

## Love the look and protect Rouzbahan review and Hafez

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**Abstract:** The researcher in this Study aims to analyze love in thought of two characters of a Mystic and a gnostic poet that are Rouzbahan and Hafez. In this study by deferring to their available works. There is an attempt to analyze intellectual Principles on love. They put love as a base in their works and believe that love is eternal and will be on going. According to which they consider love as the base and principle of creation. Rouzbahan and Hafez due to their interest to mysticism are from the ones that accept the Love of human to human and believe that this love is like a ladder which leads them to real love. Rouzbahan and Hafez both believe in love and based on their own vision each has a specific determination from love which this indicates their interest; trend and recognition To love concept.

[Majid Yazdan Panah, Baian Forough kermanshahi. **Love the look and protect Rouzbahan review and Hafez.** *N Y Sci J* 2014;7(8):8-10]. (ISSN: 1554-0200). <http://www.sciencepub.net/newyork>. 2

**Keywords:** Love, look, protect, Rouzbahan, review Hafez

### 1. Introduction

#### Thoughts

Hafez in a part of his poetry has utilized love from his potentials and with his own specific vision which is a mystical one, sees love and this has caused us to consider his intellectual share or consensus with Rouzbahan (who is a mystic seeking the reality that for achieving, selects love and beauty) in love scope.

#### Love

Love is an indescribable sense that any one determines it based on his / her perception level love is the most important rule that can change people mood and make an evolution in them whether it is a supernal or mundane.

The most important difference between mundane and divine Love is that in the mundane love the lover and beloved are Human but the divine love is between human and God and because of which, it is more important for mystics.

One of the most basically intellectual shares of Hafez and Rouzbahan is love, both have had a deep understanding of love, Thus here the intellectual Shares of both in love scope are analyzed:

1. Love, Hafez provides love with a determination and calls it an uncovered goke and interprets it as it. Is an uncovered goke from which love arises whose name is neither ruby lips nor rusty line (page 70, poetry of Hafez). and he also believes that love has a very high status and is so unattainable what a science is the science of love community. Whose eighth wheel is the seventh earth? (Page 59) Rouzbahan also has provided love with some determinations and once has called it

an old seed that planted in human hearts land and adds:

this tree has root in Adam soil and is supernal, it always gives fruits and provides in lovers natures: affection, pleasure, love and wisdom so To, they achieve relief. (Page 68, Rouzbahan)

Rouzbahan believes that love any way is favorable, therefore, says: When love is created no matter whether it is a human or mundane Love or is a divine one, be cause for the evolution process To god love should pass from these loves. (Page 42, Rouzbahan)

Rouzbahan and Hafez both believe in love and based on their own perception each provides love with a determination which this indicates their interest, trend and understanding to the love concept.

### 2. The eternity of love:

Hafez believes in love's eternity and also it exist before the creation: The eternal king gave us the grief treasure of love. As we enter to this world (Page 126 poetry of Hafez) No one knew about love fervour the world seditious Was your magic loquetry (page 215 Hafez).

Rouzbahan also sees love eternal and believes that because love is from god characteristics and God is Eternal, thus is also eternal:

(Hey brother! Know that god is eternal and his Characteristics are also eternal which one of those Characteristics is love, thus, god his self is lover and love, lover and beloved all are in god entity. Love Is the perfection of affection) ( page 133, Rouzbahan).

And in elsewhere he says:

(The essence nature of love has root in the eternity, in which there is no access) for live and wisdom (page 44, Rouzbahan). Hafez in elsewhere

calls the Old Testament the same eternal Testament which indicates the eternal creation and the time of specification of human destiny.

Hafez calls the affection and love or ie Eternal: Still there was no any sign of two world's creation that was smell of affection.

The time has created affection more early than we think. (Page 20, Hafez) Rozbahan on the eternity of love says: (the most important thing for lover is love. Love eliminates any secret in lover heart) (page 139, Rozbahan). Hafez believe with heart the relation between love and the Eternal testament. Rozbahan also like Hafez considers to the relation between love and the eternal day and says:

The universe god determined himself to lovers and then took a loyalty testament from them and sent them on land to fall in love this world and hate of non divinethings to achieve the god love.

### 3. Love, the divine trust:

Hafez calls love as the god trust or divine trust and he also Be lives that any thingcant abide this huge cargo and Just human can cope with:

The sky couldn't bear this trust duty the handsel lottery Was fallen on me insane. (Page 189, Hafez) The lovers are the kings of trustees And they are inevitable for crying. (Page 272, Hafez)

Rozbahan also calls love as a divine trust and says:

(All creatures in world have found the potential of love but Among all just human couldbear this divine trust cargo). (Page 72, Rozbahan)

### 4. Love and devotion:

Love makes the lover to devote from everything s / he possesses to achieve his or her leman also devotes from Himself and the beloved spreads in all of his entity and This causes the elimination of the mystic which is called Divine elimination or changing the mood of the mystic to Elimination the interest in himself and studying inactive Against the destiny of god.

### Hafez in this scope says:

Love others except the real beloved. (Page 108, Rozbahan)

### 5. Virtual love:

Virtual or mandane love which is the v elation and the sense Between two hamans is vespectable for most of mystics and They consider it like a ladder for achieving the real and Divine love. Hafez also is belonged to those mystics' folks That consider the virtual love as a way for human to Reach the real love.

### Hafez in the description of the mundane love says:

Any way the imagination of your face beauty is with us The smell of hair is the reason of our survival Despite some claimants that inhibit love The beauty of your face is our justified proof. Rozbahan like Hafez consider love as a ladder for reaching to the divine love and believes that: (mundane lover is the start of the divine love). (Page 11, Rozbahan)

Rozbahan on the virtual love says: the nature or entity Of human (the favorable. People) before the birth in the last world also have been in love and in this world they find each other easily and fall in love of each other.

The sacred ghosts who in teetering had seen each Other and due to the perception of god signs in each Other had loved each other, when came to this world Found the same love in the last world, in each other.

Then they know each other by their acumen sight afterward, it becomes More easy for them the mysticism process toward god. (Page 34, Rozbahan).

Mean while, than the virtual love was considered, we also analyze the virtual be loved in the vision of both:

Hafez believes compeletely the virtual love, he in the Description of the feminine beloved says:

Hey. My heart! That you live just with this kingbird which gives you seed. Sleep is away from me by this mordant thought. That just crouching is your sleeping and rest. In Rozbahan works there nothing about the virtual love but gami with quotation of Ebne Arabisconseques ts says:

When Rozbahan inhabited in mace, eventually he fell in love with a singer lady and no one knew about it. It was seemed that he was sighing for god but in fact was for The feminine beloved then he decided to go in her service after some time people described his sense for the lady. The singer lady left the singing and fell in love with Sheikh but then later her love ejected from heart of Rozbahan and he again continued the mysticism. According to this documentary sample we can say that Hafez and Rozbahan both believe the virtual love but The difference is in this that Hafez in his poetry has Described the feminine beloved but in Rozbahan works we Can't see this.

In the thought of Rozbahan the divine lovers scape from Everyone except the real and divine beloved and accept Anything he wants event are prepared to bear grief. They devote them selve and want nothing except truth and rightness. In Hafez poetry on the description of divine beloved we have:

not to be turbulent that your fervor would fire like a candle. Even Stone in the beloved hand would be came a wax. (Page 9, Hafez)

If the divine beloved wants the real lover to be in fire I will be pen curious if think to paradise. It is known that According to Rozbahan inscriptions and some obtained Verses from Hafez poems, these two prominent characters.

Have payedaHention specially to love and according to the time they have determined it. They think love have Been eternal and will be so both consider love as the Creation origin and also both believe that with aim of The virtual love we can reach to the divine love.

### Discussions

According To the considerations done in this sundy, we can Conclude that Hafez is one of the most prominent poets of this territory that has not been neglected to the recent poets and writers and also has utilized from their works may be this would have been the reason of his intellectual s have with other prominent characters of his own period, that Rozbahan is one of whom. One of the intellectual shares between bith is love. They based on their own specific vision, consider love as the Base of every things and beehive that lave is an instinct

Entity in the nature of every one and should be important for any one and try to flourish it.

Both also believe that human with aim of the mundane hove Can reach to the divine love. They think human with to evince of the virtual love hardships and its difficulties can achieve to the godor divine love and can also abide The diffulties of achievement process to god love with Less problem.

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7/11/2014