

## A Study and Critique of the Sorts, States, and Prerequisites of Love for Rumi

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### Abstract

From Rumi's perspective, love is intrinsically connected to absolute existence, knowledge, chivalry, secrecy, reason, madness, and ecstasy. It is divided into two types: metaphorical (majazi) and true (haqiqi). The object of true love is God, while the object of metaphorical love is other than God. True love is the cause of creation and the sustenance of the universe, and it brings about rebirth and renewal for humans. By healing the inner wounds of humans, love grants them eternal life. Through its guidance, it makes them live in the moment and engages them in the selfless work of love—a work that is the greatest gamble in the world, as it risks everything they possess. The levels of this love correspond to the levels of existence and flow through all the veins of being. Although true love does not adhere to logical calculations, Rumi's perspective on the types and levels of love, especially in its manifestations, remains incomplete. Regarding the relationship between reason and love, Rumi, like many others, views the role of reason as secondary, subordinate, and preparatory. However, in Islamic mysticism, reason is the true seeker, and it is reason that experiences the event of love and drinks from its wine. Therefore, love is not something beyond reason but rather reason intoxicated.

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