Epistemological and Prudent Obstacles of Perfection in the Hadiqah al-Haqiqah by Sanai and its Reflection in the Art of Revelation

Abstract

Sanai is the first poet to entirely introduce Sufism, asceticism and mysticism into Persian poetry hence mystical issues have played an effective role in the development of his worldview. The reflection of Sanai's mystical worldview in the form of monotheistic discussions and elements such as praise of the prophets and pious men, expressing the highlights of the life of the companions of the Holy Prophet (PBUH) and the great commonalities of fighting the soul, curbing greed, abandoning the world, rejecting selfishness, promoting decent behavior, endorsing faith and love and many more features are present in the Hadiqah al-Haqiqah, one of his most significant achievements. The message and purpose of Sanai in this work is based on the monotheism of asceticism and love which can be achieved under the protection of Sharia and through introspection and abandonment of appearances. The issue that can be raised here is the epistemological barriers in the Sana'i Hadith and the nature of its reflection in the art of revelation. Findings showed that the anthropological type of Islamic mystics, especially Sanai, has greatly influenced his anthropological thought, so the study of the foundations of Sanai anthropology and humanism is of great help in understanding the ideal man. The ideal human being, who is introduced in the framework of the word of God and the tradition of the Holy Prophet, is a person who achieves a stage of growth and excellence in at least one of the mystical, religious and moral fields and acquires basic characteristics and components and is effectively adorned by such features; moreover, the mentioned subject is reflected in the art of revelation in the form of the application of Quranic verses.

Research aims:

1. Analyzing the obstacles of knowledge and perfection in the Hadith of Sanai.

2. Examining the reflection of the hindrances of knowledge and perfection in the art of revelation.

Research questions:

1. In his Hadith al-Haqiqah, what issues has Sana'i raised as obstacles to knowledge and perfection?

2. What is the reflection of the problems of knowledge and perfection for human beings in the art of revelation?

Keywords: perfection, ideal human being, Sanai, Hadiqah al-Haqiqah, revelatory art.

Introduction

Since the issue of perfection and the attainment of such perfection is one of the concepts that has been proposed in ancient times and from ancient Greece. Those who are in the path of reaching "Truth and Perfection" named as the path of Soluk; endeavor in reaching the summits of growth and flourishing of knowledge. In order to reach the light of knowledge and attain perfection, which is the result of moral refinement and inner purification and disengagement from the external world and following the true elders, they encounter obstacles that act as a curtain of intuition and a barrier to completing the soul or the veil of truth; such obstacles are referred to as behavioral setbacks and should be removed. Obstacles to perfection make the path difficult for the seeker, and until the seeker recognizes and removes those obstacles, he cannot reach the status of knowledge. Sanai's works are significant since he is a leading poet and, in this respect, he is a pioneer of influencer of great poets such as Attar and Rumi. On the other hand, his enlightenment in the Hadiqah al-Haqiqah book in the fight against religious scholars has been sold to the world and his courage in dealing with this group, in addition to being present in the text of the power apparatus and the advice and sermons he gives to the Shah, has made him a social reformer and has made his mysticism a positive and constructive mysticism. The method he used in praising and giving moral advice to the ruler of the time was later noticed and followed by Saadi. As a poet, he is aware of his mission and attempts to express the way to eternal happiness by presenting a solution based on Shari'a, and to illuminate the way to perfection, and to point out the obstacles to achieving perfection and happiness. He efforts to show man the way from "what he is" to "what he should be" and introduces himself as a committed and prominent poet who is the target of Islam. The study and analysis of Sana'i truth can illuminate the obstacles standing against human knowledge and perfection. On the other hand, the study of revelatory arts shows that these arts in structure and decoration are a manifestation of the artist's effort to depict the path of man on the road of perfection.

A review of the background of the present study shows that no independent work with this title has been written so far. Nonetheless, articles focusing on the importance of ethics in Sanai's poems have been written. An article entitled "Manifestation of educational-moral themes in Sanai's poems" written by Qari and Shahrabi (2014) expresses that moral values and teachings that have a special place in Sanai's poems, and one of these works is Sanai's Hadiqah al-Haqiqa, which is full of moral themes. Another article entitled "Artistic Ambiguity in Sanai Ghazals" written by Farrokhnia and Iranmanesh (۲۰۱۷) has dealt with the issue that the artistic ambiguity in Sanai's poems are musical, lexical, structural and visual aspects. With these interpretations, the issues of epistemology and perfection have not been addressed in related sources, consequently, the author intends to study and analyze the obstacles to human knowledge and perfection in Hadith by descriptive and analytical methods and relying on the data of library sources. Hence, the work of Hadiqah al-Haqiqa by Sanai and its reflection in the art of revelation is the main focus of the present study.

Conclusion

The foundation of Sanai's moral system is based on religion and the Shari'a. Sana'i's approach to moral principles is more similar to a moralist and preacher than a Sufi or mystic; in addition, the choice of the title of his valuable book, Hadiqah al-Haqiqah and Shari'ah al-Tariqah, confirms this opinion. Sanai considers the path of reaching the level of perfection is by passing through the path of Shari'a and religion, nonetheless Sanai's ethic of adhering to Shari'a and the principles of the Muhammadan religion is partly borrowed from Sufi and mystical thoughts. In this means, he emphasizes the inner purification of vices and while ordering to be adorned with moral virtues such as honesty; contentment; humility; Happiness and other righteous features, he attempts to transfer mankind to a mental-psychological balance. Sanai introduces a moral system in which the cultivation of the individual has a special place. In this way, Sanai emphasizes the inner purification of vices. In Sufism, whatever that hinders the conduct and restraint

between the servant and God is called a hijab and obstacle, which is divided into two parts, darkness and light. The importance of recognizing the barriers to perfection and knowledge in Sanai stems from self-purification. Self-denial develops into a meaningful phenomenon and is considered significant since it functions towards the realization of human perfection. According to Sanai, hijab and obstacles can be divided into two categories: epistemic barriers and non-epistemic barriers. Unknowable barriers are also divided into behavioral and attitude barriers. In his Masnavi, especially in Hadiqah al-Haqiqah, Sanai mentions mystical, moral and religious characteristics as the main components of a perfect human being and believes that if human beings are created with important characteristics, one of the fields of remembrance. Man has evolved and is known to be successful and can be a role model for others. Sana'i is influenced by both religious and mystical and Sufi teachings in describing requirements such as repentance, monotheism, patience, poverty, and satisfaction. In fact, it unites and unifies religion and Sufism in these foundations. Therefore, considering all the above, it can be said that first of all, it should be known that the anthropological type of Islamic mystics, especially Sanai, strongly influences his anthropological thought. Reflection of Sana'i mystical worldview in the form of monotheistic discussions, praise of the prophets and saints of truth, expression of the highlights of the life of the companions and supporters of the Prophet (PBUH) and the great commonalities of fighting selfishness and curbing greed, abandoning the world and leaving selfishness, encouraging travel and behavior, study of faith, love, etc. are shown in Hadiqah al-Haqiqah, his most important and honorable work. The message and purpose of Sanai in this work is based on the axis of monotheism, asceticism and love, which can be achieved under the shelter of Sharia and through introspection and abandonment of appearances. The study of revelatory arts shows that the components desired by Sanai in perfection, namely cultivation, love, monotheism, distance from the world and ugliness can be seen in the manifestations of revelatory arts such as calligraphy and Islamic architecture.

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