Manifestations of Divine Favor and Wrath in Ghashirieh Thesis
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Abstract: If Islamic mysticism and its strong roots are supposed to be considered, undoubtedly, the first and the most suitable option is clear spring of revelation and its growths. Insight obtained from celestial concepts of these terms is the most desirable type of human training. This claimed is supported by hundreds of works and speech of the greatest human characters in this field that have left at their own time. Charms of Quranic verses seek to attract human by stimulating his aesthetic sense and train him desirably. Art of great humanity teachers, thinkers and writers is that they show beauties and delicacies of true word to the servants and give them the required insight. This paper seeks to find evidence of divine favor and wrath in Ghashirieh thesis to explain epistemological attitude and find its supports in Quran and the narration.

Key words: favor, wrath, training, insight.

INTRODUCTION

Mystical texts of Persian literature are one of the fruitful training and epistemological texts of the world literature. Evidence of this word includes different works and writings of scientists and great men of the world literature who have mentioned or inspired them in different ways. Undoubtedly, the reason for this grandeur and effect is its origins and sources which are Quran and Islamic narrations apart from literary talent and ability of the creators of these works.

Study of Persian literary texts will cause familiarity with and more desire for learning and accepting training culture of Islam and will present human training which is goal of all divine schools to those who are eager of truth and insight with the most pleasant and impressive method while it facilitates recognition of literary causes of glory. Ghashirieh thesis is a valuable work of such type which contains innovative manifestations of epistemological attractions and what is briefly explained is study of application of concepts of divine favor and wrath, effect, roots and frequency.

Brief Introduction of Ghashirieh Thesis and its Writer:

Zeinoleslam Abolghasem Ghashiri(376-465 A.H.) is one of the great mystical scholars and writers and poets. Zeinoleslam is a title which was attributed to him on occasion of scientific and religious position which he had received and such title i.e. titles added to Islam have been common since late century 4(Froozanfar , 1966, 14).

Ghashirieh Thesis is a letter or message which Ghashiri has sent to the mystics of other cities and the reason for writing it was evident deviation of the mystic from traditions and customs of the previous sheikhs and emergence of the false claimers.

This book contains 2 chapters and 54 episodes which mentions beliefs of the mystics in issues of the principles, describes their terms and constructions and speech and narrations of the old about it and the like. Other sections include biographies, positions, traditions, transactions, ethics, and customs of the mystics and the like. This book has been translated by Abu Ali –ebn-Ahmad Othmani , one of the disciples of the master.

1- Insight:

A Baghdadi Royem was asked what the first duty which God obliged human to perform is.

He answered: knowing. Because He said: I created Jinn and man only for worshipping me. Ebne Abbas says: it means that they know me (14).

When God brought you out of your mothers’ wombs, you knew nothing. He gave you ears, eyes, and hearts so that perhaps you would give Him thanks(Al-nahl, 78).

**there are those among you who pray more than others and those who perform the hajj ceremonies and those who give alms and fast more while the best of you have reached more perfect insight : Imam Bagher (PBUH)(Majlesi: 3, 14).

Indication: insight is the most important and extensive subjects of the existence world but is one of the most essential conditions of humanity about which numerous verses and narrations have been given. In this field, insight has been classified into three types in narrative books:

1- Insight absolutely includes perception and insight of human about his surrounding and the existence world.
2- Self knowledge which can be called autognosis.

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3- Theology which is final goal of creation and perfection of human.
   It is evident that these three types cannot be separated carefully and they complement each other.
   Support of each aspect is wisdom of God. Thus, a case is not considered necessary by God if it is not
   necessary in humanity and perfection of human and because priority is sign of importance, it should be
   mentioned that no goal is more important than insight and cognition in the world of human creation. But the
   interpretation of Ghashiri’s word is mentioned by Aattar in Tazkarah: the Almighty has hidden His satisfaction
   Acquiring knowledge and recognition are the only way of guiding and saving human. Reason is a public
   tool for human recognition for distinguishing between good and bad. Setting foot in its way leads to openness of
   other doors and widespread visions and enjoyment resulting to recognition of love and its world. In this stage,
   only will which brings human to wonderful happiness is necessary.
   When the existence of human is supposed to be source of spirit of God, it should be honored such that it
   excels the entire world and its creatures. So, reason which distinguished between human and other creatures is
   bestowed upon him. But reason which is honorable is regarded as an unimportant gift and favor of God soothes
   human with much greater and more honorable blessing than reason: love!

2-Reward of Love:
   Human was asked what God did with him. He answered: He forgave me and made one half of paradise
   permissible and He said: o’ man! You prostrated on fire when you existed and didn’t give thanks that I
   endeared you in heart of the creatures (33). Being popular among the creatures has been introduced as reward
   of the pious people:
   * To the righteously striving believers God will grant love. (Maryam 96) and of course, reward in the next world
     awaits them:
   * " There is the life hereafter which We have prepared for those who do not want to impose their superiority
     over the others in the land nor commit evil therein (al-qasas-82).

3- Quitting Passions:
   Ahmad-ebne-Abi Alhavari says that I heard from Abu Soleiman that he said: everyone who does good
   deeds during day will face problem at night and everyone who does good deeds at night will face problem
   during day and everyone who quits a passion, the Almighty will take passion out of his heart and God is so
   munificent that He will take the passion out of heart if you quit it (41).
   God wants to be merciful to you but those who follow their evil desires seek to lead you astray(al-nisa'/27).
   **You should know that every obedience to Allah is unpleasant in appearance while every disobedience to
   Allah has the appearance of enjoyment (Nahj/Sermon 176).
   Indication : passion is the excessive desire. Hatam Asam says:
   Desires are of three types: desire for eating, desire for saying and desire for looking. Thus protect eating by
   ensuring that it is religiously permissible , tongue by telling the truth and looking by learning and protect them

4-Praying and Demand:
   Abu Soleiman says : I was in altar one night and it was very cold. I hid one of my hands due to coldness
   and took one hand out and slept. A diving sound called me: o’Ba Soleiman , we bestowed what was daily bread
   of this hand which was taken out . If the hidden hand was taken out, it would be bestowed with its daily bread. I
   swore not to pray unless with two hands taken out in cold and hot weather (42).
   Whoever desires the gain of the hereafter, we will give him more of that gain; and whoever desires the gain
   of this world, we give him of it, and in the hereafter he has no portion(42/20). The mystical path as mentioned
   above is a conduct of the mystics to reach truth and the first step is demand. Demand literally means wish and
   will and ironically means feeling of internal need for a thing and it is the first step and necessity of reaching any
   perfection.
   The mentioned verse shows worldview to human: the world and hereafter both are not granted to a servant
   but it depends on his demand and desire.
   Contrast between the limited world and unlimited hereafter: a person who wants the world will reach it but
   he will lose portion of the hereafter and the person who wants portion of the hereafter will reach it and We will
   add to the extensive blessing.
   This material has been adapted from the true verses of Holy Quran and doesn’t need interpretation so that
   the servants make decision by referring and getting help from Quran.
5- God’s will and Destiny:

Hatam said: I was in battle. A Turk grasped me and threw me on the ground to kill me. I didn’t worry. I waited for him to see what he would do. Suddenly, he was hit by arrow and killed. I fell off me and I stood up (43).

* no female bears, nor does she bring forth, except with his knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one’s life, but it is all in a book; surely this is easy to allah (Al-Fatir-11).

**Indication:** according to definition, God’s will has been determined before and affairs proceed on its basis to be performed. But destiny is flow of those affairs which may change for different reasons as mentioned in divine science with primary order which has been destiny. Since all those trust and believe in God regard all things in God’s will and believe that any action which is issued in the world comes from Him and His will and that the wise person doesn’t perform futile action, they accept accidents easily though it is not based on their desire. Based on this attitude, any wisdom is hidden in each accident and there is favor in any wisdom. For this reason, they open their arms to favor and accept it willingly.

6- Friendship and Obedience:

And He says that sign of God’s favor is obedience to Him and following His messenger (PBUH) (69).

* You who believe! Obey allah and obey the messenger and those in authority from among you; then if you quarrel about anything, refer it to allah and the messenger. (AN-NISA -59)

**Indication:** the fact is about importance of preferring the truth and untruth and effect of accepting thoughts in human appearance. Human thoughts are manifested in his appearance and rejection of this claim is contrary to reason and logical argument. One of the largest God’s favors is slavery and acceptance of His command i.e. surrendering to God’s will. It is has been narrated that God sent a revelation to David:

David! You want anything and I also want anything and undoubtedly, my want is fulfilled. Then if you fulfilled what I wanted and I will did with what you want. But if you don’t submit to my want, I will put you in difficulty and finally nothing will be realized but I demand (Majlesi , Vol. 82, 106).

In this way, we should submit to the Almighty in all aspects and the thirtieth house is way of God and the last deal of heart is with God.

Molana Shahed has eloquent speech about position of servant toward God:

One person said to Molana Shamseddin Tabrizi : I have proved existence of God with conclusive reason:

In the morning, Molana Shamseddin Tabrizi said: last night, angels came and prayed for that man “praise be to God”, proved our Lord. God bless you! He didn’t do wrong.

O’ little fellow ! God is proved. We should not find a reason for proving Him. If you do a work, prove yourself before Him with a position and rank. Otherwise, He is proved without need for reason. There is no doubt in it (126).

Such astonishing and warning satire of Molana is admirable in different aspects. The most important aspect is its deep and efficient effect which is realized only with this speech. God is so manifested that all world is allegorical against His existence truth. That this allegory seeks to prove that fact results in satire.

- the Almighty addressed Jesus (PBUH) that because I see heart of the servant empty with attachment to the world and the next world, I fill his heart with my friendship (566).

The Almighty addressed David (PBUH): tell the Israeli young men why they are doing anything but worshipping me, I am eager of you and why they are unfaithful (581).

- God addressed David (PBUH): O’ David! If they know how I am eager of the group which has not followed me and I compromise with them and I am eager of their penitence , all of them will die for it . O’ David! This is my favor that the person who has not obeyed me does penance and returns to me (581).

- The first point which can be understood from speech of Ghashiri is that God’s love has such dignity that it is not similar to any other love. Second, grandeur of love is so high that no other thing is included beside it and will remain alone and unique like His nature.

The next point is comparison of the servant’s love and God’s love. The servant’s love is interpreted as enthusiasm but God’s love is eagerness. According to Avicenna, the difference between them is that enthusiasm with meeting and eagerness with meeting will not fade but they will increase.

7- Fear and Hope:

Ahmad Hanbal says that I asked God to open door of fear. When I opened it, I feared that I would lose my common sense. I prayed God to help me. that fear faded(197).

And as for him who fears to stand in the presence of his lord and forbids the soul from low desires (Al-Naziat/40).

In the space empty of spirit and full of material, looking at and deliberating verses of retribution made any strong man shiver and imagination of His retribution dazes any wise man. How can one say about the fear of His
grandeur so that limited brain of human can understand, analyze and tolerate it? In His Favor, He has hidden Him from eyes and brain of human to see and fear so that survival is allowed.

8- Reward of Abstinence:

- Abu Emameh says that the prophet told: if a person doesn’t commit a sinful act, his insight will be broader and the Almighty will lead him to worship which is pleasant for him(165).
- He says: if a person spends his time in worshipping God, God will make his organs innocent (63).
- and if the people of the towns had believed and guarded (against evil) we would certainly have opened up for them blessings from the heaven and the earth(AL-ARAF/95).

There are many definitions of soul in different texts. All of these definitions conclude that soul is essential for humanity and human will be cultured and trained if he opposes its demand. One of the wonders of prudent creator is provision of interesting experimental scene in order for the human to trial him and is rewarded due to his effort. It can be concluded that the most important interpretation of this speech is that God made Satan disobedient to trial the human and innocent Satan was abhorred and cursed so that God can trail human.

Section 2- Examples of Divine Wrath

1- Retribution for the Deeds:

Fazil said that if I became disobedient in Honorable God’s creation, I would see its effect in creation, animals and servant (28).

It is said that when it happened to Satan, Gabriel and Michael cried for long years. Honorable God sent revelation to them and asked them why they cried. They said: o’God! I am not safe against your trick. The Almighty said that you should be so. Don’t be safe against my trick (196).
- Abu Saeid Khodari says that I heard from the prophet (PBUH) that nothing will be painful for a believer but atonement of the sin(208).
- certainly we did destroy generations before you when they were unjust, and their messengers had come to them with clear arguments, and they would not believe; thus do we recompense the guilty people(Yunus)
- and whoever turns away from my reminder, his shall be a straitened life, and we will raise him on the day of resurrection, blind ….and thus do we recompense him who is extravagant and does not believe in the communications of his lord, and certainly the chastisement of the hereafter is severer (Taha/124 &127).
- Indication: four groups of verses and narrations can be found in Quran and narration about punishment and retribution of deeds:
  1- retribution of the good doers in the world
  2- chastisement of the evildoers in the world
  3- retribution of the good doers in the hereafter
  4- chastisement of the evildoers in the hereafter

Abundance of verses and narrations in this field indicates importance of the subject and emphasis of the Quran and narration preachers indicates effectiveness of this word in building culture and training of human.

2- Pleasure of Soul:

-Yusef-ebne-Alhossein wrote to Joneid that may God not make you taste soul because if you taste it, you will not see anything (61).
- Jariri said: any person who listened to the soul will be enraptured by passions and will be imprisoned in carnal desires and God will deprive him of all benefits and he will not take advantage of the true word. He will not enjoy praising God though he says many words. The Almighty says: I will deprive the arrogant people on the earth of seeing and understanding my sign (65).

*in paradise, there is anything for which soul of humans desires and which eyes enjoy seeing and you will be eternal therein(Az-Zukhruf/43).

**Imam Ali (PBUH): Allah may have mercy on the person who kept aloof from his desire and uprooted the appetite of his heart, because this heart has far-reaching aims and it goes on pursuing disobedience through desires(Nahj, Sermon 176).

Indication: in reference to Almaajam Almothers to search for the verses relating to enjoyment, wonderful results can be found. First, enjoyment is found only three times in the following verses: (Az-Zukhruf/43), (Al-safat/37) and (Mohammad/47).

All of these three verses which include the word “enjoyment “are among the promising verses. In this regard , “enjoyment “ is the word which has positive meaning , for example, the word “Ajr “ which we dealt with before is not applied for opposing meanings of retribution and reward . As a result, if there are pleasure in disobedience and sin, it is not enjoyment from the viewpoint of Quran. But as we can see in word of the mystics will cause deprivation of the real enjoyments.

Another point is that the pleasures which have been mentioned in Quran are the ones which are based on desire and pleasant to material nature of human. Because definition of pleasure in all three cases has related to
carnal desires, the visible things and drinks, deprivation of real pleasure has been regarded as a divine punishment and wrath.

**Result:**
1. Examples of Ghasshirah thesis about divine favor include 38 titles and examples of divine wrath are 7 titles.
2. Examples of divine favor conceptually include three classes:
   a. A class related to nature of God and on His part such as: Reward of abstinence, countless reward, dominance of mercy, justice, apparent concealment, hidden favor
   b. A group which has been granted to the servant by God: Knowledge, sincerity, quitting desires, prayer and demand, friendship and obedience, success, hope and fear
   c. And some limited cases which are common between God and servants such as: Love, magnanimity, equity, helping the weak people, guidance and patience
3. Although instances of favor are not comparable to instances of wrath, one can regard limited instances of wrath the same as those of favor. It means that rebuke and censure mean guidance and prevention of people from going astray not vengeance and anger. An evidence of this claim is found in instances of wrath.
4. Other issues of divine wrath include: expelling belief from hear, negligence, association with ignorant, fear and granting a respite to the oppressors.

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