

Unity – Existence be viewpoint of Sanaei Ghaznavi (*Sixth-century poet, AH*)

Dr. Maryam Bakhtyar

Department of Islamic Gnosticism
Ahvaz branch, Islamic Azad university
Ahvaz, Iran

Abstract

In investigating viewpoint of Sanaei about "Unity of Existence", locality of God, World & Human in perspective of Sanaei are considered. God is unique Essence that is not dualism- bearer. By view point of Sanaei. He is outstanding, summary of all Existence – worlds and containing ascending & descending arch that target of his creation is the insight of God. He entered from transcendental world (non- existence) to arena of world to reach to insight desert and unity with Right and survival by God. World of Existence also is manifestation Divine glory and shadow of Right (God).

Key words: Unity of Existence, Ascending arch and Descending arch, Non – existence, transcendental world, annihilation, survival, love.

Introduction

Gnosticism is ascribed to special insight and is divided in two types of theoretical and practical Gnosticism. Theoretical Gnosticism. Theoretical Gnosticism is theology by viewpoint of name, attributes , appearances, statuses and the origin and resurrection day and practical Gnosticism is cognition of way of conduct and making effort for release from trivial – limitations hardship and finally joining to the origin.

Root of Gnosticism & Islamic mysticism could be found in book of God and tradition of Greater prophet (peace be upon him) and family of prophet (peace be upon them), in a way that could be said that origin of many of Gnostics personal research & discoveries and an appearance of facts to them, is internal coziness and clear sightedness that is formed by monitoring worships & prayers and following the Mohammad (peace be upon him). Right – religion and freshening of secret and abstraction of spirit & selfhood from material pollution.

One of axial discussions of theoretical Gnosticism is “Unity of existence”. This term has been combined of two words of “unity” and “Existence” that both have special position in Islamic thinking. Unity is one of ibn –e- Arabi innovations (Lunar year 638).

But most Gnostics like Hasn Basri, Maarooof Karkhi have deal with it from second Hijira century in their literature & their status.

Afify , descriptor of Fosous Al-Hekam says:

The most important theory that interprets the opinion & religion of Ibn-e- Arabi is that fact of existence in its essence and it’s nature is not more than one, which this is the same believment of unity of existence .In Islam the base of monotheism is on “there is no God unless God” and Islamic Gnostics relate their Gnostic experience and opinions in this field to this word of monotheism.

What in this article we deal with is” unity of Existence” by viewpoint of pundit Senaei Ghaznavi. It is said that he was born in Ghaznain (467lunar Hijri) and he is from a noble family .His Pseudonym me is Aboulmajd Majdoud Senaei and his father name was Adam that is from tribe of greats & Frees. Life of senaei was full of vicissitudes and experienced different statuses.

beginning of his life passed with praise for princes and courtiers and in middle of his life duration he refused to praise princes and countries because of spiritual change and waking from negligence sleep and went up to austerity desert and completely devoted his heart to the Divine Love and went to unity region. From this way he made the foundation of Sufism training poem and here by save delicateness of flair of poem in a manner that poets and Gnostics after him follows his way and in development Gnostic poem, took him as their work – title.

Senaei deceased in Gaznin (545 Lunar hijri) and was buried in eastside of Afghanistan in the same city and now a day's his grave is pilgrim place of Lovers.

Problem presentation

What had importance in any Gnostic view point, is the specifying of position of universe and is the specifying of position of universe and God and human in it, because always there are three doubts in “Unity of Existence” that should be answered:

- 1- Conception Unity: meaning that whether God and world are the same that is the same unity of Existence and existent.
- 2- Dual conception: Whether while that God and world are not the same, could it be believed that God has transmigrated in to the world and we have unity of Existence and existent multi licitly.
- 3- Similarity while non-similarity meaning that whether unity is real multiplicity and multiplicity is unity? What is investigated in this article, is answer to these question by view point of Senaei. Whether he believes these three doubts or rejects them?

What is realized from writings of senaei, is that he does not believe any of these three doubts and presents his original viewpoint of unity of existence by stating his outlook about existence, world and human. He always believed the duality of God and world and does not consider the world as God. Therefore, the conception unity is negated by his view point. In this relation with mentioning example of mirror he specifies this case and also rejects transmigrating and Union. He considers the universe and possibilities as manifestation of Divine beauty that radiate in existence mirror therefore word is radiation of God nature not right nature itself.

In front a person who had not any doubt. Face & mirror were not the same (hadigheh). therefore he is sure and un doubly he does not assume that face (that here is symbol of beloved and his exalted right) is similar with mirror , but what is in the mirror , really is Divine Beauty. In this background, he believes that the highest right manifestation is in the heart of complete human and this is the same unity with right position that is only provided for complete humans and God’s saints because their hearts are cleaned from rust completely and are burnished.

The more you go manifestation from him the more for you.

(Hadigheh: 32)

Sanaei viewpoint about God

In Gnostic exalted monotheism. There is this believment that real existence is specially for Exalted Right and other creatures are shadow and photo of that sole eternal Right and throughout of existence order from beneficial soul, first act, stagnant inventiveness, first wisdom, expanded existence and etc. that all are Mouhamadieh fact names to material stages and demon, appearance and streak outbreak of his Exalted Right.

Therefore existent abundance is not God and if a person believes that world of unity in abundance itself is dominant in unity will be infidel.

Senaei also has a monotheistic exalted viewpoint in Gnosticism, he believes that God is a unity that under no condition will be divided, in no external Existence and in no wisdom existence and no assumption and illusion and based on no essence a question. From no direction of directions and no prestige of prestige's he is real unity.

He is one and is not subject of any number. He is helper and has no need.

(Hadigheh :70)

Samad means something that has no inside and is a person that does not need anything and all people need his help. Little and frequency are symbol of multiplicity.

It must be explained that from multiple appointments and degrades by virtue of appearance of essence and names and attributes, the frequency and multiplicity in his essence have not reached to each other and there was not been any scantiness in him before appearance and creation and at the present time and so long that Unique will not be embedded in wisdom and understanding after appearance and in manifestation that is just like epitome and has no contradiction, and how number can be inserted and that is one that in existence of possibilities by way of like numerical one has appeared in numbers and multiplicity wave will not enter in to its essence. Its essence will not be change and pen can not specify him. Because he is out of thinks and he is free from quantity & quality.

Unity of God is not numerical while unique in things is so communicable that in numbers. If not be one, grandness of numbers will not be appeared and is not any name for numbers and if one appears by its name, any object will not be appeared for number.

Since you know one and say one. Why you seek for two, three and four.

(Hadigheh: 109)

Leader Ali (peace be upon him) orders : One will not know him as unique who determines quality for him.

His essence is free from quality Bad and Good – internal and external.

(Hadigheh: 82)

Therefore, Sanaei also differentiates between God and created and believes that factual unity belong to God and all dualities, beauty and heinousness are features of multiplicity world.

Sanaei viewpoint about universe

Sanaei believes that factual existence is that thing received existence and name and attribute from non-existence and sign lessees. Common people believe that existence is in epitomes and know non- appearance as non-existence.

But viewpoint of a Gnostic is different. In Gnosticism of factual existence is within denial of non-existence and appearances and possibilities have no independent, original and factual existence.

If there is an existence that has ability from existence.

I am that existence that has name and sign from non- existence and if it is possible that be less than non-existence I am that existence that it has sign from sign less ness.

(Divan : 12)

Sanaei, in his poems in many cause point out to "no" and no place. No place is fixed high world and position of names and attributes that is free from place and time bond.

Sanaei calls this no place as Jabolgha and Jabolssa and believes that anyone who wants to join the RIGHT should reach to this No place , place that you call by religion Ebrani or Seryai place that you seek for RIGHT. Jabelega or Jabellessa.

(Divan: 51)

Sanaei takes the way for reaching this No – determination world as to set aside the appearances and cutting dependences from anything that has not original existence meaning what other than Allah and stabilize structure of his believment on monotheistic slogan:

"No God except God" . By his viewpoint the provision unity with RIGHT is that "What other than God" has been nullified and only you assume factual existence exclusively in essence of "absolutely – unique" . Therefore he sometime compare "No" to a sweeper that by it.

Zeal dust (What other than Allah) should be removed from Divine beauty , and sometimes take it as a whale that swallow everything other than God and negatives or take it like a. Cord of gallows tree that the self hood of human should be hanged by it to begin metaphysical movement by annihilation of his humanity dimension.

Therefore he says:

Since your essence is woven from annihilation why you wish survival in your heart. IN the Garden of
No God except God Devastate Cloak and hat.

Concerning existence, Sanaei deal with ascending & descending arch. Because with death, human attributes that are obtained in descending arch, will begin the metaphysical movement that is the same beginning of descending arch and movement of perfection- seeking. In this passage, by trivial wisdom research is not possible, because and view has the color of humanely attribute and has contradiction with No God except God. And mover is with himself while he is seeking the way and Gnostic conduct should be walked without self not with self.

In the way of Right sweep existence what unless existence, sweep God.

(Hadigheh: 94)

Until you don't sweep the way by sweeper of not when you will reach the house of except God. **(The same: 39)**

The house of "Except God" is the same position of "unity of existence" that passer fade his existence in RIGHT and see nothing unless him, Gnostics also interpreted this position as astonishment since "No" fall you in the way of astonishment from limit of humanity.

After light of God hood, Come to God from except.

(The same: 52)

In this way, also the provisions of human way is reaching to abstraction position that sanaei call it couple of monotheism.

Be aware that provisions of your way is abstraction because abstraction is couple of monotheism.

(The same: 285)

Relation of God with World

By his viewpoint, Sanaei believes that accompanying of existence world is created by Divine authority and will and based on fate & destiny and is managed and being moment to moment of world is fulfilled by will of Divine:

Also it is mentioned in verse 40 chapter hadid "Every where you look there is face of God". Sanaei says: " The existence world is fulfilled by condemn of BE and everything is created in a certain size and under the Divine knowledge and any change depends on his power. But because of appearance – Severity of God in the world we have been negligent about his presence.

When Kaff & noon joined to each other what was and to be and is appeared. Existences are under his power. All people are with him and look for him.

(Hadigheh :65)

Since sanaei assumes that all existence is appearance of God, he believes that duality and heinousness and beauty are not propounded. In position of unity with RIGHT and he is everything, and he looks at existence lovely because Gnostic loves God and everything has a sign of beloved, lover will be interested in it.

Aromatic flower has beauty from him. Face of apple had mole from him.

(Odes of pundit Sanaei)

Sanaei likens the existence of God with Sun that is the source of light and liken the existence and possibilities with shadow that their existence depend on light. Is Otsu also believes that the world is shadow of RIGHT and says" world as shadow of RIGHT is the shape of RIGHT but is placed at a lower degree than RIGHT and what is names as non-RIGHT or world in relation to RIGHT is like relation of shadow with owner of shadow and the world of shadow is God. It is at the possibilities (world) that shadow is continued and you realize from this shadow as much as that existence of this essence is continued on that.

Light of sun is evident in the world

Pest of weakness is from eye of bat.

(Hadigheh: 32)

Therefore the viewpoint of Sanaei's unity existence is acceptable of RIGHT before it is a Gnostic definition. God also in verse 45 chapter Forghan takes out this fact from coverage.

“Didn’t you how your God develop shadow” here also he called the possible existence as shadow and called the Divine Essence as sun that is the source of light & shadows. This verse explicitly removes partnership doubt in existence between necessary and possible and knows the factual existence exclusively in Divine essence and creatures as shadow.

This is the same believe ment to unity of existence that Ibn-e- Arabi mentioned it in different charters of Fosous and victories Book in final explicitness and daring. the possibilities and multiplicities and reached to stage Therefore it can be concluded that sanaei not only passed the position of schism and creation that is stage of attention and seeing of collection and RIGHT, but reached to final stage of this two order, because consider the unity in the heart of multiplicity and believes that multiplicity has been depreciated in unity, so that he is the owner of finalization of two positions.

Relation between God and human

He considers the human as elite and summary of all worlds and stages of existence. In small ode of "Movement of God's servant toward resurrection day" represents the circle of being from the beginning of descending arch to ascending arch and states all worlds with all peculiarities and temperaments nicely.

This movement is a spiritual & Gnostic travel. The beginning of this movement is with birth and exit from amnion of "Be" and after passing from concrete vegetative and animality world, to stage of beginning of perfection – seeking (ascending arch) and returning to total – selfhood, total wisdom world and joining astonishment position and finally unity with exalted world and stage of Divine names and attributes that reaching this stage is allocated to perfect human that beauty manifestation or glory or both are obtained in his existence.

And that in the area of old house	when "BE" amnion became empty from me
I reach to inferiority from top	Ring in the ear from descending from it

(Odes of pundit Sanaei: 276)

Descending movement of human is a non-optional movement and is commenced by Divine instruction and will be started from old house. Meaning eternal world that is the same non-existence world and exalted stable world and Divine science. Sanaei consider the human not for remaining and survival in this descending movement and dependence material world, but for top –seeking – movement and reaching to survival position after annihilation:

He is weaving for you	In house of annihilation the garment of survival
Walk toward the city	give the bony house to dog

(The same, 289and 290)

Sanaei considers the position of unity with RIGHT as a Gold that is hidden in a shell of “No God except God” and No is the same shore that in it, all own things even soul and material existence should be left and walked in the sea and obtain this shell being drowned in the sea of annihilation.

Hey shell! Seek for essence of God	Put garment and soul in the shore of “No”
------------------------------------	---

(Hadigheh : 292)

In another place says human should remove dust from (what is other than Allah” and from face of absolute God to hear the sound of “to whom kingdom belongs” from violent unit:

So we will sweep in by sweeper of “No”	The star from area of firmament
To hear from himself not from me and you	violent unit, the “to whom the king dom belongs

(Divan: 197)

Sanaei has different interpretation from “No”

Here “No” is the same negating “No. In “NO God except God” the purpose is that the dust of possibility be swepted from sea of without similarity existence and possibility is No need and it’s qualified natures and determines are not –existential and lest an existence chain real existence because existence is from genus of necessity. Because reputation of denial is non-existence. And this is why all creatures claim Godhood and all are defeated in proving Godhood. He considers the highest degree of Divine closeness that the same manifestation of beauty and in other worlds is my backbone, especially for his Excellency prophet Mohammad and represents his position highest position than position of all other prophets.

The Sent Ahmad , that light of world	Blessing of evident and hidden world
He was a heed, wisdom was his neck	he was a heart and other were his body,

(hadigheh :189)

The position of God –messenger is survival after annihilation. He is placed in this background from the beginning of his creation and sees the God in the heart of existence by eye of unity. He in the circle of existence is the same original point that by its rotation, whole of existence circle was created.

Heart of Ahmad was points from “existence “ Adam all prophets on line (Hadigheh :228)

Union of lover & beloved

Since Sanaei in Gnosticism is follower of “love school” and believes that creation is based on love , according to narration of “Secret treasure “that God Utters “I was as secret treasure ,and I wanted to be known , so I created to be known” . Love to the knowing the God is the cause of creation of people.

Reason from being of people is knowing “I was a treasure “is the statement of this attribute
(Odes of pundit sanaei)

He said I was a secret treasure I created people for the purpose that you know me .
(Hadigheh: 30)

Gnostics consider the love as a Divine old attribute and always point out it’s eternal connection with spirit and creating the love and spirit at a moment . Based on their opinion creativity is the manifestation place of Divine love and need of lover & beloved could be seen and that at the final of love could look at the annihilation and non –existence of lover in beloved and their union

Sanaei also believes that in circle of existence what is the cause of multiplicities appearance in determinations world is love because love for appearance needs the steed and appearance that is spirit and as along spirit entered to world of face from world of significance and is ascertained , again along with it will return to its position .in the movement of descending lover is God and beloved is spirit (the love him , love of people to RIGHT) and in Ascending movement (He loves them , love of Right to people) and vice versa . Sanaei also like other Gnostics in Divine love is bound to zeal and believes that God is zealous and only enjoyment should be felt from him meaning that any enjoyment that is reached by man is relating to Divine love – material and significant because what is being is him not anything else :

Hey Muslims purpose in love is that zeal idol It is not loving, this itself is astonishment in astonishment
(Divan: 806)

He believes that love is from Alavi (casual) world and spirits not from material world , and in its definition says “love is to find the unfound way and going towards beloved without paying attention to existence of Self .”

Love essence is from spirits house not from persons and shapes and ghosts
Unfound way should be found it is to know love without self
(divan :802)

He believes that way of love is nearest way to reach world of unity
Truthful consolidates two - two of world lover consolidates three – three of those
(Hadigheh :229)

Truthful is a person who finds real fact in self by the way of purification of heart, but love is more deep, he unifies the lover, beloved and love. Way of truth is this or that but the way of love is either this or that. Therefore sanaei has a “unity of existence” interpretation

Love itself is lover and also beloved love is not two – surface , it is on – surface
(Divan : 736)

He makes a steed to take him to desert of non–existence (unity with Right) :

Existence of love make existence for lover in non – existence That love is not fact that make value on existence

(Divan :324)

And finally he believes that lover & beloved are in union (capable and accepted, wise and rational)

Except him aren't capable and accepted Lover and beloved and wise and retainable

(Odes of pundit senndel: 83)

Conclusion

Investigating the poems of Sanaei about unity of Existence leads us to this conclusion that he believes a kind of high Gnostic observing and has not been in any doubt and deviation. Although he was living before Ibn –e- Arabi – founder of theoretical Gnosticism and founder of unity of existence in the frame of theoretical Gnosticism

But the same before himself Gnostics always he was serious believer of this opinion in his Gnostic viewpoint and has been transferred it to others through his traces and writings.

References

Holy Quran

way of eloquence

Ashtiani , j , 1991,Description of Ghissary introduction, Amir kabir publication – Tehran .

Ibn-e- Arabi , M ,2005, Mekyllah victories , translation & complement of Mouhammad Khajoy , Publication of monly , third print .

..... ,1987,Fosousol Al Hekam , explanation by Abolala , Afifi , publication of Alzahra , Tehran.

6 – Afrassiab pour , A ,2009, comprehensive explanation of Hadighatol haghghab , publication of Gnosticism, Tehran .

Barzgar , M , 2006,gnostically unity , publication of Mola , Tehran.

hallaby , A ,2007, extract of hadighat Al Haghhigh of sanaei , publication of Asatir , fourth print, Tehran.

khatami , A,1997, extract of Hadigh al Haghhighah of Sanaei , Paya cultural & publication in situation first print , Tehran.

Derry ,Z , 2007,Difficulties explanation of Hadigh of Sanaei , publication of Hadigh of Sanaei publication of zowwar ,Tehran.

Tehran

Sattari , J , mystic love , Markaz of publication Tehran.

Sanaei , A ,2008 , Hadigh al Haghhighah and religious way , translation of Mohammad Roshan, Pegah Publication , Tehran.

.....,1994, Divan of pundit Sanaei , by effort of Mohammad Taghi Moudaress Rezavi , publication of Sanaei library , Tehran.