

## The Manifestation of AhleBeyt's Hadiths in Hafez the Shirazi'ssonnets

**Seyed Mehyar Alavi Moghadam**

Faculty member of Persian language and literature of Hakim Sabzevari University

**Ahmad Khajeim**

Faculty member of Persian language and literature of Hakim Sabzevari University

**Zahra Ekhteyari**

Faculty member of Persian language and literature of Ferdosi University

**Ahmad fotoohi nasab**

Faculty member of Persian language and literature of Hakim Sabzevari University

**Moslem Rajabi**

Phd student of Persian literature

(Hakim sabzevari university-faculty of foreign language and literature- Persian literature group)

Email: [moslem.rajabi@yahoo.com](mailto:moslem.rajabi@yahoo.com)

Address: Korasan Razavi – Torbat Heydarieh – saadi st. No. 1 –

Tel: 05312317071 – 09158300672

**Abstract:** Hafez the Shirazi is one of the trailblazers and the culmination of the Persian poetry and literature that everybody is confessant to his high position and to the magnificence in mysticism and poetry. In the sky of Persian literature, Hafez has the dazzling presence. His poetry is the language of a human heart and sedated the thought of those who love and search in literature. While those, who are familiar with his poetry and are aware of his beliefs and views, sometimes they come across some words in his poetry and see the lines which sends up the aroma of Hadiths ( peace be upon them) to their soul in regard with motif and thought, and give them rapture and zeal. The stirring sonnets the Khawaje, are laden with such didactic and mandatory issues that can be used as the edifying ethical charter in the cultural programs; because Hafez the Shirazi's statements are derived from the didactic narratives and shinning Hadith of AhleBeyt.( Peace be upon them)

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The didactic literature has the long history and past. The great like Plato believed in his timesthat the didactic literature should be under the limelight alongside other literary fields; because the education of the ethical lesson, namely, the notions of the advice dominates not only one part of the literature field but also the total Persian literature. EbnMaskuyeh sees the edification of the soul and the salvation from this world and afterworld dependent upon living in accordance with the virtues and the avoidance of the vices; “the first duty of the mankind is to know his self, soul and mind and to purify his soul from the vices and the unpleasant ethics; in other words, to empty themselves from what inflict them misery and callousness and Then refine, namely, embellish their soul with commendable ethics and the virtuous features so that our soul gains the ethical virtue and the humanistic feature and become blissful.” (EbnMaskuyeh, 1371:73) if we look at the literary work only with regard to the literary and artistic beauty, we won't have the correct understanding of the text and the concepts; but if we take into account and evaluate the literary and artistic commitment of the work as well as the artistic

responsibility, at the end, we can achieve an idealism and enlightenment which is the same remark made by the Classicists and the social Realists which, in spite of the advocates of the Romanticism, they considers the literature to be committed and means for educating and preaching, and for this they claim that the duty of literature is idealism and enlightenment. (Ghobadi and et al, 1389:141) In fact, the didactic literature is one of the fields of Persian literature which manifests itself in the ethical form andframework and advice. In the pre Islamic period, although less and brief, some manifestation of this didactic literature can be observed and in the Islamic period some short embodiments can be seen in so many writers; like the “ Namak Traditions” which was the collection of the ethical educations, pieces of advice and abundant traditions used by the Islamic writers. (Bahar, 1382:50) the cardinal essence of didactic literature is “the benevolence, truth and beauty.”( ShafieKadkani, 1372:81)

The didactic works sometimes educate both the specific technique of their contemporary sciences such as books of medicine, mathematics, philosophy and..... And sometimes books like “Bustan,

Gulistan, Masnavi and....” which apart from their didactic facet, these books are deserved to be drawn attention to in respect to their artistic facet and the existing beauties in them. The inclusion of the mandatory themes and the advisory notions started with KasaeMarzavi and after him NaserKhosro in the fourth and fifth century, and then Sanae in the sixth century open a new door of composing poetry of this kind before the readers with introducing the mystical and sagacious notions in the Persian ghasayed; when his poetry gets the tinge of advice, the power of his language becomes twice. Sanae’s new approach welcomed by many poets after him and so many poets like Jamal aldinEsfehani, Nezami and Anvari called a special attention to Sanae’s approach. Hafez the Shirazi is one of those whose remarks and statements are peppered with the educations and sagacity derived from AhleBeyt’s Hadith. KhwājaShamsu d-Dīn Muhammad Hāfez-e Shīrāz known as “memorizer” and nicknamed as “the tongue of the prophecy” was one of the greatest sonneteers of Iran. Based on the exiting evidences he was born in Shiraz between the years 720-730 H.Gh. his forefathers were the sage and he himself leaned Hekmat( knowledge) under the tutelage of the famous Shamso’ aldinAbdo’lahShirazi. Biographers have written about Hafez and his family:“his mother was from Kazeroun and his father was either from Esfahan or migrated from somewhere else to Fars. (Zarinkoub, 1379:56) He has chosen the pen name “Hafez” because he has memorized the whole of Koran and the recommendation of one of the sage of his times. The divan of his poetry is the language of the heart and the precious treasure of sagacity and understanding. Khwaja of Shiraz was the eminent mystic and had the great soul and divine conduct and remarks. (Anvar, 1370:97) All of us more or less, are aware of his indebtedness to his former and contemporary poets, but this is the difference in respect to his tone and style that make the feeling of repetition and imitation remove from the Hafez’s sonnets; even in most cases the themes and the claims made by others before him are stated in extraordinary and excellent way. (Khoramshahi, 1381:75 and Mortezae, 1388: 12) as a matter of fact Hafez have not composed poems using his memory or either his literary memory; he composed his poems with his heart and being. (Khoramshahi, 1380: 243)

### Seize the life

The holy prophet Mohammad and his household (p. b. u. them) have announced their followers to seize their time. For example the prophet advises Abouzar that: "o Abouzar! Be careful about five things; the youth before oldness, the health before illness, the richness before poverty, the tranquility

before business, and the life before death" (Aram, 1380: 110).

Hafez is talking with us about the value of youth and the flying days of life in a friendly manner. He mentions the passing life while watching a brook beautifully:

Sit next to the brook and see the pass of life this is enough to remember us the passing world (Hafez, 1375: 251)

Oh the life of our ancestors passed so fast that we couldn't reach even their dust (Hafez, 1375: 150)

Come back until the past life of Hafez comes back however it is impossible to return the past life (Hafez, 1375: 99)

### Avoiding cruelty

According to Hafez's point of view, cruelty is destructive especially if the one who has been cruelly behaved curses the cruel one. Imam Ali (p. b. u. h) says, "The best equity is to help the one who has been cruelly behaved" (Baghery bidhendi, 290: 1368). Hafez believes that mercy is abiding and cruelty is mortal:

O Hafez! Do not leave the mercy for the cruelty will never abide (Hafez, 1375: 196)

Then he warns everyone about the cruelled one's curses and cruelty:

O Hafez! Be silent for our curse passes the heaven show mercy to yourself and avoid our curse (Hafez, 1375: 69)

O God! You protect that brave young who did not fear of the mystic curses (Hafez, 1375: 172)

### Patience

Not fearing from the descent of disaster is the reality of patience. And its last frontier is to make no difference between a pleasant gift and an unpleasant disaster and even to prefer the later as it has a sweet and favorite end. The holy prophet Mohammad (p. b. u. h) says, "Patience is half of the belief" (solgi, 1376: 338). For the importance of this subject Hafez says:

Patience is my choice for your separation, but how I can be patient while I've lost my fate (Hafez, 1375: 108)

Patience for Hafez has a sweet end and it is a remover of bad fates:

Hatef gave me this popularity when I was patient at the face of cruelties (Hafez, 1375: 157)

If you're patient like Prophet Noah in flood disaster will go away and you reach a longtime sweet (Hafez, 1375: 227)

### Being good

Being good is one of the main and basic parts of Hafez's poetry which he worked on it completely. In Hafez's point of view, goodness is so dominant that

covers all of the good features of the domain of ethics, actions, friendship, forgiveness, ... Imam Ali (p. b. u. h) in his letter to Imam Hassan (p. b. u. h) says, " Be friend of good doers to be one of them and stay away of the evil doers to be separated of them" (Falsafi, 1368: 403). Now look at Hafez poems under this subject:

Ten days living is like charm and dream seize being good to your friends (Hafez, 1375: 92)

See the goodness of Moghan's mystic that we evil doers whatever did was beautiful in his view (Hafez, 1375: 209)

Thanks for being alive till another spring now just do goods and look for the reality (Hafez, 1375: 398)

At this high heaven is written with gold that nothing will last except of goodness (Hafez, 1375: 193)

### **Not to be interested in world**

Because we all will die at the end and we can't escape from it, so we should be careful not to bother anybody and not to be interested in the world. Imam Ali (p. b. u. h) in Nahj – albalagheh and during the 99<sup>th</sup> narration on the badness of being interested in the worldly gifts says: "O the servants of Allah, I recommend you to put away the world which abandons you; however you are not interested in this separation. This world wears out your body while you are interested in being new and clean forever" (Dashti, 183: 1379). On this topic Hafez says:

Do not expect loyalty to its promises of this changing world for it is the ole ugly bride of thousands grooms (Hafez, 1375: 95)

Do not sell your assets to the world for received nothing one who sold Josef to some unworthy coins (Hafez, 1375: 142)

All deserts are green; let's not leave the water for all the world is ruined (Hafez, 1375: 78)

With a wise look at this turbulent alley we see world and its affairs are all unreliable (Hafez, 1375: 78).

### **Stop reproaching:**

Reproaching and faultfinding of others is one of the dirtiest human characteristics that undermine person's humanity because the one who reproach others is not free of any fault. Imam Ali (p. b. u. h) says: "o servant of God, don't hurry in reproaching one who have done a sin because God may forgive him and you may do the sin and be punished for it" (Dashti, 1379: 136).

In Hafez point of view, reproaching is completely unacceptable.

O holy servant, do not reproach the mystics for the sin of others not be written for you (Hafez, 1375: 110)

See the completeness of love, not the fault of sin for those who don't know art, look for the faults (Hafez, 1375: 135)

The reproach of reach and poor for their having is not good the bad thing is better not to be done at all (Hafez, 1375: 184)

### **Thanksgiving:**

Hafez emphasize on thanksgiving and gratitude and take them as the reason for continuance of government and long-lasting of blessing. Imam Sadeh (p. b. u. h) says that holy prophet said: "when God let someone thanks Him, He increases his having" (Atarodi, 1378: 100). Hafez thanks God for His gifts like receiving his needs, beautiful poems, coming painful days to the end, and etc:

Thanks God that whatever I asked Him with my effort I received them (Hafez, 1375: 275)

Once however Hafez was not accounted something thanks for passing those endless hard times (Hafez, 1375: 178)

O Hafez how your pen can show his thanks that your poetry is in all hands (Hafez, 1375: 94)

Thanks God that with the help of a good fate everything is according to the wish of the beloved (Hafez, 1375: 114)

### **Contentment:**

Contentment is one of the most elegant characteristics of a human being and from Hafez point of view it means not turning toward the world and living free of its gifts and with richness, because one who is submissive to the world would be disdained easily. It is narrated from Jaber –ebn– Abdollah Ansai that the holy prophet said: "contentment is an everlasting jewel" (solgi, 1376: 310).

Such contentment is the way of richness, and the way of becoming free from abasement. In his sonnets, Hafez looks at contentment as a symbol of freedom and believes that:

If there is not gold, there is contentment one who gave the former to kings, gave the later to the poor (Hafez, 1375: 135)

So he put aside the worldly gifts generously and says:

We do not reprehend contentment or poverty tell to the king everyone's share is certain (Hafez, 1375: 99)

Like Hafez be content and abandon the petty world the abjection of nasty men is worse than a mass of gold (Hafez, 1375: 146)

**Conclusion**

Hafez the Shirazi is one of the greatest sonneteers who did his best to compose the zealous and rousing poems so that he could make the readers more familiar with AhleBeyts' Hadith and their narratives. Hafez's remarks have such high subtlety and fluency that every reader will become infatuated with it and with all his being will be bewitched by his enchanting language; in particular his beautiful sonnets with Ahle Beyt's Hadith will be the example of this proverb: each word will be getting to the heart when it comes out straight from the heart. From what is said, it is clear that Hafez' knowledge and his mastery over the Hadith and the narratives has the impact on his notion of poetry because he was the pious poet and familiar with the divine language and with the statements of the Imams and he as the preacher was well able to state and convey the religious educations with the most subtle method congenial to a human being.

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