Anti-hypocrisy in Divan of Hafez

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ABSTRACT

This article aims to study how Hafez stands against the hypocrites of the time and after it and whom he spoke against. Mystics and pious people who deceit people are aimed to in this article. It has been shown in the end that Hafez has no controversy against true believers and he speaks for piousness.

KEY WORDS: Anti-hypocrisy, Divan of Hafez, Hypocrisy, Duplicity, Sufism

INTRODUCTION

One of the key features of Hafez is that he truly knew himself, he know who he is and do not intend to be other than their real character. One should be achieved to such a place of freedom and liberality to be a fearless one and do against dishonesty and untruth [1].

Hafez antagonizes to liars and hypocrites. There are many people including preachers, inspectors, school’s lawyers, arbriters and prayers and if one of these people are involved in hypocrisy, they will not be protected from Hafez’s blames.

Hypocrisy and Duplicity in Divan of Hafez

If depicted by his Divan, Hafez’s time was full of guilty, corruption, hypocrisy and crime [2], and Hafez believed that the greatest sin threatening to Islam and spoiling human is hypocrisy. It can be certainly said that no one, in no period and no time enthusiastically and decisively tried to antagonize hypocrisy and attempted to eradicate this corruption as Hafez in Islamic culture [3].

This social thinker may stand personally against all hypocrites in his time and his future time [1], and weapon is word full of satire and prank but incisive, penetrating and memorable [1].

The convent and monastery settlers, hospice and hospice settlers, cloak and cassocks, including mystic and ascetic, sheikh and drunken are all under the humorous satire and criticism of Hafez. If a mystic did not digress from mysticism and a pious did not digress from judge and Gnostic did not digress from convention and ethics, Hafez was not struggling with them. It was not the case that they were struggling with Hafez. Hafez accidentally had an accepted social respect, position and dignity. He did not concerned himself, but some significant values that was corrupted [4].

O Hafez, be bibulous and belling and be happy But do not trap Quran in deceit and hypocrisy, which hypocrisy and deception is uglier than any other sin [5].

An instance of Quran being trapped in hypocrisy can be seen in Qazali’s words [4].

“ It has been narrated in Ibn Abbas that The Prophet said that there were being some races that retell Quran, but not effect they are received, and it has been said that who can read Quran as ours and knew the truth the same as us? Then He looked at His companions and said that they are the same as you and my Umma and these people are firewood of hell” [6].

Understanding the real intention is among the Hafez’s advices to this point, as in the above couplet, Hafez did not mean to be drunken and rouge [7]. He explicitly expresses that non-hypocritical drink is much more better than hypocritical asceticism and He said that though this action may be fault, it is firstly not corruptible, secondly no man is faultless. Furthermore, he does not conflict against religion and divine laws. By drinking, he did not mean praising negligence and bad drunk. He explicitly maintains that this is just a comparison [1].

A drunken who is not in favor of hypocrisy and simulation is much more better than a pious that is in favor of hypocrisy and flaunt [5].

Battling against hypocrites is Hafez’s most social message. He takes refuge to tavern and desolation, either this tavern is a place of debauchery or an abbey of Sufis, knaves or philosophers [8].

Sufism and piousness in Divan of Hafez

More than 30 times the term “Sufism” is used sonnets of Hafez and its meaning according to Hafez is much close to a hypocrite pious [1].

He continually reproaches the Sufis in his poem and ridicules the monastery in his poignant words. There are many and various types of ridiculous words: “if a Sufi drinks loving wine according to his

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capacity, let this be tasty. A Sufi’s faith criticism is not always clean and pure [5]. He even shows the hypocrite’s trap all in a sudden and declares that “the artful Sufi once again intends to entice people” [2]. The ascetic’s monastery and Sufi’s hospice is the same in Hafez’s view. Where he “gets used to hospice and cloak and where he could not find a grateful old man”, and where he was suspicious of hypocrisy. This monastery is similar to hospice and this complaint is for an ascetic that is a Sufi and his cloak is not indicative of piety and abstention [1]. Some verses in Hafez’s poems are in favor of Sufism and do not mean humor and criticism or this meaning seems weak in his verses. Hafez’s struggles is for hypocrites Sufism in 8th century in which made use a station to deceive people, although Hafez is undoubtedly believed both in ecstatic (mystical) epistemology and both respects the pure Sufis [9].

It can be concluded from all the aforementioned investigations and studies that neither Hafez is a hospice Sufi nor a fashioned ascetic, but a mystic with broad disposition, a pure and non-hypocrite pious and an aggrieved critic specific to his time and place. Hafez’s special criticism is for those owners with titles and epithets and indications of religion and true direction. This is not indicative of misjudgment and lack of devotion to the nature of true direction and truth of religion and also indicative of denial and lack of respect to followers of true direction, but quite on the contrary, it is resulted from pure actions, true belief and representative of regret and avoiding from self-assertion and cheap clothing which do not respect to religion with their behaviors and unsteady the real follower’s stature [7].

REFERENCES