



An introduction to the analysis of the concept of asceticism and contentment as Lacan's symbolic castration with an emphasis on Sana'i's Hadiqah al-Haqiq and Hafez's sonnets

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Introduction

Asceticism and contentment are important concepts in Islamic mysticism. The common denominator of these two concepts is a kind of austerity and depriving oneself of a specific object; In such a way that holy traveller, in the hope of obtaining another gift, abandons the use of the desired object that he has in his possession. A similar situation can be seen in Lacan's concept of symbolic castration.

Methodology

In this research, we have first examined the concept of asceticism and contentment based on the propositions of Islamic mystics and explained the concept of Lacanian symbolic castration. Then, using the qualitative analysis method and emphasizing Lacan's concept of symbolic castration, we have examined and evaluated the sign of asceticism and contentment in Sana'i's Hadiqa-ul-Haqiq and Hafez's sonnets.

Discussion and Results

Sanai has paid attention to both positive and negative aspects of asceticism in his works. Based on this, contentment can be placed under positive asceticism and become meaningful through it in the first place.

First of all, in Sana'i thought, the asceticism of the holy traveller has become meaningful through his contentment. From Sana'i's point of view, the blessed is the one who castrates his soul.

In Sana'i Hadiqah al-Haqiqah, contentment is the opposite concept of greed in the first place. This is where contentment as a signifier imposes castration on the holy traveller and suppresses him. Sanai also recognizes contentment as a signifier that carries jouissance or the desire to suppress.

Two types of asceticism can be seen in Hafez's poetry: first, asceticism, which is a sign of castrating the true desire of the subject and is distasteful from Hafez's point of view. Second, asceticism, which is an example of the signifier of jouissance, that is, transgressing The Other's desire, is great and is pleasing from Hafez's point of view.

Contentment is a pleasant position for Hafez and the result of exaltation is the sign of asceticism. It is Dolly that debauchee transforms asceticism, which is the cause of suppression of desire, into suppression of desire. The sign of asceticism has been passed by Hafez and this sign has been emptied of its capacity and crossed out; But this is not the sign of contentment.

Conclusion

The results of the research show that asceticism has been identified in the view of Sana'i as a symbol that underlines the holy traveller's true desire in the subconscious field and suppresses his desire and instead fulfills The Other's desire. The concept of contentment in the view of Sana'i is often the same as asceticism, and of course he tried to sublimate this signifier in several places. In the view of Hafez, asceticism is a sign that covers The Other's lack, and debauchee tries to reveal the lack of this signifier. In the contentment signifier, instead of facing the suppression of desire, debauchee is faced with the desire to suppress, and after that, he experiences jouissance.

Keywords: asceticism, contentment, Sana'i, Hafez, Jacques Lacan