

Love and Reason in the Story of Moses and Shepherd in Masnavi Manavi

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ABSTRACT

What is being discussed in this article is to analyze the concepts of reason, love and metaphor. Comparison is made use by reason to discover obscurities and the information acquired by reason is limited to these obtained phenomena and it is and it is unable to discover esoteric secrets and love is the result of perception and cognition in person. The more powerful perception and cognition in people, the more powerful and stable is love. This love is the result of cognition. Love is always oriented to perfection and its operation is finite and the love for beauty is completed. Where love is involved in something, there will be no place for reason and it has no ability to resist against love.

Resembling God as the one having body and to mention physical characteristics is a sign of infidelity and heresy and sublimation means not to mention humanly characteristics to God and to consider only this way and this is as making limited the nature of God and ignorance of the multitude aspects of his existence. The best way to come to recognize and divine knowledge is a combination of these two phenomena, that is metaphor and sublimation which the religion of Muhammad is based upon.

KEY WORDS: reason, love, Ibn Arabi, metaphor, sublimation, Masnavi Manavi, Rumi.

INTRODUCTION

Reason literally means to prevent, to close and to maintain and that is why the concept human adheres to and understand something with is called reason. On the other hand, it is the means to distinguish right from the wrong. That is, human's distinguishing factor is his reason, which is contrary to ignorance and stupidity. Because reason means to understand and get to know something. Reason is derived from "Oqal" and this is something which is fastened to camel's leg in order not to go away. Therefore, reason is the power that restrain human from doing things that he should not do. Its philosophical concept are sometimes applied in translation and it has naturally been considered as something independent and it is said that reason is naturally and operationally independent. And this is what is perceived from abstract and immaterial world and the bases and foundation of supernatural thinking is this abstract knowledge. Among the philosophical concepts, reason is sometimes translated to "self" which is hierarchical and the potential intellect, supernatural intellect, actual intellect and derived intellect is considered as its stages and levels. And again among philosophical ideas and writings, reason is considered as a general wisdom which is the stage of perfection.

According to ibn Arabi, the first being and divine manifestation is the Muhammad's truth who is the perfect man in the universe and the exact manifestation of God. Muhammad's truth is the thing which is called general monster and the beginning of wisdom. Wisdom is continually ambivalent between happiness and misery and then he recourse God and makes help Him and is benefitted from divine power and God manifested him and obtain some of the perfections which is specific to God as much as possible. So his knowledge to God's essence is infinite and the way to reach God is of God's manifestations and is inclined in God's way to be useful. According to the philosophers, the way to know world and God's wisdom is reason and the Islamic theologians who said that reason is the means to pray God and to be considered as those who are involved in heaven which in fact they have been aspired by philosophers. The mystics said that reason is not able to get to know these ambiguous and incomplete issues and they maintain that reason is the only way to get livelihood and they believe that the way to get to know God is love.

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“Shams Tabrizi” said that it is not able to get to know all things about God by human’s intellect and if it is assumed as an instrument, this can be made use to a specific level and therefore as Rumi said concerning “the limitations of argument”, it is led to anti-reason, because this limitation is worthless and is not applied everywhere.

So this is reasonable to know intellectual facilities and made use as much the best way as possible. Islamic philosophers divided the stages of human soul’s evolution from potential to action and from defect to perception into four stages, respectively:

1. Abstract intellect

The first stage or abstract intellect in which no image is drawn, but it has the capacity to accept all intellects. This is so named because it is natural and have no form as the first intellect which has naturally no form and there is specific subjects for each form.

Potential intellect:

This is when human soul transcend from abstract intellect and is transferred from mere capability and intelligence and is ready to achieve intellects through guessing and thinking.

2. Actual intellect

This is when intellect obtains the second dimensions which can be acquired through the first dimensions which are evident. He is also aware that he acquired them and he can they can be provided in his mind and studied when he want to. It is so named because it is provided with actual intellects and there is no need to be acquired.

3. The utilized intellect

This is when human’s soul is transcend from potential things and it is the stage of perfection and achieving to the intellects and this is when the second dimensions is observed by human soul and knows that they are acquired actually (Inner Challenge, historical controversy between intellect and love, Muhammadi, Kazem, P. 13-14, 2002). Imam Fakgr Razi maintains that intellect is the same as Oqal and Rumi inferred this concept from intellect. Rumi mentioned incomplete reason along with the common sense and this is the cause for misdirection and this is nothing but illusion and fantasy. According to Rumi, there is no compatibility between intellect and lust and they are different from each other and therefore the one who is involved in lusty cannot be considered as a reasonable one. Furthermore, the one who is involved in lust has illusion and cannot be considered the same as intellect. He believes that the way to get away from illusion is to be a reasonable person and most importantly, to recourse to Quran. The cause to illusion is low perception, because human is unable to get to know God and cannot conceptualize his identity in his mind, that is why he is affected to illusion and thinks that his illusion is the same as reality. And where Rumi criticizes the intellect and intellectuals, he means partial and incomplete intellect which is only led to misdirection and ignorance. Even this point is mentioned in the story about elephant and touching it and has no more knowledge which is led to some differences being occurred. The differences is originated from intellect and wisdom is part of it which causes some illusions.

Partial intellect is affected to doing wrong due to incomplete attitude and not to observe the finality of other things. Humans should be benefited from a complete intellect to get away from this shortcoming which is required for human’s perfection and happiness. Because the partial intellect is the cause for human’s mimicry and not to search for facts. Partial intellect is related to darkness because it is always dealt with illusion and fantasy. Partial love is the thought of a real love and proudly believes that he knows everything, while this intellect is like someone who unable to get to know reality. According to Rumi, the complete intellect is also unable to recognize God and is so puzzled and surprised in knowing Him. Though Rumi believes that intellect is a complete thing and considers it as something worthwhile, he considers it as something partial and weak in relation to God. According to Rumi, there are many issues which cannot be considered and recognized to intellect. He does not deny the intellectual perceptions, but what forces him to speak against intellect is due to the fact that the intellectuals are myopic and superficial. He maintains that the way to discover and intuition is austerity and efforts and we can achieve to pure expressions not through defining and expressing them. He believes that human’s purity is so important and indicates that a more pure heart causes the perceptions to be more significant and basic, that is why the mimicry sciences are not appropriated.

Love

Love is the extreme state of friendship, a complete one. Love is an emotion that is composed of physical desires, sense of beauty, sense of community, wonder, self-esteem and so on. Love, which is an excessive state of affection and interest, sometimes causes dissatisfactions. A relationship made between two individuals is because of love. Love is derived from Eshghe and this is a kind of tree that wraps around three, suck its water, make his color yellow and shed its leaves. This is the state in which it can be identified between two people. When love is reached to its perfection, it will take away the power from the senses and causes dysphoric and sometimes insanity. Love resembles as a fire that is located in the heart and it is the cause of difficulties.

Love is the most element of direction and conduct of a seeker and this is the element by which human can step on a path and traverse it, because there will be no conduct when there is no love, because what is the cause of movement and progress is internal excitement and this is a perfect man who can traverse it and get to know it. This state cannot be understood by everyone, because humans are unconscious in such a state and this feeling cannot be understood by any beginner and ignorant one. Ibn Arabi says that love is the excessive state of kindness which is interpreted as excessive of interest in Quran in which God Almighty says that "the believers have more intense love to God. It has also been mentioned in Quran that "the love of Joseph to Zoleykha is like Shaghaf". As Khaje Abdollah Ansary mentioned, the blessing of heaven is God and the blessing of souls is love. As a hen must have feather and human must have heads, the seeker must be truthful and humans must have love.

Love is the blessing of God that is located in human's hearts and the center of this love is human's hearts and feelings. Everyone is benefitted somehow from this love, whether divinely or materially. It has been indicated concerning Plato's love that: Blessing, the reality of beauty and absolute virtue have been observed by human soul without any covering and veil in abstract worlds before entering the universe. Due to the fact that it sees physical, virtual and relative virtue, he mentions the absolute beauty that was formerly understood. Then he is depressed and affected by love. He is deceived by her beauty and he is going to fly towards him as a bird a cage.

Love is changed into another meaning by the advent of Islam and it becomes the cause of self-purification and perfection and joint was the utmost of love. The love which its ultimate aim was blessing and goodness and to brings the world light, purity and sincerity. Ghazali said about love that when love and kindness is created into human heart and when he finds out that humans are also the signs of God, he likes other people and love them and the faith created in this way is more stable and better compared to other reasoning and proving faith. Abounasr Seraj said that love is like a fire that is ignited into lover's hearts and souls and this love is overshadow any other one. Rumi maintains that love is the attention He pays to human kind and it is different from the religions. And this love indicates grief and difficulty; a love which causes many difficulties for humans to tolerate with. According to Hafez, the way to love is infinite and it is the cause of destruction and death. Despite this, it is adhering to love and escaping from intellect. Hafez ridicules intellect and considers it as something degraded and on the other hand, he considers it as something failed against love. According to the mystics, human love and ignoring the material world is a specific methodology to reach the divine love. Love is created by the intention of God, whether real love or virtual one. Because love is basically rabbani and there is no difference between what is in mystic's monastery and what is in where knaves lives as both mosque and church is the place of lover. Therefore, love is not limited to worldly belongings and it is prone to a higher love.

The analysis of the story of denying Moses (PBUH) on pastoral liturgy

Moses saw a shepherd in his way who was speaking to God in a simple and unadorned language. While this kind of expressions seemed dubious. However, he was praying to God in a friendly way. For instance, he said, "O God, where you are for I want to service you, clean your bed, brush your hair, kill the lice on your shirt and give you feed from the sheep's milk. Cuddle your hands and legs and make your place clean to sleep. Moses disturbed when hearing these words and reproached the shepherd. The shepherd got upset and took his way in the desert. However, Moses was told that he separated God's servant and he was asked whether he was chosen for unity? Moses immediately ran to the shepherd and went through the plains and deserts and so on. Rumi's major aims in this story were as follows:

- Rejecting formalism and class-oriented ideas in religious thoughts.
- People's recognition of God is based on their dignity and rank

- Expressing the states of civil authorities, as in the end of the story, the shepherd is its parable.
- Metaphor and visualization of the lovers is not lower than praising and consecrating the sharia. For God favors an obedient heart, not the physical aspects of things.
- Though complete human's praise and based on the religious ritual, it is not worth compared to divine stature and it depends on God whether it be accepted or not.
- Any religion and ritual that people sincerely believe in, it brings human to God. Metaphor and purity is two considered principle in the story.

Purity

It literally means being away from ugliness and evil and abstention. It is so to speak not to attribute God's features to human characteristics. In the Sufis, God is attributed to names and descriptions specific to Him in its essence and authenticity, not in the way of supervening or analogy. The pure people believed in simulation and embodiment and said that God is not resembles in His attributes to any of His servants and any attribute that God have is different from what belongs to humans. For example, divine science and general knowledge is completely different from those of humans. Ibn Arabi has a particular speech in this regard that purity in pure people is the same as threatening imitation, because it is either pure or ignorant. It is somehow pure or ignorant in that all the universe is the manifestation of God. In the first case which is based on ignorance, he bounds the right thing in some of his stations and in this case it is both ignorant and rude. In the second case which is knowledgeable and by knowing that all the universe is the manifestation of God, it limited its manifestation in some cases. He praised the attributions specific to God and respected his messengers. Finally, Ibn Arabi resembled the mere purity to pure restrictions and pure metaphor to just metaphor and believes that perfection is what is specific to believers. That is, purity is not possible without dependence and metaphor is not Ghaeleh. So if someone is bound to purity and if bounds to similarity is limited and if the two things are added together, it will be appropriate and is considered as a perfect.

The one who uses metaphor and considers another being to God, he will be guilty to duality and denies the unity of God and considers God another partner. The one who pays attention to purity and the one who pays attention to encouragement is inclined to some people and accepts the unity of essence. He is bound to unity and forgets the multitude of characters and names. So he did not know God like the metaphor as he must to and it is necessary to know God in a complete and comprehensive way. In this story, the description of the shepherd by God is a metaphor and is the type of purity. As mentioned above, the best one is the combination of the two friends, and it is known that the rewards and descriptions of God is not like the shepherd's rant. However if the shepherd's expression are said sincerely and out of his inner intentions, it is admirable. While the story of the shepherd, which simplicity and naively describes God's truth is considered by divine grace. When Moses was going to directs the shepherd in a true way, he was blamed by God. Another point is that two points are indicated in this story. One is intoxication and the other one is Sahv. In this story, the shepherd represents ranting that speaks while intoxicated which that words were considered as blasphemy if said in consciousness. Moses represents state of feeling of those who passed from this state and are achieved to consciousness. A point worth mentioning here is that human's position is different in terms of God's view and everyone prays God in his own specific way which is appropriate to his own state and they should not be blamed for. It has been found out by paying attention to this story that the shepherd is a simple-hearted, sincere and pure that the image he have regarding God is a kind of metaphor.

In this story, Moses is a fanatic and rigorous man who considers intellect and do not pay attention to other's feelings and do not considers one's capacity to know God and is ignorant of one's extent of understanding and believes that only praying is logical. While he is unaware of the relationship between God and human is possible with a pure heart, not with speech. This is a kind of purity and it is by itself a kind of limitation. While God is beyond any limitation. Rumi believes, regarding unity, that God is manifested in human body and human's being is adhered to God and united with it, but not from reincarnation and personal unity in nature, but in terms of solidarity and evading darkness in light and also declining human and being separated from absolute being. Rumi says that God is manifested to direct humans in its appropriate way and completing human's being and in order to be attracted to his physics and directs other people. Attributing a full description of human is almost all original and specific to God. He believes that God is innocent of physical characteristics and hence a kind of metaphor has been indicated.

While God's essence is innocent of these attributes. God blamed Moses, that is He does not approve of absolute purity. Though God expressed this words kindly.

The purpose of Prophet's mission has been indicated in this verse and that the aim is making bond between humans and God. This distich indicates the difference in people's characteristics, that is everyone has his/her own characteristics and methods, and no one should consider himself superior than others. On the other hand, it indicates the difference in people's duties and everyone performs tasks based on what is his competence and capacity and these differences which can be seen in creation of God is due to this fact.

He refers to the level of consciousness and understanding among people. Everyone praise God according to his own personality and understanding and what he accepts others as shepherd cannot be accepted from a man like Moses. Hence, the fact that everyone worships God according to his own speech and manner is correct. God's nature is superior than the station of metaphor and purity, because being bounded to purity means that God is dependent to something. If God is conceptualized by metaphor, He is once again limited and bounded, while God does not need to any of these two issues. The philosophy of human's creation was not due to the fact that God is benefitted from, for He wants to give mercy to His creatures in any state and everyone made pure by remembering God. That is to say, God's remembrance causes inner purity and elegance, not God. What is being focused on is human's inside, not his physical appearance. This distich also refers to what is significant and is paid attention to God, not the appearance. Therefore, those who describe God according to their own understanding and sense may be more acceptable of those who take purity and rigorous ways. human's heart is the center of God's attention and it is human's essence. There are many ways to reach God and everyone has his own way and the way to communicate with God is direct and unblocked. This point is indicated in this distich that love is so significant and the superiority of love over intellect is pointed out and it is mentioned that the superiority of love over intellect is something inner and inward, not intellect which is formal and physical. And it can be said that it is a kind of rejecting "strict purity" and it can be figured out, based on the distich that judging on lovers and intellects are different from each other. And this there is no need to customs in worshiping God to follow a special ceremony. What is significant is internal purity which this important point is mentioned in the distich below:

Being pious is different from those following customs. Those who follow customs are the ones practicing law, that is the scholars who are pious people just in appearance and have no respect into God. Here Moses is a kind of sharia and the shepherd represents the pious people and that scholars and who are pious just in appearance but are not acquired by inner piety are worthless compared to the ones who are illiterate but has inner piety, like the shepherd. The appearance and physical forms are rejected in this distich and people's inner are considered as important things and a lover's worth is his essence inner side. As a garnet does not need to sunshine, a lover does also no need to mentor and customs which any component of love is superior than the components of intellect which is superficial and a lover likes the one sunken into the whirlpool of grief who is no needed to help to rescue him from the whirlpool. The religion of lovers is just God. The divine inspirations made Moses being aware of. Then he went after the shepherd regretfully and when he came to him, he told him the a message is inspired by God indicating there is no need to follow orders in worshiping God and he can worship God as the way he likes. Formalism is blamed in this distich and Moses who is the symbol of worshiping God exempted him from any regulations and constraints and believes that his blasphemy is the cause of safe and the shepherd's blasphemy is considered as pure religion. It can be somehow said that metaphor and purity has been paid attention to which because his metaphor is raised from his heart, it can be accepted and that of Moses, which represents sharia and customs is not acceptable and the shepherd is the symbol of love and Moses is the symbol of intellect and the former is superior than the latter, for recalling is not only based on purity, as Noah's which none of the deniers accept it for it was based on purity.

The crazed shepherd who went to desert comprehended God in his own heart, that's why he said that he got to know God. So forsaking the physical matters is led to perdition in God and being achieved to levels of perfection and closeness. Therefore, it can be understood here that metaphor and purity is appropriate when considered together, because metaphor is concerned with physical aspects of things and purity is limited, but when they are considered together is led to perfection and closeness to God as the shepherd felt that what was apparent was changed into conscience was the effect of Moses' words and also his actions that caused he reached to piety, because the shepherd found out that Moses was the means for

him to reach God. Here the shepherd recognized that his states is a manifestation of Moses' state and a shadow of perfection.

Conclusion

It is concluded that there are many ways to reach God, but the significant point here is one's purity and clean heart, because what is accepted into God is one's conscience, which this heart is the center of divine mercy and physical aspects of things is not the cause of one's faith and if one wants to be faithful to God is successful with God's mercy and attention. It is not appropriate to direct people in a true way by scorning and rejecting their ideas, unless the prohibition is accompanied by inner purity, not words and speeches. Because one's intentions is more effective than appearance and actions. There is an attraction that is not in intellect and it is unable and feeble in the ways that love is involved, because only love is effective in there, not the speeches and words that are expressed by intellect.

Noah's race selected some idols by naming them and believed that there are only these names and materials. That's why, they considered resurrection just physically and divine names was considered as idols and physical things and God was thought in this way. This is a kind of metaphor and it is a kind of blasphemy and deviation from pure reality and Noah is a kind of purity here. Purity means to considered God pure and clean from physical attributes. Purity and God's attributes as mere descriptions is a kind of impoliteness to God and messengers and unknowingly denies God and His messengers and believes that what is obtained is right knowledge and recognition to God, while many of the issues regarding monotheism and mysticism is forsaken, as he considered the first part of the sign and the second one is disregarded, while a pious and mystic one pays attention to both parts. Noah's races interpreted his invitation mistakenly as names of God and paid attention to the apparent aspects instead of the facts. For this reason, they wanted to worship idols and are focused on formal aspects of things. But Noah invited them to purity and His race did not accept His invitations because of considering the formalisms, therefore His invitation was incomplete. Similar to Moses' invitation, which was based on metaphor, God blamed Him according the bases of purity-based invitation and the shepherd's metaphorical words are accepted because they were raised of his hearts. Therefore, both rejecting invitation and issuing should be considered, not just one aspect. Islamic Prophet was the one who paid attention to both of them. He did not suddenly reject metaphor in inviting the idolaters to Islam, but he invited people by both aspects and they finally being succeed by God's mercy, however, Noah who invited His race to purity and was insisted in this issue, then the idolaters thought that Noah left them suddenly. God's metaphor is performed in specific ways. Therefore, they were not respond His invitation in a positive way and stands again him and finally he mentioned that mere purity is not sufficient in guiding and directing people. Everyone has a duty and a specific understanding to know God and adorn Him, and what is significant in these praises is sincerity. It is love and knowledge that is so important, not mere appearance and rhetoric.

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