

Comparison of Creation Discipline in the Language of Sanai and Attar

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ABSTRACT: The existing system in the world is visible with a particular coordinate. Theology requires that everything and everyone be in their place. Sometimes a man throws himself in booby trap and complains of fortuity of being as this is not the good common sense. According to Sanaie the world is governed by a real discipline. The man was an insignificant being when God breathed his spirit into him, and endeared him. Evil and good just is in the human senses while in the presence of God everything is beautiful. If there is suffering in the world there are hundreds of treasures hidden beneath. According to Attar, matters of God and governing discipline are far from dispute. The divine mercy is universal and boundless that includes everyone and everything. And tells the man that whatever God has granted be satisfied and thankful as God grants everyone according to talent and ability.

Keywords: Discipline, Creation, Sanai, Attar.

INTRODUCTION

Since human being is as a jewel of the creatures and explorer constantly looking for truth. On one hand, God in reference to the inherent power of man (contemplation) in frequent revelations calls him to reflect on creation discipline and on the other hand, the attitude about the universe as the most complete, authentic revelations, power, and eternal divine wisdom has been affirmed by religious leaders. In this article it is tried to show the existence of order in the creation of human beings and others in the universe. The existence of good and evil, beauty and beast, predestination and authority is examined so that to show the dominance of good over bad, beauty over beast, and authority over predestination in creation. If we humans see evils and shortcomings it is because of our dogmatism. This article demonstrates the existence of order of creation in all of beings including animals, plants and, above all, humans. The present shows that the universe is void of any defects, deficiencies, evil villain and other problems that disrupt the order. Also, this article examines the order how human is given heavenly reward and emphasizes that one should not be more proud of his creations because himself is created by God. So if the man finds himself beautiful and without defects, it is because, God is beautiful. All God's creations are beautiful. So whatever is in the creation is difference not discrimination. Discrimination is a distinction on equal terms and equal entitlements among objects, but the difference is a distinction made in inequality terms (Motahhari, 1982).

RESULTS AND DISCUSSION

Discussion

Sanai's Perspective of Creation

According to Sanai, everything in creation is created to the complete and principally a creation better than this is impossible. This is such that Sanai brought a simple interpretation for the order of creation: (Donkey's ear is worthy of donkey's head). He, based on the order of being, pursuits to justify the existing evils in the world. Using different expressions, he tries to prove the point that principally evils of the world are (ETEBARI) not inherent. In his opinion death is a good example; death is not evil. Death is evil in the eyes of deceased and good in the eyes of heir (Zarghani, 1999).

Marzban Ibn Rustam in Marzban Nameh, in the story of Khosrow and Ugly Man says: When Khosrow faces with the ugly man he introduces him as an ugly-faced although he was objectionable but the man was adorned with the virtues and beauty. He then refrained and mumbled to himself in this world, the painter has done the flaw not knowing that the heavy nature there is no error in the genesis workshop of (TALVIN) (Khatib Rahbar, 2004).

God's Actions

Another part of Sanai's poems about theology is related God's Actions; where he mentions the cause of good and evil, right and wrong, is the creator. Or, he knows the origin of good and evil as one. He ridicules those who consider Satan as the origin of evil or Clement the origin of good. In this context, however, sometimes he reckons overall creation as God's creatures and cites as such that "God is the inventor of heaven and earth" (Zarghani, 1999).

Grace and Scourge

In view of Sanai the relationship between God and creature is based on Grace and scourge. Although he is influenced by the Sufi believes, he accounts this relationship more gracious rather than wrathful or even (ALASAVIYEH). He expressed a few points to prove this meaning, such as God's will is a summum bonum. This is the most basic foundations of his worldview. He recognizes that God is void of wishing evil to his own creation. The existing evils of the world are borrowed and are not evil in the origin. Principally, in his view the beauty and the beast are (ETE BARI) that have dual nature in the eyes of people who are addicted to worldly materials (Zarghani, 1999). In Sanai's opinion God, both as human creator and based on his knowledge and wisdom better than the creations, knows their welfare. Whatever he is destined to be is based on universal wisdom and compassion (Maybe pains are your medicine). Also divine mercy requires that a gift better than that or at least as the same is given to him (Zarghani, 1999).

In Sanai's view God's merci is universal. To express the continued thanks of God and his existence, Sanai referred to Qudsi's Hadith. According to this, God mercifully, every day and night casts three hundred and sixty regards upon creation of the world. If God's blessings be discontinued momentarily, humans and other creatures will perish immediately. And the other blessings of God for creatures are that he created man as his Caliph on earth. He points out to reward in the Hereafter. He also cites that his scourge as his grace is inclusive to anyone and everyone which is not specific to a particular range of people and even other creatures. But overall divine scourge is further catches those who deviated from the right and straight path or involved in conceit and arrogance, for example Satan (Zarghani, 1999).

Divine Justice

God created all things equal. The difference is in our enjoyment of the gift of God depending on the capacity of our talent. Everything is equal and has been put in place equally. Sometimes, lust and scourge prevail and misleads while God has created a healthy body and mind together with beauty. In creation of being everything finds meaning in togetherness. Beneath everything lies wisdom; For example, although a scorpion venom is dangerous, but it has healing effects in medicinal use. So, in creation system all beings are exceptionally created. In the divine wisdom no evil is permitted. As whatever has granted has not withdrawn and does not spoil. There is no decline in the creation. If a man dies it is not considered as destruction rather a reborn in another world. So if God has created the creatures certainly he provides as well (Zarghani, 1999).

Destiny

Sometimes Sanai gets closer to Ash'arite beliefs about fate, determinism and free will, and then keeps distance getting closer to Shiites' stand. But what is certain is his inclination to more Ash'arian thinking than other sects. In his opinion, good and evil and right and wrong are all God's creations. Whatever man calls it a day is in accordance with divine order which he had written the previous night. And all existence and non-existence comply with the eternal order. And whatever God (mighty) in the eternal, the same will happen. No one can get away from. About determinism and free will, human being says that human activity in this world is of free will and the activity of other parts of the world is determined. Man's free will is limited to selection of one of the ways that God has put forward. Hadigha talks about the sins of man and relating those to God and says we cannot relate human sin to God's will. As in the Holy Quran, Allah is not satisfied with the blasphemy of man. Human blasphemy is the result of his sensuality, not the will of God.

Manifestation

According to Sanai manifestation of God over the man and all creatures, like the man in the mirror, is visible. And another thing about manifestation is that the manifestation is always present everywhere, but the blind and impure heart is not capable of perceiving it. In his view, the relationship between God and impure hearts is like the relationship between the sun and owl. Although the sun shines everywhere owl does not see it. This is the example of impure heart and expression of God "His example is like the example of the sun and owl" (Zarghani, 1999).

Discipline is the plan and thought. On the other hand the discipline suggests the existence of a purpose. If we speak about something which is out of order it is because it possesses components which are arranged for a specific goal. The reason of all existing objects is the same as the discipline of the world. (Brain Davise, 1995).

The Entire Order

When collectively we look at the world we need to accept that the entire order in general equilibrium, existence of ups and downs, darkness and lighting, pain and pleasure, success and failures, are necessary. Basically if there is no difference there is no diversity and variety, there would not be different creatures. Otherwise collection would not have meaning - not ugly nor beautiful collection. If there was not a difference in the world the whole world would have been formed from a simple matter like carbon while the glory and beauty of the world is in its wide variety of colorful differences (Motahhari, 1982).

O man God created you from nothing.

He valued the worthless world just for you. (Modarres Razavi, 2004).

If the bat is unable to take advantage of the sun,

It is due to the inability of the bat, not the sun.

Sunlight is evident to everyone in the world.

It is due to failure of the eyes of bats. (Modarres Razavi, 2004).

O man whichever way you think and comment,

God did not create anything in vain. (Modarres Razavi, 2004).

Everything in creation is hardly a compromise

They are hidden secrets from God.

Although milk is harmful for some people,

Whereas there is secret within that it is beneficial for you. (Modarres Razavi, 2004).

Divine destiny is not tragic,

But whatever comes from God is simply God's forgiveness.

All bitter and sweet both are from him,

They are not bitter but they are all good. (Modarres Razavi, 2004).

Attar's vision of creation:

From Attar's point of view discipline is the sign of perfect wisdom. He says if you want to prosper stay moderate in all good things. His view of good and evil in the world is the same. He wants to reach to needlessness and abandons all and in the face of good and bad things of the world remains intact. The grace and mercy of God whomever it includes, he grants everything in exchange with nothing. In Sheikh Attar's opinion the world has been created for man. The day and night of this world is working for man. And tells the man not to himself with humility, hundreds of thousands of clouds of mercy rain over till bring you joy. It was eventually for you what angels did and prayed. The idea that one must not be disappointed of God's blessings because divine mercy dominates over his scourge has looked upon the verses of the Holy Qur'an. Sheikh regards the connection to God in obedience to his commands and he says: whatever you command I will obey; there is nothing but subordination, because this is a real servitude (Shajie, 1994).

In Lord's grace there is no room for a stranger. If his grace includes someone he will be safe from the two world's disasters. One of the Sufi says: when I comprehend the right and found wrong and knowledge there was not left friendship and animosity, security and insecurity for me. So the fruit of love of Lord's grace is liberty and freedom. The outcome of loving of people is ailing and fatigue. In this case, one must have God not lust. All creatures, secretly and openly, demand the grace of rightful Lord. One will not succeed till God grant him. Pharaoh wished to get closer to God, with a heart full of love for many years, but God did not, and he did not get his wish. So, everything comes from God, and it is in his grace. Sheikh Attar sometimes, understands the creation of the universe with cause and sometimes uncaused. However, his uncertainty about the fate is because his parol has double talk (Shajie, 1994).

According to Attar, time grants people with treasure, but with a loan. It smiles at you in a flash light then turns off. After sadness, Sheikh announces ultimate happiness hereafter and says: If you wake up you will notice great joys and all the sorrows and pain of this world, will be turned into joy. Thorn accompanies flower and pain the cure. Today if the cure of your pain is invisible when your death arrive, to every suffering and sorrow endured here, you will find happiness (Shajie, 1994).

Determinism and free will

Attar believes in determinism like all mystics and Sufis and says: all are from God, success and failure is the same with deep thinker Sufi; because he is all, to view other than him, is idolatry. The things are in his hands, if he wishes he opens the node and if he wishes not will make easy things difficult and flowers turn thorns. He creates with his will and again takes it away with his will. However, Sheik understands competency as success and says:

Make the effort to deserve more than what you ask for, because one cannot ask God but the inherent competency and merit. If your task is cry and prayer God's is clemency. God's grace is universal. But according to creatures' talent and deserves (Shajie, 1994).

O God your nature is without question,

And you are beyond the internal and external worlds.

O God your mercy is like a universal ocean, includes everyone,

But people who don't have vision they deny it.

Lord of all creation is the best beautiful but blind men do not deny it.

When a man is in delight he values the misery,

that if a man follows happiness he would be in vain.

In hereafter you will harvest whatever you planted in this world,

You will be granted whatever you've done it in this world (Tadayyon, 1998).

CONCLUSION

The order of creation has been created according to wisdom and pragmatism. Whatever is in creation is difference not discrimination. The difference is in the nature of things. The necessity of discipline is the cause and effect because if all things were equal and uniform, all things would have lost their original meaning. Grace and scourge are in the world depends on the type of reaction against it. Anything that is useful in everyday life for a person is good; anything that is harmful is evil. Sanai believes that in creation everything has been created to its complete form. And if we see a drawback in the system, it is not of the creation rather it is because of our skewed vision. Sheikh Attar believes that grace of God is universal it is applies to everyone everywhere, and his attention to good and evil is alike. Attar believes more in predestination. So at the end, being good or evil rely on the reaction of human subjective nature to that object. Disasters as well as are necessary in human evolution. Also the pillars of being are based on paradox, and the conflict between them thrive their evolution.

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