



Death Awareness and Thinking to Death in Molavi's Thought

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ABSTRACT

Molavi's viewpoint about death and the universe behind it is important, because of having heritage of philosophic and theosophical issues from antecedents. Molavi has noticed to death awareness and also to think about death. About death, he has noticed to being real (being right), generality and death signs. About thinking to death, referring to Prophets as a cause for thinking to death, he has noticed that what should be bogeyman for death is not the death, itself, it is human's deed which sweetens and embitters the universe behind death. Unlike to general conception; Molavi doesn't realize that death is a natural process, and believes that after dying human returns to his own original place, then there doesn't remain any reason to scare from death, also the wise man hastens toward death instead of escaping from it. Molavi is looking for a way to enter the death universe and universe behind it, to figure its secrets out and back to this world with open results to build a favorite life. To achieve this goal, he makes a similarity between death and asleep and by analyzing it, tries to get this goal from asleep, but since he realizes that asleep is imperfect death and consequently is can't lead to this goal completely, he proposes lethargy (or voluntary death) to enter the death universe and universe behind it.

Keywords: Molavi, Death awareness, thinking to death (Death ponders), Voluntary death.

INTRODUCTION

Surely, death as an undeniable fact has been in the center of mankind's attention and specially eastern and western thinkers. Among this, fear of death and universe after it, has been a permanent concern for mankind, which his mind never been in tabula rasa. But to overtop this concern and consequently cater a suitable condition for a gentle life, various solutions have been proposed. Some people believe that the way to overtop this concern is not forgetting death, rather, since death is a real and even a natural process, one should go toward death and embrace it courageously and they have proceeded so that they think the duty of a philosopher is to ponder and think deeply about death. Sysron says that: philosophy is nothing unless unlimber for death [1].

Also, Senkaa had a famous advice for overcoming to fear of death and it was "thinking to death continuously". But centuries before him, Epicker had another solution to conquer the fear of death and he used to say: "get this belief that death is nothing for us... since, when we are alive, death is not with us and when death comes, we don't exist anymore [1].

Some of savants, especially new theosophists, believe that the way to reach a better life is to escape from thinking to death. Niche, the prophet in the end of nineteenth century in the west, clearly had told that: "that the people never want to think about death makes me happy. I'd like to do something to make the thought of life, more amiable for them [1].

Among these, maybe the thoughts of Iranian great thinker, Hakim Omar Khayyam is close to this idea. Khayyam believes that mankind can relieve all ties in the universe, but when he gets to death, he becomes desperate. From black flower to zenith of Saturn/I solved all universe problems/I relieved all problems ties/every tie was relieved unless the tie of death [2]. To solve this problem, he proposes to have a happy life and being joyful. Realize that you'll become apart from ghost/you'll be ruined in veil of mysteries/Drink wine, you don't know where you have come from/be joyful, you don't know where you will go to.

But the issue that we will precede, in this paper, is to know how Molavi's viewpoint as a Moslem thinker, about death is and where is his stall in this regimentation. Does he propose thinking about death and embracing it

or call us to escape from death and to centralize to the life in this universe without any attention to death? Is he aware of death and caller for death awareness without attention to think about death? Or is he a caller for death awareness while he is calling to think to death?

To get the answers of these questions, the author, has noticed to death awareness and think to death in Molavi's point of view and has arranged this paper in two sections, one about death awareness and another in thinking deeply about death and has tried to mention some testimonies from Molavi's books and manuscripts beside solving mentioned issue and to clarify that what is the Molavi's viewpoint about death awareness and thinking deeply about death and finally to clarify Molavi's solution for overcoming to concerns about death and achieve a favorite life.

Molavi talks about death in two parts; death awareness and death ponder, in another statement, Molavi is aware of death; meantime, he is thinker about death. He tries to make believed that death is a real issue and the end of all humans leads to death and death is a part of life and there is no escape from it and also he tries to remind thinking about death and following that, to present an analyze of death, for annihilating the fear of death in human's mind. In this paper, the author tries to survey Molavi's viewpoint about death awareness and death ponder, referring to his statements and manuscripts.

1. The reality of death

Surly Molavi pays attention to this that human beings are facing to death contiguously and are unfamiliar with it. Then, he is not intending to prove the reality of death, yet, since he sees that people are escaping from death because of some reasons or with condoning the death, try to bury the poignancy of death in sweetness of life, he tries to make them free from this neglecting by mentioning some facts for proving the reality of death and to declare that accepting the reality of death, doesn't mean the poignancy of life. About this matter, Molavi mentions these points:

Every birth will face to death finally. Death doesn't make any difference between master and mate, the foundation of universe that wind is its pillar, is unfaithful. The bad takes bad and the good takes good. Even if you be famous in your life, you'll be alone in death time and you won't be alone, just if you be a good doer man. We went, perpetuity be for others/maybe he'll die, everyone who is born/The claws of heaven never has seen the tub that never falls down from roof/Don't harry, that in this clod/the mate is the same as the master/O' Good man! Don't be proud, because in that tomb not, is sweet as for Farhad/Then, how it could be loyal, the building whose pillars are wind/If we were bad, we'd harveste bad/if we were good, remember us/If you were unique in the universe/this day, you'd go, like others/If you don't want to be alone/do some good deeds as it will be your child [3].

The death is time to immigrate from the vale and its sign comes from heaven and shows itself to us from every side. But mankind is in a deep asleep with seeing the beauties of universe and the majesty of the world and this deep asleep prevents him to comprehend the shortness of life: O' lovers! O' lovers! This is the time to immigrate from the vale/with ears of my spirit, I can hear the immigration drum from heaven/Know cameleer is gone, he's prepared trains/He asked us for forgiveness, and how you are asleep yet, O' Caravan!/?/These callings from every side is immigration call/Every moment and second, it comes by somewhere/From these subversive candles, from these colorful veils/An estrange creature will be created, to disclose secrets/From this majesty universe, there came a deep asleep to you/Whine of this short life, O! Be aware! Wake up, from this deep asleep [3].

From Molavi's viewpoint, the death cooks a food for us which we are obligated to eat it, then let us to make this eating, delicious for ourselves. Molavi compares this making sweet, with reminding the death which is repellent for death and changes the discomfort of death to comfort. The death has cooked a food for us/That food should be delicious/Remembering the death, since it is repellent for death/Every moment should remember/Every moment hundreds of corpses pass/The eyes should be mournful/Properties remained and the owners died/No property is undying [3].

The end for all of us is death and there is no escape from it. All Prophets said that, but we do such that there doesn't have come any Prophet, such massage never has come to us. Look to end of universe, that the end comes to the universe when someone saw that, the man who came to universe, never dyes? The death takes your throat, you become rude. Such as there didn't come Prophet and there wasn't told this word [3].

From Molavi's viewpoint, the presence of death is so clear. The pass of universe, is a clear reason for existence of death. But we are like who are in a ship and are passing a path, but we feel that it is the path who passes, not we. We are passing this universe, but we think that the universe is passing. It is morning and zephyr is passing along with a nice odor/Know, that it is passing from the that alley/Wake up, how you are asleep while universe is passing/You smell garden, while the caravan is passing from [3]. The ship that passes from flowing see

Supposes that the garden is passing/we are passing from this universe in death time/But we suppose that this universe is passing [3].

2. The flow of death in all over the life process (generality of death)

Molavi not only believes that the death is real for mankind, to make human's mind relief, but also, he believes that the is flowing in all stages of existence. "Jemad" dies and the result of this dying is appearance of a

higher level of life named "nabat". The death of nabat leads to a higher level of life as Heyvan and following the death of that, the supreme mankind is burned. Then not even there is no deficiency in death, but there is "becoming more", in death and human being can get the rank of angels and even can pass from that level and get a higher level. I died from jamady level and became nabat/Then I died from nabat and was changed to heyvan/I died from heyvan and became human/Then, why should I scare from? When I became less by dying?/Another time I will die from human/To become higher than angels and get a higher level/Everything dies unless His face/Another time I die from angels/I would become what the dream can't imagine/Then I'll become nonentity as Organ/It says to me, "we all return to Him" [4].

3. The signs and symptoms of death

From Molavi's viewpoint despite continues facing of human being to death and in another word, evidence of death reality, the Supreme Lord has given some signs which make human aware of death, before death fall, nevertheless, human being neglects this signs and does such that it never exists any sign or symptom for death. Molavi believes that, there are some signs which act as adviser and make us aware of reality of death, but instead of pay attention to these signs, we get angry of those advisers and become boring of their advice. But when death encompasses us, we become querulous, that why the adviser didn't make us aware of death?

The toils, pains and illnesses are that signs which make us aware of reality of death, but instead of paying attention to those signs and repent and being ready to accept death, we try to prevent death by drug, cure and remedy. Why no one of the caravan wakes up?/That the lifetime passed, when flies flyer again?/Why you don't get boring of asleep and fly/Why you get angry of who make aware?/Every moment, the patriarch makes you boring and he is your adviser/There is not stability for signet of the universe, as water stamp/Someone used to say the secret to house/Don't become ruined suddenly, make me aware/One night, suddenly the house was ruined over him/What did he say? Said that what about my recommendations? /Didn't I say to you make me aware before falling down? /To make a remedy with my wife for escaping/ O' House! You didn't make me aware, what about the right of my statement? /You fell down and made me deplorable/it answered him fluently, that house/That. How many times I warned you, at day and night/In that side which I opened the mouth as a chop/That my power run out, it's the time, be aware! /You put to my mouth some clay with anger/You blocked the chops all over the wall/Everywhere I opened the mouth from, you blocked it/You didn't let me to say, what do I say, O! Architect!/Know that the House is your house and the pains as chop/ You cured the chop of pain with drug and remedy, O! Patient!/It's as straw and clay, that pain and cure/O, you put clay inside the chop/The body will open the mouth to say to you that I'm gone/The medico comes and gives him advices/The pain in your head is of death-knower wine/Don't give the wine of violet, give the wine of pomegranate/And if you give it, accustom him, that he is a coverer face/What face-covering is for, who knows secrets?/Drink wine of penitence, make the tablet of abstinence/From penitence, make food from begging pardon [3].

The causes of death are infinite, they are calling, but the greed for world, prevent to hear that voice. The physical pains are signs of death. The misbehavior of hostiles is the sign of death. A look at registry of medicine science shows tumult of illnesses fire (signs of death), clearly. But human being, despite all these signs and in spite of knowing that the light of his lifetime finally will black out, tries to prevent the death, by using tools such as reminding his own slip, it means that he wants to guard mortal with mortal. When there are infinite causes to doom/Then which way do we block? /Hundred hatch and doors toward death/Rattle when they are opened/The bitter rattles of those death doors/The greed man's ear can't hear because of greed for tab/From body, pains, true calling/And from enemies side, misbehavior, true calling/ Please, a moment, take a look to medicine registry/ O', Aflame! See the fire of causes/From all those pains, there is a way to this house/Every two steps why are full of scorpions/The wind is strong and my light is extinguishable/I light another light by it/Maybe, from that two ones, an eternal one be created/If that one light blocks out of a wind/As a theosophist that from that imperfect light,/Turned on the light of religious/For that, if someday this dies suddenly/He put the eye of spirit in front of his eyes/He didn't understand this concept, then he changed, because of vainglory,/Mortal candle to another mortal [4].

You want a time to escape from it/If He accepts, it will, otherwise He says wake up/Looking for time, cure and remedies/That you revamp tatter/Finally, a day it comes fiercely,/How much time will exist? Then shame [5]. From Molavi's viewpoint, the path which human passes, from childhood to oldness, is the sign of death. From childhood to oldness, flowing and running But that movement is not clear and apparent [3].In another statement, living is deadening and this deadening completes with death [5].

Asleep is a one sign of death signs. He means asleep as brother of death, which is its original brother not ancillary. But human beings don't pay attention to this important point [4, 5]. About this issue, we will address with details.

To think to death

1. Prophets, the cause of creating the culture of thinking to death: Molavi is aware of death and also thinks deeply to it. He believes that the Divine Prophets are cause for creating the culture of thinking deeply to death. Based on Molvi's statement, unbelievers, in respond to Prophets' call, say to them, before you come, we were free from death thought. We were happy und unite, but with your presence, we became death-ponder bird

and sorrow of death has bilged in our spirit and has changed our happiness to sorrow. The tribe said that if you are serendipity for yourselves/You are infelicitous for us and opposition and apostasy/Our spirit was free from thoughts/You put us in sorrow and mourning/The happiness of people that was unite/Became segregated of you ugly portent/We were nice talker parrot/We became death-ponder bird because of you/Every place where the legend of sorrow is widespread in/Every place where, there is bad voice call in/Every place in the world, where, there is a portent in/Is in as your tale and portent/In making sorrow, you have craft [4].

Generally, most people look for a life without solicitude and worry, even if achieving such a goal, needs them to be unaware of the upshot of their acts. Instead, one of the most important goals of Prophets was to make people notice to the upshot of acts and death and the universe after death and positive and negative consequences of human's acts, which surely is not favorite for the most people. The Prophets analyze the issue in responding to the opponents and declare that thinking deeply to death is not bad itself, but it depends on the status of human in terrestrial world, and bad and ugly portent comes from human's spirit.

The story of people who construe the Prophet's call as portent and say that "this invitation changes their happiness to unhappiness", is like an asleep man that a dragon intends to kill him and a kind man (prophet) wakens him and warns him and that person construes the prophet's act as a portent. Molavi says that: "it was better for this person to wake up and see his status in brightness" (be a deep thinker of death). The Prophets said that bad and good fate/Come from inside of your spirit/If you be asleep in a dangerous place/The dragon intends your head/A kind man may wakens you/That hurry up, else, dragon will eat you/You say that how you give a bad portent/What portent? Hurry up and see in brightness/From bad portent, I make you free and/Take you toward house/Since, Prophet is making aware of secret/That he sees then what he didn't have seen about universe before

If a doctor says you, don't become sad/that such a sadness may bring pessimism/you say that how you give a bad portent? /Then you blame the advisor/If the astronomer says you that today don't/Do an important deed/If you be sure hundred times that it is a lay in astronomy/If it is just a possibility that it would be correct, then you will accept it [4].

2. The fear from death consequences not of death itself: From Molavi's viewpoint, what makes people anxious is not death itself, but it is the pity that afflicts people after death. The pity and penitence for what I didn't notice to death in my life and instead, I relayed on dreams that those dreams disappeared in death. Instead of relying on seas, I relayed on figures and mirages. Molavi advises these people to go to cemetery and see how the sea sheers foams and see where are those moving foams, now? The foams say him with their language of situation. Ask the sea not us for the answer. He said true, that headed of mankind/That who passed from universe/There is no pain and penitence of death for him/But there is hundreds of penitence because of death/That why didn't I pay attention to death/ I relayed on every state and things, all of my life/Because of stress/Those dreams which disappeared in death/The penitence of those people is not because of death/It's because we stopped in mirage/We didn't see that it is mirage and foam/The foam of sea moves and finds grass/Since the sea puts the foam inside/Go to the cemetery see those foams/They say "where are your movement and authority?" /The sea has put you in crisis/to say you with lip not status that/Ask this question of the sea not us/the figure and picture as the foam, when do they lie down without wave? /The dust without the wind, when does it go up? /When you saw the dust of figures, see the wind/When you saw the foam, see foam maker [5].

Then the penitence is for who goes in a wrong way, else, the death is time of connection for good does not the time of separation. The death is the veil of paradise people. Human lays down in dust, but which lying down doesn't have lying up? Which sundown doesn't have sunrise? The appearance of grave is to jail inside the dust, but its reality is freeing the bird of spirit from the cage of body. Every seed which lays down the earth has a growing forward, then why be we suspicious to the seed of human?

Which bucket is that goes inside the shaft and doesn't go outside with water? Then, why does the ghost (Yuzarsif of spirit), mourn because of shaft (grave)? Then, let us to open the mouth from another side, by closing it from this side and enter to non-space space. In the day of death, when my coffin flows/Don't suppose that I am sorrowful because of this universe/don't cry for me and don't say O, Sorry! Sorry! /You will be imprisoned by bogey, this would be sorrowful/When you see my corpse, don't say "Separation! Separation!" /For me, the time of connection and visiting is that time/When you bury me, don't say "Bye! Bye!" /Since, the grave is the curtain of paradise people/When you see laying down, see laying up/The sundown of the sun and the moon, why would be they nocuous?/For you it is sundown, but it is sunrise/When the coffin, imprisons you, it is freedom for spirit/Which seed did lay down inside the clay, that didn't grow up?/Why do you suppose for human unlike it?/Which bucket is that went inside the shaft and didn't go out full?/For shaft, why the Yuzarsif of spirit would mourn?/Then you close the mouth from this side, open it from another side/That you authority and power is in the heaven (the space of non-space) [5]. I am smooth and I am smooth, and bleary/I am old and I am old and child/If I die, don't say that "he died"/Say "I was died, I became live, The Friend took me" [5].

In Molavi's viewpoint, we are kings that have fallen down inside the shaft of this universe from that universe and what we are deserved, is palace not shaft and we will achieve peace by palace (heaven), not by staying in the shaft of terrestrial world. Staying in material world is not natural and going to another world is natural. (The point that the majority of people believe in its opposite side).

Material world, even though, its appearance is immense, but its inside is strait and unbearable. Its reason is the un-equanimity of human being in material world and becoming depressed and ill in case of long age. Since, at asleep time (non complete death), when human's spirit becomes a little free from material world, he feels happy and his mood is as a prisoner whom has been made free from thought of jail. I was as mankind, in the beginning of pains jail/All my spirit (its east and west) became full now/I was beggar in this house as shaft/I became king, the palace should be for king/The palaces are peaceful palaces for kings/For dead man, a grave is enough as a house and place/For Prophets, this universe is strait/They went to heaven (un-space space) as kings/ This universe for dead people, came majestic into sight/ Its appearance, pretty and in reality, more strait/If it wasn't strait, why these mournings are for?/ When it became two ones, the one who lived there more/ At time of asleep, when it became free/See that because of that place, how much does the spirit become happy?/The cruel man, escaped from cruelty of nature, another time/The imprisoned man, escaped from the thought of prison/This time and heaven so wide/Became strait at time of .../The body became so strait/His laugh, tear, his pride, all, dishonor [4].

In Molavi's viewpoint, by dying, human being becomes free from toils and goes to unknown universe, becomes free from restrictions of terrestrial world and enters to non-space space. The mallet of death, gives the ball of felicity to human. By dying, human gives his goods which didn't have had any client in this world, to the origin [3].

When death comes, one should become happy and exults. The time of death is time of enjoyment. The time of death is the time of connection not separation. It's the time for becoming free from solitude and entering to homeland and it's the special God's group and construction not destruction [4]. A call came to spirits that how much do you look forward?/Come back to your original house/If there is such a clod of water and soil, around your foot/Try to open it from your foot, little by little/ Traverse from this solitude and go home/We are sad for this separation, take your decision [3].

3. The death, God's letter of invitation: Molavi believes that death is an invitation from God. He along with mentioning this point denies the odium of death and even mentions it as a divine issue. Based on this invitation, which its origin is God's mercy, The God wants human to break the cage of body and make himself free, that the key of this cage is to knock his plume on door and ceiling. If such invitation is not issued, human doesn't know the way for returning to heaven.

In Molavi's viewpoint, the terrestrial world is the world of archaism and the supreme world is the world of newness and every old thing which goes up to supreme world, becomes new and every new thing that from supreme world goes down toward terrestrial world, becomes old. The supreme world is all benefit and abundance, therefore everyone who becomes aware of the reality of death, goes keenly toward death. This young pigeon intended to air and flew/When it heard a call and voice from secret side/The one who is the love for all of universe, when He sent Prophet/That, come toward us, how doesn't the spirit fly? /It flies toward heaven, when it gets such wing/He tears the clothes, when such letters arrived/What tether are that which makes these spirits fly?

What way is that concealed way, which pulls toward that way? /His mercy sent a letter that, come back here

That, in that strait case, your spirit throbs a lot/But in a house without door, you are as a bird without plume/This slow bird, now is swift/This anxious, finally opens the door of mercy/Knock your plume on the door and ceiling, this is the key/Until we call, you don't know the way for returning/That, the way appears to spirit by our invitation/Everything that goes up to heaven, becomes new/Every new thing that comes here from the old time/O! Go slowly toward secret side, then don't look/Under the security of God, that there are all benefit and superfluity/O! Go silently toward drawer of spirit/That He gives you the pure wine inside this frowzy chalice [3].

The one who was aware of death, escape toward death. Toward eternal territory and crown/When the fate said that, that guy will dye in trip/That man escape toward trip for dread of death [3].

That it made use of this Imam's statement, "when the Lord intends to amortize His servant, put need in it for him" [3, 4].

In Molavi's viewpoint, even the value of life is because of death existence and it there wasn't death, the terrestrial life becomes unvalued. That one used to say: the world would be good, / if there wasn't death in it/The other one said if there wasn't any death, /the world didn't have any value, then/you supposed the death is life/you planted the seed in a fruitless desert [5].

4. The fate of death and life in relation with goodness and badness" In Molavi's viewpoint, the death and life are not good or bad themselves, but, based on the way which the human dyes in, or the path which human survives in, his death and life becomes valuable or unvalued. The death in the right way is valuable, so as the life in right way is valuable. The death in the vain way is unvalued, so as the life in vain way is unvalued. The devil asked Lord a long life that since this long life was without penitence from crime, all was, drudging and unworthy. He said give me time until the day of retribution/If, he said that: O! Lord, forgive me/ the life without penance, all is, drudging/The death is to be absence of presence of being right/The life and death, two of them are good with the Right/Without God, the pure life water is fire [5, 6].

Maybe, we could declare the extract of Molavi's viewpoint about this point as the ones who live in this world well, the death and the world behind it will be nice for them, and the ones who live in this world badly, and a bad death and future will look for them [7]. The pure of spirits go toward heaven/the pain of spirits goes toward Hamun/Open the eye of your spirit and look inside spirits/How it came? How it became? And how it goes?!/Wear costume, since you go in a way/That all the way, the soil with blood goes/The tulip grows bloody in soil/Even if, it grows with rosy face/When the spirit went, bury me in soil/The soil goes in home as lady/The divine spirit goes toward Chris/The devil spirit goes toward Pharaoh [3]. The birds! That you are separated from your case/Open the face and say where you are? /Your ship remained broken in this water/you! Fishlike men! Get out this water, for a moment/either, the frame was broken and you attended that Friend/or, the prey lost and you are separated of that prey

Today, you are the wood for your own fire/Or your fire snuffed out, are you the light of God? /That wind became cholera for you, are you anxious? /Or the wind became zephyr, everywhere that you enter? [3].

In Molavi's viewpoint, the good doer men are like as the birds in case that because of their goodness, their case has been located in a garden and they look at garden and singing birds from the holes of the case and since they see all those beauties and goodness, they don't have desire to water and seed and they are impatient and always bring their head out of the holes of case and wait for disclosing the tie of their feet.

A human like this, who his heart and spirit have desire to fresh air, if the door of case is opened for them, (their time of death), how will be them? But the wrong doer men are as the birds that their case is surrounded by cats! And these cats are waiting for them to prey them as soon as they exit from case.

These people are always in fear and sorrow and not even they don't have desire to exit the case, but they want to have hundreds of cases around this case. The death became sweet and amiable of this shack/When the case let the bird to fly/The case whose door is in a garden/The bird sees garden and trees/And the pretty birds, out, around the case/They sing beautifully the stories of freedom/That bird in the case of that green land/Can't endure and is impatient/Brings head out of every hole/Maybe it could disclose this tie around its feet/ Since its spirit and heart is out like that/When you open the door of that case, how it will be?/Not as a bird in a case/All around it, cats' circuit/When in this fear and sadness/It would have desire to exit the case?/It always wants because of this bad status/Hundred cases be around this case [4].

The wrong doer people suppose that death is as ruining and they are as this statement that "cast not yourselves to perdition with your hands" (Surah Al-Baqarah, Ayah 195). But good doer people suppose that death is as victory and inauguration which in this Ayah has noticed to them " Hasten to forgiveness from your Lord" (Surah "AlImran", Ayah 133). The good men construe the death as mercy and the time of death as their time of happiness. The bad people see the wrath of God, in face of death. The appearance of death for good men is appearance of Yuzarsif, therefore they dedicate their spirit. But the appearance of death for bad people is as face of wolf that makes them escape from death.

In another statement he believes that the death is as mirror for human, then if you have lived well, you would have seen beauty in this mirror and if you have lived badly, then you would have seen ugliness. In other statement, human being dyes in the way like as he lives. The one who dying is ruining in his view/He is as "cast not yourselves to perdition"/And the one who dying is door opening in his view/The God said "Hasten" for him/The shunning! O! You! That can see death, hurry up [5]. Haste! O! You! That can see doomsday, hurry up/Prayer! O! You! That can see kindness, blest! /The disaster! O! You! That can see the wrath, escape!/Everyone who saw Youzaesif, dedicated his spirit to Him/Everyone who saw wolf came back from steerage/ The death of everyone is as himself/For enemy, enemy and for friend, friend/For pretty faces, the mirror is pretty/For ugly ones, the mirror is ugly/When you have fear of death while you escape/In real, you have fear of yourself, be aware!/It is your ugly face not the face of death/Your spirit as tree and death of leaf/It grew from you if it is good or bad/Bad feeling or good in your entity is of yourself/If the heater is tired, it itself has become/And if the taffeta and sheer are, they themselves have weaved themselves [4].

5. The way to enter the world of death: One of the important concerns of mankind is that he doesn't have any way to enter the world behind death.

If human being can be aware of the world behind death and then return to terrestrial world, maybe he can learn the right way for living and after returning the terrestrial world, has a favorite life.

The more important point is that, even if human could enter the world behind death in a natural or unnatural way and get necessary information for a better life, the problem is that there is not any possibility to return to terrestrial world to found a favorite life with that information. Molavi is group of the ones who have noticed to this point. You died and your sight could look at the universe of spirit/When you revive again, since this time, you will know how to live/Everyone that as Idriss, died and revived again/He is instructor of kingdom of heaven and is knower of secrets/Come, say that in which way you came that is concealed? [3].

Molavi after mentioning this problem, in a statement compare the death with asleep and looks for the answer for some of these questions in analyzing the asleep. But with mentioning this point that since the asleep is not a perfect death, therefore our information and knowledge is not complete about this issue.

In Molavi's viewpoint human, in material word, deals with six grouped aspects and can't make himself free from these aspects, but the God has put a secret door to free human from these aspects, that human goes out of

that at sleep time and enters the supreme world, but the God has tightened a catena of dreams to his foot which at daybreak, it pools him down from that world and doesn't let him to exit from material world completely. Its cause is that his creation didn't have been completed yet, therefore as soon as his creation is completed, he will enter that world by natural death. In heart, the dream of Him is for that you don't look every side/And He indulgences for that you don't pass the red line/With good faith theosophist, if you are companion,/If you get out of this six-door- monastery/You have a door which is concealed, don't look for six doors and six features/A concealed door which you jump out it, every night/When you jump, it is tightened a catena to your foot/For that, at daybreak, they pool you down, so that you don't jump, completely/Come back to prison of the womb, until your creation becomes complete/This universe is as womb, you are in pain and travail because of that/When the spirit grew up, the testicle becomes full, it broke the body/The spirit becomes as Jaffar Tayyar, to do its work [3].

Malavi, referring to this statement that "the asleep is the brother of death", believes that the asleep is brother of death, even the main brother not half! His reason for this is that human being gets some realities in asleep, which he doesn't have access to them in the wake for yours and this is why human searches for explanation of those dreams. Since our asleep became the brother of death, O! Guy! / Of this brother recognize the other brother/If they say you that this is the half/don't hear it, without certainty, O! Imitator!/Since, you don't see for twenty years in wake/Looking for its explanation, you, for years, run/Toward kings/That, say, what is the explanation of that dream in sleep?/ Telling half to such a head is all wrong [5].

In Molavi's viewpoint, at time of asleep, the way of sense and feeling is closed and the way of secret is opened and human enters a universe without place and a divine turf in where, what a city and gardens appears to him. The ghost of human sees hundreds of stupendous faces and persons by neglecting the role of terrestrial world, as if, it has lived in that universe, forever, and in that status, neither it complains of terrestrial world nor remembers the terrestrial world.

In that world, he overwhelms in such a mood that he becomes free from the burden of terrestrial tree, which he always had desire for, and never again he becomes sad. The night prayer, when the sun, goes down/It closes this way of sense, opens the way of secret/Beforehand, the angle makes the ghosts asleep/As a rancher who guards the herd/Without place, toward divine lawn/What cities and what gardens which became apparent/Thousand estrange faces and persons, the ghost sees/When the asleep, makes him free from world picture/As if, forever the spirit has lived there/Neither remembers this, nor becomes sad/The burden of which he complained here before/His heart became free so as never will have pine [3].

In Molavi's viewpoint, the asleep is sign for death and the wake is sign for doomsday. The wake is small doom and mankind's reviving is the great doomsday. The asleep is small death and the death is great death. The difference between small doom and great doom is that when human wakes up and enters the small doom, his letter of deeds is latent, while when he dies and enters the great doomsday, his letter of deeds is clear and apparent, and this is the feature that makes asleep different from death and also is the feature that prevent the realities of that world to be appear, then human experiences a favorite life by means of the useful information from that world, after death when reenters the world. The asleep and wake are for us/The testimony for death and doom sign/The small doom, made the great doomsday appeared/The small death, cleared the great death/But this letter is dream and latent/And that letter will be appeared in doomsday/This dream is latent here, but its sign, clear/From this dream, the pictures of there will be grown up/See inside an engineer, the dream of house/In his heart as a seed inside ground/That dream comes out of inside/As the ground when breeds of seed/Every dream which locates in heart/In doomsday, it will has a face/As the dream of that engineer inside/As seed in ground [5].

6. Voluntary death: In Molavi's viewpoint, despite that the asleep is the original brother of death, it is incomplete death not complete death and while it has this positive consequence that human can come back to terrestrial world after experiencing death, but, since this reviving, is small reviving and coming back without information, then the it can't have the results which Molavi expects for. Then Molavi looks for another way to achieve it.

Molavi phrases asleep as generic asleep, and the death which can lead us to our goal and make the universe after death clear for us as the asleep of especial and selected people, (God's selected people). This is the generic asleep and it, the asleep of specials/That is the axiom of specialty and generality/The elephant is that when sleeps/It dreams the land of India/The donkey never dreams India in asleep/The donkey doesn't know anything about India [5]. Your asleep is as taking shoes out/ that a time your spirit is free from your body/For God's friends, the asleep is territory, O! Guy! /As the Kahf Fellow (the Fellows of Cave) s in world/they dream, but there is not dream/they escape, but there is no escaping [5].

Referring to this statement "die before die", points to the asleep of God's fellows as transferring death and voluntary death and new birth. He believes that the reality of living in this world is drudging and going toward death and believes that if this drudging doesn't lead to death, it will not become complete. He thinks that the correct way for this drudging is voluntary death.

In Molavi's viewpoint, the Prophet of Islam is a real sample for voluntary death. In explaining the issue, Molavi after mentioning this preface that the condition for recognizing something well, is to change into it, he believes that the Prophet of Islam is someone that has been changed to doomsday, therefore he knew the

doomsday completely. He thinks that the way to achieve this goal is to die from our own deception and trick and to rely on God's attention. He believes that a little bit of God's attention is better than a lot of remedies gimmicks and abandoning our own gimmick and dying in God's attention are the only way to achieve this goal and believes that before that human dies in God's attention, he can't reach truth and it is after this voluntary death that prizes receive and in fact no other manner apart from dying can happen with Lord and even this death can't happen without His attention.

The Prophet of Islam has been changed to doomsday under the God's intention and knew the doomsday and its traits. But nevertheless he lived in this terrestrial world and between people. He had gone to Me'raj (heaven), but he had returned between people. The Prophet of Islam had entered the world of death and the worth after death, voluntarily and had come back again to material world to live well and to learn the way of living well to whom that were not familiar with voluntary death. You drudged a lot and you are under the veil/Since you didn't bring bad origin/Drudging will not complete until you die/Without the ladder, you can't go to roof/When there are two newels missed from one hundred/The trier man can't reach the roof/When there is one meter cord missed from one hundred/ The water can't enter the bucket/O. King, you don't find this ship, shipwreck/Until you put in it of these recent events/Since you didn't die, the drudging become long/Die in morning, O! Lange candle! /Since our stares didn't become latent/Know that the sun of the world is latent [5]. Not a death as you'd go to grave/A changing death that you would go to light/The man become mature, that childhood died/He become Romian, he abandoned the color of back/The clay become gold, it didn't remain clay/The sorrow become happiness, it didn't remain a sorrowful thorn [5].

Then Mohammed was strong criticism for doomsday/Since, he laid down in ruining of solution and bind/Mohammad is the second birth in the world/He is as hundred doomsdays in appearance/they asked him about doomsday/O! Doomsday! How long to doomsday is it?/You used to say a lot with you daily language/That someone ask doomsday about doomsday/That nice massage Prophet told him/O! Kind! The cranny of "die before death"/As me that I have died before death/I have brought this massage and advice from there/Then become doomsday, see doomsday/This is condition to see everything/You don't know it, until you become it/Either it would be lights or darkness's/You would become wisdom, then you know wisdom, completely/You would become love, then you know love, completely [5].

Little bit of that attention was sufficient/That with your remedy, three hundred of looks/ you may quit your trick/or pay attention, die beautifully/This is not rare as trick/There won't be benefit, until you die [5].

The secret of "die before death" was that there come gifts after dying. Except dying, not any other thing can deal with wise Lord. An attention is better than hundred wisdoms/There is fear for wisdom because of error/And the condition of that attention is death/The trustful men have experienced it/Even its death is not without attention/Without Lord's attention, O! O! Don't stand anywhere/that would be gold, this, old python/When it would become gold, the old python? [5].

You died and your sight could look at the world of spirit/When you revived again, you would know how to live/Everyone that died and come again as serpent/Is the instructor for heaven and is knower of secrets/Come, say that which way you went from the world with? /And which way you have come from there with, that is invisible? [3].

DISCUSSION

By accepting the death awareness and thinking to death and giving some reasons and proofs for these beliefs, Molavi, has given these solutions in respond to this basic question that "how can conquer the concern for death and get tranquility?"

1. Remembering the death

It seems that this Molavi's solution is psychological, since, human being will accustom to death by reminding it continuously and therefore his fear of death will disappear little by little.

2. The generality of death and its flow all over the world

This method is psychological too. It means that by this advice, human being doesn't know himself as the only live thing in the world that has death, but all creatures in the world are like him in this issue, particularly, the outcome of this death is not defect and paucity, but is perfection and maturity.

3. Attention to celestial Prophets (as the only knower of the reality of death and the universe behind it), in this matter that what people should have fear of, is their bad deeds not death. This reasoning is enter-religious and its application is just for religious people. This reasoning just proceed the fear of death, despite that this not the only issue, but even the one who doesn't believe in doomsday, may have fear of death.

4. The neutrality of death

Molavi believes that the mankind's original home is the hereafter not terrestrial world and believes that the ghost is a strange passenger that has descended from his home land and has become captive by body cage. Therefore the death will lead human to its original place and in this case, there don't remain any reason for fear of death. And the reasons that why death is natural? The material world is strait for Prophets (perfect people). The lengthening of lifetime will disturb every one. The temporally freedom of ghost from body in asleep leads to happiness of spirit and in this case the human doesn't concern for terrestrial issues and doesn't like to return to

material world. The material world despite its width and space is straight and narrow in time of disasters. The existence of sorrow and disaster in material world and human's freedom from sorrow and disaster at time of death is a reason for neutrality of death.

Point: this Molavi's viewpoint (neutrality of death), is based on the theory of bird and cage (bird of spirit and cage of body), that should be proved and Molavi didn't have proved it.

5. The death is Lord's invitation and the offspring of this invitation is God's kindness and mercy and this means that celestial property of death which is clear, then there is not any reason for being concerned about a celestial issue. This theory is enter-religious finally and it should be proved for non-religious people.

6. The material world is the world of oldness and archaism and the hereafter is the world of newness and since the death carries human toward a new world there doesn't remain any other reason for being concerned.

This issue that the material world is the world of oldness and archaism and things become old in material world by passing time, is acceptable, but who did have said that the oldness is a reason for unviability of material world? And what is the reason for newness of the hereafter world?

7. The death gives value to life too and as Sohrab Sepehri says "and if there wasn't death, our hand used to search for something". It seems that this reason is psychological too [7].

The last point: it seems that the most important objection for Molavi's theory about thinking to death and particularly in presenting solution to conquer the concerns about death is that, despite all good and valuable points, this solution is for particular people and can't solve the concern of all people about death.

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