



Faith and Disbelief Hafiz's Gazelles

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ABSTRACT

It is necessary to know the language and concepts of terms, because every science has the specific feature and Hafiz can be also considered in this way, therefore it is necessary to consider the titles and concepts such as faith and disbelief in his gazelles, because the concept of belief and disbelief refer to religion, hence it is necessary, they are considered in the field of knowing Hafiz, and this essay tries to search the meanings of belief, disbelief and love in his gazelles. I tried to concern the religious principles, my theism due to religion. There has been found a new approach in Hafiz's poems other than the common a theism, as matter of fact, it is mystical atheism, in order to reach the love way which is higher than faith.

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Introduction

The words contain the special meanings which are mainly set in their own, original field, but it is not limited to transfer the results, instead it takes the new meanings in the second fields, especially in the relative sciences, while it develops, or it decreases. The goals of study are to show the important words such as belief and disbelief in the religious field, then we try to show them in other sciences. The religious words, terms have been used in the mystical fields since the second century, it is very interesting that the words such as belief and disbelief carry the relative or different meanings in Hafiz's gazelles.

The interpretation of language or hermeneutic is necessary to enter the scientific environment, which we interpret it as the specific literature, hence we believe that the religious and mystical literature are not strange among the specialists, instead, the examples are mainly in religious in the literary fields. It seems, some of religious intellectuals such as Alameh Motabari, and Alameh Tabatabaei have established the religious principles of mystical reflections, hence the words are not aligned with the Sufism mystics, while it is in the mystical literature that the interpretations, the mystical reflections, the poetic language, the mystical loving of God, the apostrophe are considered socially. The issue of disbelief and belief are not left untouched, they are good pretext to approve the meaning of belief and disbelief in Quran language, as well as Hafiz's gazelles.

1- Belief and Disbelief in the Mirror of Verses and Ahadis

It is in Quran, the "Islam" word, belief and disbelief have been classified in the different levels. Quran has assigned the conditions to approve a person among the Muslims. It is very interesting to know these conditions and the features to know about the limitation; therefore we can differentiate between Islam, belief and disbelief. The words "Islam" and belief contain the specific meanings in Quran, for example Islam has usually accompanied to belief that is something which refers to heart, but Islam has been either considered virtually or in the high level which belongs to the messengers. This essay tries to find the limitation of these words in Quran due to Ahadis.

1-1- Belief

Saheb Ghamus Al Quran says:

Belief is the content reconciliation, on the contrary with

Tabarasi, the interpretations who interprets belief as the reconciliation (Tabarasi, 2002:56)¹, Azhari says, belief means to approve, it is in Al Mizan that belief is located in the heart (Tabatabaei, 1989: 72)² and Ragheb has assigned it as the trust (Ragheb, 1973: 42)³.

Quran has not approved belief as the faith, instead, the best meaning is reconciliation, because we find those who believe in Islam, but they are not reconciled, therefore, Quran assigns them as the atheist (Gharshi, 2007: 124)⁴.

Refer to Al Quran Mostafavi, Mesbah Al Tafsit Fiyomi, Mojam Meghias Al Loghat Ibn Fares, Sahah Al Logha Johari, Al Mofradat Fi Gharib Al Quran for further study. Islam and belief are synonym in Shie, because we believe that belief is approved in heart and outside of it and it does not consider the members and organs, Islam also believes in it the same way, but Motazele says belief is necessary to be considered by organs and members (Tabarasi, 2002: 3/265)⁵.

1-2- Disbelief

Disbelief means to cover, Saheb Mofradat says; disbelief means to cover and object, the night is aligned with night that covers everybody. Disbelief causes people not to praise God, it is to avoid the unique God, and the word "disbelief" is to reject religion (Ragheb, 1973: 714)⁶. Majma's author says, disbelief is to reject the features of Shariat such as uniqueness, trust in God and messenger that every one is the religious principle (Tabarasi, 2002: 267/3)⁷. Ragheb says, an atheist is the person who rejects uniqueness, messenger or Shariat, atheist rejects the main or marginal principles (Gharshi, 2007: 126/5-6-7)⁸. There are many examples of disbelief on the contrary with belief in the verses of Baghara, ولكن اختلفو فمنهم من آمن و منهم من كفر (253) Disbelief has been done consciously assigns as atheism, while the ignorant disbelief is taken in other field. When the right was justified, and everybody reconciled and believer rejects it, he is taken as an atheist. It is belief or disbelief that leads to heaven or hell (Gharshi, 2007: 127/1-2)⁹.

1-3- Disbelief in The Mirror of Narration

It has been told by Imam Mohammad Bagher that every thing which is rejected is assigned atheism (Rey Shahri, 1988: 399/8)¹⁰.

The origin of atheist's disbelief is taken psychologically in Quran, it means, they do not believe (Tur/ 36), they avoid to follow logic and reason, while it is mentioned by Al Mizan too. Whereas there are other reasons such as doubt, selfishness, pessimism in Quran, Alameh Tabatabai believes that the main origin of atheist is to reject the resolution day providing the rejection of messenger and religion (Tabatabai, 1989: 187/15)¹¹. As it is taken by Quran, disbelief is either serious or weak, hence it has the different effects (Javadi Amoli, 1996: 222/2)¹². Imam Sadegh has taken disbelief in five aspects in Quran including:

1- The serious disbelief meaning to reject God, as it was told by Imam Ali, Such people were not taken either as those who enter heaven or hell, they follow their own belief, while God assigns their belief useless. (Baghareh/ 78)¹³.

2- Those who consciously rejects God, such atheism is possible when the person knows it is not acceptable, in this sense, Quran says, (Naml/ 14, Bagharah/ 59)¹⁴ وحجودا بها واستيقنتها انفسهم ظلما وعلوا

3- Disbelief and rejecting God's gift, such as (Naml/ 40, Ibrahim/ 7)¹⁵ ومن شكر فانما شيكر لنفسه ومن كفر فان ربي غني كريم

4- To avoid God's order, such as (Baharah/ 84 , 85)¹⁶ افقومنون ببعض الكتاب وتفكرون ببعض آيات

Is it you who believes in some books (such as testament) and rejects other, it is because you reject God's order.

5- Avoidance ... كفرنا بكم وبرائتنا وبينكم العداوه والبغضاء ابدأ حتى تومنوا وحده (Momtaheneh/ 4, Ibrahim/ 22, Ankabut/ 25)¹⁷ we reject you, then we avoid you, until there is enemy between us. The main narration is in Osul Kafi, it is considered that disbelief does not contain the same meaning .

Inter-textuality in literature

The appearance of new concepts are not out touched by the old concepts and words, it is the scientific interchange such as the economical issues that the poets and intellectuals have also used them too, in order to make the new forms which later was assigned as irony. At first, it is nice to consider inter-textuality:

Dr. Khalil Nemat has composed an essay on inter-textuality says:

It was in 1960s while inter-textuality entered in the literature by Julia Kristeva, a literary critic. Inter-textuality means that every literary text is influenced by other texts which were written before, there is not text out of this principle, Kristeva in her book entitled *Semiotike* has considered inter-textuality like metonymy (Julia Kristeva, 1970: 12)¹⁸. She believes it is the main element of literary, cultural concept (Nemat, 2011: 116/8)¹⁹. It is necessary to say that Kristeva's concept of text by specific signs that relate to the encoded, special texts and the readers are able to explore the signs in order to get the meaning.

Hafiz's Metonymies

Tell the claimer, not to comment on Hafiz, since our pens have tongue too (Hafiz Nameh, 1993: 509/1)²⁰. One of the main features of Hafiz is allusion or bilateral concepts that crystallize his poems. It makes the readers to reflect on the knowledge and information about Hafiz's different multi-lateral interpretations though contrary interpretations. In other words, it seems everybody accompanies Hafiz in his poems due to his own interpretations and it is called hermeneutic. Although hermeneutic is limited to religious texts, it was after 19 century that the semantic field of interpretations developed and Heidegger, Friedrich Schleiermacher and German man Dylta were pioneer in (Rastegar, 2004: 79)²¹. Therefore, such process is called metonymy in Hafiz's poems. It is necessary to say that irony has been defined as the hidden, internal concept (Ibid: 81)²². Irony shows the difference between meaning, reality and appearance by which the poet or writer concerns the different meaning other than the virtual expression, but none of Persian

synonyms are not aligned with the real meaning of irony. Hafiz has considered the different concepts of irony, for example: belief, disbelief and repentance have lost the appropriate meanings, is stead, they have changed into sinful expressions, such as this line about repentance:

I did repentance by the seller of wine, in order to not drink wine minus her face (Hafiz Nameh, 1993: 490)²³. Hence, it is nice to consider other words such as belief and disbelief in Hafiz's gazelles. For example, there are some examples of metonymy in Hafiz's poems: Our old man said, there was no line on the creature/ Excellent on His innocent view who did not consider our sins (Ibid: 462/1)²⁴. Here, the reader can get the secret of new meaning. In other line, he says: the atheist, lover is innocent, therefore he is faithful instead of atheist (Ibid: 98)²⁵.

He continues: If Hafiz did repentance, don't blame him, because atheist and lover are innocent. Here sin means well-being and it is not true to consider it as a sin (Mansuri, 2006:100)²⁶.

We should consider the poet's intention on the contrary with what Hirsch believes, it is against the reality, semantic, the assigning of reflections, the past literary intellectuals, because we did not concern the poem in his language, while it is possible to interpret the literary texts, when it is written, though the poet's thought is true in the organized forms due to the author's meaning.

The Pure Belief

It is what Hafiz believes in, hence those who wear the gown of belief will be rejected in Hafiz's poems such as: Mohtaseb, Sufi, Vaez, Sheikh, Faghih, etc. such people are seducers. (Moghimi, 2004: 198)²⁷.

For Hafiz, belief is the love of truth, beauty, as matter of fact it is the movement of human to pure truth. Mansuri has considered how it is possible to save belief, in order to avoid the sin. For him, sin is to avoid limitations (Mansuri, 2011: 46)²⁸.

Hafiz as a Temperate Man

Accompany me to the temple, in order to notice how much I'm in the sublime (Hafiz, 1993: 1016)²⁹. His secret is his temperate mood that is significant among other poets such as Sadi, Khayam, Molana. It is why he has been known among the different people. He is not biased, he is hopeful, he does not suffer from the world, like every Iranian fellow (Dashti, 2004: 316)³⁰.

Hafiz's Belief or His Art

In this sense, Ali Dashti believes that he resembles to Mansoor Halaj, because his spirit is humble, like Shams, Hafiz says, I do not know what is in my tired spirit shouting while I'm silent (Hafiz, 1993: 198)³¹.

Existentialism, the center of Hafiz's Belief

Hafiz's belief does not resemble to others, because Hafiz is unique. Hafiz is Muslim, he has considered Quran, messenger (Akbarian, 2009: 25)³². It is very interesting that he is in love of God, he says, if God's love lights your heart, you will be better than sun (Hafiz, 1993: 1232)³³. Hafiz believes in God's presence in every aspect of life, and love is meaningful due to God's love. It is not possible to recognize God. Human does not know to what should he believe in, instead there is no reason for it, because it is only with God's ship that human can take refugee. Hafiz's belief is severe, but he is not biased, he is faithful. His belief has mingled with doubt, it is the sign of active belief, it is visible in his questions, he says, Saghil! Bring some wine of mystery; because it is not visible in the secret. Those who play role in the world, nobody knows what has happened in the world (Ibid, 562)³⁴.

Hafiz is intellectual and his questions are about the secret at life, while he does not come to reply. He says, it was not visible

why I have come here, I'm ignorant (Ibid, 974)³⁵. Hafiz believes that wisdom is not stable.

1- The Interchange of Love and Belief

Hafiz usually considers belief on the contrary with wisdom. He has aligned belief and love together. Human has considered love after belief, he says, love shouts like Hafiz, who is able to recite Quran in fourteen narrations (Ibid, 439)³⁶. Or he says, there is no speech better than love, the memorial in this circular world (Ibid, 660)³⁷.

Mohit Tabatabaei composed an essay on why is it necessary to assign Hafiz atheist? There are several, historical evidences that he was not like this, the history has found him a religious man, he believes Hafiz had been Shie in his contemporary. On the contrary, the other person wrote an essay about atheism of Hafiz and how he avoids his contemporary principles (Motahari, 2008: 68)³⁸.

2- Belief and Disbelief in Sufism

The religious terms are practical in the field of religion, but they are different in Sufism. Seyyed Jafar Sajadi has composed a book about the collection of mystical terms, he believes, disbelief is darkness and difference in the mystical literature. Some said that the actual disbelief is immortal destruction (Sajadi, 1996:665)³⁹. It is in Lahiji's book that disbelief results of human's own spirit (Lahiji, 1979: 251)⁴⁰.

3- The Concept of Disbelief in Hafiz's View

Sarami has considered the principles of disbelief in Hafiz's collection; he says, Hafiz has his own interpretations which result from his world view, he believes, there is only one sin and it is to suffer other. He says; avoid disturbing other, because it is sin (Khatib Rahbar, 2008: 107)⁴¹. Then he says, it is atheist to rely on our knowledge, the follower should rely on others (Hafiz, 1993: 566)⁴². He adds, the fire of hypocrisy burns the religion, Hafiz throws down your gown (Ibid, 112)⁴³.

4- Love the Way Higher than Belief

Motahari believes, it is God's love that people some wings to fly to him, he says, do not speak about the wine, the secret of world, because there is nobody to solve this secret (Ibid: 109)⁴⁴. Then he says, Go O hermit from our sight, because the secret is hidden (Ibid, 1993: 747)⁴⁵. For Hafiz, love and mystery have mingled, there is no error there. He says, I see God's light, I wander about the light (Ibid: 1006)⁴⁶.

Conclusions

The change of meanings of words are acceptable due to the different discussions, therefore the terms can get the new meaning in the different fields, hence the words such as belief and disbelief left the religious literature to mystical one and there is no exception in this field. The word, inter-textuality means replacement of concepts through encoded signs and the reader can discover them, in order to get their meanings. The mystical language makes us to consider Hafiz's poetical language, in order to get the true meaning. Belief and disbelief have been considered in the study, in order to get this fact that belief is in heart, it does not refer to members and organs and disbelief, on the contrary, covers the right, in order to reject religion. Irony is the change of meaning which is key in Hafiz's poems. It considers reality and other meanings. His belief is not limited to the world. His disbelief is like the followers of myths, though it is mystical atheist that resembles to atheism and belief is pure trust to Islam that Hafiz relies on. The best way of achieving it is mystical view especially those of Mollana and Hafiz.

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