

Determinism and Authority in Sanaie Ghaznavy's Hadighat- Aalhighighe

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Abstract: The extremism of determinism and authority range of the human vis-a-vis the will of God is one of the controversial issues concerning the difference among the divine religions. In Islam, the factions such as Motazelah, Zeydieh, Esmailieh, Emaieh, Matridieh, Ashaereh and Jabarieh assumed most amount of authority to least amount, respectively. In this paper, by considering the poems of Sanaie's Hadighe, this issue is going to be proved that whether Sanaie was an Ashary sect or authoritarian?

Keywords: determinism, authority, Sanaie Ghaznavi, Hadighat- Alhighighe

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Introduction

One of the most significant and controversial issues amongst the mystics and Islamic petitioners is determinism and authority, which can historically be found in Quran and tradition. This issue has been showed itself as an intellectual challenge from the beginning of the first century AH, and afterwards, various orientations were found concerning this matter; and on the other hand, this issue has been considered among the Sufis and mystics.

One of the great mystics of the 5th century and at the beginning of the 6th century, Sanaie, has his own opinions and viewpoints concerning this matter (authority and determinism), and his views are mostly the same with other mystics and Sufis. Most scholars believe that he was of determinism, but our aim in this paper is to show what station has the positive determinism in Hadighe and other Sanaie's works.

Determinism: Definition

It means fastening a broken part of body or fastening a broken bone. In mystical terms, it means the attributions of a servant to God, and it is contrary to the truth, because if the attributions of the servant is the servant itself not God almighty, then the servant acted as a stone which has no willing and authority. If the servant is assumed as an absolute creator of our actions, it will be null and void in traditionalists; therefore its right point is the mean point which is called achievement (Kashf Estelahat Alfonun, P. 199).

The Views of Mystics Concerning Determinism:

The Sufis says that "the despot has two separate meanings, one is force majeure, as a person who has tyranny upon people and decapitate others is called unmerciful, which is negative description. But concerning God, whatever he does is His own territory, which is called praised determinism. It is generally said that : " a despot is the one who his designs cannot be broken whatever he makes, and this is one of the features of the God almighty, which a person endeared by Him cannot be humiliated, and vice versa. It is also generally said that " the tyrant is the one who his willing cannot be broken what he/she will, and because God almighty is a tyrant, therefore He veils all the faults and He can make all the people's faults amend (Sharholtaarof, Vol. 1. P. 120).

" no action and performance can be done by the people without God's willing. Therefore, all the people's ability is meant in practical terms; it means that the people's ability is not in terms of physically, but which is practically within everybody by God (ibid, P. 196).

" humans have authority, but this is not mean that they can do everything; that is humans are obliged to do what they are authorized to. The servant's authority means they are not forced to act

in a special way as a tree brazen by the wind or a stone rolled from a mountain. But authority is what God ordered to, and this consists of both necessity and forbiddance, but it is upon the servant to do what he/she wants to do, whether willingness or forbiddance. God created the physical parts of the body for doing every special action. All we know is that people are achievers; they talk with the tongue, actions with physical body and thinking with heart, and all these performances are created by God". (ibid, P. 240).

"Determinism means "not to be willingly acted", and when a mystic says that there are no willing action, it is formally mentioned. But it is really the case that determinists do not believe in the actions and the mystics in objects. Determinism is like not seeing the sloth and the objects. It means not to be acted but ordinance and forbiddance. It means foiling the God's orders and excusing oneself with willingly or unwillingly doing an action, spoiling the servitude and depraving the tradition. The mystics believe that the actions cannot be willingly performed, and issues are controlled by God, because it is His ordinance and tradition. It is not right to be opposed, and the servant is obliged to serve God. (ibid, P. 202).

Muhammad Ghazali mentioned in "Kimiaye Saadat" that "people are helpless in what they have authority", and said that though people are formally willing, they are helpless in their authority" (Ghazali, P. 804).

Nasafi says that "the mystic's view, people are determined, because everything is determined by God's willing, and it is not possible to do things without God's science and willing. Therefore, all the people are determined to act in their speeches and actions.

Some Sufis believe that determinism is of four kinds: "1- the specific determinism, which is against authority, and the seeker must initially know that he has willing to distinguish ordinance from forbiddance, and that "humans are directed by their self to do misbehavior" (Yusef/ 1:53). The ordinance is not performed without willingness though they are forced to, but they are not aware of being determined. 2- the positivistic determinism which is done by actions. 3- the created determinism which is done by actions and people can recognize their determinism. 4- the general determinism which is called performed determinism, and people are the same in this level of determinism and authority is again show itself, and what was authority at the beginning is the specific determinism here (Lab-e Labab, P. 45).

In summary, the Sufis believe in human's authority and his efforts, and says that the cause of this authority is God's ordinance and forbiddance, which a servant is saved or annihilated whether operate it or not. But they are different in justifying it.

Molana, another mystic after Sanaie, reproached determinism and authority in Masnavi. (Daftare Aaval of Ney, P. 58).

Molana, as other Sufis, believed that the seekers should bound to authority and do his/her best to earn a living to fully comprehend the meaning of authority and determinism, otherwise, he lags behind and cannot recognize the ways for detection. But a mystic who achieved to the ultimate mysticism and understands the real truth is free from both authority and determinism, because in such a station there is neither determinism nor authority.

3. The View of dialecticians concerning authority and determinism

1. Believing to a least independent power against God is attributed going to hell. They believe that humans, virtually or really, are determined in their actions. This group was known to absolute determinism in the history of Islamic dialectics. (Shahrestani (Bita) 86-87).

2. Abolhasan Ashari (324 AH) believed that God's will is unique which is everlasting and accrued to all the people and what is occurred in the world is written in God's tablet (ibid 124).

Asharie's view, based on what he mentioned in his works as "Almae", "Alabaneh" and "Maghamat" is not different from the absolute determinism. Because he believed that there is no omnipotent but God and the real achiever is none but He (Alashari (1935) P. 73).

According to Abolhasan Asharie's view, God bestowed His servitude to His servants and has kindness towards them and conducted them, but misguided the unbelievers and has no kindness towards them. God is capable of misguiding the unbelievers until they became as believers. His willing is that they're remained as unbelievers, as He aware of their future and

humiliated them, and wanted to misdirect them, while the servants are not the owners of their advantages or disadvantages but by His intention.

3. one the Shiite factions named Zeydieh believed in authority, as other dialectic thinking, and the great Esmailieh people as Naserkhosro supported having authority.

The leaders of Shiite took a position between determinists and authoritarians, as mentioned Emam Sadegh: " there is neither authority nor determinism, but it is an average (Kelini (1990) P. 297).

The views and opinions of Sanaie concerning determinism (positive and negative).

Sanaie Ghaznavi, a poet and mystic of the 5th century (467, F 529, AH) was born in Ghaznein. He passed his childhood in this city and traveled to various cities. In one of these travels, his mood had been changed and there are strange myth concerning this change of mood and caused he had a tripartite characteristics in his life: 1. The black part of his life (eulogy). 2. The gray part of his life (advices, a social critic). 3. The lucid part of his life (a lover and bully). His valuable works is related to this part of his life before traveling to cities and composing mystical poems. Considering his works is a significant source for identifying his thinking. There are verses in his poems that show the positive or negative determinism or the human's absolute authority.

1. Sanaie's verses concerning positive determinism

Creating the offspring and resurrection is the start of human's finalization: Sanaie believed in God's monotheism in creating all the world's creatures based on the adherence to Quran's verses, and believed that only God knows the starting and ending of the world (Sanaie, 1980. P. 61).

Sanaie attributed to the Quran verse that " tell to unbelievers to do what they can do, and wait till the resurrection day, and the heaven's and earth's foreknowledge is God's and all the matters ends up to God. So worship only God and depend on him, our God is aware of our actions. (Sanaie, 1980. P. 52).

2. The creators of goodness and badness: Sanaie considered God as the creator of goodness and badness in other verses and believe that all the people are ordained to God. (Sanaie,1980. P 60, 61, 64, 100).

3. Being submitted against God's will: Sanaie attributed to this Quran verse in which it is tolled to the Prophet that " if he happily turned away, he would be returned. Tell the people things are not achievable until what God has ordained us".

He poetically expressed the contents of this verse and liken the human's physical body as a hive which is slotted by God's hap, and says that if anybody wants to be tasty by this honey, he/she should submit God's hap, and there is no another way, and what are occurred to people are based on the God's willing and all the creatures are bound up with God's intentions. (Sanaie 1980, P. 86,88, 167).

4. In other literature, humans are likened to claw instruments by Sanaie, which his voice is not its own, but the overall being.

5. The human's direction depends on God's power: Sanaie believes that every direction is bound up with God's will, and these verses are attributed from Quran, Sura Vaghee.

6. In other case, Sabaie believes that reliance is necessary for invoking everything, and human's efforts are futile (ibid, P. 117).

In this regard, he narrated the story of the man who traveled to the Mecca without left aside something for his wife and children. People kindly told her that why her wife travelled to Mecca without something being left for you. The woman replied that trusting to God is enough for earning a living (Sanaie, 1980. P. 117).

In the above-mentioned narrations and literature, there is a kind of negative connotation that people request livelihood from God without any effort.

7. Sanaie emphasized in another parts of his poems that the seeker must do his/her best in this way, and God will accompany him after this stage (ibid. P. 287).

Sanaie believe that humans have authority concerning having effort, which is necessary for every seeker. (ibid, P. 478, 479).

8. Authority and determinism regarding devil: in one of the sonnets, Sanaie supports devil and mentioned that the cause of devil's disobedience towards God is that he was forced to, and believes that he is innocent: (Shafie Kadkani, 1994, P 57).

In one of his works, Hadighe, Sanaie believes that devil is blameworthy, and one of devil's sins is that he did not feel secure from God's hap, and was proud of his submitting God in all the years, and knows that the cause of the devil's destiny is that he made sins. (Sanaie. 1980. PP. 132-133).

9. The mere goodness and the attributed badness: Sanaie, believed, in his ancient story as Islamic prolocutors, that what achieves to us from God are mere goodness and there is nothing as badness, or it is something that attributed to God. (Sanaie, 1980. PP. 83, 86).

10. Sanaie says concerning a race who were scurrile that everything which are achieved to us by God is right, whether benefice or wrath. (Sanaie. 1980. PP. 85-86).

This verse indicates the fact that while expedience is beneficial for a child, it is also mentioned that what are good and bad, and God knows the creature's expedience more than everyone.

In the above- mentioned texts, Sanaie believed, as a group of Islamic prolocutors, that God wishes only good things for His creatures and there is nothing as natural badness, and it is a kind of determinism from God.

11. Sanaie believe that human being's death is a kind of determinism that affected by it and it is not uman's own volition (ibid. PP. 9, 97).

Authority against determinism is a description of a person who have intention in authority. In mystical terms, it is usual that servants have authority and chooses the will of God upon his will. In Samae, it is mentioned that authority is what God almighty has ordained towards the servants, and the servants have authority by the will of God, not their own.

In Aahaere faction and their followers who believe in determinism, it is said that God's servants have not authority of their actions and attributed goodness and badness to God. But Motazeleh faction and their followers believe that humans have authority and they have authority upon their behaviors and speeches, and attribute the servant's actions to God, and believe in God's fortuity and His ordinance in the world.

2. the archetype of having authority in Sanaie's works:

According to Quran, humans are superior to all the worldly creatures, and this is the God's kindness to the servants, " and truly the Adam's children are endeared and make them departed in the land and sea and gives them livelihood and made them superior of what has been created".

Sanaie believes, based on the Quran and Islamic traditions, that God has authority and this authority make Him innocent of all that is animosity and usurpation. (ibid, 58).

He believes that because God has authority, then His viceroy has willingness (Sanaie, 1980. PP. 7, 12, 373).

In Hadighe, Part 9 (639), indicates human's authority and says that the aim of God sending the Prophet is inviting the willing people to be directed, and if human's determinism was accepted in religious issues, then the prophets invitation and efforts would be no avail. (ibid, P. 639).

3. Human's authority concerning prayer

Sanaie believes that human's have authority concerning prayer, but he sometimes believe that though the destitute people's prayer is not accepted, it is not from God's inattention, but his wisdom is in such a way that a superior expedience is for Hid servants. He deeply believes in the prayer acceptance from God (ibid.P 437).

4. The Resultant of Sanaie's Views:

According to what mentioned in Sanaie's beliefs, it is so clear that though he deeply believes in human's authority, his beliefs are not contrary from action monotheism and knows the God's authority in goodness and badness, he adheres to God's justice and not veining the duties. He accepts God's power, while the notion of in Hdighe is a positive one.

Conclusion

By considering the Sufis and Islamic prolocutors concerning authority and determinism and adapting their view with Sanaie's thinking, we conclude that Sanaie's beliefs are much the same

with Islamic prolocutors concerning determinism. A group of scholars considered him as having the Ashari sect. But considering the view of Sanaie concerning authority and determinism with other poets, it is concluded that he did not believe in mere determinism, and on the other hand, he did not believe in mere authority, and determinism is of positive one in most of his works.

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