

Negative and Positive Aspects of Peace and Security in Divan of Hafez

Saeideh Samimi, Parvaneh Adelzadeh*, Kamran Pashaei Fakhri

Department of Persian Literature and Foreign Languages, Tabriz Branch, Islamic Azad University, Tabriz, Iran

*Corresponding Author Email: P_Adelzadeh@iaut.ac.ir

Abstract: Since our society is product of several years' exploitation, so writing about peace and security and considering the main components of security is the main duty of the writers of this territory. The people of this territory have fought with the conflicts and abnormalities of exploitation since long time ago. Undoubtedly, among these conflicts and struggles, the literary works are considered as a valuable resource for extraction of the issues of the peace and security. This article tries to investigate peace and security from the perspective of Hafez and extract the positive and negative factors of peace and security.

Keywords: Peace, Security, Divan of Hafez, Positive and Negative Aspects of Peace, Human Dignity.

Introduction

The social shifts trend, particularly in the modern era has uncovered the place and importance of the peace and security in the social life of the people. Without any doubt, peace and security plays an important role in the human life and it is considered as one of the undeniable needs of man. However, it can be claimed that the existence has been interwoven with peace and security and insecurity causes to anxiety and distraction of mankind. Nowadays, the importance of the peace and security in the progress of any society is so that it is considered as the prerequisite for any progress. Peace, security and development in both subjective and objective aspects, have a close relationship with each other. Peace and security provide the contexts for development in national and regional levels and the aim of development is to establish peace and security, and development aids to empowering and stability of the peace and security and democracy.

Security is one of the subjects that have been gained the attention of the most of the poets and writers and Hafez has surpassed any poets in this regard. He can be introduced as the poet of the peace and security. By survey on the divan of Hafez, it can be said that he has a positive attitude toward peace and he has considered it as the cause of happiness and calmness of the human being. In his opinion, oppression and disputes and annoyance of the people are the great sins. Hafez believes that peace is established by justice and liberty and he introduces kindness as the elixir that the alchemists can convert the violence and war into peace and security. He welcomes those who have made effort to establish peace in the society and blames those who oppress the people and behave violently with them. He also attacks on the religious and governmental agents that cause to social abnormality in order to fulfill their worldly goals. He criticizes the hypocrites and tyrants and refers to the difficulties and pains of the people. In

his opinion, the ideal society is the society that hypocrisy and oppression have no place in it and all people respect each other and observe their rights. At first, this article tries to aid us in identification of the social commitment of the poet, and then provides the background of familiarity of the poet with the contemporary social and historical events in order to recognize the importance of the peace and security in his divan. Peace and security is studied from the social and personal aspects in this article and the political aspect is not focused. Hafez's attitude toward peace leads to peace and security in the world. He refers to factors that empower or weaken security and peace in the society. In survey on his poems, the authors have distinguished positive and negative factors that at first, the positive aspects are considered.

The positive factors of peace and security

One of the main positive factors of peace and security in the divan of Hafez is justice. Since security is established in the light of justice. Although, different definitions of justice have been offered any contrasting definition paves the way to injustice. Injustice accompanies by insecurity. Justice is meant proportional interaction with anybody and anything in terms of talent, competency and activity and observing of the rights (Savadi, 2005). Hafez describes peace besides justice in the society and emphasizes that in the society that the rulers and agent misbehave with the people, certainly the people will riot, since their rights are denied and they struggle to vindicate their rights so the society will be chaotic and ill-organized.

Saki, give wine in the cup of justice, so that the beggar
Gather not jealousy that, the world full of calamity he makes
The veil from victory's face, the beauty of fortune has cast
To the complaint of the complainers, the perfection of justice has arrived
Safe from the assaulter of the path, at that time go
Kalifas of heart and knowledge, for the man of the path has arrived (Khatibrahbar, 2012:250).

Hafez emphasizes on the end of the injustice and believes that injustice and oppression prevent peace and security in the society.

Now altogether, in the way of justice, is the sky's revolution
Be happy that the tyrant takes not the path to the stage.
The stream of the country is the water of that sword
The tree of justice plant the root of ill-wisher, up- pluck
If the sultan's justice asks not the state of the oppressed ones of love
For those corner-sitting, it is necessary to sever love of ease (Khatibrahbar, 2012:250).

According to the importance of the justice in the Hafez thought it is clear that justice is the main pivot of the governance.

For the king, that a hundred years of piety and austerity, better is
A life to the extent of only a horn, wherein justice, he makes (Khatibrahbar, 2012)

Liberty is one of the main rights of human being and it is foundation of the most of the political, social and cultural shifts. However, any person shall have right to think and act on any subject and nobody shall not control the opinions. Liberty is one of the main components that lead to establishment of peace and security and when freedom of the man is denied the peace and security is jeopardized. Liberty is meant releasing from barriers that prevent progress and human being has intellectual, spiritual and physical talents that should be substantiated. However, man requires innate and acquired capabilities that are necessary for perfection and lack of freedom to nourishment of the talents means lack of training and establishing security as two complements (Yazdi, 2000).

Hafez emphasizes liberty and security in his divan.
Beneath the azure vault, I am that salve of resolution, who
Is free from whatever takes color of attachment
O, admonisher, say: "censure not Hafez who has gone from the cloister
How blindest that the foot of a free one"? If to a place he passed, he passed (Yazdi, 2000).

Undoubtedly, Hafez respects liberty and liberal life and considers elimination of any barrier necessary for living as liberal man.

Hearts, from water-pureness, the path of truth learn:

In uprightness from the free cypress of the sward, freedom seek

Beneath their load, are the trees that have attached?

O, happy the free cypress, who free from grief's bond, came (Yazdi, 2000)

Hafez refers to peace of mind and security and introduces it the fruit of perfection and magnanimity. Thus, peace of mind and personal security is manifested in freedom.

Openly, I speak: and of my own utterance, heart-happy am I

Love's slave, I am and of both worlds, free am I

From the tongue of the lily, came to my ear this noble speech

In the old cloister, the work of that light of burden is pleasant

Hafez, abandoning the world is the path of happy-heartiness

So long as he thinks not that the circumstance of world-possessors is pleasant (Yazdi, 2000). Moderation is one of the components of positive aspects of peace and security. Hafez suggests that moderation is necessary for establishment of the peace and security in the society. Moderation means behaving good and interaction with each other and facilitating the affairs. Undoubtedly, humans can live with each other calmly when they act moderately and in other case the members of the society lose their integration and unity.

In explaining the ideas of Hafez concerning to peace and security this important principle is clarified that moderation is a good context for establishing peace and friendship.

The ease of two worlds is the explanation of these two worlds

With the friends, kindness: with enemies, courtesy

He said: to oneself, action easy take, for from nature's way

One men hard –working, hard the world seize

When that enkindles that face consumes a world

From this, what profit has that does not kindness (Yazdi, 2000)

By survey on the couplets we concluded that Hafez introduces moderation as the key of improvement of the society. This word has covered many virtues such as altruism, patience, avoiding revenge, oppression, quarrel and being easy going and finally, goodness in contrary to misconducts. These behaviors cause that the man to avoid abnormal conducts and live in peace and security.

Human is a social creature that needs to kindness and friendship. Friendship is one of the aspects of social life and it is proclaiming of human inner world that invites his to establishing an intimate relationship. The man enjoys friendly relationship and feels peace of mind and security and he is afraid of breaking friendship and living in anxiety.

The society that is formed based on friendship and kindness motivates humans to solve their differences and disputes and as a result, they avoid tension and disputes (Fagihmogadas, 2011).

If the people establish friendship and social interaction based on humanly values, certainly they live in peace and security. A good friend is one of the divine blessings and peace makers of human life. Humans need to each other and everybody who lacks a good friend feels anxiety and depression. Friendly meeting refreshes human life and offers him power and eliminates pain (Amini, 2002).

According to the effects of kindness and friendship, Hafez suggests them necessary for establishment of peace and security.

From the alchemy of love, my face became ruddy gold

Yes, by the happiness of that grace, dust, gold should be (Amini, 2002).

Moral abnormalities emerge as a result of misbehaving and the man feels discomfort and consequently, it prevents peace and security in the society.

Hafez, I sever not desire for the beloved favor

For the picture of violence and the mark of tyranny shall not remain

Who planted not love, nor plucked a rose for its loveliness
In the wind's path the tulip's care-taker was
For the space of ten days, the sphere's favor is magic and sorcery
O, friend, regard as booty, goodness in friends
Plant the tree of friendship, that, to fruit, the heart's desire brings
Into the hand, the friend's skirt brings; from the enemy break away
The man of God, be; by devils, safely pass (Amini, 2002)

In his opinion, kindness and friendship are powerful leverages that provide peace and security. If the people avoid abnormal conducts and respect the social values they will live in peace and calmness.

The negative aspects of peace and security

If the components of the peace in the society are alerted, the life of the people is affected and as a result, it causes to insecurity and anxiety in the society.

Hafez warns on the causes of insecurely and suggests annoyance as one of the effective factors in the life of the people.

Hafez, vex not his heart with weeping, and conclude:

For in little injuring, everlasting safety is (Amini, 2002).

He blames the oppressors who deny human rights for the sake of defense of religion and show themselves religious.

He refers to annoyance and introduces it as a moral sin not religious sin

Be not in the pursuit of injury: do whatever that desires

For in our religion save this, sin is none

Thanks many, I owe to my arm

In that the strength of the man-injurer, I have not (Khorramshahi, 1983).

The ideal world of Hafez is the world of justice that nobody oppresses others and the people live in peace and behave kindly with each other. There is no place for cruelty and oppression and the only sin is annoyance. Undoubtedly, institutionalization of the culture of respect each other and elimination of oppression is one of the main conditions for a competent social life and it is substantiated when the people percept that their rights are observed by respect each other and in this case, they could live in peace and security.

Oppression prevents peace and security and suppresses justice and as a consequence, it leads to chaos and riot since the people do not keep silence when their rights are denied.

From the pole to pole, is the army of tyranny; but

From eternity without beginning to eternity without end is the victory of dervishes

From December, what tyrannies that the bulbuls endured

In the hope that, again, the fresh spring may come back

For this thanks that, by the friend, the assembly is illuminated

If an act of tyranny reach there, like the candle, consume and be content (Khorramshahi, 1983).

War and quarrel means hostility between two persons that they quarrel verbally or attack on each other and the people are attracted to the result of the disputes. In the philosophy of the war since the first quarrel between the sons of Adam, there was an excuse for fight. However, quarrel cannot be categorized out of the human behavior, but it is necessary to establish peace (Rafiei, 2009). In Hafez opinion, worldly affairs and property is one of the important factors that prevent peace and security, since the root of most of the insecurities, violence and injustice can be found in the human greed.

All snare and deceit, is the tress of the mistress of the world

As to the end of this thread, no strife do the wayfarer seek

By the pomp of glory and of dignity shah Shuja I swear

That, for the sake of wealth and rank, strife is mine with none

Remind neither the age of Khizr, nor the dominion of Alexander

Dervish, upon the head of the mean world, strife make not (Rafiei, 2009)

One of the outstanding features of Hafez is to criticizing of those who add on the disputes among religious groups and he invites the people to live in peace and kindly with each other. In his opinion, religious dispute is the main cause of insecurity. It can be said that most of the insecurities and fights is rooted in the attitude of the groups

and religious prejudice. "Prejudice is an illness that threatens the society and it suppresses religious attitudes and as a result it leads to suppression of people and this deflection is natural, since it is originated in the limited nature of the human mind and for this reason, indulgence is necessary
The wrangle of seventy-two sects, establish excuse for all
When truth, they saw not, the door of feeble they beat (Julie Saada, 2003).

One of the outstanding issues mentioned in the divan of Hafez is fight with hypocrisy and hypocrites. In the underdeveloped societies hypocrisy is one of the cultural components. The dictators have tried to force the people to obey them and this is one of the main reasons for emerge of the different spectrums in the society. Since some groups prefer to obey the dictators for fulfilling of the goals and protecting themselves. In such society the people cannot trust to each other and honesty is replaced by hypocrisy. In sum up it can be said that mortalities are replaced by immortalities and hypocrisy is represented as a religious conduct. In these periods, there were individuals who tried to protect human dignity and uncover the veil on the hypocrites and fight with injustice and oppression. Security depends on many factors; one of the factors leading to insecurity is fight with the people religious and moral values and norms and as a result it causes to chaos and insecurity in the society. Hafez has considered social issues in his divan. He had seen the hypocrites who caused to declination of the religion and beliefs and questioned the moral and religious values. Under these conditions, he criticizes the hypocrites who destruct the social and cultural foundations of the society and cause to insecurity in the society.

The admonishers who, in the prayer-arch and pulpit, grander make
When into their chamber, they go, that work of another kind they make
That wine-drinker in who is neither the face, nor hypocrisy
Is better than an austerity-boaster, in whom is the face of hypocrisy
If, to limit, the Sufi drink wine to him, sweet may it be
If not, the thought of this work of his, forgotten be
To the Mutasib, utter not my crime, for him also
Is ever like me in desire of the drinks of wine
Saki resembled the moon face true beloved and was one of mystery
Hafiz drank wine and so did the sheikh and the lawyer
Although to the city-admonisher, easy this matter become not
So long as hypocrisy and deceit, he practiced, Muslim he becomes not (Julie Saada, 2003)

Hafez did not fight with the hypocrites physically but it was mental war. "It is an activity that targeted the thoughts and ideas for influencing on the policies. This type of war deals with opinions, and tries to transfer some ideas in the mind of the others. The tactics of military war are not employed in this war and the winner implies his ideas on the loser (Nasr, 2001).

Conclusion

By iconoclasm in the poetry and challenging the beliefs of the hypocrites, Hafez tried to make shift in their opinions. He employed intangible techniques for fight and by criticizing their conducts tried to weaken their personality and ideas and it can be said that he fought with hypocrites. He encouraged the people to establish peace and security and he could visualize the aspects of peace and security in his divan in order to generalize peace among human societies. Before beginning to cite the main subject he tries to explain its components and then he reminds that peace and security is established by effort of the liberal men and vindicating of the rights. Without any doubt, Hafez advices can be employed in the different societies and periods. It can be said that his vision on peace and security paves the way to unity among the people.

References

- Amini I, 2002. Training. Qom: Bostan Ketab Publication.
- Dehkhoda A, 1994. Dehkhoda Dictionary. Tehran: University of Tehran.
- Fagihimogadas N, 2011. Live in Peace from the Perspective of Quran. Zamzam Hedayat Publication.
- Julia Saada G, 2003. Indulgence in the west Thought, Tehran: Nei publication.
- Khatibrahbar K, 2012. Divan of Hafez. Tehran: Safialishah Publication.

- Khorranshahi B, 2000. Mind and Language of Hafez, Tehran: Nahid Publication.
- Nasr S, 2001. Mental or Verbal War, Tehran: Soroush publication.
- Rafiei A, 2009. Solheh Mosleh, Tehran: Amirmohammad Publication.
- Savadi M, 2005. Political Liberty and Social Justice in the Thoughts of Motahari. Tehran: Menhaj Publication.
- Yazdi H, 2007. Liberty from the Perspective of Motahhari, Tehran: Sadra Publication.