemorial and genesis results entirely form this manifestation to see himself in its grace mirror.

If your face shine radiates to earth,
All the earthly beings approaches to skies
Look at me that your beauty is apparent for me
There is no sunlight if there is no earth

You look at me because of which,
To make me understand your grace.
(Iraqi, 1946, pp: 2904-2906)

Love causing factors

Sheikh Fakhruddin Iraqi regarded grace understanding as love causing factor. Epistemology, insight and cognition are the factors to understand these graces and beauties, according to this holy word: "Whoever wants me, will find me". Love, in nature, does establish by lover insight of beloved perfections and comprehension or cognition is love foundation. Then, lover is everyone who understood beloved perfections and everyone having more insight about known nature is of more complete love and regards everything in this universe as a member of massive body of that infinite existence manifestation chains if he/she could release himself/ herself from determinate traps, if so, he/ she does not think of shortages and perfections, intensities and weaknesses and does love all creature of all their characteristics because all the things are on GOD behalf (Nesa chapter: 78).

Equilibrated ness and similarity to beloved is another factor which makes him/ her arisen and another love factor separating that from love and other lover ranks is unity and oneness with grace and perfection and this unity is of requisite that is madness and out of one's senses which is also regarded among lover signs.

Love definition in Fakhruddin Iraqi's viewpoint According to Iraqi, love follows in whole the universe and this love current make all things united and certainty becomes a reality

O ye beloved! I found you everywhere
I looked for you everyone
When I saw that you are myself
I shamed because of looking for you
(Iraqi, 1360, p: 405)

He did believe that in this universe there is nothing except for love and all creature responses are the lovely ones and due to love. In Lamaat, Iraqi attributed love to absolute truth. Iraqi's Lamaat subject is discussion on love in its close mystic meaning and all the states of love, lover and beloved with affection, affectioner and to be affectionate and their unity in each other. Iraqi was among those believed in lover and beloved unit you how well composed that:

"All the beloved, love and lover are here the single one, separation does not work if no meeting is there". Love and affection is cornerstone of the universe living existence and sustainability and all movements, behaviors and sensations of the universe creatures are just based upon affection, interest and love (Jami, 1336, p: 126).

Iraqi did believe that love of GOD, is more stronger than worship and piousness path links oriental sore to beloved and said that

Love path is such a close and favorite path,
That all paths other than that are far and long

An intoxicated, who is out of one's sense because of love, in this way, his/ her please sleep while to be intoxicated is the same saying prayers.

(Iraqi 1325, 1650-1651)

Fakhruddin Iraqi regarded every beauty thing as a bridge linking the lover mystic to that absolute beauty and represented every creature manifestation of that beauty face and said that everyone who enters lovely behaviors area exceeds mirror holding and annihilates him self/ herself in its manifestations and approaches to lovely annihilation. Iraqi laid an emphasis in his words that mystic should such impersonate himself / herself that only the single unite spirit remains.

In Iraqi, following of his leader, Ghazzali, associated term of "love" with absolute truth and this absolute truth is called as absolute love, he was lover on one hand and was beloved on the other hand, he did extend love to border of existential unify with absolute truth. Iraqi did interpret lover and beloved as external side and internal side of absolute love, respectively. He said, in the first brightness of the Lamaat, "O ye! Yours externally lover and internally beloved" It could be found that he recognize love and lover as the same with respect to this sentence. Where lover looks at beloved eyes and could not be separated from beloved when seeing himself / herself within his/ her eyes, it's not except for a light radiated from different lenses appeared different colors and names, if not the unity result from this deduction which Iraqi was chiefly intended by. (Pour Javadi, 1980, p: 135).

Iraqi did believe that love nature could never ever be achieved, of course, love nature could never ever be achieved, of course, love characteristics and manifestations could be achieved via sightseeing and love truth is at all times to be covered in its glory, richness and needlessness cover.

Conclusions

We found, studying and considering fakhruddin Araqi's works, that he did believe that affection of GOD is prior to another things and that affection is principle one and other affections are the side ones and side sustainability does depended upon the principle one. Therefore, its GOD that finally does see himself in the mirror of creatures and select lovers and elect human who is the mirror of GOD manifestation beauty as his mirror of grace and slender.

Iraqi was pure lover who regarded absolute beauty was emanated in natural manifestations and did not refused to worship beauty and cite beautiful woman and put love religion above all the religions.

"Existence unity" in Iraq's works, which was popular since long times ago in Islamic mysticism, is a frequent term Iraq's school is based upon intoxication which is relied on Quranic, prophetic and religious instructions and love is his mysticism cornerstone and its entirely obvious to see ibn-e- Arabi thoughts reflections in Iraq's mystic works, Fakhruddin was among followers of sadraldin Qunavi and compiled Lamaat, which is among the most excellent and the most eloquent attending in meetings for discussion and interpretation of philosophy eloquence. Iraq did believe that the path to achieve spiritual beauty i.e. the absolute one is to worship facial beauty and to lose one's heart to virtual beauty and made love to all the beauty symbols such as pretty face and expressed mystical meanings through such words and items as love, lover, beloved, affection. Wine, beautiful woman, lips and so forth in mysterious forms and his point of view was that it could not act immediately to understand, comprehend and intuit GOD and he could not be approached with no manifestations and epitomes and beauties are the most important GOD manifestation.

Araq's works and view pointes are, however, among the most excellent love manifestation samples in Islamic mysticism in the form of poet and literature and its reading is interesting enough for all people and expressed such mystical concepts as existence unity and complete human and nominal and attributive manifestation and annihilation in such an eloquent and way expressive way which affected Persian poet and literature in various aspects and these ideas directed poets after him to a deep cognition on truth and met mental and rational requirements of most of mystics and GOD lovers through his works. And what remained is much more than what expressed

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