

Ayn al-Quzat Hamadani and Post-Structuralism with Emphasis on Quranic and Mystical Concepts in Artworks

Abstract

Ayn al-Quzat Hamadani, a prominent Iranian mystic (sixth-century AH) was born in Hamadan and executed in the same city in (٥٢٥ AH) for the crime of apostasy. Ayn al-Quzat was a high-ranking and fearless intellectual who was envied by his enemies. One of his prominent works is Tahidadat, a book reflecting his thoughts. Today, one of the prominent theories is post-structuralism. Derrida's ground breaking criticism is understood in opposition to the dominant philosophies of the West. Derrida puts the metaphysical negation of presence and negation of dual oppositions, the negation of central and dominant logos in the main definition of breaking the foundation. In this view, although Derrida talks about the negation of speech-centeredness in front of writing, absence in opposition to presence, truth in opposition to permission and other features, nevertheless, his goal is not to place writing over speech, permission over truth. or prefer absence over presence; rather, he believes that the text can achieve new and multiple meanings by negating the metaphysical components. In this research, based on the descriptive-analytical method, foundation-breaking characteristics such as the negation of the single definition of truth and the negation of the truth versus the permissible, the death of the author, the dominant ideology of the text through the negation of contrasts and values, such as the negation of contrasts Iblis in front of Prophet Muhammad (PBUH), negation of disbelief in front of faith are analyzed. Furthermore, the reflection of Quranic concepts reflected in works of art is also studied.

Research aims:

١. Recognizing the ideas of Ayn al-Quzat Hamadani and post-structuralism.
٢. A comparative study of the ideas of Ayn al-Quzat Hamadani and post-structuralism with an emphasis on mystical concepts in works of art.

Research questions:

١. What are the coordinates of the thoughts and outlooks of Ayn al-Quzat Hamadani and Derrida?

۲. What are the coordinates of Ayn al-Quzat Hamadani's idealism and post-structuralism with emphasis on mystical concepts in works of art?

Keywords: Ayn al-Quzat Hamadani, Quranic concepts, Artwork, Post-structuralism.

Introduction

Scrutinizing the intellectual systems in the Islamic world indicates the existence of great thinkers in this field; intellectuals whose scholarly structures show the depth of their thought. Beliefs that have continued to the present age in the form of new philosophical theories. Ayn al-Quzat Hamadani, a sixth century philosopher, is one of the thinkers whose ideas can be generalized to the present age. The ground-breaker that is inseparably linked with the name of Jacques Derrida (۱۹۳۰-۲۰۰۴) is a philosophical school that imitated in France in the late ۶۰s in response to the philosophical and theoretical currents of the West and with the intention of weakening its principles and foundations. Through decentralization, the collapse of assumed structures, and the overturning of dominant intellectual and philosophical structures, this school of thought shook many recorded concepts, certainties, and accepted presuppositions.

Examining the background of the current research shows that so far no independent work with this title has been published so far. However, several works have investigated the thought of Ayn al-Quzat Hamadani. Modaresi, Fatemeh et al. (۲۰۱۳), in an article titled "Shahtihat Ayn-al-Qazat", examines the coordinates of Shahtihat Ayn-al-Qazat. Fadavi, Saba and Hamzaian (۲۰۱۸), in an article titled "Ontological Basics of Ayn-al-Qazat Hamdani", have investigated the fundamental works and thoughts of Ayn-al-Qazat. Asadollahi, Khodabakhsh (۲۰۰۹), in an article titled "Ayn-al-Qazat's Mystical Thoughts on the Devil", defends the devil's behavior. Mirzaei, Narjes Khatun and Nowrozpour (۲۰۱۷), in an article entitled "The Interpretation of Quranic Verses in the Provisions", has investigated the interpretations of the Qur'anic verses in the Provisions and related treatises that have been written regarding this issue: Parsapour, Zahra (۱۹۹۷), in a thesis entitled "Esophisticated interpretations in the works of Ain al-Qadat Hamdani", in Shahid Beheshti University, has addressed this issue. Although this thesis is very close to the present topic; Parsapour has expressed the differences in interpretation from the point of view of Ayn-al-Qazat Hamadani with Western thinkers. In this research study, the texts of Ayn-al-Qazat have not been researched in terms of hermeneutic issues of interpretation. Salehi Marzijrani, Elaha (۲۰۰۹), in a

thesis titled "Sophisticated Analysis of Tahmidat Ayn-al-Qazat has also generally examined the mystical topics in the book of Tahmidat.

Conclusion

Derrida's foundation-breaking is in opposition to Platonic philosophy and the prevailing discourses of the West, such as the negation of the metaphysics of presence, logos-centeredness, and the negation of dual oppositions. Derrida considers the most important reason for the negation of the metaphysics of presence to be an obstacle to semantic pluralism and the discovery of new and multiple meanings by the reader, and he places the foundations of breaking the foundation in the negation of these metaphysical ideas. However, Derrida's purpose of negating speech-centeredness against writing, absence in opposition to presence, truth in opposition to permission and other features are never to prefer writing over speech, permission over truth, or absence over presence. Relatively, he desires to restore the meaning pluralism in damaging these metaphysical ideas and achieve new meanings of the text. What we have obtained with regard to the examples worth mentioning in Hamadani's book Tahimidat, displays that this text can be examined with the coordinates of foundation-breaking and negation of the metaphysics of presence. The most central concept in the discussion of the metaphysics of presence is the definition of truth. Ayn-al-Qazat considers the essence of truth to be indefinable. He believes that the truth has sunk into the aura of the permissible. The truth has been hidden by the Almighty behind a trick and trick called representation. Representation, in the view of Ayn-al-Qazat Hamadani, is one of the most significant components of the plurality of truth; since in representation, the reality is manifested every moment in a form and manifestation. The truth remains in its pure form, in the permanent curtain and hijab, nonetheless, the manifestation of the verity can be seen in the form of the elements of the world of existence in the world of multitudes in different forms and roles. On the other hand, thousands of characters and faces are not the same as the truth, and in fact, they are only an allegory of truth. For example, Iblis is not a truth that can mislead people, but is allowed. Just as the Prophet (PBUH) is not the truth that guides people, but is the truth. Ayn-al-Qazat of these two poles (The Prophecy and Iblis) considers the world of possibility as a metaphor for the guidance and misguidance of humans by the Almighty God, on the other hand, the Almighty God himself is immersed in the cover and veil of the same permission. As it can be seen, we are faced with many signs in the book of Tahmidat, which causes the continuous proliferation of the meaning of truth and permissible. Each sign causes another sign and these signs do not ultimately lead to a

final and fixed sign. Rather, it leads to a truth in the cover and hijab of the permissible. The same point of view about disbelief and faith is also found in the provisions. Ayn-al-Qazat not only denies neither of the two poles of disbelief and faith, but considers both of them necessary for the seeker's conduct. Another component in the text of the book of Tahmidat, which is considered one of the main elements of breaking the foundation, is the negation of dual confrontations, which has a very prominent appearance in this text. The main thinking of Ayn-al-Qazat about the existence of man, the Devil and the Prophet is based on the negation of dual metaphysical oppositions. He negates the superiority of one pole of opposition over the other pole of opposition, and by distorting this superiority, he creates new meanings. Another metaphor of the metaphysics of presence in the arrangements is the author's death. Ayn-al-Qazat repeatedly states emphatically in his preparations that his writings are not premeditated; reasonably, he is inspired at the very moment of writing. According to Barthes, this view of writing is the death of the author at the moment of writing the text. Since the author does not know exactly what he is going to write when creating his work, then he cannot assign a fixed and final meaning to his writing. With the image of the author's death in his works, Ayn-al-Qazat leaves the way of further interpretations and clarifications for his audience and readers.

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