

Section 8. Metaphysics

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Baytajies and mystical divine love

Devine love has a long history in Sufism and played an important role in the development of mystic life and thinking.

This component has been sensational but noisy because in some cases has led proponents of this worldview put to death, and as a concrete example of the sentence should be noted the sufist Hal-laj, who lived in the tenth century.

Devine love means the last of all beings, and this reality can be realized only through love.

This love is not only an inspiring element but a special experience that feels human life during this period, too.

This is clear in the words of Baba Saleh: "Ah! The fire of love..."¹

Such love affects man and makes practice a divine transformative activity to unify mystic who confuses the divine with the human².

This love affects sentiment and the human soul so incredibly much that even considered as a part of faith-confidence, and you cannot even think that you can change it to any other asset in the world because it feels the divine love cannot be compared with anything in the world.

This "Eman — faith" that comes from this divine love creates a special world for its proponent, and Zenel Bastari describes this kind of feeling:

I have faith full of brightness,
 And I do not miss the gold³.

¹ Petrit Kociaj, Hadikai sveda e Baba Sali Metohasanaj, Perla, Tirane, 2–3/1999, – P. 130.

² Henry Corbin, Historia e filozofise islame, Logos-A, Shkup, – 1997, – P. 212.

³ Ibrahim Hasnaj, Zenel Bastari dhe vepra e tij, ribotoi Kryegjyshata Botërore Bektashiane; Tiranë, – 2003, – P. 378.

Devine love is also considered as the cause of the existence of this world and all the creatures that live in this world. To create man from the earth, the Lord gave His heavenly love. Thus, he gave man just his love of the sea.

Such concrete love is for human beings, too and this concept of warm human love manifests in love with Adam and Eve, and when Baba Salihi speaks about love, says:

Adam, the grandfather of mankind,
Fell in love with Eva,
Beauty clutched...¹

Such people are called “Muhibs” (loved ones and friends of God). These are the progeny of truth, and their origin is the earth. Land is acceptance and surrender. According to Hacı Bektas Veli, “Muhibs must always be ready to be delivered and satisfied. Muhibs worship is to pray fervently, to hike, to look, to achieve their desires, find the Almighty God, to sacrifice themselves and to lead souls in their purpose, and all situations were collected and became one”².

This condition was described in the best way by Sheikh Mala in his poem “N’i sevda mu pejdah” (A pleasure has appeared to me):

A pleasure has appeared,
To see the Almighty God,
I do not want anything else,
Except to see my God!³

The same prayer is also found in the poem of Guta “Ej ju t’par e xhemat”:
Do not enter this world into our heart⁴.

The Devine love that has so much value and importance to the mystic, is also considered as a part of faith, and man cannot deny it because if he rejects it, he will be considered as an animal and not a human being.

The phenomenon of Devine Love is a complex issue because it guides the mystic in this world and the hereafter. So, mystic does not only attempt to understand this love, but he also tries to experience it in his daily life, even considers it as a condition to know God. Nezim Frakulla illustrates the importance of this love with these words:

Who does not know the secret of Love,
I swear to God, he is not a human being⁵.

¹ Ibrahim Hasnaji, Zenel Bastari dhe vepra e tij, ribotoi Kryegjiyshata Botërore Bektashiane; Tiranë, – 2003, – P. 378; – P. 130.

² Haxhi Bektesh Veliu, Artikuj, Shkup, – 2008, – P. 72–73.

³ Hajdar Salihi, Poezia e bejtexhinjeve, Prishtinë, – 1987, – P. 382.

⁴ Mulla Vesel Xheladin Guta, Perendia me frymëzoi, Focus, Shkup, – P. 139.

⁵ Abdullah Hamiti, Nezim Frakulla dhe Divani i tij shqip, Logos-A, Shkup-Prishtinë-Tiranë. – 2008, – P. 305–306.

During the expression of Devine Love, the mystic uses symbols to show his feelings and his love because it is impossible to describe it with words. He falls into a trance and does not lose consciousness but lives aware of his specific experience. He talks about a realistic deeply spiritual world that can be described with symbolic characters and can be understood only by those who experience the same situation. Nezim Frakulla understands the difficulty of this situation and writes:

Symbols of my poems can be understood,
By the sincere perfect man, only!¹

The lead mystic and divine love has deeply spiritual meaning, as in private life as well as in social life. He has not hidden and secret life because but only public life

Guided by godly principles and by the belief that God sees him wherever he lives and wherever he acts.

According to a well-known mystic called Hal-laj, distal goal of all beings, not just Sufis, is merging with God, unification which can be built with love and which seeks divine transformative activity to the highest Level².

Devine love has culminated with Hal-laj, who stood in front of the people and openly talked about this kind of great love to God.

This concept of merging the great deity of divine love is clear in the words of Dervish Hasani, who speaks about this kind of feeling in his poem “Ah un i mjeri kesh tu fjet” (Ah, poor me, I was asleep):

I have found You in myself,
You have removed me from myself³.

This merger or digestion in the divine being can be realized by the great love of the mystic man to God, and if someone does not love, he cannot know his God.

This mystical concept of love was described by Baba Maliq Shejmbëdhenji in his poem “Love Love” with these words:

If someone does not have love,
How can he know his God?!!!⁴

The mystical trinity is formed by three ones: love, lover and beloved one⁵.

In mystical love, the example of fire butterfly is very important and represents the highest grade for the sake of Devine love, and even considered as the main reason for the accusation of pantheism. Such an accusation is irrelevant because, according to the

¹ Abdullah Hamiti, Nezim Frakulla dhe Divani i tij shqip, Logos-A, Shkup-Prishtinë-Tiranë. – 2008, – P. 395.

² Henry Corbin, Historia e filozofise islame, Logos-A, Shkup, – 1997, – P. 212.

³ Hajdar Salihu, Poezia e bejtexhinjve, Prishtinë, – 1987, – P. 162.

⁴ Ibid. – P. 356.

⁵ Henry Corbin, Historia e filozofise islame, Logos-A, Shkup, – 1997, – P. 214.

words of mystics who are Muhiba, they agree to merge into divine being as butterflies melt in the heat of the candle.

Sheikh Mala describes this divine love in the butterfly symbolic way, which does not want to live away of the fire because, unless dissolved, shall live, and it resembles the famous statement of Hal-laj, who asks his friends to kill him because his life begins after his killing¹.

Sheikh Mala, in his poem “Hali i fluturës” (The state of butterfly), says:

It cannot stand without fire,

It seeks to find its life with fire,

It goes directly to it,

It always goes to the fire².

The Mystic trinity means that Devine love is so much deep in the mystic soul and for this reason he does not like to live in this physical life. The mystic that experiences this phase of life does not feel pleasure in this world and he feels miserable by his separation from the Almighty God, and therefore, without any hesitation, would agree to merge into divine love and live within it...

Sacrifice of life through melting Devine love is a favorite mystic act, and this merger, Hafiz Ali Ulqinaku describes:

To give life is something less...³

So is the end of the lover when he plunges into the depths of love for the sake of great love for the one who loves.

As a conclusion, we can say that this process of unification and unity between the self that worships and who is worshiped should be interpreted as mergers in the searched truth.

So it is not by chance that we see a concentration of Baytajies on the motive of mystical world that has to do with the knowledge of God through melting and digestion as it melts/burns butterfly in the fire.

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¹ Muhamed Mustafa, Shqyrtime filozofike islame, Rumi, Tetovë, – 1997, – P. 104.

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³ Faik Luli-Islam Dizdari, Hafiz Ali Ulqinaku, jeta dhe vepra, Logos – A, Shkup, – 2005, – P. 392.

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