

Study of Utopia in Sanaie's Hadigha- Al-haghigha

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ABSTRACT

Utopia is a perfect state of a society that all things are desired, a community in which there is no injustice and discrimination, no effects of war and controversy and no signs of ignorance , poverty and disease. A community whose people are achieved to practical and scientific perfection and are not inclined to whim and caprice. Utopia is one of the great desires of human beings that has not yet been realized, a community in which people are living in a full comfort and are acquired by happiness. Many thinkers and reformers are forced to think about perpetual perfection and made them devise a perfect government in which the above-mentioned ideals can be achieved. Such a supposed society and community is called Utopia in Latin, a land of virtue in Arabic language and literature and nowhere in Persian Language. Paying attention to Utopia dates back to descending Adam from paradise onto the earth, for Adam, The First Father, saw paradise and also had desires to be returned to such a place or making one similar in the earth, and this fact was paid attention to human beings. Utopia in Sanaie's Hadigha-al-haghiha is going to be considered in this study.

KEY WORDS: Utopia, Plato, Farabi, Sanaie, Hadigha.

INTRODUCTION

Utopia was the land of longtime dreams of the generations who were seeking to happiness or took refuge to escape from failures and cowardice. In Iranian community, unlike to other communities, people were not satisfied of what the situations currently were and seeking for something that “ should be”. The perfect happiness and success was the common desires of human beings.

Utopia is a kind of framework and mold for thought that is concerned with unsolvable problems of life and the ideals are involved in Utopia that human beings are searching for. By searching for Utopian thoughts in Iran, our ancestor's thoughts and attitudes can be figured out and some of their views concerning human beings and social and political life can be understood. From the beginning, human society were always searching for utopia. It was sometimes conceived as a form of physical paradise which was not separated from the world, no pains and diseases are involved there and the time was recalled , by resourcing to the old golden times, in which the nature was involved in and people were living in complete happiness and comfort. Therefore, the thinking of utopia dates back to human society being created.

Plato and Utopian Thoughts

The first thinker who made use utopian thoughts on rational argument was Plato, the Greek philosopher. His book, Republic, which is initiated with the notion of justice, is continued in a rational process with dialogue method and devised the utopian society in seeking for recognizing true justice. The questions raised for Plato and devised utopia in answering to this question is resulted from two spiritual condition:

1. Severe hating from current political milieu and the pain he suffered from waging war, prevalence of misbehaviors and the spread of carnages.

2. Being dependent to Greece, especially Athena, which is considered as the symbol of honor and greatness of the Greek society, the same great capital that this city is original Greeks and Plato is a Greek man. In one hand, Plato is satisfied with the current situation and on the other hand, he depends of what the conditions are. He loves Athena, the supreme Athena, however, what he sees is complete deviations and unjust (Khatami, 1999, 51). The society, in terms of Plato's view, comprises two components, namely reason and will. By will, it means the force to achieve to real recognition which comprises both creatures

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and particles and human virtues, and will, that is what is resulted to power and discipline. Such a kind of society is both rational and wise and powerful and decisive society. In fact there are both scientific and practical virtue and therefore a community is suggested that which is compatible with the traditional society of Greece and also lack of the weaknesses that as Plato believes, is the society in that time.

Characteristics of Utopia

1. Being influenced by social states and status

The utopia is the reflection of the objective conditions in society. The author or designer of utopia, which is dissatisfied with the political, social and economical conditions on his society or the situations governing the community and finds out that the objective conditions is not compatible with the subjective ideas and abstract ideals, tries hard to negate the utopian system of the current society and deny its values. Therefore, this utopian society is not the means for passing from objectivity to subjectivity and made use of mere imagination, but a society's subjective recreation to criticize the system governing on the established community and also evaluating the occurrences effective and making clear the defects and injustices.

2. Depression

The designer of utopia usually worried about the effect of other societies on his own utopian community. People are changed under the influence of other community's norms and values and their virtues and purities will be gradually lost. For this reason, many designers consider the utopian society in a smaller dimension or its location is limited and the communication of people with strangers are constricted.

3. Stagnation

If, according to historians, history is considered as some objectives and its ultimate result as the perfection of human society and the honesty of people and society, then utopia is the ultimate point of experiment in history. In other words, it is a kind of deadlock that human history is prevented to move on, because utopia is a conception of absolute perfection and a move from perfection towards perfection. It is logically unreachable, hence a utopian community cannot be changed, if not, this transformation is towards a worse situation.

4. Equity

Plato maintains that equity is a guarantee for the stability of his utopian community. His concerned equity is a kind of Eastern communism which is among the society's supporters and guardsmen and craftsmen and farmers are set aside. There are two attitudes in Iranian utopia: in the field of government, the thinking of utopia of economical equity is rejected, however, equity in the conditions and opportunities for making clear the capabilities of people are accepted.

5. Coordination

A utopian society is a society of discipline and coordination, each behavior and action, based on rules and traditions, should be coordinated with all citizens. From political matters, trade-off, marriage and education to eating and drinking are determined according to the government's supervision or society and with equal and unchangeable criteria. The things that threaten this coordination are rejected from society. Rejecting poets and artists from Platonic utopian society is due to this coordination, for they cause the deprivation of the community's moral ethics by their arts and destruct the spirit of chivalry and temperance in youths (Farabi, 1979: 30).

The Ultimate aim of Utopia

Farabi maintains that the ultimate aim of utopia is to achieve happiness. Happiness is the absolute blessing and it is the one helps people in reaching people to happiness in some ways. The concerned happiness of Farabi is not only limited to this world, but it is the kind of happiness which both provides the blessing as much it is appropriate as possible and success in another world is realized (Asil, 2002: 98). The city, in Farabi's view, is not stagnant, neither humans nor materials, territorial bodies which are achieved to perfection through two forces of divinely bodies and active reasons. This movement is continued during the time and is generalized in location and has a specific direction. Happiness is the main direction in Farabi's view and the one he intends to his society is directed towards (Farabi, 1979: 111). Humans are different in terms of acquiring realities. Everyone is acquired expertise in his own field and facet of comprehension and education. There are people who are ready to acquire the most supreme level and there are ones who are seeking for the least levels. This principle is also proved in physical activities. Therefore, people are not similar in acquiring and learning knowledge and no one has the ability to be achieved to expertise in all

epistemological fields, but everyone acquires knowledge in accordance with human knowledge. This difference in capabilities is by itself the cause of many social hierarchies which is strictly observed in Farabi's utopia (Asil, 2002: 98).

Sanaie

Abolmajd Majdod Ibn e Sanaie Qaznavi, the great poet, scholar and mystic in 5th century and early 6th century, was born in 467 AH in Ghazneh and died in this city in 529 AH. His childhood and adolescence was passed in Ghaznein and was acquired knowledge and mysticism in this city and he was achieved to a high level from Arabic literature to the fields of jurisprudence, Hadith, interpretation, medicine, astronomy and philosophy. His scientific statute can be clearly seen among all his works. Sanaie's dynasty was an original one in Ghazne and his father was a man of wisdom and most probably, had a high stature and position in educating people in his time (Shafie Kadkani: 1993: 14). Sanaie was under the service of Ghaznavi's sovereign after being an expert in poetry and was familiar with government figures and was involved in praising and what he earned was utilized in hilarity. He left Ghazne in youth and lived in Balkh, Serakhs, Marv and Neishabour for a long time. He chose Balkh for living for the first time, and what he achieved in Balkh is the result of works remained today, then he went to pilgrimage in two sacred harems and then he returned there. Seemingly, it was after this travel that a change was occurred in his states and his life was gradually changed to a different direction.

What made Sanaie's life clear the gradual change and perfection which was mentioned in his ballades, Masnavis and sonnets in such a way that his attitudes are involved in all his mystic poems and maxims and the reader is acquired with assuredness and faith. The reality is that the pious people are affected by anxiety in their life and they are not satisfied by physical pleasure. So their attention is paid to spiritual pleasure and was gradually taken away the bodily pleasures and are involved in spiritual activities, though they are made help by pious people (Amir Firouz Kouhi, 2006: 7).

Sanaie's works

In addition to Divan or Koliat which comprises almost 14000 distich of ballads, sonnet, quatrain, segment and refrains, Sanaie has some other works including:

1. Karname Balkh: it is the first Masnavi in 500 distiches. It contains significant points about his life and the current lives of Balkh's people and its figures.

2. Seyr- al-'Ebad Ala-alma'ad: it is a mystical allegorical Masnavi which explains an imaginative journey in spiritual worlds in 800 distiches. This Masnavi was an inspiration for Dante in "Divine Comedy".

3. Tarighat Altahghigh: it is a Masnavi both on the style of Hadigha and the way Hadigha was ended up three years later.

4. Makatib: it is the set of Sanaie's prose works that comprises some letters.

5. Hadigha-al-Haghigha: which is known Elahi Nameh and Fakhri Nameh. It is a Masnavi in ten thousands distiches. Hadgha- al-haghigha is the kind of poem that has an influence on most poets. A new framework has been created in mystical poems in the history of literature and mysticism by Sanaie.

Hadigha brought a great change in Persian poetry and the poets are drawn attention to rational, ethical and mystical notions in Persian poetry and five great poems (Khaghani, Nezami, 'Attar, Rumi and Sa'di) directly influenced by him. Most repeatedly notion in Hadigha and is the main field in the book is that humans beings, with a defect intellect and low understanding, cannot come to know God. Humans should be purified of all defects, that is the inability, weakness and defect should be wiped away and perished in the way of God and made a means for contrivance to know Him. Inviting to be perished in characteristics before being perished in essence is mentioned in all parts of Hadigha in order humans be directed to perfection and spiritual ascension and in the degree of a complete man. In Sanaie's way, it is clear that necessity and sharia are mentioned together. It is said that direction is not but practicing law, for mysticism is benefitted from prophecy and purity is not achieved but by this issue. Human's mysticism and theology is originated from the world. A mystic should firstly know his world and considers its strengths and weaknesses to succeed in ignoring lusts and be purified from defects. It was in this regard that Sanaie criticized the world and people. Here is the place Sanie harshly criticize hypocrite, worldly, ambitious and scientists and devilish people (Amiri Firouzkouhi, 2006: 7).

Features of Utopia in Sanaie's Hadigha

Wisdom

Utopia is the world of discipline and each irregularity is condemned. Therefore, the best governments is the one in which the governor is sage or the sage is assigned as governor. It is in such a place that there is a fixed category for people and places. Wisdom is the specific feature of governors that can distinguish appropriate from inappropriate ones and create what is expedient for a country's issues (Heydari, 2008: 27). The Greeks believed that Iranian magus was sage men and Plato maintained that worship is the best and sincere works, for human perfection is to become near to divine perfections and characteristics and it is achieved by this way. The Achaemenian kings is the most outstanding feature that can be seen in their inscriptions. Darius, the king was always worshipping Ahuramazda and believed that to worship Ahuramazda is a kind of wealth for both worlds. The one who worships Ahuramazda, he will be successful, both in this world and the world after (Mojtabaie: 1973: 30). Physical issues and Hurs is the worldly paradise. Wisdom and religion is the paradise of Ahuramazda (Sanaie: 1998: 428).

Justice

The amount of significance Sanaie considers for justice is to realize it in human society. He establishes a city in his imagination that the feature of justice can be realized in people's lives and ethics. In addition, for Plato, justice is honesty, rectitude, making duties, observing the rights of others, gratitude, equity and ethics in its broadest meaning, and it is for this comprehensive meaning that it is mentioned in the Greek language that justice is a set of advantages. Plato considers justice as human advantage and virtue without any doubt and to prove this point, he believes that because justice is in both human being and community, it is more better to see it in the framework of community which is a more bigger one in order to easily understand the lower framework, namely human being. Therefore he initiates creating an imaginative world in order to the conditions for creating and developing the community is analyzed. In the preface of his book Republic, Plato pointed out some definitions for justice and mentioned notions of Aristotle for their insufficiency. Therefore, one definition of justice is to tell the truth and to decompensate the debt. The first definition of Plato is attributed to Khashayar the king and the first one is attributed to the poet Semonious (Mojtabaie: 1973: 24).

Sanaie said "do justice, because in justice humans can become prophet as Moses who did justice while a shepherd and God assigned him as prophet. Justice is a just man's hand is as a shield against death. A just man does not intend to annihilate other people because he has a heart of justice." (Sanaie: 1998, 555).

Courage

What Plato mentions as courage and considers it as a great virtue is what Persian people taught their princes, that is courage and freedom and it is achieved when the anger sense is influenced by intellect sense. Darius said: "I have no fear of others, let the Persian people be long-lived and a perpetual happiness be achieved to Iranians by the help of Ahuramazda. Happiness is being generous and open-hearted for being involved in various issues (Razi: 1995: 14). As Sanaie believes, a governor, ruler or king should be courageous and fearless in order to repress those who digress other people's rights and to prevent stealing with courage and audacity and also prevents the aggressiveness of strangers in order to a secure place be provided for people and to continue their living with a comforted thinking. Sanaie attributes governance, which needs courage and audacity and also make the strangers scared to Imam Ali (Sanaie, 1998: 502).

Sincerity and Justice

To be pure from sins and ignoring worldly benefits and adhering to goodness and beneficence are all signs of Iranian-Islamic ideal thoughts in which Sanaie has been considered as the mastermind of this thinking in Iranian mysticism and he was able to establish a utopia that has its own specific features (Heydari: 2008: 265).

A kind king is a shadow of God

Be straight and do not be afraid of others (Sanaie, 1998: 549).

Other than the governor, there are other agents, including a vizier and a guard which some of their features are mentioned below:

1. Vizier: one of the appropriated features of a vizier is being intelligent, adviser, eloquence, clean, having a good character, having a clear comparison, being eloquent, having good insight to know people, having high opinions, wisdom and knowledge, having high tact and power to govern country.

2. Guard: Plato pays a great attention to warriors, especially when they are called as a warrior and sometimes as guard. People who are chosen for this work should be capable and competent for guardianship and has the spiritual and physical characteristics as follows:

- They should be smart to locate the enemies.
- They should be fast in running to follow them in the time of running.
- They should be strong to arrive them and combat with them well.
- Spiritually, they should have the feature of support, because this is a feature that cannot be resisted and when someone is acquired by this feature, fear and coward would be gone away.
- He should have a sagely nature, for his only measure to recognize a friend from an enemy is that he knows one and do not knows the other (Sanaie, 1998: 539-602).

Conclusion

Utopian thought is ascending from reality and making use of an imaginary world and also escaping from what it is in order to realize what is should be in an imaginative world and as coming from endless time of the past to the future. In our time which knowledge and technology dominates other issues, there are problems in the current life that is originated from science and technology. It sometimes seems that living in nature and making life purified of all stains and living in a free society having high ethical values and freeing from war is a desire that can only be realized in the real world. While because this imagination is unachievable, people are at least becoming aware of abhorrent aspects of life.

Therefore, it can be pointed out that although the described utopia in Sanaie's *Hadigha* is not more than a desire, at least people become aware of ugly aspects of life and they are directed to have a much more better life.

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