

Analysis and Comparison of the Stations of Mortality and Everlastingness In the Masnavi "Jame Jam" by Awḥadi Maraghehi and "Asrar al-Shuhud" by Asiri Lahiji

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Abstract

In Islamic mysticism, mortality and everlastingness are two fundamental pillars for attaining the knowledge of divine truth. The primary characteristic of the station of mortality lies in its three levels—mortality in actions, attributes, and essence—through which the mystic, after traversing the annihilation of essence, ultimately attains everlastingness in God. In the present study, this subject is examined in the poem “Jame Jam” by Awḥadi Maraghehi and “Asrar al-Shuhud” by Asiri Lahiji, using a descriptive-analytical approach. The mystical views of the two mystics share many similarities. From Awḥadi's perspective, the mortal servant escapes the shackles of rational thought and lower knowledge, turns toward the Beloved, and finds joy in the trials and tribulations encountered on the path to the Beloved. Asiri Lahiji, like Awḥadi, focuses on the divine act and considers every event to be a manifestation of God's wisdom. Awḥadi Maraghehi strives to articulate the purification and refinement of the seeker's self-centered attributes in the state of mortality. From Asiri's viewpoint, the seeker of truth purifies the heart from all else, cleansing and purifying the inner heart. Both mystics describe the human being in the station of subsistence in God and divine proximity as one who never ceases to contemplate the unity of existence and remains in constant union with the Almighty.

Keywords: annihilation, survival, “Jame Jam”, “Asrar al-Shohoud”, mystical literature.