

Love from attitudes of two Muslim and Christian mystics (Rabia Adaviye and Teresa Avila)

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ABSTRACT

Love is an affection which is the extreme and peak. In this extreme love, lover (mystic) loves his/her beloved (God) with all of his/her own and he/she burns in his parting, mystical lover in fact will survive with the destruction (join to lover) in true lover. Love of God is essential issue in Rabia Adaviye and Teresa Avila works. Rabia believes that in the bond of true love must be absolutely no contamination as a lover not ask for reward in turn his/her love not even waiting for an answer to his/her love. Also Teresa believes that original love is only for God and all loves along this love are justified and interpreted. Other friendships should not be an obstacle in the way God's love or their ending should lead to divine love.

Key words: God, Love, Mysticism, Rabia Adaviye, Teresa Avila.

Introduction

The history of the mysticism is adorned with great that their words, biography and works have filled many books, Mystics who their statements, remarks and poetries were exordium the love of lovers and their moods were behavioural pattern. Among these, the name of mystic woman is more lost and obscure. Women who like men dedicated their life to God's love and their evaluated and balanced speech cause mania of many others.

Rabia Adaviye is the head of pious women who mixed the love with piety and became representative of the way of love. She who her mystical experiences and romantic behavior were recorded in the biographer's book. The Christian world knows many of this mystic women. Women like Saint Teresa who have dedicated themselves to God and in classification of mystics have been place in sensational mystics and enthusiastic group to God's love. In this paper the concept of the love has been investigated from the perspective of both the east and west mystic.

Mystical love

Word love in different cultures means fondness, loving, and rage and indulge in the love and friendship. But the truth is that love can not be defined and bound and anyone who gives a definition of that or limits that to some extent and considers the extent for that, certainly is unaware of the fact of love and is unfamiliar with its secrets.

As Ibn-e-Arabi said: "any one defined love never known it and anyone who has not tasted a sip from its cup never known it and someone says that I was drinking of the cup never know it. Because love is a wine that does not satiate someone"(Ibn-e- Arabi,1405,vol2:111). The fact of love is beyond description and expression and its meanings are out of the principles of translation. Love is like the cognition, guidance, and wisdom that is the granting of God and gives to whoever he wants. Not everyone loves, does not everyone admit to the love frontage. Love bird does not sit anywhere and every heart is not confidant for love secrets (Ghazzali, 1368:2).In love kindness is hidden but each kindness is not love. Kindness that Atar quotes from Rabia Adaviye is related to God and in fact it is moral love that means kindness to carry to excess. In this situation kindness is excessive that lover with all of his existence makes love to his beloved and worries about union separation and with this worriment finally heart broken lover with himself annihilation succeed in uniting with a sweet heart in fact moral lover with annihilation in real beloved reaches to permanence. Kindness and love source is acquaintance this means when perfect human goes to moral elevation and finds rank in this way sometimes he finds state that doesn't know himself and isn't informed about his body and spirit and get through time and place and escape

from thought, wisdom, in this time he ravishes in love and there is no intermediary and difference between himself and beloved and this is real love (moral love) (Jami, 1337:126).

Rabia Adaviye

Rabia was a released woman from tribe of Gheisibn-e-Uday. So she called Rabia Al-Adaviye or Al-Gheysiye. Since she was born in Basra has also called her Al-Basriye (Ibn-e-Jozi, 1393, vol4:27). Our data of Rabi's life, especially her birth and adolescence is limited to a report of Attar that has been living more than 400 years after Rabia and he has brought in his book. It has been quote that:" that night Rabia was born in her father's house was not enough clothes to cover her and not a drop of oil to fatty her belly button and no light. Her father had 3 daughters. Rabia was the fourth daughter. For this reason she called Rabia. Rabia's mother said to her husband go to the neighbour's house and get oil. Rabia's father had vowed that he wants critters nothing. He got up and went to the neighbour's house and returned and said they are sleeping so, he sleep sadly and saw prophet (God's blessing on him) in a dream that he said: don't be worry because this daughter is Seyede(lady) that intercedes seventy thousand people from my believers and said: go to Eisa Radan who is the Emir (commander) of Basra and say to him I know you send 100 Salavat (greet) on me every night and send 400 Salavat (greet) on me Friday night, you forgotten the past Friday night, so give me 400 dinars for atonement. When Rabia's father was awake in the morning wrote to Eisa Radan's house and gave some one letter to delivers him. When he read the letter, he was ordered to give him 10000 Dirhams for thanks to that God's prophet has called me"(Attar,1355:73).

When Rabia was a child, the famine happened in Basra and sold her. She spent sometime as a bondwoman. Attar so writes about how to Rabia's spiritual mission was in spired her:" one day she was crossing the road that a stranger came forward, Rabia has escaped from him, she had fallen to the ground and her hand was injured and this time she was laid her cheek on the ground and said: oh, God, I am homeless and no mother and an orphan and capitated but I am not upset about this, your satisfaction is important only, I should know that you are satisfied or not. She heard a voice that said: Do not be sad because tomorrow you'll be where the angles are proud of you. When she heard the sound, returned to her owner's house. After that, she was fast and served all days and also she was worshiped all the nights until the morning. Her owner wokeup a night, heard a voice, he looked and saw Rabia was prostrating and said: My God you know my intention is agreement with your instruction and my eye insight is in your presence. If I had an ability, I wouldn't rest from your presence for one hour. But I'm not free. When Rabia worships, eunuch sees in her head without any chain and his house is full of light. Eunuch stands up and thinks with himself we can't keep her as a servant then he said to Rabia you are free if you are here, we all serve you, if you don't like go everywhere that you want"(Ibid: 74).

She says in her praise with God in this way: The source of my peace, my only friend, and the beloved that are always in front of me. I just think him. His love is causing my trouble among the people. Whenever I see his beauty because he is my altar and sanctuary.

Shame on me if I die of joy but don't see his satisfy there, I have been exposed among the people. Shame on me, croaker fortune. The Doctor of my heart, all of my wishes, your joiner is my heart medicine. Oh God you always are my joy and spirit, I come from you and will return toward you. I separate from all people and now I hope to join you that is my best wish (Badavi,1387:64).

Because Rabia believes real marriage is happened with kindness in other way her sweet heart is God so, endows herself to God and never marries. Shemil believes: Rabia's love to God is absolute and there is no place for others thought. In her belief universe in completely nonsense in spring she closes the door without looking at flowers and just thinks about a person who creates flowers and makes green places (Shimel,1374:94). One day Sofiyan said to Rabia: say your belief degree to God. Rabia said I don't worship God for heaven or hell but for God ideal and discharging worshiping God(Badavi,1387:101). This remark shows Rabia nor likes heaven enthusiasm neither fear of hell but just loves God kindness and this kindness is to the extent that eliminates others love.

In her opinion worship is only for God not for greed some thing or not for fear of what. Those who worship God for the hope of going to heaven or the fear of hell, if there was not heaven and Hell, Still worshiped God? (Ibid :117).

With studying Rabia's poetry about kindness we can find friendship and sincerity meanings: I love you in two ways of kindness. First liking of previous enamoured of love and second love that you are deserved and that is my enamoured of love. Love with that I don't think about other person and just think about you. But love effects that

you are deserved is to abandon layer from my eyes to see you. So, I'm not deserved in this kindness and that kindness but in these two kinds just you are deserved to worship.

In these distiches Rabia differs between these two kinds of kindness: First is God kindness means love kindness and other is pure kindness. First is uncompleted kindness and second is complete kindness so, as we can find she selected two kinds of kindness (Ibid: 81). Rabia says God kindness is to worship him and forget others. So, she is worshipping God and real worshipping is this kind. Rabia always tries to prefer one kind to others and believes: "If worshipping in this kind just be sweet heart but always focuses her attention because at the first step person always goes toward mind abstraction in this ways there is a symbol of connection in worship. But in this kindness that God is deserved there is no interest except sweet heart and only because of glorious God, Rabia believes veils will go away and she can see God" (Ibid: 95). It is enough in Rabia's rank to say: she is extorted because she doesn't look at other people and just pays attention to God because complete gnostic is one who doesn't see anyone except God she doesn't like God sees her but doesn't pay attention to her. It is quoted Rabia because sick. They asked her the reason of this sickness she said in dawn I wish heaven but God reproved this disease for this (Attar, 1355:84). It is quoted most of Rabia's fear and hell's fire influence is related to her beliefs about judgment that is made about guilty people and in all time she had a fear that make about her the same judgment she said in her prayer: Oh God if you put me in hell, I will shout I love you. It is true to do this work with a friend mysterious voice answered: Rabia don't think badly about us because we will put you near friends to speak with us. (Ghosheiri, 1330: 571).

She sees heaven and hell as an obstacle to succeed in uniting the purpose. When they ask about heaven Rabia says, "Ajar Somma Addar", after the statement has been written, "Rabia means that before it wasn't for heaven, but it was for heaven's creature." (Ghazzali, 1352, vol5: 124). If Rabia's training is studied about fear and coming about futurology, we will see that it is completely concerned to his training about love without prospect of God. It could be said that she is the first one who taught this exalted aim about fear and coming and she imagined the heaven as a moral rank, because it seems that she is the first one who proposed this train among Sufian and emphasized on significantly as a basic element in connection to Valiallah with God (Smith, 1974: 72-73).

We should call for a change she led in Islamic Gnosticism if we remind the most important Rabia's measure, and it is entrance of love and kind concept behind God. In the last, they had said about enthusiasm and friendship, but Rabia was more than them and said about believer's kind to God by enthusiastic expressions: so they know her as a beginner of lovely Gnosticism in the Gnosticism history. However, the main word Rabia says about God's love or servant's love to his God is: first, she teaches this love must prevent anyone except in love human and she separate us except God. Rabia says God is zealous and don't tolerate his love is offered the other, for it is just worthy of him. Second, she teaches this love that is for God should be without advantages and hope to gift, not to escape punishment, but to do God's will and his satisfaction and his praise, too. Human's love becomes a better love in this way, that is really in worthy of lover.

God just show himself beautifully for those servants who have such a love in their God, and lover's soul finally united with his lover and reposed in his will through only travelling this way (Ibid: 108-109).

They said in the Arroz Anfasegh that Rabia went on the roof after night praying and closed her scarf and said, "Oh my God, those stars woke up and got lighted and the eyes slept, kings closed their houses' doors and each in love person retired with his lover, I have stood here in front of You. She then kisses her prayer-place and said in the morning sunrise that O my God, this night finished and went back, the morning also came, and I wish I knew if You accept my functions to be happy or You don't accept to be sad and in mourning. I swear on Your glory that my behavior will be the same until I live by Your attention and companionship and I swear on Your glory if You don't accept me, I won't become hopeless since Your kindness is in my heart (Badavi, 1387:27).

She knew heart as one demands the human and God as a main companion by leaning on kindness. I have introduced myself as a companion and a special confidant and I gave up my body to my companions. Yes, my body is familiar with my companions and my heart with my God (Sohravardi, 1403:107).

It is said that she moan continually, they said, "Dear of the world, we don't see any explicit reason and you are moaning continually with pain", she said, "yes, we have a reason in the heart that physicians can't treat it and join to friend is drug of injury (Attar, 1355:69).

It has been written about Rabia death: when she died, people exited and they came out of the door, then they heard a sing, " O' the sure self, you will come back toward the pleased God (Quran, Fajr, 28-27). The sing interrupted suddenly, they opened the door, and she had died. Great people said, "Rabia was born and died and she was never bold in front of God and she didn't want anything and didn't say that I must be such as that and do because you haven't want from servants. They saw her after death she said that I get in the place I have seen (Attar,1355:73).

They say many about her death date and her burial place, but the most important is that she died in Basreh and she was buried at the same place. Some people have said that she died in 180 A.H or 185 A.H in the ninety-years-old (Badavi, 1387:130-132).

Her fervent prayers are signs of presence a love relationship with God. She hasn't any will in her fervent prayers for herself and others, but she only join to His friend and she pleased in front of God completely: O God! Whatever you have given me from the world, please give to your enemies and whatever you have pardoned me from future life, please give to Your friends because You are enough for us.

O' God! If I worship You for fear of hell, so burn me in my hell and if I worship You for hope to heaven, so You ban me and if I worship You for You, I worship You, don't take me meeting your beautiful form.

O' God! My work and my will is your remembrance and my will is your meeting in the future life that I said, you do what you want (Attar,1355: 72).

Teresa Avila(1515-1582)

Teresa is one of the most popular saints of Spain in the west and is known as Teresa Esau. She has taken the lead in the love from all Christian mystics and she is always drawn beside the angles in his images. This is the sign of his perfection and the manifestation of God's beauty. Her original name is Teresa De Ahumada Cepeda that its Spanish spelling is Teresa. Teresa's father, Don Alonso Sanchez De Cepeda was a prosperous and noble businessman. He married twice. Teresa's mother, Beatriz Ahumada was his second wife that she was married at the age of 15 and she gave birth 9 children. Teresa was the third child. Beatriz was a beautiful, modest and unobtrusive woman that died at an early age at age 33 due to illness. Teresa had 11 siblings that all her original brothers were religious men (Samavati,1389:11).

Teresa's father was one of the famous and prestigious people of the Avilla city. He truly lived as a pious and he adhered to religious matters and was faithful to the church by end of his life. Saint Teresa in her biography that wrote in her late life in a description of her parents with the humble evaluation of herself said so: " have a righteous parents who have spent a life time in awe of God with all the attention that God had given me could make me a good nature human if I did not live knavery"(Teresa,1991:65). This pessimistic view to herself is due to her depth and serious attention to the moral virtue of humility that in her opinion is important in obtaining divine grace. Teresa had a strong interest in worship and group piety from early adolescence (Plassmann,1954:358).

Since she was very interested in the study, her religious tendencies completed at the age of 12. She went to "monastery of our gracious lady" school by her father at the age of 15 and there she studied by Sant Agustine Pero Agustine. And in fact there began the spiritual life of Saint Teresa (Samavati,1389:12). Several factors are making her entrance into this life: 1) Religious Education 2) Death of her mother which occurred in Teresa's fourteen years and had a severe effect on her mentality which causes physical and mental changes in her. 3) study of the mystical works that various ways to reach her such as: spiritual alphabet written by Father" Francisco De Osuna" Which is described how to pray and had great influence on her religious trends because she really did not know how to pray or do ordinances. Although she stated in her autobiography before that she has achieved the dignity of crying. (Faning, 1384:303)

She continues, then I started to pass my times in seclusion, solitude and continuous confession of sins and came into the way, I did it by this book that became my sheikh (Teresa, 1957,ch4:35). This book included principles of esoteric prayers, a prayer without reading, because its author believes that God hear only those people who approach God in silence and receive answer (Will Durant, 1367, Vol6: 1704).In addition, hearing a speech from God leads to Teresa seriously decide to enter the Gnosticism. God inspired Teresa that I don't like you speak men, but I like you speak angels, simultaneously Teresa's heart trembled and she decided seriously to give anything to God and haven't doubt (Leuba, 1972: 103).

She gained some amenities in the beginning of the perfection way including tear gift so that she suffers before, but she gained it in the monastery by continuously cares and then she wept for sad secrets and her tears were for burning from God's love (Samavati, 1389: 61).

She says about God's love the following: First I weren't in the God's love, then I prayed and a great light shined to me and represented me everything is humble and in declination, except many wealth are acquired behalf God's love virtues, because they are forever (Ibid: 59).

Teresa progressed in "pain and ache, and she experienced only Gnosticism in the first twenty of her life. Then her Gnosticism life strengthened in 1355 so that she spoke with Christ frequently and succeeds in understanding God secrets (Faning, 1384:303). Teresa functions an important role in different aspects of culture, literature and Spanish Gnosticism as well as Christian Gnosticism. She is famous not for offering new theories in Gnosticism, however, she could offer some reports of her experiences that is worthy of thinking and also she presented different methods for entrance in Gnosticism life among them. Exact statements of different moods appears in prayer for wayfarers is showing different mental and physical states effects, and distinguishing between different thinking both how it is and effects. In result Teresa would become more famous.

The celestial Teresa passed last years of her life in prolonged and tedious travels and continue to meet her new monasteries.

"Maria Saint Fratesis" heard from celestial Teresa, when she was beside her as she died, "My God, my partner, it is the promised time, my Deity we meet now; it is the time for going! Oh I come toward happies! Do you produce them?

It is time for leaving the soul from this exile place and succeeding behalf you. I wish you enthusiastically. This statement surely springs her heart, a burnt heart and waiting to join partner, how a long time, she had felt Him and had heard Him, so she was waiting to remove the last curtain and to see her merciful. She slept in her bed, while she had a cross. So she died in the last journey in Alba in 1582 Oct 4th, she was 67 years old (Samavati, 1389: 117). The celestial Teresa movement didn't finish and her ideas were spread significantly. As it was said, great changes in France in seventeen century are due to her reformist movement.

Love from view of Teresa:

In Teresa's opinion God is most real friend of human, while also is strong existence (entity) that will do anything he wants. While those who God most loves most are suffering and will suffer. (Linkoln, 1984:179)

Such a view is a helpful basis for tolerating any pain. Human beings find God as a lovely, powerful and faithful thing, when s/he knows the basis. Human being purely falls in God's love by considering these points, because He isn't failure. Therefore, He won't be failure in promising and faith (Teresa, 1991:240). The lover has just one goal that is God satisfaction and also He gain lover satisfaction. Teresa states clearly the point, if God is going to send me heaven, heaven would be for me and if is going to send me hell, she will never miss it (Ibid:168). As servant's satisfaction has meaning if God be pleased, the best place is where God is there, whether it would be heaven or hell. In result the heaven and hell just have the meaning with God's joining and separating, Teresa says. Since such a person isn't for self, s/he is given comprehensively to God (Ibid). Thus Teresa suggests that humans must give themselves gratuitously to God and they don't engage in other issues and they must promise never retake those given things, while they suffer it (Teresa, 1957:99). Teresa says herself that she and all her times are for God, and if she doesn't give her moments, she will be adopted (Ibid).

Stace in mystics ranking puts Saint Teresa in group of passionate and emotional mystics. According to him, extreme passionate mystics especially in the Christian tradition describe their extreme love in the union with God by terms such as "Burning", "crippling", "intoxicating", "passionate" and like this. Stace attributes to Teresa speech, she said that I am tired and I'm drunk of love wine (Stace, 1358:45).

In Teresa's opinion, the love of God is not crying and also is not enjoying the comforts and favor that we wish, but love is serving to God faithfully, patience and humility.(Teresa, 1991:137).It is the fact that both human love to God and God love to human is God's will. Teresa refers that God is waiting for human look, and if human demands Him, s/he understands why He is enthusiastic in human look. However, it is human brevity not God's will, if s/he wasn't succeeded (Ibid: 107). Because that it is said the base of lovely relationship with God is

belonged Him not humanity. Teresa doesn't see above love as a result of human attempt, but as a result of God's favor (Ibid: 110). Anyway, God spark in the human heart, in result human find a special view and fall in the God's love. God succeeded in love to human very much; however, humans couldn't succeed in answering the God love because they are subject to their selves. Those people who aren't in love don't know God's love how enjoyable and effective is. They aren't aware of God's love. If they will be aware of it, they tolerate all suffers in the God's love way enthusiastically (Ibid).

This love (human to God and God to human) is better than place and any interest that human like. If humans love their God truthfully, God's love is forever, s/he is able to identify Him by facing against His light. As mentioned, Teresa suggests her students that they use these advantages (Teresa, 1957:175).

The base of love and fear companionship is in the Teresa Gnosticism, i.e. she believes that God has both glory features and beauty features. Glory features are crystallized in fear and beauty features are crystallized in love. Teresa believes that love accelerates human movement, and fear leads to reinforcing his steps not to face an obstacle and find his end in health (Ibid: 172).

Teresa see God friendship as a friendship area for goodness and she identifies in love person as one who love goodness following the God friendship, s/he helps, s/he praises them, s/he joins to all the best humans and so s/he love reality in a word (Teresa, 1957:173).

Love appears in the human heart, when it is real and it leads to human understands his needs so that if wayfarer attempts for freedom from want, s/he find just one way. S/he should believe that s/he is necessitous, in result s/he is directed to freedom of wants. Such a belief has two effective results: 1) freedom from wants everything except God. 2) S/he enhances his humilities (Teresa, 1992: 122).

Worshiping stems from needs, because need hides in human nature and has many dimensions. Worshiping is the most important dimension of need. Worshiping meets initially human mental needs. Worshiping is a well stimulant for love. However, Teresa sees worshiping as a single spark for love (Ibid:156). Worshiping stems from a need that gives us enthusiasm. Teresa emphasizes if it sparks from God and never is related to the self and devil, if we suppress it by our sins leads to a great happy and becomes a great fire that flames God's love burning flames (Ibid). So God's love rooted in human nature and sins can't hide it. This love is strong and enhances (Teresa, 1957: 175). When we engage in an intense illness, God's love is in the top point. We shouldn't ignore worshiping. We should love Him and worship Him anyway. We should call Him because we tolerate pains for Him. If we give ourselves to Him, love increases and we will worship Him continuously (Teresa, 1991:102).

Teresa believes that a lover never is self-conceit, worldly, enjoy, famous as well as jealousy, quarrelsome, because they are infatuated and their love leads in just seeing God. They give their life to God to teach people how they can satisfy God better (Teresa, 1957: 113). Vanity is a feature that is removed of lover and causes humility. Humility just leads to peace for a lover enjoyed vanity before. Such a person outwardly is mad, but in fact s/he is a pure wise man (Teresa, 1991: 255).

When lover join to God, s/he sees everything of him and wants everything for him and does anything for him and demands his magnificence as well as his will (Ibid: 101). Love consists of two forms: once the love was presented to human as human has been considered in the creature story and second it was presented to special humans. Special humans must pass many experiments to gain God's love. These experiments bother special humans; however, they acquire a view related to God. In result he contacts them masterly and enthusiastically for their patience. When experiments finished, they explore that God love them (Ibid:240). God says that humans should repent sins as well as they succeed in the experiments. If they succeed, they use God's love flames and God love them. This is included someone who has repented. In result God blessed them to the best rank like Teresa (Ibid: 253-254). Human lovely relationship may be found in this phrase that, O' God I should find myself at you and you should find yourself at me (Linkoln, 1984:41). The best lovely relationship should be sought in annihilation of in love man in lover. Teresa emphasizes this relationship and identifies love as an annihilation of the love man.

Teresa believes that those who God has instilled true wisdom in their soul and there are in their heart, do not respect the love that can only survive in the world. They love God and also God loves them and this is the only kind of love that will last. The love that brings message of honor and glory. Because they are willing to serve their beloved and appreciation of God's grace and blessing, lose their life thousand times to may get satisfaction of

their beloved. Such persons are always in their relationship with God rather than asking received favors or benefits by him, want to dedicate all their assets and life to God and such a feeling is worthy for name of love. (Avillae, 1389:30).

Conclusion

Both of the mystics believed that true lover is someone who does not like anything other than God and his/her love of God is enough to wiper the heart of others.

They are in their relationship with God rather than asking received favors or benefits by him, want to be loved by God and are willing to dedicated all their assets and life to acquire that. And heaven and hell will meaning for them by joining and parting with God. We can recognize the adoration of these mystics through their prayers to God the culmination of these prayers and romantic relationships from their views is perdition lover in beloved. Teresa: "My favorite! If you come to me, How can I doubt served to you? Lord, I will forget and clean myself that time and I think the way that I can serve to you. Give myself you and I will losing it's power because you possess all powers."

Rabia: "My God, it is my job to remember you in the world and in the futurity is to meet you, because of this, I told you just do what want".

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