



Critique of the dialectical contexts of Hafez's lyric poems

*Asghar Shahbazi*¹

Received: 8/6/2020

Accepted: 5/5/2021

Abstract

According to many memorizers, Hafez, influenced by the dialectical system that rules the universe, has a strong dialectical thought system and therefore always seeks to know objects and phenomena through their opposites. With this view, he contrasted two phenomena of incompatible or incompatible and created a strong dialectical background, which has caused the content to emerge and one of the aesthetic criteria of his poetry. Since in many researches about Hafez's poetry, its dual contexts have been studied from different perspectives, but have not been studied based on the dialectical system. In this study, it has been found that the most important dialectical contexts of Hafez's lyric poems are asceticism, legislation and mysticism, repentance and breaking repentance, sharia and against sharia, praise and mysticism, reason and love, flattery and opposition to it, hypocrisy and nudity, government and poverty. , Earthly love and divine love, predestination and free will, right and wrong, mortal thinking and mysticism, memorize the Qur'an and memorize the court, of which, in five areas: asceticism and ablution, legislation and mysticism, repentance and breaking repentance, sharia and against sharia , Dialectical praise and mysticism is of the first type; That is, thesis and antithesis disappear and a new synthesis is created. In the three fields of reason and love, flattery and opposition to it, hypocrisy and dialectical blindness are of

¹. Assistant Professor of Persian Language and Literature, Farhangian University

the second type; That is, thesis and antithesis do not disappear, but are promoted in a new synthesis. In the context of government and poverty, the dialectic is of the third type; That is, thesis and antithesis are necessarily paradoxically combined in synthesis. In the context of earthly and heavenly love, the dialectic is of the fourth type; That is, thesis and antithesis are considered as parts of a whole (synthesis). In algebra and discretion, right and wrong, mortalism and mysticism, the memorizer of the Qur'an and the memorizer of the court, is a fifth type of dialectic; That is, thesis and antithesis are proved alternately, but they do not negate each other and do not even reach a clear synthesis. Therefore, it can be said that in Hafez's lyric poems, due to the dual contrasts, there are types of dialectics, and this dialectical background is one of the foundations of the aesthetics of his poetry.

Keywords: *dialectics, dialectical contexts, Hafez lyric poems, types of dialectics.*

Extended Abstract

1. Introduction

According to Hafez, his poems had a strong dialectical and dualistic system of thought. Shafi'i Kadkani considers the dialectical background of Hafez's poetry as the aesthetic criterion of his poetry. (Shafi'i Kadkani, 1397, vol. 2, p. 162) A theory that is confirmed by a detailed study of Hafez's poetry. In Hafez's lyric poems, we encounter types of dialectics that if we want to use Hegel's dialectical terms, we must say that due to the clash of theses and antitheses, various types of syntheses are created. (Naqibzadeh, 1372, p. 104) In Hafez's sonnets, the dialectical style of language is widely visible, so much so that it can be said that in most of his sonnets, Hafez uses the opposition of opposing and opposing elements and their interaction with each other and a kind of dialectical and sometimes paradoxical expression. Has formed; A subject that, despite extensive research on Hafez's poetry as it should be and perhaps has not been explored or in studies, some have thought that in any dialectic there must necessarily be a new synthesis from the opposition of opposite poles or a paradoxical synthesis from the collision of opposite poles. , While in Hafez's lyric poems we are faced

with types of dialectics and this article has been provided with the aim of explaining the types of dialectics in Hafez's lyric poems and answering the following questions:

- A) What are the most important dialectical contexts of Hafez's poetry?
- B) In the dialectical context of poetry, which of the following dialectical types did Hafez use the most?
- C) What is the result of dialectical language and expression in Hafez's poetry?

2. Methodology

The research method in this research is content analysis; Explaining that the data were provided based on the library method and then analyzed based on the content analysis method and descriptive-analytical approach.

3. Results

Examination of Hafez's lyric poems shows that Hafez, influenced by the dialectical and contradictory system ruling the universe, has a strong dialectical thought system and has tried to recognize phenomena and events through their mutual and dialectical relations. Therefore, he has always tried to increase the circle of possibilities in his poetry by combining contrasting paradigms, especially mystical paradigms against secular and atheistic paradigms, and to attract different strata. This dialectical view has led to the creation of a collection of dialectics in Hafez's poetry, so much so that it can be said that the dialectical context of Hafez's poetry is one of the aesthetic criteria of his poetry. In this article, in order to study the various dimensions of this issue, the most important dialectical contexts of Hafez's lyric poems have been extracted and studied. In this study, it has been found that the most important dialectical contexts of Hafez's lyric poems are asceticism, legislation and mysticism, hypocrisy and nostalgia, repentance and repentance, earthly love and divine love, determinism, reason and love, government and poverty, flattery and opposition to Rhetoric, Shari'a and non-Shari'a, pessimism and pessimism, praise and mysticism, mortalism and mysticism, the memorizer of the Qur'an and the memorizer of pain, of which, in five areas of asceticism, sharia and

mysticism, repentance and repentance, Shari'a and hypocrisy , Dialectical praise and mysticism is of the first type; That is, thesis and antithesis disappear and a new synthesis is created. In the three fields of reason and love, flattery and opposition to it, hypocrisy and dialectical blindness are of the second type; That is, thesis and antithesis do not disappear, but are promoted in a new synthesis. In the context of government and poverty, the dialectic is of the third type; That is, thesis and antithesis are necessarily paradoxically combined in synthesis. In the context of earthly and heavenly love, the dialectic is of the fourth type; That is, thesis and antithesis are considered as parts of a whole (synthesis). In algebra and discretion, right and wrong, mortalism and mysticism, the memorizer of the Qur'an and the memorizer of the court, is a fifth type of dialectic; That is, thesis and antithesis are proved alternately, but they do not negate each other and do not even reach a clear synthesis. Therefore, it can be said that Hafez, having an active mind involved in double confrontations, has created a variety of dialectics in his lyric poems and has turned them into one of the aesthetic foundations of his poetry. This issue is of great importance in examining the content of Hafez's poetry.

References

- The Holy Quran; Translated by Bah'u'll ħh Khorramshahi; Tehran: Niloufar and Jami, 1997.
- Bamdad, Mohammad Ali; Memory or inspiration of Khajeh; Second edition, Tehran: Ibn Sina, 1338.
- Bayazid Bastami; Lighting Office (from the mystical heritage of Bayazid Bastami); Translated by Mohammad Reza Shafiei Kadkani, Tehran: Sokhan, 2005.
- Dastgheib, Abdul Ali; Memory; Tehran: Alam, 1988.
- Folkie, Paul; dialectic; Translated by Mostafa Rahimi, Tehran: Agah, 1983.
- Fotuhi, Mahmoud; Image rhetoric; Tehran: Sokhan, 2007.
- Fouladi, Alireza; The language of mysticism; Qom: Faragoft, 1387.
- Hafiz, Shamsuddin Mohammad; Divan; Edited by Mohammad Qazvini and Qasem Ghani, fifth edition, Tehran: Asatir, 1995.
- Hamidian, Saeed; Description of enthusiasm; Fifth edition, Tehran: Qatreh, 2016.
- Islami Nodooshan, Mohammad Ali; A reflection on Hafez; Tehran: Works and Yazdan, 2003.

- Jasper; Great philosophers; Translated by Assadollah Mobasheri, Tehran: 1974.
- Khorranshahi, Bahauddin; Hafez Mind and Language; Fifth edition, Tehran: Moin, 1995.
- Khorranshahi, Bahauddin; Memorandum (explanation of words, announcements, key concepts and difficult verses of Hafez); Sixth edition, Tehran: Scientific-Cultural, 1994.
- Mohammad ebn Monavvar; Secrets of Tawhid in the authorities of Sheikh Abu Saeed Abu al-Khair; Introduction, correction and comments by Mohammad Reza Shafiei Kadkani, Tehran: Agah, 1987.
- Mortazavi, Manouchehr; Hafez School (Introduction to Memory Studies); Tabriz: Sotoudeh, 2005.
- Mujtahedi, Karim; About Hegel and his philosophy; Tehran: Amirkabir, 1398.
- Naghizade, Mirabdolhoseyn; Introduction to Philosophy; Second Edition, Tehran: Tahoori, 1993.
- Pournamdarian, Taqi; Lost by the sea (reflection on the meaning and form of Hafez's poem); Second Edition, Tehran: Sokhan, 2005.
- Rahimi, Mustafa; Hafiz Andisheh; Tehran: New Publishing, 1398.
- Shafiee Kadkani, Mohammad Reza; Poetry music; Fifth Edition, Tehran: Ad, 1997.
- Shafiee Kadkani, Mohammad Reza; The language of poetry in Sufi prose; Tehran: Sokhan, 2013.
- Shafiee Kadkani, Mohammad Reza; This is the alchemy of existence (about Hafez); Second Edition, Tehran: Sokhan, 1397.
- Shamisa, Sirius; Generalities of stylistics; Fourth edition of the second edition, Tehran: Mitra, 2014.
- Shamisa, Sirius; Literary criticism; Third Edition, Tehran: Ferdows, 2002.
- Soroush, Abdul Karim; Critique and introduction to dialectical contradiction; Tehran: Sarat Cultural Institute, 1994.
- Soroush, Abdul Karim; Theoretical acquisition and development of Sharia; Tehran: Sarat Cultural Institute, 1995.
- Zarrinkoob, Abdul Hussein; From Rendan Alley (about Hafez's life and thought); Ninth edition, Tehran: Sokhan, 1995.
- Zarrinkoob, Abdul Hussein; Sequence of research in Iranian Sufism; Second edition, Tehran: Amirkabir, 1987.

articles

- Jaberi, Seyed Nasser and Ali Asghar Ghahremani Moqbel; "The level and manner of its expression in Masnavi"; Journal of Poetry Research (Bustan Adab), 8th year, first issue (27th consecutive), 2016; Pp. 41- 62.

- Dargahi, Mahmoud; "Foundations of Hafez's thinking"; Kavoshnameh Magazine, Year 10, Issue 18, 2009; Pp. 225- 242.
- Farhoshi, Bahram; "Moral duality in ancient Iran"; Mehr Magazine, 10th year, No. 2, 1343, pp. 230-232.
- Jahanpour, Fatemeh; "Duality in Mazdisna Literature"; Journal of New Literary Essays, No. 150, 2005, pp. 145-156.
- Lajevardi, Fatemeh; "Dualism", The Great Islamic Encyclopedia, under the supervision of Kazem Mousavi Bojnourdi, Volume 17, Tehran: The Great Islamic Encyclopedia Center, pp. 118-126.
- Mirbagheri Fard, Seyed Ali Asghar and Massoud Alguneh Junghani; "Surface analysis based on ontological and epistemological separation"; Journal of Literature Research, No. 13, 2010; Pp. 29- 60.
- Nayri, Mohammad Yusuf and others; "The Dialectical Similarities of Rumi and Hegel"; Journal of Poetry Research (Bustan Adab), Year 10, Issue 3 (37 consecutive), 1397; Pp. 191- 214.
- Rasoulzadeh, Hossein and Manijeh Ghorbanzadeh; "A statistical and analytical look at the reasons for the creation and the axes of paradox (paradoxical) in Hafez's Divan"; Journal of Literary and Rhetorical Research, No. 17, 2016; Pp. 79- 102.
- Sharifi, Mohammad Nader; "Hafez's Paradoxical Life"; Literature Month Book Magazine, No. 132, 2008; Pp. 83- 89.
- Waez, Batool and Nayra Sadri; "The Origin of Contradiction in Hafez's Personal Style"; Journal of Literary Research, No. 52, 2012; Pp. 132-160.
- Wazileh, Farshid; "Contradictions in Hafez's lyric poems"; Journal of Mystical Literature and Mythology, Year 3, Issue 7, 2007; Pp. 149- 173.

Latin resources

- Audio, Robert. (1999). The Cambridge Dictionary of Philosophy, Cambridge University press.
- Hegel. Ge. Wilh. Fr. (2010). System of Science. First Part The Phenomenology of Spirit, translated by: T. Pinkard, Bamberg & Wurzburg. Joseph Anton Goebhardt press.