

Critical Views of Sa'naei on the function of Sufis in his book of Poetry and Hadighat-Al-Haghighat

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Abstract: Islamic Gnosticism and mysticism beside their fantastic and invaluable role in the Islamic society, they have improved the talents of Persian literature. Because wherever there are any deviations in mysticism, the poets have criticized it, and this resulted in the development of invaluable literary works in Persian literature. Sana'ei Ghaznavi is one of the poets who have reflected the chaotic conditions of his period in his works. In addition to political criticism he also included in his book the social and moral criticism, which causes political chaos. He has considered the function of the different classes of the society without connivance and tolerance. Using the poetic techniques and style he has studied them analytically. He treated it by medicine of words, wherever there is a corruption or destruction as a result of cruel rulers or other groups of people. What is presented here in this article is a criticism of the artificial Mysticism and Gnosticism by Sanae'I Ghaznavi, the great poet of sixth century.

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Introduction

There is no doubt that the social conditions, life style and the rituals and conditions of the people directly or indirectly affect the literary works. As the beliefs and the opinions of the authors and the poets are reflected in their works, they play an affective role in the life and social conditions of the people, in other words, society and the author have mutual relationship. Some scholars believe that authors and poets try to write according to the taste of their readers, but there are many poets and authors who have written against the request of the rulers and the kings and have taken efforts not to give up their freedom for the life. "As Voltaire's criticism of the cruelties of his time, and Socrates was executed because of his crime for deviating the youth." (Zarinkoub, 1982: p.42) "The relationship between the poet and author and their environment and society, indicates the role of literature in society. "If the kings with salary and gifts, the clergies with alms and wealthy people with presents and offers protects the poets and the authors, in this case literature only has a social representation but literature is the reason of movement in the society. In this condition the poet or the writer criticizes the unfavorable conditions of his society and tries to change it accordingly." (William Grace, 2002, p.13). During the reign of Samanian dynasty, Iran was secure and peaceful after Islam, but fifth and sixth century is the time of the ruling of Saljooghian dynasty and Ghaznavian which is full of corruption, riot, rebel, murder, plunder, cruelty and oppression, torment and teasing, insecurity and corruption, destruction, hypocrisy, sensuality, slavery, bribery, had occupied all the country. In this period that corruption and disorder had replaced security and

welfare, many poets were busy celebrating and praising the cruel kings and courtiers, but sagacious Sana'ei Ghaznavi criticizes this disorder. He criticized from the kings and rulers who caused all this mess to scholars, juriscensults, Sufis, hypocrite ascetics that abused religion to get to their worldly purposes.

Sufism and Mysticism

The literary meaning of Sufi is "a person who wears woolen clothes." And "a person who follows mysticism." (Moein, 2004). Mysticism and Sufi: "mysticism is the clearing mind from oppositions." And "giving up and abstaining from all the sensual and carnal needs." (Hojviri. 1987, pp. 41-42). To put it in a nutshell, mysticism and dervishism is that human being owns all good features and draws away all the bad and fiendish characteristics." (Halabi, 1975, p.3) By this method of mysticism, man can pull himself up to the mountains of superiority, and virtue from rascality and meanness. As Hafiz the great Persian ascetic poet says, wash yourself and set free from the copper of existence to find the gold of love and change to jewelry

Sleep and gluttony have blocked your way to God

Thou wilt know yourself well when thou art free from gluttony and sleep. (Hafiz, 2001, p.346)

Hojviri divides the mystic followers into three groups; Sufi, Sufistic, and Mustasavef (pretender). Sufi is a person who has forgotten himself and is thinking about God and judgment day, he is free from lust and desire and joined to the world of reality. Sufistic is a person who tries to become Sufi and in this way he struggles to become similar to them, but Mustasavef is a person who is a hypocrite and in order to gain wealth, social status, and enjoy life, he

assimilates himself to Sufis and from among these two he knows none, to the extent that it is said, Mustasavef compared to Sufi is like a fly. (Hojviri, 1987, p.40).

Therefore, "Sufi is a person who has set his soul free from the displeasures of humanity and is clear from the sickness of desires and is released from the air and lies with God at the first line in the highest degree and state and escapes from the rest of it. (Anything other than this irritates him). (Hojviri, 1987, p.42). The real Sufi tries to learn nice characteristics and escapes from indecent features. Ghosheiri in his article talks about real Sufi and unreal Sufi and says, "the sign of a real Sufi is that after becoming wealthy lives like a dervish after becoming dear he is despised, after becoming famous he is anonymous and the sign of unreal Sufi is that after poverty he becomes wealthy, after despise he is dear and famous after he was unknown." (Ghosheiri, 1973, p.469). Sana'ei says; real and honest Sufi have three features:

Three features are for a Sufi:

Whether he is from Basra or from Kufaaah
 First he never asks for himself
 If something is bad he won't ask badly
 Second, if someone asks him for help
 He answers like he deserves
 Does not annoy the person with obligations for the help he gives
 Because god is giving rewards in judgment day
 Third, a person dies and exit from this world
 There will be no rise for him after that
 Equip him with good and bad, he is never counting
 He is happy at death
 Not indecent like a mundane man
 He is from all irremediable
 Whatever is given the people won't accept
 Whatever he must ask from God of the world
 He is safe and secure from that
 He redeem from social status and property
 Faces the world without proar
 Also adds:
 A Sufi is not Sufistic
 Since Sufistic is hypocrite
 The Sufi who are honest
 Have fire in their heart and mind (Sana'ei 2004, p.494)

"From the middle of fifth century on, because of the expansion of monasteries and educating the Sufis and ascetics, a group of people left the mundane and worldly objects and started worshipping God and living a life of an ascetic, but in this condition, there were a group of people who hypocritically worshipped God and asceticism and secretly committed sin and did unlawful deeds and the people became pessimistic to this group of worshippers" (Safa, 1993, p. 224). Dishonest Sufis who committed any measures to

satisfy the cruel rulers and to exploit socially and financially from the situation, wore the Sufistic clothes while did not recognize the value of these clothes. Therefore, the conscious poet who had commitment started to criticize these groups of Sufis. Sana'ei Ghaznavi is one of these poets who frequently criticizes and reproaches the revenue of these Sufis in his poetic works. In fifth and sixth century which is the development and decadence of Sufism had started, various misfortunes and calamities happened to Sufism and mysticism. "After a while, the rituals and ceremonies changed into amusement, fun, tricks, for example; "Tasallof", "to show round a cup", "futile roaring", and...had become the rituals of mysticism and guilt and pederasty, adultery, they had even polluted the open space and area of monastery and the mosque. (Dargahi, 1994, p.31)

Sana'ei writes about this:

In a way that the condition is to sacrifice
 If you roar and shout uselessly, you are donkey and frivolous

Knowledgeable man listens to his soul and spirit
 Forgets his speech and his stomach
 If anyone shouts three times in a meeting
 Be sure that he is twice away from the mind (Sana'ei, 2004, p.184)

The Sufis in this period are the people who have not practiced the elementary levels of Journey toward God (Solouk), how could they claim that they are Sufists? Sana'ei addresses this group of Sufis and says;
 O' the man whose appearance is like an honest dervish

But your inside is full of blasphemy why do you lie?

O' person who is happy with your face?

Why do you lie that you are a real man?

O' person who look like a Sufi

You will catch up with a real man

When you set yourself free from all these fuss and din

If you don't have the capacities to live like a dervish

Don't pretend and claim to live like a dervish

If your face is not like a gentlemen

Don't struggle cowardly and dastardly

Whether go and live like a woman

Or like a real man enter the field

Anything except your desires is religion

Anything except God is an idol, break it

As your soul and heart is under your feet like leather, dance

If you can hold this world and the next in your palms, clap (Sana'ei, 2001, p.48)

These hypocrite dervishes who suppose themselves as believers, they wear robe

To deceive people and collect a small wealth

That's enough for gathering o' people of speech

Burn this place, O' tribe of jovial, pleasure-seekers

Warn! Warn! Speak of walking urgently

Forget these clap trap, robe and pleasures and place
 Robe wearers have turned for bread and life
 Hypocrites are after social status and property
 (Sana'ei, 2001, p. 345)

And somewhere else he adds:

You become a true Sufi near a king and the ministry
 You'll clean your clothes and hold your basket
 (Sana'ei, 2004, p.594)

Sana'ei's heart is full of pain from these groups of
 hypocrites who are the slaves of social status, gold,
 and coquetry (amorous gesture).

The hypocrite, imposter dervishes wearing robes

Have made themselves derided by rulers and soldiers

When the Sufis are alone with hair like sun

Their incantation replaced by citing the rice, sugar and
 the milk (Sana'ei, 2001, p.148)

Sana'ei addresses the imposter dervishes wearing robe
 as a cover for their disagreeable and indecent deeds
 and tells them:

Although you wear robe to gain your interests

Be ashamed from God and religion internally

All these decorations and luxury are futile

The truth is with the logic and reason (Sana'ei, 2004,
 p.429)

Faith is not only on the appearance, but the heart
 should also be cleared from all the embarrassment and
 contamination. If we face Kiblah for at the time of
 pray we should clean inside from any idol that diverts
 our mind. The imposter Sufis have turned to kiblah,
 but their heart is full of love for lust, greed, and
 avarice and contaminated with them. This is not
 theism but it is impiety and blasphemy. These are the
 people that only faith lives in their mouth not their
 heart. Sana'ei attacks these types of Sufis:

You spoil the right of orphans and then worship God
 till morning

Neither steals the orphans' belongings nor practices
 religious rituals (Sana'ei, 2001, p.594)

All the actions that Sana'ei observes in the society in
 imposter Sufis, is more indecent than the past, and
 because he cannot ignore all these corruption,
 deviation, and aberration, he starts to criticize their
 manners and conduct.

If discovery becomes a rope on your neck

Change this discovery into a pair of shoes hitting on
 your head

O' dervish who is full of contamination

Thou art the son of a donkey, and it is your ancestor
 (sana'ei, 2004, p.112)

The ogler Sufis have claimed that they have no mean
 in chasing their wishes in lust and pederasty except
 studying the creations and beauty of God because
 creations are the image of God." Be aware that Sufis
 have forbidden themselves from looking at the strange
 women and by wedlock they started worshipping and
 their friendship with young boys is because of

teaching abstemiousness. (Devoutness) and because of
 respect, and devil (Satan) gradually tempted them to
 the boys, then Sufis have worn robes and want to
 commit fornication. (debauchery)" (ibn-e-Jouzi, 1989,
 p.192)

Sana'ei also addresses this type of Sufis:

You will never find the possessor of the glory and
 permanence

You are unique in finding beauty-spot and lock of hair
 (Sana'ei, 2001, p.345)

Sagacious Sana'ei, believes that lust is worse than
 idolatry:

A lascivious person in temper

Is worse than idolatry who is called sagacious

A slave of gluttony, pleasure and lust

Is worse than a slave of idols (Lot and Manat)
 (Sana'ei, 2001, p.82)

Sana'ei is rendered helpless from the imposturous fuss
 of them and becomes angry and shouts in that these
 lascivious, sensual Sufis classifying themselves with
 Bayazid and Joneid.

O' Joneid and Bayazid come out of your graves

To see the world full of disputes and the people
 quarrelsome

One has taken efforts to get to this purposes

The other undoubtedly bowed down from meaningless
 claims (sana'ei, 2001, p.346)

Sana'ei has recognized the nature of these imposter
 and hypocrites which is hidden behind their beautiful
 and agreeable faces and he has found out about their
 mean purpose.

The Sufis of this period are the people who are
 attached to their cup suspended by a chain and their
 halberd, actually their halberd is for sacrificing the
 religion not the else. Using these tools they have
 hidden their dirty and indecent nature with beautiful
 cover, but Sana'ei uncovers it.

This group which is new-born

They show coquetry for social status and gold

Their heart and mind is put in pledge for properties

Never have a heart for religion and mind for logic

Beauties are unconscious

Status seekers are religious sellers

All are hatred and submission seekers

All is cup where to put religion?

All are elegant and empty-headed

Blinds are ugly and deaf people are bad voiced

Pride and honor for respect and interest

Religion is pretext and they mean world

All are falcon housed and falcon temper

All of a tongue of a parrots and the eye of vultures
 (Sana'ei, 2004, pp. 676-677)

The fierce and brutal imposturous Sufis are so much
 diving and plunging in corruption, contamination and
 abomination that even satan (devil) which is the statue
 of abomination and corruption escapes from them.

Sana'ei reveals the genuine nature of these hypocrites for the people with an absorbing and interesting language. To help them not to be entrapped with the tricks and the deception of the devils.

Demon has escaped from their actions
 What it has said, they have done worse
 In hypocrisy, treachery, and imposture
 They have become superior to Satan
 The property of orphan has become lawful to eat
 He has spoiled the right of widows and the children
 There is no sign of piety and virtue in him
 They are empty pitchers without water (Sana'ei, 2004, p.678)

Sana'ei attacks these imposters severely and says: these are the people who have the appearance of human being, but in nature they are Satan that cause the people deviate and go astray. As the holy Quran says about them "they are like animals, even more astray, but they don't know." (E'raf, 179).

All are unaware of the genuine path
 Have the face of man but they are donkeys
 All are demons bearing the face of a man
 They are devils which go astray
 They are avaricious in gluttony and lust
 The passage of time has made them greedy
 All has become the greedy for fraudulent silver
 The one who said God but it is not except deviation
 All are avaricious and bloodthirsty like a fly
 They are queen of Persia in aberration (sana'ei, 2004, pp. 677-678)

Sagacious Sana'ei addresses the imposturous Sufis and says; be aware that although you disobey the rules and orders of God, and do not worship him, there is no harm and injury for him from your disobedience, sins and guilt.

There is no harm from unpaid duties of the people to God

His perfect nature is rich of the humans. (Water and mud) (sana'ei, 2001, p.345)

Conclusion

A great literary work is like a mirror that reflects the social life of its time with all complexities, extension, and ambiguity in itself. The artists and writers should reflect the social, political, and economical conditions of their period in their masterpieces, because the ornaments of the works of artists to state the social problems. They should reflect the great ideals and logical purposes of the society in their works, lead the people to the perfection. What was presented in this article included the analysis and study of two great masterpieces written by Sana'ei Ghaznavi, such as; Hadighat-Al-Haghighat and his poetical work, from the critical aspects of social,

cultural, and political dimension of the behavior of Sufis. In order to show the value, significance and the richness of the works by Sana'ei the best instances were chosen. It is obvious that social and cultural dimensions of the works of Sana'ei Ghaznavi is not limited only to this aspect, but it also includes the rituals, customs, ceremonies, beliefs, superstitions, and in brief the main aspect of social and cultural dimensions of the life of people in this period. By collection and classification of these reflections from different fields of the works of Sana'ei and describing and analyzing them, the reality of the society, culture, and the life of people can be shown. Sana'ei is known as a great poet because he has reflected all the indecencies and its shortcomings. The works of Sana'ei should be studied analytically and these shortcomings and social relations has to be analyzed and evaluated deeply. Because Sana'ei had a social personality and character and also, he travelled a lot and lived in several cities. He was well-aware of the cultural and political movements of his period. Consequently, it is natural that his works are peculiarly rich of different social and cultural dimensions of the life of people, because of this wealth his works worth to study and analyze comprehensively and completely.

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