



## Molana's and Hafiz's God Gnosticism

Ahamad Khanlary

Department of Persian Language and Literature, Kermanshah branch, Islamic Azad University, Kermanshah, Iran.

### ARTICLE INFO

#### Article history:

Received: 28 February 2015;

Received in revised form:

2 May 2015;

Accepted: 12 May 2015;

### Keywords

Molana,  
Hafiz,  
Gnosticism,  
The followers,  
Poems.

### ABSTRACT

Gnosticism has been considered among human, in order to answer human's needs. It is necessary to learn the secrets of Gnosticism, in order to step in the intellectual way. It is in the same way that some of great men. Such as Hafiz and Molana are well known for their literary, mystical approaches which should be differentiated, at first, we compare them, we come to the fact that their Gnosticism has been less considered.

© 2015 Elixir All rights reserved.

### Introduction

#### Gnosticism and the Advantages

The General View to Gnosticism Hafiz says, everybody who found to be trusted, stay in the harem of secret, and those did not know it, they would be rejected. It was Ibn Sina who knew the fact of Gnosticism, he believes those who know Gnosticism go to the higher levels that are latent in them, because other reject their secret.

#### The Goal of Gnosticism Men

They have taken Gnosticism as the way by which human saves from ignorance, it is while philosophers reached to the obstacles, in order to solve human's problems. Human has faced ignorance in his first step and the intellectual human prefers movement to stability, it is clear that human prefers the intellectual way, therefore, Gnosticism is cure for those who has been disturbed by intellect, such as Ghazali, Tarmazi, and Aboo Said Abol Al Kheir.

#### The Difference Between Knowledge and Gnosticism

Gnosticism is based on understanding which is internally visible, but the intellectual understanding is general. The mystical men are those who came to understanding in the previous days, but Gnosticism is spiritual sublime due to the immortal world, but Imam believes that it refers to the mysterious world, it means the follower absorbs the previous world and he doesn't mind owning world (Imam, 1998: 622). The Border between Theoretical and Practical Gnosticism. The theoretical Gnosticism resembles to philosophy, it is special view about world and mystical view of man, it shows their view that is absolutely different with other views.

#### Theoretical Gnosticism

As matter of fact, the theoretical Gnosticism asks how is God in the follower's view? What does follower sees in human and what human sees? The theoretical Gnosticism is based on the spiritual view which is called philosophical Gnosticism.

#### The Pragmatically Gnosticism

The pragmatically Gnosticism means to follow from beginning to the end, it is human's mood from his first level of awareness to the last, in other words, the follower tells the first

step as the house of cautiousness. Gnosticism is experimental issue concerning the internal aspects, while it is not meaningful in the psychological aspect, every psychologist cannot perceive the mystical psychology, because it is not possible to take experience in this world?

Among the new psychologists, it is only William James who concerned Gnosticism in his book entitled "The mystical experiences" which has been translated in Persian, he believes in the practical Gnosticism that is very sublime.

#### Gnosticism is different from Religion

It is clear that Gnosticism concerns some issues which are not considered in Islam. It was in the beginning of Islam that such issues were not visible for the religious men and followers. It is nice to mention three important persons including;

1. Ali Ibn Osman Hajivari
2. Khaje Abdolah Ansari
3. Imam Mohammad Ghazali

#### The Islam View about Gnosticism

There are three views:

1. The theory of a group of Islamic Mohadesan.
2. The theory of a group of innovative, contemporary followers.
3. The theory of unbiased groups.

#### The first Group

They believe that those who concern with Gnosticism do not mind Islam, they use Islam to deceive people.

#### The second Group

Some who do not mind Islam, they appreciate everything refer to the movement in the past, like the first group, they believe that Gnosticism does not relate to Islam, it is a movement of western nations against Islam, in order to be saved.

#### The third Group

There are many deviations in this group. It seems those who concern Gnosticism, like other Islamic, cultural classes trust in Islam absolutely, they are pure in their belief.

#### The Goal of Gnosticism

Ibn Sina says, the follower concerns the first right, he does not prefer anything to the right, because He is deserved to be worshiped. Therefore, the follower's intention should be right

either in the world or the other world (Yasrebi, 2001: 233)<sup>2</sup>.

### Islamic Gnosticism and other Gnosticism

It is necessary to compare Indian, Christian, Iranian, Grecian, neo-Platonism Gnosticism. It can be said that all aspects of theoretical science concern the priorities of Islamic Gnosticism in two aspects: 1- Priority of Islam; 2- The freedom of Muslims. It is no doubt that Islam is prior to other religions. The principles are general and they are not comparable to other religions. It is in Gnosticism that Muslims consider other nations and tribes.

### Gnosticism minus Leader

The main basis of Islam is God's consciousness, it is human based culture, because they try to separate God and His followers and it is impossible Imam Bagher has said, if you go to the East or West, at end, you should kneel here. It was said that, it was virtual beloved that made you confused, what would you do if you gained the actual truth? (Motahari, 1992: 36)<sup>3</sup>. Gnosticism is writing about the followers, therefore it is different to that of Sheij Sadr Al Din Ghonavi believed in, it is not limited to the spiritual world (Zarinkoob, 2009: 269)<sup>4</sup>. The spiritual followers pave way not to follow the innovations.

### Molana and Imam Ali

Molana is one of the greatest intellectuals in the human's history. He has considered Imam Ali very much in his book called Masnavi. He says, he has taken his flexibility from the sun who is God, because He is the cause of my movement and stability. Molana has spoken about Ghadir ceremony.

### What's the Meaning of Freedom

It means to familiarize man with spirit, God says, those who believe in God and His messengers, they concern good and bad things.

### Religions in Molavi's Interpretations

It is no doubt that Molana concerns "the religious pluralism", it is clear that Molana's gazelles to assign the religions as well as Shieh reflections. He says, it is messenger who named Ali, then he called him Movla (Molana, 2001: 230)<sup>5</sup>.

### Existence and Existentialism

Molana has been influenced by Quran and narration, in order to know existence, like Ibn Arabi and his followers. Gnosticism is existentialism that call all of creatures as whole who are observed by a supervisor who not only concern all of creatures but also he considers whole world. They believe that they have the special interpretation about religion, all of creatures refer to the higher world. It is in Molana's Gnosticism to follow the spiritual traditions of complete models. He is pride of his poverty, in order to be similar to God's messenger. He prayed God under the sky and he randomly slept. Hafiz's belief does not resemble to others, because Hafiz is unique. Hafiz is Muslim, he has considered Quran, messenger (Akbarian, 2009: 25)<sup>6</sup>. It is very interesting that he is in love of God, he says, if God's love lights your heart, you will be better than sun (Hafiz, 1993: 1232)<sup>7</sup>. Hafiz believes in God's presence in every aspect of life, and love is meaningful due to God's love. It is not possible to recognize God. Human does not know to what should he believe in, instead there is no reason for it, because it is only with God's ship that human can take refugee. Hafiz's belief is severe, but he is not biased, he is faithful. His belief has mingled with doubt, it is the sign of active belief, it is visible in his questions, he says, Saghil! Bring some wine of mystery; because it is not visible in the secret. Those who play role in the world, nobody knows what has happened in the world (Ibid, 562)<sup>8</sup>.

Hafiz is intellectual and his questions are about the secret at life, while he does not come to reply. He says, it was not visible why I have come here, I'm ignorant (Ibid, 974)<sup>35</sup>. Hafiz believes

that wisdom is not stable.

### Hafiz's Gnosticism

Who is Hafiz? His teacher is Seyed Sharif Gorgani, who asked Hafiz, what did you gain from the spiritual world? Unlike other poets like Nezami, Ferdousi and Molavi, Hafiz concerns the mystical aspects.

### Religion and Hafiz's Gnosticism

He says, it is clear in the creatures, sky, sun, month, year and night and day that Hafiz was Shieh, but his gazelles are not old authentic writings. It is clear that there are two ways to ask God, one is hermitage, prayer and the other is love and kindness, he says, "if it is day of repenting, I won't open the door tomorrow". Hafiz is Molana's follower; he concerns knowledge minus any hypocrisy (Zarinkoob, 1999: 149-150)<sup>9</sup>.

### The Relation between Leadership and Gnosticism

It is clear that Gnosticism is possible through leadership because both of them are facts, hence the Soni great men have claimed that they were intentionally Shieh. While Hafiz and Molana are the same in thinking, but they are different in their expressions. Both of them are the same in the religion, in order to answer Gnosticism.

Molana has concerned the body, but Hafiz found it in himself. The value of world of meaning is not be rejected. It is in Molana's poem that flower asks some simple questions, but the addresses are in the actual world. The unique world of him is colorless, but the same flower in Hafiz's poem says, "Don't forget the warm body and hair".

### Beloved

Molana's beloved is not physical, spiritual, instead it is a combination. We don't know Hafiz's beloved, but it is clear, but for Hafiz, it is spiritual, it is Moghan old, he says, "I'm slave of Moghan old, in order to decrease my ignorance, because everything he does is good. It passed forty years, while I boosted that I was in the region of Moghan old.

Molana also describes Moghan Old, instead he is collection of intellectual, imaginative combination. Hafiz's beloved It can also be the Divine beloved from whom one implores a sign of grace, a word of consolation, but who remains inaccessible, hiding Himself behind the numberless manifestations of His beauty and majesty, and can be reached only if the lover annihilates himself completely in Him. Again, the cruel beloved can be the prince or king whose whims nobody knows and on whose kindness the poet is dependent. (Poetry was, after all, mainly written for a reward, and the medieval poet usually had to rely upon his patron's generosity for his more or less modest sustenance.) The human beloved can be praised for his beauty because in him the eternal beauty of the Divine beloved is reflected (he is indeed the *shahed*, the visible witness to this invisible beauty); the prince, in turn, has to be flattered by the same expressions as the heavenly and the earthly beloved. In fact, the unbearded *shahed* and the prince are loci of manifestation for the contrasting qualities of the Divine beloved, His *jamal* and His *jalal*, His eternal beauty and kindness, and His terrifying majesty that reveals itself in His cruelty toward those who love Him most and are willing to suffer on the path toward Him. If this interpretation of a Persian *ghazal*, and especially of a *ghazal* by Hafez, seems far-fetched, one should read the description that the Indian historian Barani, an exact contemporary of Hafez, gives of the role of the king as the representative of God's *jamal* and *jalal*." Schimmel, A. (1988)<sup>11</sup>.

### Conclusions

While Hafiz and Molana are the same, but their expressions are different, both of them are in the same region, searching the life reply in the different way. Molana's beloved is neither

Shams, nor a physical beloved, nor spiritual one, it is a combination. And Hafiz has praised Imam Ali in his poems very much.

**Sources**

- [1] Imam Khomeini, R. (1998). Forty Hadis, Tehran, Noor press.  
 [2] Yasrebi, Y. (2001). Study on Religion and Gnosticism, Tehran, Agah press.  
 [3] Motahari, M. (2002). Hafiz's Gnosticism, Tehran, Jamshid press.  
 [4] Zarin Koob, A. (1996). Az Kooche Rendani, Tehran, Rovshan press.  
 [5] Molana, M. (2001) Masnavi, Tehran, Agah press.

[6] Akbarim, Hassan. (2010) The comparative study of Liman in Hafiz's and Ounano's reflections the quarterly of comparative literature, Jiroft, the third year, pp -25-27.

[7] Hafiz, Shams Al Din Mohammad, (1993) Hafiz nameh, Tehran: Agah press.

[8] Ibid

[9] Zarin Koob, A. (1999). Philosophy and Gnosticism, Qum

[10] (1996). Pele Peleta Molaghat Khoda, Tehran.

[11] Schimmel, A. (1988). The genius of Shiraz: Sa'di and Hafez. In Yarshater, E. (Ed.). Persian literature. Albany: Bibliotheca Persica.