

## COMPARATIVE CONTRAST OF REPENTANCE IN THE VIEW POINT OF MOLANA AND SANAEI

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### ABSTRACT

Mystic conduct needs the position and the manner that the first of them is repentance. Gnostics and the poets mentioned it in their works. Molana and Sanaei Qaznavi were not exceptions, but every one notices it with a special view. This study paid to comparative contrast of two poets with the subject of repentance, the research method is library (documentary). The results of this research show that both two poets patterned from Quran and hadith and narrations about repentance. But among them, Molana has paid to this by narrating short stories with 100 couplet more expansive. Despite of this Sanaei with Fourteen couplets expressed repentance shortly. This shows that repentance has special importance as the first step of mystic conduct in the view of Molana, since he has identified the steps of repentance, type of it and its conditions clearly.

**KEYWORDS:** Repentance, Molana, Sanaei – Theosophy

### INTRODUCTION

Status is an important issue in mythic conduct. In the view of Gnostics, the first status (step) of mythic conduct and the first position of the seven positions of follower of reality is repentance that passing it for every gnostic is necessary.

Repentance is an internal revolution and change that informs the soul of gnostic of ignorance and causes that the person declares dislike from his indecent past and passes the path with righteous heart, is socially important in addition to moral refinement.

The researcher is going to investigate the mythical thoughts of Molana and Sanaei, that the role of repentance in the works of two poets is important.

### Biography and the thought of Molana

Jalal al-Din Mohammad Ebne Baha Aldin Mohammad Ebn Hossieni Khatibi, Bakri, Bulki called Molavi is the greatest poet of the East and the greatest orator of nature unity born in the sixth of Rabi ul Awwal 604 Hejira in Balkh. He had long history in conduct and since he was not a person who disputes and knew the real cognition as inner conducts not verbal dispute and debates, the leader of dispute as Fakhr al-Din Razi opposed him.

Molana was died in the age of 68 years old in fifth of Jamad ul Akhar 676.

**His Works Include:** Manavi masnavi in 6 parts (steps) and 26000 couplet and shams lyrics about 36360 couplet and 1983 quatrains fidmafih, Makatib and the sixth parties.

Biography and the works of philosopher AbolMajd Majdodebn Adam Sanaei Qaznavi.

Sanaei was born in 437 Hijri in Qaznavi. He after learning languages technique and went to Qaznavian kingdom and becomes the panegyrist of Qaznavi kings, Sanaei imitated his contemporary poets as on Soryand Farrokhi. Sanaei in his period was the inventor of Gnosticism. He established a new social thought. Gnosticism thought is the most important subjects of Sanaei odes such as the world, thinking about death, notification to himself and are the common concepts of his common odes. He died in 545 Hejira in Qazvin.

His works include, Hadiyatol Haqiqat and shariatol tariqa, seri ol Ebad Elal Maad, Tariqatol haqiqi, Balkh report, Aqlnaree Sanaei Abad and...

### **The Meaning of Repentance**

In Arabic cultures have written that repentance derived of the root *tand Band* the (Hae) in view of literals is infinitive and many know this as the indicator of unity, the repentance components is possible in different ways:

- The aim of God repentance is he accepting the repentance of creatures. It means that. It is the order of every one that accepts his events repentance.
- He himself provide the simple and easy tools of repentance.
- He is inspiring the repentance and makes person to successful repentance.
- when a person avoids disobedience of God, and returns to God.

### **The God Forgives Him**

So, in any way repentance in the meaning of ignoring of sin and returning to God. (Amini, 1992 – 646)

In Quranic license, it means returning of sin. (Islamic Great Encyclopedia – 281)

In Persian encyclopedia with the meaning of hinderance of had deeds and regretting and order to somebody to return of sin and so.

### **Repentance in Theosophy and Sufism**

Repentance is the first bridge that Gnostic passes to reach the goal and initiates the different steps from there. In the view of Gnostics, it is the soul awakening from forgetting that is the origin of changing the way of life. Gastrato Abdolla an sari compares every positions as the fight field that the Victory in each one is the entrance to the other and repentance in the first field of fight. (Ansari, 1998 – 258)

Seraj Toosi numbered the Gnostics status as 7 status and he says about repentance that, the repentance is a awakening of forgetting that separates the bad deed. (Yasrebi, 2001 – 314)

Repentance is that human nature beregretful of the bad performances that he did before and serious decision to a do it them and doing what has been extincted. (Sihrevardi, 1993 – 82)

Khaje Nsir Toosi: the meaning of repentance is returning of (castrato) sin and at first we should know what is sin. (Altarazi, 1978 - 23)

Among Gnostics, the different meanings and also different divisions are: For example Joneid BaQdadi knows the repentance as the steps of regret, international and removing tortures. (Keymanesh, 1978 – 317)

Abou Ali DaQaQ knows repentance as three parts of fear of punishment and request of blessing and observing the God order. (Forozanfar , 1998 – 47)

### **Repentance in the View of Molana**

Molana knows repentance as the other basic principles of behavior. In his view, repentance is a voiding sin and honesty contract of gnostic to avoiding the sins with regarding faith fullness and truth. (Goharin, 1989 – 252)

Although repentance is possible, but the human shouldn't commit sin with the hope of repentance.

Molana in Masnavi (ode) about 100 times has mentioned repentance and the kinds of repentance that we provide some example.

- God accepting repentance accepting is one of God characters except the persons that repent, In the wealthy spring, they leave fall they repent and God accepts the repentance, they obey and God is merciful . (Molana, 3638 & 3637)
- **Repentance Success:** Molana believes that, God makes people to be successful in repentance and this success should be attained repentance without success in getting it, is not anything except teasing repentance repent every sin one by one, that repentance is a shade and you are bright moon. (Molana, 473 – 4- 6)
- **God Merci in Repentance:** Molana believes that, when a person repents his sins, he receives the merci of God and he becomes pure.

**Repentance is the will of God:** Molana believe that the will of God in repentance is very important he thought and said oh ill-natured as you know the God gives you repentance. (Molana, 224 – 3 – 5)

- Repentance causes the cleansing of the heart Molana believes that, recital causes the soul for blessing and repentance is the release of sin .
- Repentance causes ascension . Molana knows repentance a suspension the repentance mount is a strange mount, that goes as to sky in rapid time. (Molana, 469 – 6)
- **Always Repentance is Possible**

Molana believes there always with lasting the world, God accept the repentance Always avoids the sin that the repentance is possible. (Alfaharas 1 volume 24)

Repentance has a door in west, that always till the resurrection is open. Eight paradises have eight doors, one of its door is repentance always the repentance is possible. (Molana, 2507 – 8 .. 5)

- **The Merci of God Avoids Human to Commit Sin**

In the view of Molana the blessing of God causes that the human don't commit the sin or if he does it, return to faith direction. (Molana, 344 volume 2)

Human said I repented and don't be disrespectful any way the said oh king I will be regretful, and I repented and became muslim again more and more you are ready and endanger yourself.

In respond of that regretful man, the God blessing accept the repentance and made you happy. (Molana 2873 – 2 volume 3)

**Repentance as the Life Water:** Molana believes that repentance is as the life water that alive the decayed tree again and alive human.

If the life passed , you can tepent.

With repentance a live your self that can get the best result. (Molana 2235-4 volume 5)

- Repentance is the indicator of conciusness. Molana belieres that some one repent that understand his sin, repentance is the sign of sin other wise the unbelievers cannot repent every body repents that committed the sin, every body regrets thak is deviant. (Molana 833 – 5 volume 5)
- Repentance is the cause of salvation.

As in the past committed asin, repent that God forgives you and be released the past regrest.

If you didn't have blessing action, repents from the past bad deads. (Molana 2223 volume 5)

God in the 70<sup>th</sup> verse of forQan says that, every body who repents, does good deed and God changes the bad actions good actions. The sin was changed to good action, all of the sins becomes good actions. (Molana 2227 volume 5)

### **Repentance is Based on Asceticism**

Molana believes that asceticism and tolerating hungry nessis the base of repentance. (Molana 468 – 467 volume 1)

The asceticism is the eay of repentance.

Repentance conditions in the view of Molana.

Molana believes that repentance should be pure (sincere) (Molana 436 volume 6)

Repentance should be the eye tear and heart regrent. (Molana 2514 volume 5)

The repentance obstacles in the view of Molana

Molana knows the obstacles of repentance in the enjoyment of the sin of vanity and paganism. He believes that the person .

Who are non human, repent less. In addition vanity and paganism makes the repentance weaker and the sin becomes sweet in the view of human.

### **Unstable Repentances in the View of Molana**

Molana knows some repentances as fruitless and the possibility to return to sinful manner is too possible.

- **Lover Repentance:** Molana believes that lover (unwisell) person can not avails his lover, if herpents, he returnsto sin again.
- **Lier Repentance:** Molana believes that the lier man as paganism human can avoid his repentance and forgets his agreement very fast.

- **Ignorant Repentance.** Molana believes that the ignorant person repents when he has a problem and breaks his repentance during the happiness.
- **Repentance during the Hardship:** Molana believes that, the repentance that is broken after regatand hardship, is worthless, because it has not been done rationally. When the hardship fimshes, the repentances terminated.

When the hardship of that repentance was ended, that repentance is withless Famous (well known) Repentance in the view of Molana. (Molana 2228 volume 4)

- The prophet repentance.

As the prophet that said Irepent 70 time inaday. (Molana 3301 volume4)

- Adam repentance: is the first repentance in world. Molana believes that the human sin was intrinsic, but is was traverse and supplicated the God and God forgave him. (Molana 642 volume 1)

The repentance of Balal, Abobakr.

One of indicator of repentance in masnavi (ode) in the repentance of Balale, that was orally

The world is secret and be carful of you tongue, he said that Irepent oh generous.

- Fosail Ayas Repentance.

Except the thief that do the charities, his trust removed the torture. As Fozail, the thief that lost his trost, when he repted, he had died. (Molana 3163 - 2 volume 5)

- No she repentance.
- the repentance of samod tribe.

Despite Molana that heeded the repentance in Masnavi more vasty, Sanaei has considered only 14 cooplets.

Sanaei has considered repentance in the following cases:

### **Repenting of the Pastsins**

Sanaei believes that the sin is as a hat on the head that hides the head.

The sins cover the religion and good deed, so, remove it.

Uncover your head under the hat, repentance means put aside the past sins.

### **Repentance and Purifyth Book of Actions of Sin**

Sanaei with regard to 70<sup>th</sup> vers of ForQan says, every body who repents and does deed, his sins change in to deed.

He protects the repenting person of sin, purifies his book form sin.

So, human with regard to repentance of sin is forgiven by God and his book of deed ispurified.

### **The Reasons of Repentance and Defer it.**

Sanaei believes that, the human with regard to lasting hopes, without remembering the death, always commits sin and defers repentance he contracts with whim, repentance is cash and sins are credit.

Without death and safe of grant, doing crime now and defer the repentance. (Sanaee 419)

Adam repentance

Sanaei believes that, the repenting person should remove himself of non God because somebody who insists on sin, is the follower of satan and cant be called human you are follower of astan, if you sont repent, you arenot human. (Sanaee 110)

### **Nosoh Repentance**

Sanaei in HadiQ a point to the repentance of nosoh and knows it as the food of soul. (Sanaee 430)

Sanaei believes that human can remove the vanity and the other unportlies by repentance.

When the follower of love is egonist repentance follows this repentance is the key of paradise and enterance of love city.

Somebody whose love is new, the repentance is the key of the gate (door) (Sanaee 157)

### **Repentance of Obedience**

Sanaei believes that a person who worshops with vanity, this worship isnot accopted and he should repent.

You with this kind of worship, are not the creative any move. (Sanaee 142)

### **Repentance if Science**

Sanaei according to the prophet that said the stars are right and verdicts are void (invalid) concludes that and says:

The owner of night and repentance, repent from this science

Sanaei believes that the science is good, but magic and belieres of superstition is bad the comparison of the view of two poets about repentance: (Sanaee 698)

Both two poets pointed to the repentance and it's importance in their works and knew it as the main step of conduct in theosophy but in a complete comparison we under stand that, Molana has panted to the repentance with more than 100 couplets, but sanaei briefly has pointed to it and this difference of couplets shows the great differences of two person. Molana payed more attention to repentance and for better under standing of repentance, considered a lot of narrations and stories in relation to repentance and has brought several couplets in describing the repentance, but sanaei has brought one ore two couplets

Bothe two poets have used verse and narrations in their poems.

Molana completely describes the steps of repentance, different kind of repentance, famous repentance, the consequencies of breaking (terminating) repentance, but sanari in HadiQ a faces transiently with these subjects.

### **CONCLISIONS**

- Molana and sanaei have utilized Quran and Hadith in their poems.
- Both two poets are agrred in accepting the repentance.
- Both two poets believe that the public repent, but elite persons repent their repentance as the prophet repentance.

- The believed that, repentance purifies the human and gives him Fresh state .
- Molana believe that, the human that repents and avoids the sin, his book of actions, will be purified.

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