

Harassment from the Perspective of Hafez

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Abstract: Since the man was oppressed he paid attention to his rights and considered it as a valuable concept and he tried to prevent harassment and encourage respect and observing human rights. The modern societies confront with exploitation and the tyrant rulers govern on people and as a result oppression and violence are considered as common conducts among some social classes. In this regard, it is necessary to investigate the ways to establish secured society and prevent violence and oppression in modern societies. This paper aimed to survey on the viewpoints of Hafez on harassment.

Keywords: Harassment, People Rights, Divan of Hafez.

Introduction

Universal Declaration of Human Rights puts emphasis on liberty, justice and human rights in different accepts for recognition of human dignity and equal rights and advises on observing these principles because the foundation of peace and security in a society is based on these principles. In attention and ignoring human rights lead to harassment and oppression; so human beings wish to establish a secured environment to live in peace and security. Different tyrant rulers and governors have ruled out the world and denied human rights to reaching their illegal goals and misbehaved with mankind and ignored human dignity; there were individuals who fought with these tyrants for releasing humans and establishing peace and security in the world. Their aim was to establish peace and security and friendship among people.

Hafez was of the advocates of liberty and justice and criticized oppression and denial of human rights. He believed in moralities and emphasized on kindness, patient and avoiding harassment. He fought with immoralities and considered fight against immorality as his ethical and personal mission. He respected on civil codes although at his time there was no declaration of human rights but we see that his couplets contain concepts of human rights. His divan involves social and moral issues. By survey on his divan we can extract these concepts.

Hafez tried to rescue the people who were oppressed by tyrant rulers as an elite politician and sometimes he scrutinized cultural and social scopes as an etiologist and he could find the painful and chronic social problems and tried to offer solution (Mozafari, 1991). By realistic viewpoint and own ideology and by emphasis on moral teachings he tried to prevent harassment in his period.

Hafez warns on insecurity and injustice and introduces annoyance as moral meanness and considers it as a factor causing to imbalance in personal and social life. The human behavior and conduct influence human destiny and as good behavior leads mankind toward perfection it is possible that immoral conduct causes to misguidance. Quran and Islam warn on oppression and harassment.

The holy prophet (peace be upon him) says: A persons hurts a believer it is like that he has annoyed me and everybody hurts me he has annoyed God and everybody who prosecutes God he losses blessing of God according to Old Testament, Bible, Psalms and Quran. Annoyance has no specific forms and it is an act or behavior that causes to annoyance and it leads to oppression and misery in both worlds (Zarnaragi, 19991).

By survey on the history it can be concluded that all moral rules in pre-Islam and post -Islam periods have been funded on prevention of annoyance. The Iranians poets and writers have emphasized on prevention of harassment.

Avoiding annoying others is one of the traits that the poets have emphasized on it. We can refer to a poem by Naser Khosrow:

Do not annoy the person who never annoy you
The best person is who do not annoy others (Minavi, 1999)

Hafez believes that kindness with people guides the man to perfection and happiness in both worlds. He introduces annoyance sin that prevents the person from happiness and salvation. He emphasizes on avoiding annoying.

Hafez vex not his heart with weeping and conclude
For, in little injuring, everlasting safety is (Khorramshahi, 2000)

In Hafez poems observing individuals rights and respect on people have exalted place and it can be said that his belief is foundation of moral teachings and he advises on respect on others and avoiding violence and annoying. Violence, oppression and injustice are results of annoyance and avoiding these traits provides the context for piety that observing people rights if a person acts moderately and aids oppressors in destruction and if the oppressed person never obey the oppressor so the people live in a secure society and in peace since going extremes causes to abnormalities in the society and only the society can be rescued by moderation that leads the people to salvation and happiness.

The priority of observing people right on God rights

Hafez was lived in a society that the governors oppressed people and they could not defense since the rulers were religious hypocrites that denied human rights and showed themselves the executors of Islam orders. Hafez refers to harassment and indeed, he emphasizes on moral sin not religious sin and he is anxious about the observing people right than God rights H (Khorramshahi, 2000).

By referring to people right emphasizes on observing people rights.

Be not in the pursuit of injury: do not whatever thou desire
For in our Shairat, save this, a sin is none (Khorramshahi, 2000).

Perhaps in Islamic thoughts human right is more emphasized than the right of God. Perhaps God forgives his servants in resurrection day but never forgives oppression on his servants. It should be pointed that people right is God right since the rights of people has been defined by God and denial of people rights is considered denial of God rights and God never forgives who oppress his servants. A person who has denied other right he cannot gain satisfaction of God without satisfying the people. Indeed, Islam puts more emphasis on the people eights than holy affairs.

Denial of people rights means denial of God rights and the people cannot deny each other rights (Ashuri, 1997). By survey on divan of Hafez “the common definition for sin perhaps the definition that was used in his period can be as follow: the purposeful violation of a moral or religious virtue” (Khorramshahi, 1983). “Hafez mission was to avoid violation of moral and religious virtues, in his period they people committed moral sins more than religious sins” (Khorramshahi, 2000).

Hafez can be considered as symbol of Iranian culture. He has visualized the exalted humanistic emotions and feelings in his sonnets. His poems are inspirations of his peaceful mind that he could offer solutions for construction of utopia that people could live in peace and security.

Thanks many, I owe to my arm
In that the strength of the man inquirer I have not
The heart of Hafez that had become accustomed to sight of you
Is cherished with union, its torment seek not (Khorramshahi, 2000)

Hafez emphasizes on social interaction and avoiding oppression and annoyance. He invites the people to observing moral virtues and bans immoralities. Undoubtedly, humans could live in peace if they observe their rights and act moderately. If the members of a society behave moderately with each other and unified they could live in peace and security. Toleration is manifested by legal aspect so that it is considered as a right against political and religious parties that go extremis and the governments interfere in religious affairs or private affairs. Thus, when a right of a person is denied toleration is proposed. So toleration is a multi dimensional concept since it responds to different problems (Julie, 2003).

The ordinances of God we perform and do evil to none
Whatever they say is unlawful we say not it is lawful (Khorramshahi, 2000)

Dictatorship and violence deny human rights. As Universal Declaration of Human Rights writes all humans have rights and there is no exception. So, dignity of human being should be considered only due to being mankind and all nations have to observe human rights and humanity does not need to justification. Undoubtedly, institutionalization of respect on human rights and eliminating oppression is one of the necessities of a society and it is implemented when people understand this fact that it could not be fulfilled the goals by oppression and the only way to fulfill the wishes it to live in peace and security. As a savor when he saw that the society leads to destruction and decline and people are suppressed and live in anxiety and kindness and friendship is replaced by annoyance and violence he could not be silent and he tried to inform the people on their rights and his words were messages of peace and security. Hafez believes that a society owes its security and peace to prevention of immoralities and social vulnerabilities, violation and oppression and annoyance and suggests that an ideal society is founded on moral virtues and respect on each other and improvement of human relations. So, for progress of a society the individuals should respect on each other and observe their rights.

Not with the army have we taken the country of ease
Not with the powerful arm the throne of sovereignty we have placed
Jealously became mine that beloved of the world
Day and night conflict with the creatures of God one cannot make
The cash of the world market and the world pain behold
If this profit (is not) for you enough; this loss for us enough
Every moment, with pain I bewail for moment the sky
For my wounded heart makes device with another torment (Khorramshahi, 2000)

Undoubtedly, one of the preconditions of a healthy society that people could enjoy personal and social rights is institutionalization of the culture of respect on the rights and elimination of oppression and inhumanity. For doing so, it is necessary to provide a context that the people could enjoy personal and social rights and prevent oppression and violence. One of the ways is explanation of the harmful consequences of annoyance and oppression in the society.

This couplet can be considered as instance for showing the result of oppression and annoyance. Hafez refers to violence, annoyance and oppression and believes that the tyrant person declines.

O who in our slaughter mercy exercise not?
Profit and capital consume; do not show manliness (Khorramshahi, 2000)

Civility in Hafez ideas

Civility is opposite of oppression and it is more frequent in the poems of Hafez. It is defined as good humor, good behavior, kindness and moderation and interaction with people and the person who behaves moderately with people in Dehkhoda dictionary. Hafez is a real mystic from moral perspective and his moral teachings are considered as foundations of Sufism ethical principles that teach piety, avoiding hypocrisy, humility, kindness, avoiding pride, pessimism and annoyance. These thoughts are not necessarily Sufism principles and perhaps these traits are results of human nature and nobility of mankind. Hafez as a thoughtfulness scholar paid attention to the moral virtues and believed that an ideal society can be established in the light of kindness and love by elimination of the agents leading to abnormality and social damages. One of the principles of civility from Hafez perspective is pay attention to the people and solving their problems. Preservation of values and moral balance and obeying rules are the factors that lead to interaction and peaceful life.

Though like the closed up rose bud, the world displaying be
Like the spring breeze the bud opener be

O bird of the sward thanks for that ease
To the cage captives glad tidings of the rose bed bring

The person who likes God he also likes his servants and tries to provide peaceful environment for others. These individuals believe that oppression is one of the blamed traits that causes to separation from God. They try to solve problems and never annoy people.

O heart it may be that the door of the wine houses they will open
The knot of our entangled work they will open
If for the sake of the Zahid heart self seeing they closed the door
Strong keep the heart for the sake of God they will open (Khorramshahi, 2000)

The culture of civility and humanity has important position in divan of Hafez. He emphasizes on civility and serving people and advises on kindness in his poems.

Not all heart ravishing is that slays the lover
Khawja is he whose attendant is grief
I said the desire of the wine house takes grief from the heart
He said happy, those who joyous a single heart makes
Ever joyous, not remain the rose of this garden of the world
At the time of powerfulness the feeble ones aid
O, opulent one with contempt, regards not the weak and the poor
For, the chief seat of honor, the Fakir, the road sitter hath
That one who fell and whose hand God seized
Say him be it that the grief of the fallen suffer (Khorramshahi, 2000)

Conclusion

Hafez knows observing rights and obeying moral codes necessary for establishing peace and security in the society. He believes that positive factors such as peace and security can be provided only by implementation of moralities and establishing interactions like friendship and kindness and he introduces negative factors as barriers of peace and security. Oppression, violence, quarrel and disputes are seen among social classes in public relations, attitudes and beliefs that mostly personal benefits are considered. Hafez refers to social vulnerabilities and abnormal behaviors and conducts in denial of security and liberty. He has visualized the side effects of oppression and has invited the people to kindness, helping each other and friendship. These traits influence personal and social life.

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