



Molavi's Expression of (Borhane Faskhe Azaem) Schedules and Obligations Annihilation Proof in Recognizing the Lord

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ABSTRACT

By using an state related to Imam Ali and referring to some other Ayahs in Qur'an, Molavi believes that one of the best ways or even the best way to recognize the God is Schedules and obligations annihilation or making human's decisions and schedules destroyed and ineffective via God. He believes that human's heart which is the center of decision making, in under the God's authority and power. It means that God can make any change or exchange and power or weak in it, and it is for this reason, when mankind makes his own decision to do something and ruins obstacles and prepares all needed elements to achieve the goal, but suddenly the Lord makes his heart weak and breaks his volition and creates a bias in his heart to another point. From Molavi's viewpoint, with the best manner, this volitions breaking and human's schedules and obligations annihilation addresses him to the creator of those schedules annihilation, who is the Lord.

Keywords: Schedules and Obligations Annihilation, God Recognition, Molavi

INTRODUCTION

Along with the history, Moslem theosophists have offered different ways to recognize the God and among them, Molavi's viewpoint is remarkable as a Moslem theosophist.

Our problem in this paper is that Molavi, who doesn't accept philosophers and Moslem theosophists' way, enough for recognizing the Lord, which way he himself offers?

The study of moslem's books and manuscripts specially "Masnavi Manavi" makes us believe that even though he accepts that one of the ways to know the God is via God's symptoms and creatures (Dr.Gharamaleki and the author; God Recognition from Molavi's viewpoint), but it seems that in a higher stage, he has passed this way and believes that the best way to recognize the Lord is schedules and obligations annihilation or decisions and volitions break [1].

The author is going to survey the Molavi's statement of this proof, based on Imam Ali's statement which Molavi has referred to, (I recognized the God via schedules and obligations annihilation and breaking one's own accords and volitions), which Molavi has tried to write this proof via referring to this statement and some other statements and Ayahs in Qur'an.

Proof Expression

Least five statements related to Imams and Qur'ans documents to express this meaning.

- 1." Allah straitens and amplifies and you shall be returned to Him (Surah Al-Bagharah Ayah 245) [2].
2. "Then He directed Himself to the heaven and it is a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly". (Surah Fussilat, Ayah 11) [3].
3. Surely all mankind's hearts between two fingers of Beneficent God's fingers are as a one heart, which He can make any change or exchange in it as He intends.(Sahihe Moslem 51/8)
4. Believer's heart is between two fingers of Beneficent God's fingers. If He will, He makes the heart's volition stronger or ruins the volition. (Has been related of Imam's statements and Spiritual Stories (Ghessase Manavi)

5. I recognized the God via schedules and obligations annihilation and breaking one's own accords and volitions. (Nahj'ol Balagha: Sobhi Saleh- Hihmat 250)[3].

But subject expression based on Masnavi and Divane Shams:

The Holy God in Surah Al-Bagharah, Ayah 245 says " Allah straitens and amplifies mankind's hearts (makes them sad and makes them happy)".

Molavi for explaining this Ayah expresses these points:

Every moment the God expends our breasts and also makes our breasts strait to know Him, if we are wise and thankful.

How is it, when quadrupeds are aware of their owner's fastening or unfastening, that no one is their tightener or untightener except their owner, then when they see their owner, move their tails and heads and know his voice, because they have eaten grass and sweat water of his hands.

So strange! So strange! O, Mankind! Isn't your food from God?

Thousand times, He gave you pain and you became weepy of that pain, then, how do you accept that the Lord who has made you so desperate, can't or doesn't intend to set you free from desperation. Then why do you surrender to him as unbelievers, just in disaster times?

Every moment, He expends our breasts and makes our breasts strait,

How is it possible that the breast doesn't recognize Him, if it is not unwise?

Via fastening or unfastening by donkey's owner,

The donkey is knower and knows him not anyone else.

It moves its head and ear, when it sees him.

It recognizes his voice, that he is not unknown.

It has eaten grass and sweat water of his hand

O, strange, strange! Isn't from Lord for you like that?

Thousand times, He gave you pain and you became weepy

What are you denying? Isn't God, saver in desperation?

Like as unbelievers, you don't surrender except in disaster time

He doesn't have any value, which is not aware of that.

Shams- from 5059 to next.

The Holy God, in Surah Fussilat, Ayah 11 says "Then He directed Himself to the heaven and it is a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly."

Even though this Ayah is about heaven and earth creation, but, Molavi has paid attention to obey willingly or unwillingly which is in Ayah, and has made it a document for his viewpoint and based on it, he has been convinced that mankind's control, even believers or not is in God's mandate. Finally, imitator unwillingly and interrogator (God's friends) willingly traverses this path.

In contrary to common belief, if mankind tries, passing the path and serving the Lord will become easy for him.

Good and bad, in this way, are tightened to every imitator and pull him

All are in trouble and fear chain

Except the guardians

They pull this way as the battle

Like who are aware of secrets

Try, until your light becomes light

Until the time that you're passing and serving become easy

Masnavi- from 4581/3 to next [4].

"Obey unwillingly», for imitator

"Obey willingly" for whom that their temperament is good

This one loves foster mother for milk

The other one is in love with battle.

The same-4590

Hundred times, you make your decision to journey, but He pulls you to another path. The Lord's aim of this pulling is that you become aware of Him, as a horseman when pulls the horse bridle to make the horse aware of his presence and surely the smart horse is aware of this.

Likely, the God makes human's heart wistful to hundred ambitions, then makes him turkey and breaks his heart.

In this situation, shouldn't human be aware of this point, that The Lord who can break his heart and make his ambitions incomplete, can also treat that broken heart and achieve his ambitions?

Who is who that pulls, O, heel full?

Who that doesn't allow you to move?

Hundred times, you make your decision to journey

He pulls you to another place

He moves that bridle to every direction

Until unaware horse be aware of horseman

The clever horse is a good roadster

Cause it knows that horseman in on it
He made your heart wistful to hundred ambitions
Then, made you turkey, and broke your heart.
When He broke the wing of that volition at first,
How didn't the existence of wing-broker become true? (Or how wasn't it proved?)
When His fate and mishap broke the trawl of your plan
How wasn't His fate proved for you?
The same/4454

Sometimes human's intend succeeds to do something and he achieves his goal. Because if mankind failed completely, he will become disappointed and won't follow any ambition. On the other hand, if human-being achieves all his willings, he will not appreciate his weak and Lord's authority.

The effect that this failing has on lord's lovers is that, these lovers lend to their Lord, because of these failings. These failings are paradise guide for them.

Of course from Molavi's viewpoint based on this statement (A cover of difficulties has encompassed the paradise), he believes that finally, both Lord's lovers and the wises will give up to the Lord's absolute volition, with this difference that surrounding and breaking of lovers is based on their willing but surrounding of the wises, is with unwilling.

The volitions and plans are in adventure
Sometimes they become true
Cause, for that, your heart makes his decision another time
The another time, He would break your plan
If He completely made you failed
Your heart would become disappointed, when you did something then?
And if you never did any willing,
When His authority could appear then?
The lovers from their failings
They became aware of their Lord
The fails became the grapple of paradise
Hear the "the paradise has been covered by..." O! Good fate man!
Your ambitions are all broken
Then when is the time of succeed then?
Then, those sincere men gave up to Him
But, this lover's surrounding is so different
The wises gave up to Him with obligation
The lovers gave up with hundreds of willing
The wises are enthralled servants
The lovers are sweet and nice
"Obey unwillingly", is halter for wises
"Obey willingly", is spring for the heartless
The same 4462/ to the next
In Moslem's correction, we have

Human being's heart is as a heart between two fingers of Beneficent God's fingers. He makes any changes and exchanges in it as He will.

Ghazali in Ehya'ol olum has brought believer's heart instead of human being's heart:

Believer's heart is between two fingers of Beneficent God's fingers. If He will, He makes the heart's volition, stronger or detours it.

Based on it, Molavi has said that:

My heart became as a pen between the fingers of a sweetheart
Tonight, He writes then He will write tomorrow
He sharpens the pen also the papers and the others
The pen says: I am self-surrender; you know who I am, even though
Sometimes He makes its face black, sometimes rubes it to His hair
To overthrow it, sometimes He makes a doing with it
Scratch the pen to a paper makes it without head
With a paper makes free the Qur'an from bale, yea,
Then value of the pen is as much as the writer's value
If you are in a king's hand, if you are in a chieftain's hand
He splits its head for what he knows
That Jelenus knows the patient's mood
Than pen can't appreciate its wisdom
That pen doesn't deny that it can't do anything with its own willing
If I name it pen, if I name it flag
There is consciousness and unconsciousness inside it, O! Unconsciousness of consciousness!

His description can't be contented in commonsense, because for Him, total is not in contrary
What uncompounded compound! What an obligated unobligated man!
Shams-26824 [5].

Molavi believes that what is between God's fingers is God's predominant light which is safe from every darkness and defect and the God falls in onto the spirits and ones who receive this light opens their spirits for it and with receiving it, they change their notice from every direction except God.

But the ones, who didn't have had any share of this light, are deprived from it.

Predominant light safe from defeat and deficiency

Between two fingers of Lord's light

The Lord falls that light to spirits

The receivers, have opened their spirits

And have received that falling light

Have changed their notice from everything except God

The one who isn't any love in spirit

Will be deprived from that dedicating light

Malavi - 759 to the next

Molavi has brought the same meaning in another statement as:

The Lord selected me for banditry to give me again to bandits.

I wonder! The One who bandit's two hundred convoys, every moment, how can I am useful for Him?

I am the one, who if don't have His boon for a moment, I will be confused and make myself free from this world.

The cause of my dance and happiness is that He bandits beautifully and every moment, He creates a new game of light for me.

Today, from daybreak, He has made me able to fly, but I don't know what His aim is of that? And what He is going to prey by me?

He made me free to bandit

To give me to the bandits again

The one who bandits two hundred convoys, every moment

What am I doing along Him? Why He brings me for?

I will be confused and make myself free from this world.

If for a moment, He doesn't give me His boon

He bandits beautifully, I dance for that

Every moment your game brings me in love

Sometimes, with regret, He tells me: take a seat in a corner

When I seat in my corner, He brings me out of my corner

From the start of this day of mine, He makes me fly as an eagle

What He wants to get by me? Whom He assigns me to?

Divane Shams/23118[5].

And in another statement:

Mankind is as a harp in the harper's hands (The Lord)

It seems that mankind but in fact The Lord is moaning

Human is as a cane and the tone is from The Lord

Human is as a chess in winning and losing, but the winner and loser is The Lord

Human is spirit and God is spirit of spirit and by existing the God, there won't be any human

Human is nonentity who's like an entity, and The God is the absolute entity who's like a nonentity

Human is as a lion and the Lord as a wind

Human is as a painting and the Lord is the painter who sometimes paints the picture of a bogey and sometimes the picture of a human. Sometimes He creates happiness and sometimes unhappiness.

Human is as a bow and its shooter is God (refers to this statement: "It wasn't you when you shot, yea, The Lord shot". It seemed that you shot but in fact it wasn't you who shot, but The Lord was who shot.

Finally Molavi doesn't mean this picture of relation between human and God, as obligation, yet he believes that it means the Lord's authority and he believes that the citation of authority is a preface for human to give up in front of The Lord [4].

It seems that Molavi couldn't succeed in denying obligation in his statement about relationship between mankind and God.

And in another statement:

Sometimes, mankind repents of his bad doings and notices to God but in fact this is the God who trawls mankind toward Himself to rescue him.

When human is afraid of crime and looks for a solution, why he doesn't see the Scarer?

This is the God, who blinds human's eye and in this situation, human is as a nut in God's hand and The God sometimes rolls him and sometimes throws him to the air.

The lord puts aspiration of money, gold and ladies inside mankind and sometimes the light of Prophet Dream.

Sometimes He pulls him toward happiness and sometimes toward unhappiness that finally this ship either will be broken or rescued.

You will become sorry from bad; you will be teller of God! God!
That moment, He trawls you to set you free
You will be afraid of crime and will ask for a remedy
Why don't you see the Scarer, that moment?
If He blinded your eye, as a nut in His hand
Sometimes rolls you, as this, sometimes throw you into the air
Sometimes puts aspiration of money, gold and ladies inside your heart
Sometimes puts in your spirit the light of Prophet Dream
Pulling to this side, toward happy ones and pulling to that side toward unhappy one's
Either the ship passes or may break in these vortexes
Divane Shams/28

And in another expression, Molavi thinks that human is as a cat in God's scrip, that this cat will be exchanges to lion by God.

Yesterday, His kindness asked me "who are you"?
I said: O, My spirit! A cat in your scrip
He said: O, Cat! Good news for you
Your Lord exchanges you to a lion
I cramp it, you didn't let me
I'm as a harp amorous of your whine
The same- 23589

And in another expression:

Sometimes, The Lord sets human free and sometimes make him stop. Sometimes He donates brightness to human's life, sometimes darkness. Human is as a nut in Lord's hand. Sometimes he is vine and the cause of spree, sometimes on the spree of Lord, and sometimes The God breaks this nut and declares the end of mankind.

Of course, finally, these changes and exchanges, will lead to deference and being tame of human in presence of Lord.

The same – 5740 to next

And in another statement, Molavi so believes The Lord is dominant to him that He has omitted every opportunity from him. Molavi believes himself as Lord's body that The Lord presses him to Himself (refers to omit the intermediates between human and Lord).

Sometimes, the camel pulls him as a train and sometimes gives him the rank of chieftain.
Sometimes as a glaze of a ring, God rubs His tongue to it to signet his letter.....

Then, Molavi believes that the result of these changes is becoming impious to entity of himself (destroying himself), that this self-atheism leads to believe in the God, the faith that doesn't include not just two Islamic testimonies.

I didn't become believer with two testimonies, that pretty turtledove
I became believer in Him, when I became impious
The same- 5781 to next

Molavi in another statement, connect the subject to another statement that The Lord whom heavens and earth don't have capacity for Him, can be placed in believer's heart. He believes that this heart capacity is without any why or how, that believer rank of achieve the rank of kingdom by this placement.

Masnavi – 3304, 3071/6

Imam Ali in Hekmat 250 of Nahj'Ol-Balagha of Sobhi Saleh says: I knew The Holy God by decisions annihilation and ruining the intentions. (Ibne Meysam Bahran has brought this statement with a little change with this title: Hikmet 236 and Ibne Hadid have brought it in Hikmat247).

Referring to this Imam's remark and by the statement that knows heart between two God's fingers, Molavi says: these God's fingers are His fingers of kindness and anger that God's kindness and anger will become afoul to ample or strait by them.

Then, all human's intends and movements depend on these fingers and human's status (his changes and exchanges) is from God and his intention and decision and its annihilation is of God's intention and annihilation.

Of course, this intention annihilation, finally, pulls human toward God and makes him aware of God's entity and leads him to mourn and need.

The eye and heart is between two fingers
As the pen in author's hand, O, Hosein!
It is the finger of kindness and anger and between it
The pen of heart with strait and tight of this
O! Pen! Look, if you are
That whose fingers are you between?
Your intentions and movements are all, of this finger
These letters of your moods are from His letters
There is not any solution unless need and mourn

The pen is not aware of this skullduggery
But this pen knows its value
It finds its value in good and bad.
Masnavi 2775/3

DISCUSSION

Before; we mentioned that Molavi believes that philosophers and Moslem theosophists' ways aren't effective enough for recognizing the God, meantime, introduces the attention to God's signs and symptoms, as one of the effective ways to recognize the God. But the best way is schedules and intentions annihilation in his opinion. It seems that with a little connivance, one can change the intention annihilation way to that recognizing the God by His signs and creatures. It means that he knew the intention annihilation as one of the God's symptoms which leads us to God, with this explanation that to at surely this symptom (intention annihilation), is the best way between the ways for recognizing then God from His symptoms.

At the end, attention to Ibne Meisam's reasoning and also Ibne-Abel-hadid is useful:

Ibne Meisam's reasoning:

Sometimes mankind intends to do something and makes him, stable to do it, based on the thought which he has about its consequent benefits. Then soon, that intention collapses and that decision will be destroyed because of wasting that thought or a memory in contrary to it.

If you could comprehend this, then I say: those changes and variations and consequent intentions are about the intentional doings that lay in group of possible doings and their existence or nonexistence need a cause or something superior and if this supreme thing be from servant side, it will be the same as the first and creates a circuit which it is impossible. Then inevitably it should lead to The Lord, who changes the hearts and eyes, and it is favorite. (Ibne Meysam explanation – Hikmat236 Nahj'ol Balagha)[6].

Ibne Abil Hadid's reasoning: [7].

This is one the ways for recognizing Holy God and it is when human intends to do something and makes his volition stable to do that, but immediately, The Holy Lord brings an opinion to his mind which contradicts to the first one and he didn't have thought about that. Now, in if there wasn't any sane essence in cosmology, for universe, and then the things that one didn't have thought about, before, wouldn't come to his mind.

This chapter declares a very precise statement which savant have expressed about something that without any rational reason comes to the human's mind and that is that it is not rational that something comes to the mind in such a way, unless it require a preference without existence of anything else. Then the cause that brings these memories to then mind should be a cause out of human's essence who is the Creator of universe. [7, 8].

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