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## The Contrast between Wisdom and Love in Feyz Kashani and Fayyaz Lahiji Poetries

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**Mohammadreza Elahinazhad**

*Corresponding Author*

Department of Persian Language and Literature, Faculty of Literature & Humanities  
Arak University, Arak, **Iran**

**Amin Rahimi**

Department of Persian Language and Literature, Faculty of Literature & Humanities  
Arak University, Arak, **Iran**

### **ABSTRACT**

Anyone who is familiar with Persian poetry or Islamic mysticism is aware of the contradiction between love and wisdom. The contradiction between wisdom and love is one of the main arguments of mysticism and mystic philosophies. Our great mystics have versified a lot of famous and beautiful poetry. This is an old tradition in which experiential learning and theorization are interlinked. The topic of reason and its confrontation with mystic love and madness have caused the creation of novel works in this field. The wisdom and wisdom of the mystical poets such as Sana'i, Rumi, and Attar, as well as, Feyz Kashani and Fayyaz Lahiji who were fall into humiliation and reproach in their poems, is recognized as the Greek wisdom which follows the soul and the imagination. As a veil and an obstacle to reach the home, it is intended that the meaning of that minor wisdom is not meant in the verses and traditions of religion. The present article discussed the conflict of such wisdom with love and madness in the Feyz Kashani and Fayyaz Lahiji poetries, along with the mentioning of evidence from other poems and mystical texts.

**Keywords:** *Mysticism, Love, Wisdom, Feyz Kashani, Fayyaz Lahiji*

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### **1. Introduction**

One of the fundamental themes of Persian poetry and Sufi literature is the issue of the confrontation between wisdom and love. Anyone who has written a few poems of poetry is referring to this issue, whether this thought is the result of his personal reflection, his personal experience or the imitation of the common practice.

When we look at the history of the evolution of Persian poetry, we find that this confrontation as a thousand-year-old theme has always been present in the thoughts of our poets. In the Persian mystical literature, we also do not know the effect of the order and the prose that is without this thought of conflict and conflict of reason with love and mysticism. The topic of the confrontation of the IRGC with love and affection and the triumph of the Revolutionary Guard Corps, from the beginning of the formation of poetic literature, Persian verse was introduced by Sanai in the sixth century and in the second period of his life, and then followed by him in the poetry of the divans of mystical poets such as Attar, Maulvi,

Saadi, Hafez, Shah Nematollah Vali and others. The most beautiful images of this thought, it can be seen in different ways. Aside from what has been written in non-Persian Sufi poetry in this book, some of them are written in the same way as the book "Samarat al-Sattq-e-Mostaq al-Aqsa" or "Rashuf al-Nisa'ih al-Ammaniyah and Khedah al-Fahlajeh Elioniya".

"One of the fundamental beliefs of the mystics and the Sufis is that" the science of love is not in the office ", and what the hallway and seeker wants and wishes, not through science and reason, not by the way of thinking and reasoning, which is only through the heart. It is achieved with the mode of intuition and revelation, and this is where not only the mystics and Sufis choose a path other than the way of scholars and philosophers, who teach their path with satire. This is also where the words and wisdom, office, and knowledge are counted, and office and slacking are considered to be a favored way, and if the papers are matched, they will be entitled to a slogan; they will go to see the place instead of



knowing. insight; take the place of the scientist; the lesson of non-verifiability is said, the words are said, and the measurement of reason and love with the small intention of a number of reason and a large number of love is raised in their words "(Rastgoo, 2004, p. 247).

There have been several studies in relation to "love" in the works of Feyz Kashani; however, there is no study investigating the relationship between wisdom and love in his works. For example, in a study by Asadolahi (2008) on love in Feyz Kashani's book of poetry, there has been a thorough focus on different aspects of the book of poetry such as love and worship, the prejudice of love, love and pain, among others, but the study considers the relationship between wisdom and love marginally. Yet, in another study on love and mysticism by Chenari (2013), there are chapters on love; however, there is no focus on the relationship between love and wisdom in relation to Feyz Kashani. Finally, there was no such study on Fayyaz Lahiji, too. Therefore, the current study aims to fill this gap with regard to poetries written by Feyz Kashani and Fayyaz Lahiji.

## **2. Text**

Molla Mohammad Mohsen Feyz Kashani known as Feyz is one of the greatest jurisprudents, commentators, and scholars of Islamic mysticism of the eleventh century AH who, besides a scientific, philosophical and mystical position, also enjoyed poetry. In mysticism, he was more influenced by Ibn Arabi's thoughts, influenced by Mulla Sadra's philosophy and in the ethics of the work of Imam Mohammad E-Ghazali (Chenari, 2013, pp 28-12). Mulla Abdul Razzaq Ali ibn Hussein Lahiji is also one of the most prominent Shi'a Muslim scholars in Fayyaz. The late Seyyed Muhammad Baqir Khwansari, in the book of Rosat al-Janat, wrote in his biography of Fayyaz: "He was a fazelist, a scholar and a scholar of wisdom, and a wise man, but in verse and poetry and logic, the name of Feyz and Fayyaz was Sadr al-Din Shirazi personally. Two of his bridegroom scholars also said that poetry had both been poetic" (Khansari Mousavi, 2011, v. 4, p. 196).

## **3. Definition of Love**

### **3.1. Lexical Meaning of Love**

The meaning of the term love is: "The love is the extreme interest and attachment to one object or person, either from chastity or from overcome in the science of

intellectual sciences, as well as the culture of mystical terms and expressions". Love has defined love as an intense desire and passion for something. Also, in the other philosophical culture developed in Arabic, love is meant for intense love (Khalili, 2006, p. 26). As to the Arabic root of the word "love" and where it was derived and adapted, it reads in the book "Love is derived from love, and it is the plant that dries on the trunk of every tree that is twisted, and it remains refreshed itself. So any love will dry up on any one that casts up except the beloved and fades it and weakens it and turns away the soul and heart" (Khalili, 2006, p. 27).

Allameh Jafari said Love cannot be defined scientifically because it is neither tangible nor sensible. While affecting two realms (senses and wisdom). If the defender loves himself, his definition will certainly not be correct, because this abnormal phenomenon is dominant in all his thoughts;

According to Molasadra Shirazi, love exists in the whole world. Love is more intense in humans, which is related to relationship, knowledge and love. Accordingly, love has two characteristics:

- A) irrefutable and definitions,
- B) The Great Syriac in the universe and the deep and profound stream of Adam.

### **3.2 Feyz, Fayyaz and Love**

In both Feyz Kashani and Fayyaz Lahiji poetry books, the word love has been repeated many times. Feyz explicitly stated that: "it's passion to tell love story," (Feyz, 1962, p. 533). In the rows of several of his sonnets, he has put the word "love" as the forehead of the sonnets.

### **3.3 Virtual Love and True Love**

Morteza Motahhari stated that according to the mystics, love is twofold: true and virtual. True love, that is, the love that his lover is true, because the absolute truth is true, and that is love for the truth; and virtual love, the love that his lover is virtual.

### **3.4 True Love**

The purpose of true love is to reach absolute perfection and to reach the true and eternal beloved, God, because we are from God and toward Him we will back. Therefore, the human being is a passenger who, unwillingly, leads to God and the true believer. If a man traverses this path, as his lover has shown to him, by acting in accordance with his commands, he has met with the Lord's mercy and pleasure that this will be a decree and if he misses his choice,

he will go in the wilderness and lust of the animal Which is subject to the wrath of the Lord, is immersed, one cannot achieve true love and will face divine wrath.

Love is the ultimate goal of the creation world, because the human soul is seeking to return to its original homeland. Hence, in the pursuit of right to excellence, he goes to love. The mystic love, which begins with the breakup whatever comes from Allah, leads to union with the lover and destroys him from the Tibetan authorities. According to the lovers, love cannot be defined. According to Ibn Arabi, "Love attributed to humans, but we do not know what is and how it relates to us". We and all beings of the world are living in love. Feyz Kashani and Fayyaz Lahiji also introduce love as the living being of man, and the man of no love does not know the dead body.

In Rumi's point of view, the essence of God, and his love and affection, are considered to be sharper than that which belongs to the mortal universe and varied appearances and unstable and transient forms. In the opinion of Mohy al-Dīn al-Arabi and in the view of the famous mystics, after him, love does not exist in the form of appearance and is abandoned. what the lover endorses, and who resides there, is the love of the "beloved believer" from this world to the eternity world continues. Also, the mediator of love is the reward of the universe and not of the senses, otherwise all living things in the world should be in love.

### 3.5 Virtual Love

In this kind of love, the theme of love making is apparent and has some qualities with regard to the beloved. That is the apparent appearances of perfection of the lover. His virtual love is twofold.

1. The animal love in which he only loves the love of his lover and wants to see her sexual aspects.
2. Pure love, although his view is seemingly popular, but because the appearance of the symbol which is inward, he is the source of the true love and leads us to the love of love for true love.

His virtual love is not the original love, and is referred to as love by tolerance. The followers of mysticism consider universe (including man) as the manifestation of the Imam, and the love of the manifestations of the Supreme Lord is considered as a virtual love during the love of the essence of the Lord.

According to the Sufis, virtual love for the mystic and the hearts of the believers is like a bridge and a ladder to the true love

world. Because all the realms of the universe and its creatures are virtual acts. Therefore, the love for divine verses is considered as a virtual love. But non-mystic, especially ordinary people, are in earthly love, and cannot make it a means of achieving true love. The virtual love must go back to true love in order to be valued and to fall in love with absolute perfection through the tangible perfections, and if it stops at the same time, there will be nothing but deviation, and it will be a barrier to the perfection of mankind. It should be noted that the topic that was often considered by the mystics and Sufis and some philosophers, such as Mulla Sadra, but not a part of it in the Qur'an and the traditions, is that the virtual love and the desire for a female or male beauty is a virtual love. They say that the introduction of true love and the acquisition of the love of God are considered and praised.

Sha`rani (the owner of the *Yaqavit*, died at ninth century) also referred to *Al-Anwar al-Qudsiyah* in the recipe of the rules of *Al-Sufiyah*: "Because the view and affection of the good-humored mystics are an obstacle to the progress and perfection".

Then Among these, he cited the sensuality of justification of that issue by the appearance of divine beauty in creatures. "Unless the mystic finds that charm has seen right in everything from ugly and beautiful toads and human beings, who has not escaped the soul and should not give up his soul's desires when he has reached that degree, He is the universe of manifestation of goodness, wisdom, perfection and beauty of the truth, not merely the charms!".

In some cases, Feyz like many mystic believers in the manifestation of religion looked at virtual love towards the bridge and the true love passage, and believes that all the goodies and beauty in the world of nature, with their wisdom beauty, and attract the attention of the experts. In fact, the effects of prettiness and charm absolutely are eternal beloved ones. Therefore, the rightful and mystic of God, when he observes the narrative, becomes self-deprecating and understands from the deep to the evil, and through this way he realizes the real love and realizes the way of love of the true game:

In the eyes of both great poets and great scholars, Feyz and Fayyaz stated that virtual love is in fact the source of true and divine love because the goodness and beauty is in the world and is the front of true love. Virtual love or love is one of the most commonly found among mystics. Feyz



Kashani and Fayyaz Lahiji are the means for achieving true love, provided that they inspire spiritual feelings and love the perfection.

The reason for this conflict is that Feyz and Fayyaz consider faith as a great matter, but not the appearance and language of faith, but the faith is endowed with the affirmation of the heart; a belief in which there is no doubt, with truth and submission. Such belief is like a food of the body and soul of the prophets and the elders, and with this faith, Satan has succeeded in accepting Islam and surrendering to God's commandments and immunity. Anyone who does not have such a faith must again reaffirm faith and endeavors to reach the absolute truth with so many Mujahidats.

The point that the plan is necessary is that, as the people of love and knowledge have stated: it is not so that true love can always be through virtual love, but the principle is a way of affection, and if the seeker is from the beginning with the right to love is a great blessing. Basically, with the great mystics such as Shams Tabrizi and Rumi, this way (virtual mediation) is weak and moderate. As this meaning in the case of Shams Tabrizi came to Uhaddin al-Din Kermani:

Sheikh Shamsuddin Tabrizi asked him (Kermani) what? He said: "I see the moon in the water trough (I see absolute charm in beautiful faces). Then Sheikh Shamsuddin said: "If you do not have a heavenly heaven, why do not you see him?" The words of the great and perfect mystics and the parents of the right to follow the prophets and the infallibles Islam are the same as those offered in the prayer of Arafat: "The divine echo in the relics is obligatory after the shrine".

#### **4. Definition of Lexical and Idiomatic Expression of Wisdom**

Perhaps wisdom is the hardest word to define, and perhaps it would be unclear. They have said: "The intellectual wisdom is the spirit that recognizes the soul through the necessary and theoretical sciences, and it says that it is a beloved who addresses human understanding, and it is based on the rationale and foot of the camel".

Wisdom and knowledge are the strengths of a person who understands things in a clean way and also calls it a soothsayer and says that the word is in fact the meaning of the word "the warp" because the science of knowledge prevents the going of nature to the verbs, therefore, the reason and

Knowledge is wisdom. The expediency, the knot, the evil techniques, the insulting, the coloring, the glass of the heart, and ... are his traits" (Dehkhoda, v. 10, 1998, 16000).

Allame Ja'fari defined it as a common sense that "the word" (wisdom) is often referred to as "two separate concepts".

1. It is almost intended to be an independent force that, in contrast to other psychological forces, such as the force of expression, the conjunction of meanings, etc.

2. The mind of the human sees the raw materials by means of senses and other means. The activity that they are arranging for them is called wisdom" (Ja'fari, 1999, p. 12). But undoubtedly before him, the mystic poets introduced this thought into his poem and he tried to complete his thoughts. But apparently the historical root of the revealing of "love" instead of guidance should be sought in the works of Sanai; Wisdom in mysticism: Wisdom in the interpretations of mystics and Sufis refers to the degree of unity, and the emergence and manifestation of right in the rank of science, which is its definition, and sometimes it refers to the human truth (Khan Man, 1987, p. 728).

#### ***4.1 Types of Wisdom from the Perspective of Great Mystics***

Poets and great mystics such as Rumi repeatedly refer to the wisdom, its types, and the subject of reason and its types are important issues of Hediqa and Masnavi, and Rumi's statement in this regard is manifestly contradictory, and considers the viewpoint of reason as so loose and the opposite of the arguments of reasoning that, as if all the misfortunes and manifestations of human beings are under reason, they sometimes point out the wisdom that a person is certain If he decides to do everything and does not think alone, it seems that he has not given him anything, and this is what Khajeh Abdullah Ansari said in his full prayer: God did not give to anyone whom you really gave? And what did you not give a reason to? According to the time master, Rumi spoke of three types of reason that its meaning is one and the same type is discarded.

It is from the disputed principle that the wisdom is a level that is thoughtful and that Rumi, in the same wisdom, also he argued the argument, but the reason of the bounty is two types: one of the common sense of this wisdom is the same as the ambitious spirit of the kingdom, and he expressed this wisdom, the wisdom of faith,

the wisdom, awareness of the unseen, and the third type of reason that is the hidden truth of the universe, and the natural phenomena and phenomena are the faces of that wisdom. (2006, p. 467).

Major and minor wisdom: "In the tradition of mysticism, many has always underestimated wisdom. This is the rationale with which the mystics have fallen and the first is Rahmani wisdom, and the first is the creation of Allah or the Intelligence of the Nomads, but the wisdom is hypnotic. Rumi was aware of the pure wisdom, and he had no precedent before. He considered wisdom in two ways: one is an individual verse that is a guardian and a supporter, and the other is the sensible wisdom of the faithfulness or illumination of the universal wisdom, the reserved tablet, forgiveness of God and its source in between life and the great interpretation of it, it is called "wisdom of reason" (Khorramshahi, 1996, pp. 690-691).

Foruzanfar about the development of the wisdom of the pseudos of the path of love and intuition stated that: "Wisdom means a force of perception or a power capable of knowing the right from falsehood or an instinctive trait in the person who, on condition of the health of the members, and the removal of the necessary obstacles. knowledge of affairs is essential, first, there is a talent-minded person, and then, through his application to science and life, he derives an activity appropriate to those preliminaries.

Therefore, if the seeker wants to be connected to the unseen world, he must reconcile his perception with that world, as the external world is abstract. The pathologist must be away from the substance of the matter and the concupiscence, and it is a matter of blessings to the Sufis, therefore, the development of wisdom which is at the beginning of the penis and in the state of talent, needs a man who has reached the stage of perfection in the right way" (Foruzanfar, 1996, pp. 840-841).

Rumi stated that "From wisdom in its full shine, it is interpreted as" major wisdom "or" minor wisdom". In such position, wisdom can recognize the meaning in any case and see things as they are. In most people, wisdom is the veil of the soul. Of these unobtrusive rationales, they are interpreted as "partial wisdom". Minor wisdom requires nutrition from the outside. Human beings can thus acquire the ability to learn and to study "eternal science." But the common sense is derived from God essence. The general wisdom is the origin of "the

science of religions" and does not require any external help" (Chityk, 2006, p. 39).

#### 4.2 Definition and Admiration of Wisdom

##### 4.2.1 The Position of Wisdom in Verses and Traditions

What comes from many traditions and narratives is that reason is the most glorious part of human being created by God and embodied in the existence and soul of human beings, and this shrewd being possessed all virtues and beauties and goodness among the affection for the eternal beloved. Of course, in the opposite direction, ignorance is embodied in the soul, which has all ugliness and evil that has been done to test human beings in the struggle between reason and ignorance. To clarify the subject, we refer to several Hadiths about the importance and value of reason, and then we will summarize the discussion.

##### 1. Imam Baqir (as):

Because God created wisdom, he inquired about him and told him that he was coming, saying, "Return and come back to me" he said, "I swear by Allah and my glory, the creature that is more precious to you than before, and I give you only the things I love you in full". Verily, the commandment of punishment and punishment is upon you.

##### 2. The Prophet Muhammad (Peace Be Upon Him) said:

God provides his servants with wisdom, because when a wise human sleeps, it is better than ignorant awakening night and it is better than traveling to Hajj and Jihad and God does not make prophet and apostle except to complete the wisdom (until He does not fulfill his reason), and his wisdom is superior to the wisdom of his entire nation, and what the Prophet remembers, is higher than the Ijtihad of the Mujtahids, and has not done so much to the willed servant to his wisdom. All devotees do not worship wisdom in their virtues. Righteous are the owners of the wise, who have said to them: only the owners of the wisdom are advised.

##### 4.2.2 Admire of the Wisdom by the Mystics

The definition of wisdom and the various kinds of verses have been reciprocally incorporated in particular. "The wisdom of reason is the major wisdom that its understanding of the universals and the realities of existence is as humanistic as it is, this wisdom does not have the details of work. Therefore, the possibility of error is very small, even if the preconditions for thinking are correct, the possibility of error is lost and reaches zero.



This wisdom is highly praised and revered both in verses and in Islamic narratives. Also, due to religious texts and discoveries "their intuition has recognized this fact and tried to do it" (Fazeli, 1995, p. 201). Attar, who has a significant role in shaping the mystical concepts and thoughts of the poets, in the Masnavi "Asrarnameh" of the Old Testament, addressed to the voyager of the path of truth, in the definition of the position of reason, which is the "major wisdom" and "The wisdom of reason", said: In Masnavi, "Elahinameh" the wisdom is the eyes of an aged and perfect man, and in order to invite the seeker to his stage of consciousness and inner journey, he recounts the wisdom with the name "Jam E-jam", which is an example of all the particles of the world in this cup.

Wisdom has two roles in life: one is the rejection of bad deeds, which in this sense is called "forbidding"; and the other, it commands decent deeds, which are therefore called "Argument" for this purpose. Imam Ali (as), in both dimensions, have the most complete wisdom. The following passages referring to the prohibition of eating a fruit of forbidding tree and the deceiving of Hazrat Eve from Satan, refers to the first type:

In explaining the term (The first forbidding), referred to by Feyz in the above-mentioned passages, it should be noted that "negation" of the totality of "forbidding" from the root of "negation" means denial, and the "The first forbidding", i.e., the owners of wisdom. For this reason, the wisdom notices about "forbidding" that opens up a person from following the desires. <2>

This term is mentioned in verse 54 of surah Taha: "In this there are signs for the first of the prohibition".

Prophet Muhammad (PBUH) said: "Your best are those who belong to the first forbidding". they asked the Prophet (PBUH), who are "the first forbidding"? The Prophet (PBUH) said: "Those who have good morals, give good fathers and mothers, help the poor and needy neighbors, assist the orphans, feed the hungry, peace and comfort in the world, and those who pray while the people are sleeping and ignorant".

With this explanation, we find that Feyz, having regard to the same Hadith in these verses, has considered wisdom, and the intellectuals are placed in the face of the air and misleading, and, in accordance with the promise of the Lord (to the angels), to

guide reason and recognize the right path from the wrong point.

### 5. Humiliation and Disdain of Reason

Most of the poets and mystics, including Vahshi E-bafghi and Sanai Ghaznavi and Attar, etc., considered the origin of partial wisdom and rational reasoning as the Greek, [2] and they discriminate it and denounce it and pose a path to knowledge and love. They did not consider rational knowledge and reason to be prosperous, and they believe that such a rationale does not allow a person to come to the knowledge of intuition and to the point of joining or approaching the true believer. They consider the arguments of intellectuals to understand the mysticism and love, tough and hard-nosed.

### 6. Conflict and Contradiction of Wisdom and Love

Succession and mysticism in the confrontation between wisdom and love believe that the free-wisdom philosophy or the ordinary wisdom that the common people enjoyed do not convey mankind the freedom of mind and the intellectual and intellectual independence of love because during the overcoming of the air and the wish of the partial wisdom of expediency thinking on the hijab and maybe rationalizing the rational intellectuals of reason and pursuing them, and therefore, from the point of view of the mystics, they should pass through such an wisdom and become love.

"The contradiction between reason and love in the works of the Sufis is a common theme. It seems that these two powerful factors are in conflict with each other in the personality of man. This controversy is sometimes regarded as a controversy between Shari'ah and 'Almah and the contradiction between Shari'ah and the Truth. In the intellectual tradition of the Sufis, in the general tendency, love is preferred to sharia and justice. Contrary to this rudeness, this contradiction is interpreted as an unworthy love and unbelieving love" (Caliph, 2004, p. 58).

The conflict between love and wisdom in the traditional era of Iranian thought has a long and mysterious background, Dr. Mohammadi, on the origin of this confrontation believed that: "Khaje Abdullah Ansari dissertations may be the oldest Persian prose work that has addressed this subject. Therefore, the Prophet We also see the confrontation between wisdom and

love in the form of a description and imaginations between them.

That is, Khaje E-herat has each of them considered to be human beings who are sitting together and discussing each other. The other issue directly related to the subject is the treatise on reason and love of Sheikh Najm al-Din Razi. This thesis is from another one. He wrote it like Khaje Abdullah Ansari in a reply to a friend who begged him "A narration of the description of the perfection of love and the fullness of wisdom". In the affair of the mystical verse, one can observe little about the issue of the confrontation between reason and love, and with the passage of time, along with a slight increase in the mystical works and qualitative richness of them, the contrast between wisdom and love is particularly appealing, and especially great poets such as Rumi in the Shams Poetry Court presented it with an elegant delicacy" (Muhammadi, 2002, pp. 353-355). Feyz has often raised this confrontation in his quarrel, which is, in all respects, a decisive preference for love:

"The men of Sufism, with aggression and assault on various arenas of thought and culture, for many years were landed under their bosom, as far as other knowledge and philosophy could not rise in the next centuries, He gathered his feet. A review of the poems of great poets such as Sana'i, Rumi, Hafez, Attar, etc., showed that they undertake the thought, knowledge, philosophy, and culture equally, and the physician's speech is futile and false Dargahi, 2000, p. 93)".

"The discussions of wisdom and love are the subject of essays and articles of the same name, such as the first chapter of the book of the Kenz Ol-salekin by Khaje Abdollah Ansari and the book of Najm al-Din Razi, Aql-o-Eshgh. One of Saadi's sixth chapters is the book of wisdom and love. Mystical and divine love always faces wisdom. He talked and debated with him. In this debate and struggle, love always triumphs and defeats wisdom. In any case, it appears that the wise, sullen, and arrogant, is cautious, reasoning, and deterrent. But love, joyfulness, warmth, stimulus, encouragement and recklessness are a source of cultivation of the soul and the knowledge of God and the truth" (Sajjadi, 2005, pp. 295-296).

Feyz believed that Muharram is the protector of God's love, and the wise men of the world are not allowed to enter this portal:

"Wisdom is worthless and humiliating until it is encountered with love; otherwise, it is in response to the appetites of the soul and the animal wisdom and the wisdom and the majesty. It is true that the poets praise it abundantly, especially against the instincts, but the opposite is the hundreds of beings that are wicked, misleading, and vulgar. The word is in the face of enthusiasm (Dashti, 2006, pp. 40-43). The frequencies of verses that have been criticized for their disdain and criticism from the point of view is much more than the praise that has been defined and praised".

"Although Sufis have spoken in a small number of science, wisdom, and school and the school of thought, and the disciples have seized them with scholars and philosophers, and sometimes even buried books and writing. However, they should not take into account those speeches and these deeds that Sufism and mysticism are opposed to science and wisdom, they do not count them as anything, and they are not guilty of any lesson, knowledge and knowledge of science and It calls for reason, the consequence of which is nothing but a separation from culture and wisdom; for, on the one hand, the great Sufis have lived with wisdom and science, and have spent many years of their lives. They have taught theology and the school, the book and the specialist, and the disciples have been praised; they have praised science and wisdom in their writings and sayings, and they have greatly praised the wisdom and knowledge. In fact, they have condemned the wisdom of their subjective intellectuals, and if they praise the wisdom, they would praise the universal holy spirit of the faith of the faith and the praise of the wisdom which has sometimes referred to it as the prerequisite of reason" (Rastgoo, 2004, pp. 261-262). Feyz and Fayyaz considered wisdom against love, which common people cannot exceed the appearance of creatures and even veil and obstacles to seeing the truth of creation, but love comes from the appearance of the past and from the creature to the creator.

Razi, in Mersad Al-ebad talked about the inability of the wisdom to guide and attach to the beloved: "It is therefore true that love is not a love for you, and you do not believe in the true wisdom, and the wisdom of the scholars and the faithful is that: the rational judgment of wisdom is not true" (Razi, 2000, pp. 63-62). Fayyaz also expresses love as the straight path of truth, and thinks and doubts the wisdom in a vain.



## 7. The Positive Relationship of Wisdom and Love

In the thoughts of the mystic elders such as: Sanai, Molavi, Attar and Hafez, there is a kind of bondage and unity (unity of being) in the advanced stages of the development of wisdom and love, and when they are considered to be good and fortunate in their own right, conflict and opposition admire love, and when they have cursed reason or love (especially wisdom), they are at the bottom of these two concepts. "The general wisdom and true love, in contrast to the partial wisdom, are two wings for flight in the well-known human and being worlds". The perception of the unique space of the kingdom and the power of divinity, with the exception of these two wings, is not possible. The remedial seeker that does not find that the wisdom will ultimately improve its perception in order to lead to the wisdom of reason or the general, and hence the scope of its knowledge are achieved, the unconventional and explicit way of love can be derived from the hypothesis of the mysticism of the horizons and the advent of knowledge (Muhammadi, 2006, p. 52). Likewise, they have no conflict with general and developed wisdom, but this does not mean that he will use it in all circumstances. When they are for the wisdom of a certain range, and within that limit, they use the existential blessing of wisdom. This range is to understand some generalities and to adapt the details to those generalities and to use reason in the course of their evolutionary life. The mystics consider using wisdom to reach this definitive stage, but from this stage, reason is not the power of flight, and man needs two wings of love, which is a ladder climb in this position of love. The denial of reason by the mystics is not the denial of the essence of wisdom, but the denial of its realm. They say that what the wisdom says is intrinsically correct in its own right, but what we see or in our glorified and evident transcendence is beyond our wisdom. Therefore, wisdom cannot enter, let alone one's opinion (Fazeli, 1995, p. 212). Feyz also believed that the path to wisdom has a limited period when it comes to perfection, love must be replaced and a lover must be guided to join the right.

It must be said that in a simple sentence that true love is the product of wisdom, and the relationship between wisdom and love is cause and effect relationship. In other words, love is not in the wisdom of the mind that one has to

choose one of them, but love is a stage from the stages after the rationalization. During this process, one must be chosen with wisdom and voyage it with love.

According to the last verse of Feyz Kashani, he also considered love as the result of divine wisdom, and believed that "our power of perception is of a degree". This power, which is at the disadvantage of reason, is found in the fuller range of the title of love, and the difference in the meanings of perception is not their main reason. In this way, all the controversy in the nature of reason and love, and its difference disappears, and there is only one perception that, on the borderline and the limitations of the name of reason.

Because it passes through the boundary, its name is loved and in fact, the same wisdom as criticism of the Universe. Love is the same wisdom that has passed from the diminutive directions and from the "world" to the "unfocused world". So love is the excellence level of wisdom" (Rad, 2002, p. 1).

In fact, the wisdom is guidance. As Imam Ali (PBUH) said: "Allah is the guiding and saving savior" (Mohammadi Rai Shahri'i, vol. 6, p. 397). When a person uses his wisdom, he recognizes the path from the wrong path; A conduct transforms happiness from the collapse of evil; separates the house from Satan's ruin and even distinguishes true love from virtual love.

Feyz Kashani also believed that true love and adult wisdom do not have any contradictions with each other and they are always in spiritual journey; Because, love is the meaning of the Steeped in the way of Allah and that is the reason leads to the melting of monotheism. "When a person reaches the stage of love, the new person realizes that the true wisdom is the "wisdom" that he has, and that others are entangled in rationality and wisdom, and that they are considered wisdom". In our traditions, the mystic is one of whose wisdom, heart, reason, and practical action are considered as two wings, complement each other; Imam Ali (AS) said: "through the mystic survey, he enlivens his wisdom and drops his soul and slows his body and brings his morality which is gentle. He brightens for him a brilliant glow, then his brilliance will draw a path for him and draw the path with the same light" (Nahj al-Balaghah, sermon, 220).

## 8. Conclusion



By investigating and contemplating in prose and systematic mystical texts from the beginning of Persian mystical literature until now, it can be seen that the wisdom of the mystics with which they are opposed. The contradictions and oppositions that are observed in all mystical texts- both in the form of verse and in the form prose- are between them. The wisdom that Feyz and Fayyaz were talked about with the use of the virtues of Rumi and A'ttār, Hafez and others, and by offering the attributes of its disdain and humiliation against the greatness of love and insincere madness, is the same intellectual wisdom and Greek philosophical wisdom. According to the mystics, it is not only able to understand truth and love and mystical madness as it should or may not be, but as a veil and a way to reach the standard of knowledge and truth and love. Otherwise, mystics before and after him who lived with wisdom - not the Greek wisdom - have all encouraged rationalism and wisdom. It should be recalled that great mystics such as Feyz Kashani and Fayyad Lahiji who in their precious and noble works considered the soul of the thirsty guys of mysticism and love.

His purpose is to create the idea of confrontation and conflict between wisdom and love and rational reasoning, and the inner inspiration of the inferiority of madness, to tell the mysteries and mysteries of love that the seeker leads the path of knowledge and love towards the home of truth and unity, because the inwardness of the unity of mystics such as Feyz Kashani and Fayyaz Lahiji and other mystics who have been shamed from the wine of unity and brightness, between love and mysticism with major wisdom and divine wisdom - that in the traditions of the religious and mystical as the first creature and love advocate for the realization of the truth, there is a lot of praise and reverence.

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