

**Ethical-educational teachings Sanai in Hadighat-ulHaqiqah****Ass. Prof. Naser Farnia**

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مراجعة نصائح تعليمية في قصائد السنائي الغزنوي

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**الملخص:**

بالإضافة إلى علماء النفس، اتخذ الشعراء والفلاسفة، بدورهم خطوات طويلة على صعيد التربية والتعليم ومعرفة الذات الانسانية. يعدّ الحكيم ابو مجد مجدود بن آدم المعروف بالسنائي (535-473هـ.ق) احد هؤلاء الشعراء المبرزين. لقد كان السنائي اول من ادخل المضامين الاخلاقية والعرفانية والتربوية الى الادب الفارسي. استطاع هذا الشاعر الحكيم ان يخرج من المواضيع البسيطة والاحاث اليومية دقائقها و ظرافتها و يلبسها زياً جديداً. كان السنائي يقصد أن يوجه الناس الى المثاليه ويرشدهم في العمل والسعي، حفظ الاسرار و شرف الآخرين والمحبة بين الناس والنظر في عيوب انفسهم.

هذا الدراسة تحاول ان تبحث عن اصداء الآراء السنائي الاخلاقية والتربوية في الاسر. هذا الآراء تشمل الابتعاد عن الحرص والشجع والشهوة والغضب والفخر في غير موقعه. يرى السنائي ان الاسرة احسن مكان لتربية الاولاد وتنشئهم.

**الكلمات المفتاحية:** السنائي، التربية والتعليم، الأخلاق، الأسرة.

**Abstract:**

Not only psychologists but also poets and philosophers, each one in their turn have taken major steps in the direction of recognizing human and his education that among these poets Hakim Abul-Majd Majdūd ibn Ādam Sanā'ī Ghaznavi (1069-1131 AD), the education teacher and psychologist, - whose pen name is Sanaican be mentioned. Sanai was the first person who founded "ethical order" and put moral and mystical themes properly into the Persian poetry. He, using moral order, extracted subtle and delicate points from simple everyday materials in such a manner that the materials seem entirely new. He attempts to guide humans to the "being real man" and encourage them to assiduity, confidentiality, face-saving, altruism and looking at our faults and shortcomings. This research reflects Sanai's educational and ethical opinions for families and includes themes such as avoidance of greed, lust, laziness and ill-timed anger and arrogance. He considers family as the best place for growth and excellence of children.

**Keywords:** Sanai, Education, Ethics, Family

**Introduction:**

The cognition of physical and psychological aspects of human has long been of interest to scholars and scientists and all of them have tried to provide definitions of human, this unknown creature who is apparently "microcosm", as "great". They also have tried to know this unknown creature in their studies and explorations as he is not as he appears, but none of them provided a comprehensive definition that includes a corner of his vast and wide inner world as Rumi (Mowlavi) says in this regard:

*"Each interprets my notes in harmony with his own feelings,*

*But not one fathoms the secrets of my heart”*

(Nicholson, 1992: 1)

Although the made efforts and psychologists and experts' revelations have not been sufficient, but in itself they are very important and intriguing. Because, they made significant contributions towards human cognition, his pains, sufferings, joys and delights; and they have achieved considerable success in this regard.

Not only psychologists but also poets, literati and philosophers, each one in their turn have taken major steps in this direction. Among psychological poets who were cognizant of self, Rumi (Mowlavi), Saadi, Sanai can be noted that their educational, guiding and corrective views can be clearly observed in the inner folds of their poems.

Sanai in the two following distiches points out the physical and psychological aspects of human - and attempts to express his awareness and cognition of human being:

*“Man is the mixture formed of Angel and Evil  
If it's going to be less than this and it's going to be to”*

(ModarresRazavi, 1965: 510)

It can be deduced from the two above distiches that he considers man who has both physical and spiritual dimension that his physical dimension is of evil and his spiritual dimension is of his divine nature that in the case of obeying evil or Satan, humans decline to the lower degree than Satan's degree and in the case of following angels, they climb to a higher position than angels' position. Sheikh Saadi in this sense says:

*“Was not the man captured by Demon  
That angels have no way to humanity”*

(Foroughi, 1984: 789)

In this paper, the author tries to mention Hakim Sanai Ghaznavi's educational views and moral principles who is the great mystic of the sixth Hegira century. Among his important points in his views is his emphasis on assiduity, integrity, confidentiality, continuity of friendship with good and real friends, avoidance of lust and voluptuousness, controlling anger or condemnation of gluttony.

#### ***Sanai and ethical order***

Hakim Abul-Majd Majdūd ibn Ādam, whose pen name is Sanai (1069-1131 AD) is of the great poets of the sixth Hegira century was born in Ghazneyn and died in the same place. He not only in his own time but also in the next time of himself, has been always praised by poets, literati, scholars, historians and biographers and held a prominent position for himself. Sanai was the first person to found “ethical order” and put moral and mystical themes properly into the Persian poetry. For the reason that one of the major conditions for ethical order is that what is said about a topic should be such ornamented that can be expressed in a way that the listeners and the audiences think about the main issue that no one has revealed that issue and a bad practice that they considered as a normal thing would be disgusting in their views as possible as. He, by knowing this for achieving his ethical order purposes, extracted subtle and delicate points from simple everyday materials in such a manner that they seem entirely new things. For example, despite the fact that all know about the indecency and ugliness of drinking wine that has many negative effects on people such as saying futile, cursing, quarrelling and rarely stimulate generosity and courage spirit in people, he has masterly argued all good aspects of drinking instead of its eternal indecency and says:

*“The wise would not be drunk and drink wine  
And aware people do not follow drunkenness  
“If you bestow gifts, they say wine made him so  
And if you paint the town red, they say he did, not wine so”*

(Foruzanfar, 1996: 648)

### Sanai's educational and ethical views

#### 1. Emphasis on assiduity:

Hakim Sanai, like other Islamic philosophers and scholars knew the importance of assiduity in life and emphasized on assiduity particularly fathers who are patterns for their children.

*“Work, work passes the word  
In this way, work has work”*

(ModarresRazavi, 1965: 416)

In addition, he says:

*“Effort is on you and divine grace is of God  
Cause grace and effort are two friends  
It is not point to command line  
Treasure of no pain and pain of no cure”*

(Ibid, 1965: 416)

#### 2. Emphasis on honesty and integrity, blaming hypocrisy and demagoguery:

*“All are wheat-looking of barley-sowing  
All are flowers and full-thorn”*

(Ibid, 1965: 547)

The wheat-looking of barley-sowing is like a wheat-looking barley-seller that is the irony of their words and actions and their appearance and inner are not the same.

#### 3. Emphasis on confidentiality:

*“And tell all the reasons but not your secrets  
And don't retell what you heard”  
Have ever heard about harmony and intimacy  
With an associate of yourself secrets”*

(Ibid, 1965: 585)

Confidentiality is one of the important principles of morality for every human, because if humans would not be confidential and faithful to secrets, scandals and many disasters will occur.

4. Emphasis on continuity of friendship with good and real friends and staying away from bad friends:

*“There are too many bowl friends  
But there are few sympathetic friends”*

(Ibid, 1965: 559)

There are too many friends who are with you for your wealth and eating but there are few friends who are real and sympathetic as Saadi says:

*“These fraud friends you see  
Are gadflies who are round sweets  
I consider a person as friend who takes his friend's hand  
When he is in distressing and helpless situations”*

(Foroughi: 1984: 52)

*“Don't be friend with gamblers and rogues  
If you did so, so accept its consequences”*

(ModarresRazavi, 1965: 563)

Here Sanai reminds us an important point to note that is don't be friend with bad people, but if you do so you must be waiting for its bad consequences as Saadi says in this regard:

*“Don't be drunk with elephant drivers  
If you do so, so build a house as big as an elephant”*

(KhatibRahbar, 1995: 579)

Sanai considers continuity of friendship in talking according to friends' tastes and habits as he - says:

*"If you want to keep your friend  
Talk about what is pleasant to his character and habits"*

(ModarresRazavi, 1965: 564).

Saadi also in this regardsays:

*"Tell tales according to the listener's taste  
If you want to be friend with you  
Every sane who sits with Majnoon  
Only tells stories about Leili's face  
Someone who has few friends  
Worse is someone who has but abandon him"*

(KhatibRahbar, 1995: 583)

In this place, while Saadi confirms Sanai's statements, considers those who have few friends as the worst, but considers those who do not have the ability to keep their friends as worse than they do.

5. Emphasis on staying away from voluptuousness:

*"The man who is voluptuous in nature  
Hakim says he is worse than idolater  
The slave of abdomen, pleasure and lust  
Is worse than the slave of rubles"*

(ModarresRazavi, 1965: 502)

Hakim Sanai considers a man who the nature of lust has been dominant on him worse than idolater does. He also considers a person who is bound with pleasure and gluttony worse than the slave of rubles is. Obeying concupiscence and following whims degrade human worth and the essence of human existence. Saadi, also in this case says:

*"Don't follow your heart  
That obedience fades your heart light  
Concupiscence makes man degraded  
If you're smart, don't love it"*

(Foroughi, 1984: 335)

6. Emphasis on controlling ourselves and criticizing anger:

*"If you do things angrily and roguery  
You would be only a wild beast"*

(ModarresRazavi, 1965: 499-501)

God has created you for anger like wild beasts which anger guides them? He created you that anger would be dominant on you?

*"There are three types of quadruped, demon and beast  
Head and neck, two legs and two hands"*

(ibid: 499-501)

The above distiches imply that anger is the characteristic of the quadruped and keeps away humans from humanity and make them close to animals like three kinds of quadruped, demon and beast that have head and neck, two legs and two hands (you stay away from human dimension) as well as states equality in creation.

7. Emphasis on eating less and criticism of gluttony:

*"It is because of eating less and dehydration  
That Indian mind and Arab speech would be created  
The degradation of monk in the abbey  
Is for the sake of peace and sureness"*

*The health of body is  
In the avoidance of surfeit  
Like moon and two figures of exploring  
In full moon of both”*

(Ibid, 1965: 515-517)

The secret of sharp mind of Indians and eloquence power of Arabs is in eating less and in tasting thirsty and simple life of monks due to the peace and happiness they feel and the secret of a healthy body is abstaining from gluttony it is like when the moon is full, little by little it wanes and but when two-body (twins) is in abstain and are full of the lights of no stars are healthy and do not wane.

Sheikh Saadi in this case says:

*“Man will have the nature of angels by eating less  
And if eat a lot his worth will be like inanimate object  
If you grant someone’s wish, he became obedient of your decree  
On the contrary, when concupiscence orders its decrees increase”*

(Azadi, 1994: 59)

Saadi believes if humans eat less, they will have the nature of angels and if eat more than usual they would be inanimate like the quadruped. Moreover, If you fulfill one’s purpose, he will be submissive, but if you listen to concupiscence, its orders will be more and more.

Imam Muhammad al-Ghazali, says about the benefits of hunger:

1. Purity of heart, refreshing mind and developing clear insight
2. Tenderness of heart and its purity.
3. Abasing your concupiscence.
4. Repelling sleep and being awake.
5. Lightness of daily food and cost.
6. Eating less makes body healthy and repels diseases
7. Easiness of caring for worshipping (Khadivjam, 1995: 45-40).
8. Emphasis on humility and criticism of arrogance:

*“Empty out heart from the fire of suppositions  
Which is not more than soil, wind and water”*

(ModarresRazavi, 1965: 456)

Empty heart from the fire of assumptions and put aside arrogance because you're not more than soil, wind and water of libido. Therefore, it is not appropriate for you to be proud of yourself. Sheikh Saadi in this case says:

*“It’s not good for children of soiled Adam  
To be arrogant, rapidity and windy  
You with such warmth and rebellion  
I don’t assume to be of soil or fire  
In Bilaghan land I met a worshipper  
I said purify me by training me  
He said tolerate like soil O’ poor  
Or bury whatever you read”*

(KhatibRahbar, 1994: 531)

Arrogance and conceit prevent that a man see himself as he is in other words, conceit disease prevents recognition of “self” and a conceit person will be deprived of knowing God:

*“The great did not look at themselves  
Don’t want God-seeing in selfish persons  
Greatness is not in chastity and speech  
Highness is not in claim and thought*

*The humbleness sublimates your greatness  
Arrogance makes you humble  
Don't want the straightway from arrogant  
Don't want God-seeing in arrogant persons*

(Ibid, 1995: 436)

## 9. Criticism of backbiting:

*"Backbiting is like eating your brother's meat  
The respectable man don't eat his brother's meat  
Backbiting is eating corpse meat  
So make your mouth pure by not doing so"*

(ModarresRazavi, 1965: 413)

The above distiches refer to the Quran verse "Do not speak ill behind each other. Does someone like to eat meat of his dead brother? Don't you consider it ugly?" (KhoramDell, 2005: 1096).

Imam Muhammad al-Ghazali about backbiting says: "know the limit of backbiting is when he hears that he would consider that abominable whether it is deficiency in his body, in his ancestry, in his temper, in his work, in his speech, in his religion, in his world, in his clothing, in his home or in his veil.

But the deficiency of body is remembering you such as "states, blindness, baldness, shortness, length, blackness, and yellowness" and anything that he considers abominable or he may be biased about.

But deficiency in ancestry: it is like saying that "his father is Indian, stingy or his child is so" and anything that he considers abominable.

But deficiency in temper: it is like saying that someone is grumpy, arrogant, curmudgeon or something that means so.

The deficiency in the world belongs to our worldly deeds, such as someone is impolite, ridicule people and is self-centered, talkative and disgraceful.

But deficiency in clothing is like saying that is wide sleeves, long dress and dirty dress but some people said "it is not backbiting" (Khalivjam, 1971: 285-283).

Saadi about backbiting says:

*"Someone who talk about people badly  
Don't expect him good deeds  
He will say behind you what  
That has said about others  
I heard that backbiting is acceptable about three kinds of people  
And if you pass this limit is faulty  
Don't open the curtain of prudency  
That itself opens the curtain of imprudence*

*Don't look at others' pond*

*You may fall into the pit  
The third is about dishonest person  
Say what you know about his bad deeds"*

(KhatibRahbar, 1995: 661-662)

## 10. Emphasis on seeing our faults:

*"A man must see his fault  
And should not deploy force and backbiting"*  
(ModarresRazavi: 1985: 411)

It is necessary for us to troubleshoot our faults instead of finding for others' faults.

## Conclusion

Sanai is a sage Hakim who tries to retell educational teachings with the effective language of ethical order for families at the maximum of respect by knowing the physical and psychological aspects of human. He attempt to encourage humans to assiduity, confidentiality, face-saving, altruism and looking at our faults forbid us from greed, lust, laziness and ill-timed anger and arrogance. He also by inviting families to following ethical considerations provides an appropriate space for growth and development of children. He considers family as the most important place to uplift children and regards parents as the best teachers and patterns for them and finally he is in pursuit of educating a deserving human for the community.

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