

Love In The Works And Thoughts Of Roozbahan

Amin Hadavi¹, Roshanak Zolfaghari^{2*}

¹Department of Persian language and literature, urmia University, Urmia
Iran.

²Department of Persian language and literature, urmia University, Urmia
Iran.

*Corresponding author: Roshanak Zolfaghar

ABSTRACT

This research examines the concept of love in the thought of Roozbahan Baghli Shirazi, one of the greatest Iranian mystics. In Roozbahan's thought, love is known not only as a human emotion, but also as a divine and transformative force that can lead humans towards perfection and truth. This research analyzes the different dimensions of love, including human love, chaste love, and divine love, and examines the stages of human spiritual journey in this regard. The findings show that human love acts as a starting point in the spiritual journey and can act as a driving force in the search for truth and perfection. Chaste love, the next stage, frees humans

from material bondage and leads them towards purity and chastity. Finally, divine love is known as the ultimate perfection that leads man to union with God and the realization of inner monotheism. This research also examines the impact of love on the individual and social lives of humans and its role in creating solidarity and empathy in society. The results of this research show that love, as a divine force, can help in the spiritual development of humans and lead to the creation of an atmosphere of love and friendship in society. Finally, love in Roozbahan's thought is introduced as a guide and source of inspiration in the spiritual journey and conduct of humans.

Keywords: Love, Roozbahan Beqli, Human Love, Chaste Love, Divine Love, Spiritual Journey, Inner Monotheism, Spiritual Development, Social Solidarity, Islamic Mysticism.

INTRODUCTION

Love, as one of the deepest and most complex human emotions, has always been a fascinating subject for thinkers, poets, and writers throughout human history. In Persian culture and literature, love has been considered not only as a human emotion, but also as a spiritual and divine path. In mystical thoughts, especially in the works of great poets and mystics, love is presented as an existential truth and a driving force in the spiritual journey. One of the prominent figures in this field is Roozbahan Baghli Shirazi, who, with her works in the seventh century AH, had a profound impact on Iranian mystical and philosophical literature.

Roozbahan Baghli, who is known as one of the greatest Iranian mystics, sees the concept of love as a bridge between man and God with a deep and philosophical look at it. He considers love not only as a romantic feeling, but also as an existential and divine truth that can guide man towards perfection and divine union. In Roozbahan's works, love is presented as a transformative and liberating force in the journey towards truth and monotheism (Koushki, Rahmati, Aria, and Ebrahim, 2010).

The concept of love in Roozbahan's thought is divided into two parts: human love and divine love. Human love, as an initial and natural stage in man's spiritual journey, is presented as a driving force at the beginning of the journey and path. This love guides man towards divine love, in which the individual is freed from self and worldly attachments and becomes closer to divine perfection. In fact, the transformation of human love into divine love in Roozbahan's thought is not only a change in emotions, but also a profound transformation in the human being and soul that can lead to the realization of inner monotheism (Esfandiar and Soleimani Koushali, 2010).

In Roozbahan's thought, love, as a deep and spiritual experience, enables man to achieve divine knowledge and union through it. He believes that love draws man towards truth and light, and on this path, the individual must be freed from selfishness and worldly attachments. In this regard, love, as a purifying and liberating force, frees man from material bondage and leads him towards perfection and

truth (Koushki and Rahmati, 2010).

In this article, we will examine the different dimensions of love in the works of Roozbahan Baghli and try to analyze the role of love in realizing esoteric monotheism and the spiritual journey of man. We will also examine the transformation of human love into divine love and its impact on human individual and social life. Finally, using reliable sources, we will analyze and explain Roozbahan's views and thoughts on love and try to show how love can act as a transformative force in human life. Love, as a key concept in mystical and philosophical literature, has always been of interest to great mystics and poets in Iranian history. In the meantime, Roozbahan Baghli Shirazi, with a deep and philosophical look at love, has been able to introduce this concept as a transformative force in human spiritual journey. He explains love not only as a human feeling, but also as a divine reality and a force that guides man towards perfection and truth (Koushki, Rahmati, Aria, & Ebrahim, 2010).

However, a deep and comprehensive understanding of love in Roozbahan's thought requires more detailed examination and analysis. Human love as an initial stage and divine love as the final perfection are two main aspects in this thought, each of which plays a specific role in the spiritual journey of man. This transformation from human love to divine love is not only a change in feelings, but also a profound transformation in the human being and soul that can lead to the realization of inner monotheism (Esfandiar & Soleimani Koushali, 2010).

Research on love in the works and thoughts of Roozbahan Baghli Shirazi is of particular importance and necessity in several aspects. First, love, as a fundamental concept in Islamic mysticism and Persian literature, plays a significant role in shaping the thoughts and beliefs of great mystics and poets. Roozbahan Baghli, as one of the prominent representatives of this thought, can deepen our understanding of the spiritual journey and path to truth by explaining love as a divine and transformative force (Koushki, Rahmati, Aria, & Ebrahim, 2010).

Second, examining love in Roozbahan's thought can help us better understand the process of the transformation of human love into divine love. In the contemporary world, where humans face numerous spiritual and moral challenges, recognizing and understanding this transformation can serve as a guide in the journey toward perfection and the realization of inner monotheism. In fact, love, as a liberating and purifying force, can free humans from material bondage and guide them toward truth and light (Esfandiar and Soleimani Koushali, 2010).

Third, this research can contribute to the enrichment of Iranian mystical and philosophical literature. By examining love in Roozbahan's works more closely, deeper connections between mystical and philosophical concepts can be made and new theories in this field can be explained. This is especially important in the present era, when humans are seeking spiritual and philosophical answers to complex life issues (Koushki and Rahmati, 2010).

Ultimately, research in this field can help build a bridge between the past and the present. By gaining a deeper understanding of Roozbahan's thoughts, we can gain a better understanding of the spiritual needs of contemporary humans and provide solutions to meet these needs.

Therefore, examining love in Roozbahan Baghli's works and thoughts is not only important from a scientific and research perspective, but can also serve as a source of inspiration for spiritual journeys in today's world. In this regard, the main question is how love is defined and explained in Roozbahan Baghli's thought and what role does it play in the spiritual journey of man and the realization of inner monotheism? Also, what processes are involved in the transformation of human love into divine love, and how can this transformation help free the individual from material constraints and approach divine perfection? Examining these questions can lead to a deeper understanding of the place of love in Roozbahan Baghli's mystical and philosophical thoughts, as well as its impact on the individual and social lives of humans.

Review of the research background

Research in the field of love and its related concepts in mystical and philosophical literature, especially in Persian literature, has always been an interesting and important topic for researchers. Love, as a key concept in the spiritual path and conduct, plays a significant role in the formation of the thoughts and beliefs of great mystics and poets. In this regard, Roozbahan Baghli Shirazi, as one of the most prominent Iranian mystics, has been able to understand the depth of this concept by explaining love as a transformative and divine force and express it beautifully in her works.

One of the important studies in this field is an article published by Koushki, Rahmati, Aria and Ebrahim (2019). This article examines the transformation of human love into divine love and its role in realizing esoteric monotheism from the perspective of Roozbahan Baghli. In this study, the authors have analyzed in depth the concept of love in Roozbahan's works and how it affects the spiritual path of humans. They conclude that love in Roozbahan's thought is not only a human emotion, but also a divine truth and a force for spiritual liberation and transformation.

This research clearly shows that love in Roozbahan's thought, as a purifying and liberating force, can free man from material bondage and lead him towards perfection and truth.

In another article, Esfandiari and Soleimani Koushali (2010) have discussed the concept of love from Roozbahan Baghli's perspective. In this article, they examine the different dimensions of love, including human love and divine love, and its impact on the individual and social lives of humans. This research shows that love in Roozbahan's thought, as a liberating and transformative force, can lead man towards divine knowledge and union. The authors in this study provide a deeper analysis of love as a profound and spiritual experience and emphasize that love can act as a bridge between man and God.

In addition, Ghasemi and Rahmati (1401) have analyzed and examined Roozbahan Beqli's perspective on chaste love in their recent study. This article examines the various dimensions of chaste love and its impact on the spiritual journey of humans and concludes that chaste love in Roozbahan's thought, as a divine force, can guide humans to perfection and divine union. This study clearly shows how chaste love can be effective in the process of human spiritual transformation and help realize inner monotheism.

Other related studies include studies conducted on love in mystical literature that have examined the impact of love on the mystical and philosophical journey and conduct. These studies show that love, as a driving force in the spiritual journey, can lead a person towards perfection and truth and help him break free from worldly bonds.

In summary, previous research on love in the thought of Roozbahan Baghli clearly shows that love is not only a human emotion, but also a divine and transformative force that can lead humans to perfection and truth.

This research paves the way for deeper discussions in this field and a better understanding of the place of love in Iranian mystical and philosophical literature. Examining these works and thoughts can lead to a deeper understanding of the spiritual and intellectual needs of contemporary humans and provide solutions to meet these needs.

RESEARCH METHODOLOGY

The present research examines love in the thought of Roozbahan Baghli Shirazi and analyzes its various dimensions. To achieve the research objectives, library and review methodology have been used. This approach allows us to achieve a comprehensive and accurate analysis of the concept of love in Roozbahan's works and its impact on the spiritual journey of humans by examining various sources.

Library method, as one of the common methods in humanities research, involves collecting and analyzing information from written and non-written sources. In this study, various sources including books, scientific articles, theses, and specialized publications in the field of Islamic mysticism and Persian literature have been used.

To collect data, the original works of Roozbahan Baghli as well as the works of contemporary researchers in the field of love and mysticism have been examined. These sources include:

n Roozbahan Baghli's works: including her original texts that explain love and its related concepts.

- Scientific articles and research: articles published in reputable journals that examine different dimensions of love in Roozbahan's thought and its impact on the spiritual path and conduct of man.

- n Specialized books: books that analyze and explain the concept of love in Islamic mysticism and Persian literature and can help to understand the subject more deeply.

The review method examines and analyzes existing texts in the field of the research subject. In this research, after collecting the sources, they were analyzed and examined in detail. This method includes the following steps:

- Content analysis: By carefully studying the works and articles, content analysis and extraction of key concepts of love in Roozbahan's thought were conducted. This analysis includes examining the definitions, dimensions, and stages of love from Roozbahan's perspective.

And comparison and matching: In this stage, different perspectives of researchers on love and its impact on the spiritual journey of humans were compared and matched. This allows us to identify the strengths and weaknesses of each perspective and achieve a better understanding of the subject.

B Conclusion: Based on the analyses conducted, the results obtained from the research are presented in a coherent and comprehensive manner. These results include the impact of love on the spiritual journey of humans and the transformation from human love to divine love.

Using library and review methods, this research deeply examines love in the thought of Roozbahan Baghli and attempts to achieve a better understanding of the various dimensions of this concept and its impact on the individual and social lives of humans. This approach not only contributes to the richness of Iranian mystical and philosophical literature, but can also serve as a source of inspiration for spiritual journeys in today's world.

ANALYSIS OF RESEARCH FINDINGS

The analysis of research findings in the field of love in the thought of Roozbahan Baghli Shirazi examines in more depth the various dimensions of this concept and its impact on the spiritual journey of humans. In this section, the key concepts of love, its stages, and how it evolves from human love to divine love will be analyzed. Also, the impact of love on the individual and social lives of humans and its role in realizing inner monotheism will be examined.

Definition of love in Roozbahan's thought

Love in the thought of Roozbahan Baghli is defined as a divine and transformative force. She sees love not only as a human feeling, but also as a divine truth that can guide humans towards perfection and truth. In Roozbahan's works, love is presented as a liberating and purifying force that can free man from material bondage and guide him towards light and truth (Koushki, Rahmati, Aria, and Ebrahim, 2010). In general, love in Roozbahan's thought has several dimensions:

- Human love: This dimension of love is related to human feelings and emotions and is known as an initial stage in man's spiritual journey. Human love can act as a driving force in the mystical journey and conduct and compels man to seek truth and perfection.
- Divine love: This dimension of love is known as the final perfection in man's spiritual journey. Divine love, as a deep and divine experience, guides man to union with God and the realization of inner monotheism.

Stages of Love in Roozbahan's Thought

Roozbahan Begholi considers different stages of love, each of which plays a specific role in the spiritual journey of man. These stages include:

- The stage of human love: This stage is known as the most initial stage of love. In this stage, man falls in love with others, especially his beloved. This love can act as a driving force in the spiritual journey and compel man to seek truth and perfection.
- The stage of chaste love: In this stage, love is directed towards purity and chastity. Roozbahan believes that chaste love can free man from material bondage and guide him towards truth and light. Chaste love, as a divine force, guides man to perfection and divine union (Qasemi and Rahmati, 1401).
- The stage of divine love: This stage is known as the final perfection in the spiritual journey of man. Divine love, as a deep and divine experience, leads man to union with God and the realization of inner monotheism. At this stage, man reaches a deeper understanding of the truth of his existence and relationship with God and achieves ultimate perfection.

The Effect of Love on Man's Spiritual Journey

In the thought of Roozbahan Baghli, love is known not only as a human emotion, but also as a divine and transformative force. This love can act as a driving force in man's spiritual journey and lead him towards perfection and truth. In this section, the effect of love on man's spiritual journey will be discussed.

- Liberation from material constraints: Love, as a liberating force, can free man from material constraints. Roozbahan believes that love can guide man towards truth and light and free him from neglect and darkness (Esfandiar and Soleimani Koushali, 2010).
- Spiritual transformation: Love can act as a transformative force in the spiritual journey of man. Roozbahan believes that love can lead man towards perfection and truth and guide him to a deeper understanding of his existence and relationship with God. This spiritual transformation can lead to the realization of inner monotheism and bring man to divine union (Koushki, Rahmati, Aria, & Ibrahim, 2010).

Love and the realization of inner monotheism

One of the key topics in Roozbahan Beghli's thought is the role of love in the realization of inner monotheism. Inner monotheism means a deep recognition and understanding of the unity of existence and man's relationship with God. Love, as a divine and transformative force, can help realize this monotheism.

- The manifestation of love in monotheism: Roozbahan believes that love can act as a bridge between man and God. In this regard, love can help man to reach a deeper understanding of the unity of existence and truth and achieve inner monotheism (Qasemi and Rahmati, 1401).
- The experience of divine love: Finally, divine love is known as the final perfection in man's spiritual journey. At this stage, man reaches union with God and the realization of inner monotheism and achieves a deeper understanding of the truth of existence. This experience of divine love can act as a turning point in man's spiritual journey and lead him to ultimate perfection (Esfandiar and Soleimani Koushali, 1399).

The analysis of the research findings shows that love in Roozbahan Beqli's thought is not only a human emotion, but also a divine and transformative force that can guide man towards perfection and truth. Love in this thought has different dimensions, including human love, chaste love, and divine love. Each of these stages plays a specific role in the spiritual journey of man and can help to realize inner monotheism.

In general, love in the thought of Roozbahan Begholi is known as a liberating and transformative force that can free man from material bondage and guide him towards truth and light. This love can act as a bridge between man and God and lead to a deeper understanding of the unity of existence and man's relationship with God.

CONCLUSION

The present study examines love in the thought of Roozbahan Baghli Shirazi, one of the greatest Iranian mystics, and provides an in-depth analysis of the various dimensions of this concept and its impact on the spiritual journey of humans. In Roozbahan's thought, love is considered not only as a human emotion, but also as a divine and transformative force. She introduces love as a deep truth that goes beyond material and worldly feelings that can lead humans to perfection and truth.

In Roozbahan's works, love has various dimensions, including human love, chaste love, and divine love. Human love is known as the starting point in the spiritual journey of humans. This love is related to human feelings and emotions and can act as a driving force in the mystical journey and conduct. Human love, by stimulating the emotions and feelings of the individual, compels him to seek truth and perfection. This love is, in fact, the starting point that leads man to higher stages of love.

Chaste love is the next stage in the journey of love that Roozbahan believes can free man from material bondage. At this stage, love is directed towards purity and chastity and can act as a divine force. Chaste love helps man to free himself from worldly attachments and move towards truth and light. This love not only helps man to achieve perfection, but also assists him on the path of spiritual journey and enables him to achieve a deeper understanding of his existence and relationship with God.

Finally, divine love is known as the final perfection in the spiritual journey of man. This love, as a deep and divine experience, leads man to union with God and the realization of inner monotheism. At this stage, a person reaches a deeper understanding of the truth of their existence and relationship with God and achieves ultimate perfection. This experience of divine love can act as a turning point in a person's spiritual journey and lead them to ultimate perfection.

Love in Roozbahan's thought has a profound impact on an individual's spiritual journey. This love can act as a liberating force that frees a person from material bondage. Roozbahan believes that love can guide a person towards truth and light and free them from neglect and darkness.

This love, as a transformative force, can lead a person towards perfection and truth and lead them to a deeper understanding of their existence and relationship with God.

Love also has significant effects on the social life of humans. Love, as a divine force, can lead society towards solidarity, empathy, and love. When people love and support each other, a balanced and healthy society is formed. This solidarity can help reduce tensions and conflicts in society and create an atmosphere of love and friendship. Love, as a unifying force, can help create an atmosphere of love and friendship in society and bring people closer to each other.

In addition, love, as a divine force, can help in the spiritual development of humans. When humans achieve divine love, they can reach a deeper understanding of existence and truth and achieve ultimate perfection. This spiritual development can lead to an improvement in the quality of human individual and social life and help in the realization of inner monotheism. In this regard, love can act as a divine and transformative force that guides humans towards perfection and truth.

One of the key topics in Roozbahan's thought is the role of love in the realization of inner monotheism. Inner monotheism means a deep understanding and recognition of the unity of existence and the relationship between man and God. Love, as a divine and transformative force, can help to realize this monotheism. Roozbahan believes that love can act as a bridge between man and God. In this regard, love can help man to reach a deeper understanding of the unity of existence and truth and achieve inner monotheism.

Finally, divine love is known as the final perfection in man's spiritual journey. At this stage, man reaches union with God and the realization of inner monotheism and achieves a deeper understanding of the truth of existence. This experience of divine love can act as a turning point in man's spiritual journey and lead him to ultimate perfection.

Considering the spiritual and spiritual challenges that contemporary humans face, love in Roozbahan's thought can act as a guide and source of inspiration in the spiritual journey and

conduct. In today's world, people are searching for spiritual and philosophical answers to the complex issues of life. Love, as a divine and transformative force, can help people break free from material constraints and be guided towards truth and light.

Finally, this research allows us to gain a deeper understanding of love and its role in the individual and social lives of people and to understand its effects on the spiritual journey of people. Love, in Roozbahan's thought, as a divine and transformative force, can lead people towards perfection and truth and help them realize inner monotheism. This research shows that love is not only a human emotion, but also a divine and transformative truth that can lead people towards perfection and truth.

REFERENCES

1. Koushki, Z., Rahmati, A., Arya, G., & Ebrahim, A. (2010). The evolution of human love into divine love and its role in realizing esoteric monotheism from the perspective of Roozbahan Beghli. *Journal of Religions*, 14(1), 1-25.
2. Esfandiar, M.R., & Soleimani Koushali, F. (2010). The concept of love from the perspective of Roozbahan Beghli. *Journal of Religions*, 1(1), 1-20.
3. Ghasemi, S., & Rahmati, A. (2010). Analysis and study of Roozbahan Beghli's view on chaste love. *Islamic Mysticism*, 19(74), 1-15.
4. End, C., M., Worthman, S., Mathews, M., B., & Wetterau, K. (2010). Costly Cell Phones: The Impact of Cell Phone Rings on Academics
5. Performance, *Teaching of Psychology*, 37, 55–57.
6. Froberg, D., Göth, C., & Schwabe, G. (2009). Mobile Learning projects – a critical analysis of the state of the art, *Journal of Computer Assisted Learning*, 25, 307–331.
7. Gedik, N., Hanci-Karademirci, A., Kursun, E., & Cagiltay, K. (2012). Key instructional design issues in a cellular phone-based mobile learning project, *Computers & Education*, 58, 1149–1159.
10. Gesser, H. (2005). Towards a sociological theory of mobile phones. In A. Zerdick, K. Schrape, J-11. C. Burgelmann, R. Silverstone, V. Feldmann, C.
12. Wernick, C. Wolff (Eds.), *E-Merging Media: Communication and the Media Economy of the Future* (pp. 235-260). Berlin: Springer.
13. Ismail, I., Azizan, S. N., & Azman, N. (2013). Mobile Phone as Pedagogical Tools: Are Teachers Ready?, *International Education Studies*, 6/3, 36-47.
15. Junco, R., & Mastrodicasa, J. (2007). Connecting to the Net. Generation: What higher education professionals need to know about today's students. Washington, DC: NASPA.
17. Kukulska-Hulme, A. (2009). Will mobile learning change language learning? *ReCALL*, 21(2), 157–165.
18. Link, L., & Wagner, D. (2006). Computer Mediated Communication in Virtual Learning Communities. In S. Dasgupta (Ed.), *Encyclopedia of Virtual Communities and Technologies* (pp. 49-53). IGI Global Editions.
20. Peters, K. (2007). MLearning: positioning educators for a mobile, connected future. *The International Review of Research in Open and Distance Learning*, 8(2). www.irrodl.org/index.php/irrodl/article/view/350/894.
22. Traxler, J. (2009). Learning in a mobile age. *International Journal of Mobile and Blended Learning*, 1(1), 1-12.