



Extended Abstract

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The Evolution of Soluk in Attar's Sheikh San'an Story Based on the Concept of "Fusion of the Horizons" in Gadamer's Hermeneutics

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Introduction

In mystical literature, Attar Neishaburi has a very privileged position, so that imagining mystical literature without him means ignoring a large and influential volume of this literary genre. From a historical point of view, he stands between Senai as the first prominent poet of mystical literature and Mowlavi, the greatest poet of mystical literature in the Persian language. Among all the stories of Attar, the story of Sheikh San'an has a special place in a way that it has long been desired by the researchers in the field of mysticism. The language of mysticism is an interpretable language by nature, and this point is where this type of literature meets hermeneutics. To prove this point of view, it is enough to pay attention to the fact that the beginning of Western hermeneutics also goes back to the interpretation of religious and mystical books, including the German theologian Schleiermacher. Hermeneutic criticism, after appearing through the views of the Protestant theologian Schleiermacher, found new horizons with Dilthey and after him Heidegger, and ended up in Gadamer's thought. By designing and explaining concepts such as "horizon of fusion", "history of influence", "tradition" and "prejudice", as well as distancing himself from the "author's intention" and relying on "understanding" resulting from dialectics, Gadamer defined the role of the reader. It highlights and opens a new window on literary criticism and text reading.

Research method, Review of Literature and Objectives

This article has been compiled using qualitative content analysis and library study. In the history of its development, philosophy has experienced various theoretical foundations, but in the new era, Russell's method of logical analysis and Husserl's phenomenology and its emphasis on "awareness", on the one hand, and intellectual on the other hand, changed the foundations of philosophy tremendously. According to the author, Heidegger's "ontology" and his reliance on the element of language should be accepted as a privileged aspect of contemporary philosophy, at least from the point of view of literature. This is perhaps the aspect that makes the connection between philosophy and literature more coherent

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than ever before and makes interdisciplinary studies broader and deeper than ever. Heidegger and after him his student Gadamer put the central core of hermeneutics as the category of "understanding" with the explanation that this understanding in Heidegger's eyes is a category.

It is an "ontological" category, and in Gadamer, it is a hermeneutic process in its context. In Gadamer's hermeneutics, the reader and his perspective on the text play a fundamental role, and therefore it can be considered a type of dialogue-oriented hermeneutics. As its name suggests, this dialectic is a two-way relationship between "thesis" in the role of the text, "antithesis" in the role of the reader, and finally "synthesis" in the role of the understanding process. Acknowledging such a relationship requires the floating of the meaning of the text; the meaning that is transformed and formed according to the mind of the reader and his horizons of expectation. By referring to this dialectical presence of hermeneutics in the text and the historical confrontation between the text and the audience, Gadamer puts forward another concept which, according to the author, is his most important achievement in his hermeneutic theory, which is "the fusion of the horizons".

In explaining the ultimate goal of the present article, it should be said that in Gadamer's philosophical hermeneutics, the category of history is of great importance and the role of the reader as a person whose perspective in merging with the historical dimension of the work leads to the emergence of a meaning different from the creator's intention. A hermeneutic look at the story of Sheikh Sanan can be very untangling and give this work of art a special freshness. At the same time, it is necessary to pay attention to the fact that the interpretable nature of mystical categories and the historical distance of Attar's Sheikh San'an story compared to today's reader can express the necessity of such research.

Discussion

A work of art in every way is the result of the horizon of vision that its creator had an effect on. Gadamer believes that in order to read this work of art, the horizon of the reader is inevitably integrated into the horizon of the creator of the work of art and a meaning is extracted, the most important feature of which is its relativity.

All the analyses that have been presented so far on this story are based on the space of mystical terms of the poet's time, such as divine judgment, deprivation of success, divine test, predestination, ego, etc. But there are signs in the story that tell the audience that this hard test is not in the form of the sheikh being betrayed and not succeeding, but an earthly love experience; the burning love is far more difficult than any other test. It seems that after a lifetime of worship and awareness, the sheikh is destined for an intoxicating and tangible experience that is an evolutionary movement. In relation to this issue and in the discussion of the interpretation of "Divine Trust" and "Ahd-e alast" (the promise to God), what most commentators agree on is the interpretation of "love". But the question is if it possible for such an important issue that forms the essence of existence to not have a manifestation in this world and only be transferred to another world? It seems that the various manifestations of earthly love are a symbol of that divine trust and divine love that appears in this story in the form of the Sheikh's love for the girl.

In this interpretation of Sheikh San'an's story, the girl is not only a negative character who appears with the intention of punishing one of the divine sheikhs, but is also a means to complete a journey towards excellence. During the story and where there is a conversation between the sheikh and 15 of his disciples, it is actually a part of the concerns of the history of Sufism that is raised.

And contrary to its appearance, which smells of disbelief, it is a sign of faith and knowledge, and it is compatible with the general standards of Sufi thought, especially the thought of "hypocrisy", which is one of the most difficult obstacles to pass through the way of soluk. It is here that concepts such as Gadamer's "history of influence" and "fusion of the horizons" show themselves in the best way, and today's reader has gone beyond the era of the poet (Attar) in reading the story and willfully and unwittingly before and after existing in history uses in the interpretation of the text. Finally, it should be pointed out that by relying on other constructive elements of Gadamer's philosophical hermeneutics such as "history of influence" and "tradition" and considering Attar's intellectual background which is evident in his stories, there are clear signs that Attar goes beyond the gender of men and women in explaining the mystical moments, and holds the view that spiritual growth and progressing through the mystical steps to its ultimate limit, which is the meeting with God, is not only for men but also for women.

Conclusion

Mystical texts, due to their abstract nature and blending with inner actions and finally having certain inescapable contexts, have the ability to take advantage of these hermeneutic perspectives. By taking advantage of Schleiermacher, Dilthey and Heidegger's opinions, and by distancing himself from the intention of the author considered by Schleiermacher and Dilthey, and of course paying attention to the importance of the historical gap considered by Heidegger, Gadamer was able to move hermeneutics to a more logical level. In this article, through Gadamer's hermeneutic reading, especially the concept of "combination of horizons" and the dialectic resulting from it, a different interpretation was obtained than what has been discussed so far about the story of Sheikh San'an, based on which the events that happened to Sheikh San'an in his confrontation with the girl was not considered a betrayal and loss of success, but an incident in the path of his spiritual evolution. It was an experience gained from encountering an earthly and honest love that can be a manifestation of divine love. "Love" as the ultimate goal of the journey to God has been mentioned in the thought of all Sufi traditions. In this view, the girl is not a painless lover, free from the mystical concerns of connecting with God, but a seeker who is familiar with the tender moments of mysticism, so that she can be considered one of the important factors of mystical transcendence with the gentle gestures she addresses to Sheikh San'an.

Keywords: Attar, love, Sheikh San'an, Gadamer, hermeneutics, fusion of horizons

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