

Expression Manners of Enjoining to Good Actions and Inhibiting the Obscenity in the View of Hafiz

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ABSTRACT: In When the Mongols invaded Iran, one of the hardest and bitterest eras of the history of this country was occurred. After Mongol Aylghar, the social, political, cultural and religious situations of Iran changed. After the devastating Mongol invasion, Iranian community, that had already a poor situation, collapsed from within more than ever so that these damaging effects stayed there for several centuries. Hafiz, as one of the bright stars in the sky of Persian literature, lived in such tumultuous times. Since he witnessed a lot of turmoil and depravity of his time, these situations and events have been reflected in his poetry in detail, so that it can be said that his poetry fully mirrors his time. This article seeks to demonstrate the expression manners of enjoining and inhibiting the obscenity in the view of Hafiz.

Keywords: Enjoining and inhibiting the obscenity, Hafiz, expression manner, duplicity and deception, audience

INTRODUCTION

Iran has seen many ups and downs during multitude centuries. Even we can justifiably say this speech that one of the most deplorable conditions that the people of this country have experienced is the seventh century AHS, which has been simultaneous with Mongols invasion to Iran. This invasion was not just confined to destruction and people homelessness but also these damaging effects stayed there for several centuries and incurred some profound social, political, cultural and religious impacts on Iranian nation. Moral decline and rampant vice and prostitution were some of the disastrous results of this raid.

Hafiz, as one of the leading poets, was born in this turbulent era; that is, he was born in a tumultuous era full of hypocrite and pretending in which the honesty, integrity, and right speech were forgotten completely. He tries to enjoin his audience to good and inhibit them from the obscene and evil acts via his own special manners. The author of this paper has tried to analyze the techniques and manners used by Hafiz in enjoining the people to good and forbidding them from doing evil acts.

Psychological reconstruction

Psychological reconstruction or making people hopeful is one of the techniques used by Hafiz in order to enjoin people to good and forbid them from doing evil acts. He believes that despair itself is a grave sin and constantly reminds his audience that:

O! A person who is unaware of hidden divine secrets must be silent because God's grace is greater than our offense (Divan, p. 167).

Raising such issues as eternal boon, forgiveness and pardon, ignoring the error, dignity, and grace of God, etc., Hafiz creates a positive emotional context within the audience and revives hope for a better and livelier tomorrow in his heart:

Although I am the most blameworthy man on earth, give me the wine! Because no humankind should be disappointed from the eternal boons of the mighty God (Divan, p. 219).

Using such techniques, this dignitary of Shiraz is hopeful to inhibit the wrongdoers and sinful persons from doing obscene acts and then guide them to do proper and good acts thereof.

Reference to human dignity

Many verses and hadiths talk about the dignity of humankind and his place in the universe; for instance, it is believed that the spirit of God has been blown into human mold and the God himself emphasized that: "I myself blown from my spirit into the human mold" (Hejr, verse 29).

Similarly, Hafiz has utilized of many verses and narratives mentioned in this regard and he has reminded his audience of the status and position of humankind and has tried to inhibit the wrongdoers and sinful persons from doing obscene acts and provoking them to do proper and good acts thereof. Hafiz believes that humankind are imbued with love:

O Angels! You must laud the sublime God before the tavern because it is a place in which the origin and nature of humankind is shaped (Divan, p. 311).

And it is why God has entrusted humans to carry the load of Divine Trust:

The sky could not bear the load of Divine Trust, so humankind inevitably assumed this responsibility (Divan, p. 240).

He believes that this terrestrial and temporal world cannot tolerate the human dignity and thus says:

Humankind cannot reach their full potential in this terrestrial world, so there should be another world and new humankind thereof (Divan, p. 356).

Giving promises

Giving promises and explaining the reward and punishment of acts have a deep impact on doing the proper acts and leaving the evil ones. Hafiz has made use of this subject in best as follow:

O Hafiz! Tolerate the hard times now, because you will finally reach happiness and prosperity (Divan, p. 97).

Come on Cupbearer! That celestial Caller Angel said this blessed news that if you tolerate this ache, I will send you a delicious remedy (Divan, p. 34).

Hafiz promises success and prosperity to those who face difficulties and problems with patience and perseverance. Besides, he speaks about the reward of the actions of benefactors in the following sonnet:

Heaven belongs to those who are doing good deeds, alas! I am rogue and beggar and thus I am happy with this terrestrial world (Divan, p. 208).

According to Hafiz, only the goodness and charity remain on the scriptures and this a great reward which is appropriate for gracious persons:

It has been written on this topaz cloister with gold that everything will be nullified except the beneficence of gracious persons (Divan, p. 112).

Also, the consequences of tyranny and oppression are noted as follow:

This world is based on the basis of justice. Be glad! The tyrant will not continue to rule over oppressed forever (Divan, p. 312).

Simplification

Sometimes, Hafiz tries to inhibit the wrongdoers and sinful persons from doing obscene acts and provoking them to do proper and good acts via simplification and considering the actions as easy as possible as shown below:

Humankind and fairies are but puppets in this lovely world. Show your love toward each other to enjoy yourself and obtain a bounty (Divan, p. 337).

In fact, Hafiz is addressing those who think that it is very difficult or impossible to achieve prosperity and happiness. He believes that devotion and friendship is the only way to achieve this objective and this is not a hard work and by this act, he softens and paves the way for his audience.

Inhibiting the evil in the form of humor

Use of humor is another techniques used by Hafiz. He hates hypocrite eremites and pretentious persons and thus chooses the counterpoint of asceticism. He sends the message of "True Piety" and asserts that Hafiz has repented from "False Piety" and wishes that this good message be delivered to vintners' district. Congratulations on vintners' district! Because Hafiz repented from false piety (Divan, p. 176).

Stimulation of human emotions

Hafiz sometimes takes advantage of human emotions as powerful stimuli for enjoining good and inhibiting the evil such as these lines:

You should not be less worthy than a shady tree. If a person teased you, you should forgive him and do something good for him (Divan, p. 120).

It is recommended that humankind—even though they have been oppressed—do good things to each other and has made use of the analogy of the tree and shell. Or in another line, Hafiz addresses the humankind and invites them to goodness and ignoring or condoning the bad events:

Who is ready to be loyal with me? Who is ready to give a good answer to others' bad actions? (Divan, p. 223).

Modeling

Expressing patterns and known examples of desirable and obscene actions is another effective method used by Hafiz. For example, regarding the act of responding to call of "mind temptation", he reminds of Adam's deportation from Paradise; furthermore, he warns that anyone who does what Adam did, will suffer a fate like that of Adam: I warn you that if you listen to the mind temptation, you will suffer a fate like that of Adam (Divan, p. 330).

Making love

One of the best ways to enjoin the good actions and forbid the evil deeds is to create love and affection within and between each other. For example, Hafiz makes use of this strategy in order to direct the attention of humankind to God's eternal nature and says that although we are dependent on and needy of the Holy Essence of God, we must also take into consideration the enthusiasm and passion of sublime God to ourselves too:

What will happen if the passion and enthusiasm of Beloved encompass the Lover? It is as if we are dependent on Him and He loves us too (Divan, p. 145).

Repetition

Repetition is one of the undisputed principles of education because human beings are forgetful and need to be reminded. Similarly and regarding the enjoining to good actions and inhibiting the evil deeds, Hafiz is not unaware of this fact and many times has found himself compelled to repeat. When he addresses his audience to early rising, night waking, and perpending to Quran, he repeatedly calls attention to this issue:

Be like Hafiz and try to rise early. Whatever I did, was due to attending to Quran (Divan, p. 284).

O Hafiz! Do not grieve because you have always been busy with prayer and Quran in poverty and solitude in every corner of the dark nights (Divan, p. 118).

Breaking with tradition

Undoubtedly, when the officers and state officials of a community do the obscene act in a common habit format, the bad and ugly aspects of these acts will be disappeared to an extent that these actions are deemed as commonplace phenomena. Breaking tradition in such circumstances is not an easy act and requires a special courage and bravery. In Hafiz's era, people were too fond of such persons like preacher, Sheikh, eremite and Muhtasib who had left no room for doubt in the character of these personalities. Hafiz points to this issue as follows:

O my heart! You must learn the roguery modus from the Muhtasib. Because he is drunk but nobody doubts about him (Divan, p. 206).

By the same token, Hafiz uses his knowledge of the secrecy and corruption that existed among these people and, unlike his current society, praises rogues, respects to them and says the following poem about them:

O Hafiz! Hypocrisy and glamor do not bring candor. So I will choose roguery and love for myself (Divan, p. 95).

Having addressed those who are trying to knock, Hafiz asserts that:

O you, well-tempered eremite! Do not knock other rogues, because other's sins are not your faults (Divan, p. 48).

Disclosure

One of the signs and symptoms of an unhealthy community is when its leaders and elders do not move in the right direction and its religious authorities seek to reverse the realities and try to deceive the populace. When the rulers, jurists and scholars behave in such ways, nobody can expect people to think and behave in a very right format and modus. In such circumstances, disclosure and revealing the ugliness and corruption is one of the ways of enjoining to good actions and inhibiting the evil deeds. In a similar vein, Hafiz had determined his goals as fighting over roots as a frontispiece for his criticism of the legal and religious organizations. Besides, he has tried to cover up shameful acts of persons like Sheikh, Sufi, and Muhtasib and has defamed and vilified them thereof.

O Hafiz! Drink some wine because all the Sheikh, Hafiz, Mufti and Muhtasib are falsifying thoroughly (Divan, p. 4).

Defection

Defection is one of the manners of enjoining to good actions and inhibiting the evil deeds. This is actually a protest against corruption and wicked and nasty. Hafiz objects to improper deeds of pious and eremite persons and says:

We repented from the deeds of eremite; we repented from the deeds of pious too (Divan, p. 302).
He is dejected from and lonesome to pretense and hypocrisy. He sometimes recedes from the mosque and altar, which were the place for deception and hypocrisy in his era, as follow:

I missed the days when I was in my private solicitude. I had something which is absent in today's mosque (Divan, p. 94).

Making good, explicit and concealing the imperfections and ugliness

Undoubtedly, revealing good and fairness has a promotional aspect. Besides, this act encourages other persons to do the same and thus leads to improvement and spread of this favorite acts. Hafiz points to this issue in the following sonnet:

You are thankful to the Creator and people appreciate you too. You are happy with the government and the people are happy with you (Divan, p. 290).

Also, experience has shown that in some cases, condoning or ignoring the flaws and ugliness is considered as inhibiting the evil deeds and ugliness and will control their spread. Similarly, Hafiz emphasizes on this point and asserts that:

I asked my old guru about way to happiness, but he instead asked for wine and said that it is actually concealing the imperfections (Divan, p. 307).

CONCLUSION

A brief overview of Hafiz time leads to this result that that powerful authorities were abusing of power - including political figures and religious hypocritical- and their acts were resulted in many vices, ugliness, superstition and etc. in the society. Having observed the actions of these little ungenerous rascals, Hafiz could not ignore the depravity and evil of their works. Hence, he used certain critical ways and methods and made their scandals explicit. Unlike some speakers of Persian literature, Hafiz is not so bound by preaching and advice; instead, he utilizes techniques such as modeling, heeding to human dignity, repetition, promises and etc. and invite his audience to do desirable deeds and shun away from vice and ugliness. This variation in the expression of points is specific to Hafiz and will result in absence of rigidity- and sometimes harshness – for the listener and audience and makes its effect doubly effective.

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