

HAFIZ of SHIRAZ

by: S. H. Amin

Shams al-Din Mohammad Hafiz Shirazi (d. 792 AH/1389 A.D.) is the most popular poet in Iran. He is the greatest master of the Sonnet (Ghazal) in Persian and at the same time he is regarded as the symbol of the Iranian national identity. The first essay on Hafiz in the present issue is by this editor. This attempts to describe him in the light of the religious, cultural and political values of his time.

Who was Hafiz?

A- Attempts have been made to link Hafiz with various Sufi sects, such as the Malamatiyah (an offshoot of the followers of Jamal al-Din Mujarrad) or Qalandariyah (the followers of Sharaf al-Din Abu Ali Qalandar in India), or

made

propositions remain inconclusive. Indeed Abd al-Rahman Jami (d. 898 AH/1492 AD) does not include Hafiz in **nafahat al-uns** as a Sufi, hence his actual adherence to Sufi orders is in doubt.

B- Yet some contemporary writers such as the late Dr Massoud Homayouni have linked Hafiz with the doctrines and practices of Mithraism, a spiritual path which began in Iran many thousand years ago and which is generally called sun

and

us in his poetry that he has become the disciple of a Magian Elder (*pir-e moghan*), whom he constantly refers to as a wise man with an enlightened heart full of spiritual mysteries, the manifestation of absolute purity and perfection, to whom he is indebted for all the knows:

me from ignorance. Whatever my Master does is

the Wine of Love exists, my head will be the dust

Dr Homayouni, relying on Mithraic terminology, argues that the various figures in Hafiz poetry,

refer to the same Mithraic Elder. He cites the following:

pir-e khorabat), and by gratitude for his favour, I swear that there is nothing in my head but desire to serve

The same Elder or Master is also described as

his red robes, in contrast with other dervishes at

-Coloured Master (**pir-e gol-rangh**) has often spoken to me of the blue-robed ones (**azraq**), If only would permit me to speak, what stories I

Homayouni further explains the difference between a Magian Elder and other spiritual guides. The Magian Elder, who is devoid of selfishness and egotism, shuns ostentation and refuses to be bound by rules and conventions. He always lives in concealment and passes most of his time in traveling from place to place until he finds those of spiritual potential in need of training. Ordinary people either do not make his acquaintance, or they do, are not aware of their true status, which is why the Master of Hafiz has always been considered to be an imaginary figure. Without citing any documentary evidence it has been claimed that Hafiz was admitted to the court of this Magian Elder. For instance, Homayouni goes on to say that Hafiz was given a goblet of wine, a wine which intoxicated him with divine love. Realizing the futility of his past way of life Hafiz discarded his worry beads and cloak to become the disciple of this Magian Elder. The texts from Hafiz put forward to establish a case for his being a Mithraic disciple are the following:

khanegah) to the Tavern so that he may come to his senses from the intoxication of asceticism and h

on the day when I became one of the dwellers of your Court, the Elder of the Magians (**pir-e-moghan**

see; In such a place, O wonder! Shines out such r

very important for the followers of Mithra, for it symbolized the mysteries of divine love and eternal life. This is the source of the many references to wine, wine-drinking, taverns and wine-sellers in Persian literature.

The many references to wine in Hafiz poetry are usually to spiritual love. Hafiz often refers to himself as a **rend**, a drinker or reveler, one who drunk of the wine of divine love at the Tavern of the Magian Elder and through his intoxication reached such a state of ecstasy that he is no longer bound down by the fetters of custom, convention



and creed. He is interested only in truth and reality, and despises those who adhere to the strict letter of the law, as represented by the type of the unenlightened literalist or **zahed**. Hafiz says:

zahid was filled with pride; he could not traverse the Path: the **rend**, through love, reached the

rend am I, intoxicated and devoid of memory of myself. And undisturbed am I by any doubts in

Although the **rend** is a Gnostic, an enlightened person who has attained divine wisdom through the wine of love and who is the recipient of many

spiritual secrets, he gives no external sign of this, for it is not thought advisable for such matters to become common knowledge. By hiding his secrets from those unworthy of them, he is able to deflect possible opposition and antagonism. Instead, such things are spoken of only in seclusion or with those who themselves share this knowledge.

C- I have concluded in my assay that it is not right to isolate these points on Mithraism as Dr Homayouni does

poetry. I have argued the Poems of Hafiz can similarly and equally be accepted as an exposition

whom God blow something of His spirit,
ion of light and life

unity of being (wahdat al-wujud) and the manifestation of God throughout the universe. By way of example, here we cite a famous poem from his Divan which is fully in agreement with the illuminist school of Islamic philosophy.

In eternity past the ray of your beauty breathed of its unveilings.

Thus was love revealed and world set ablaze.

Your visage created glory, the Angel saw but conceived no love.

Thereby incensed he became the essence of fire and struck down at Man.

Reason desired to kindle a torch at the flame.

There flashed forth the lightening of jealousy so that the world was destroyed.

The adversary desired then to visit the place where secret things are visible.

The hand of the Mysterious came and pierced the breast of that uninitiated one.

Others die of fate desiring only joy.

It was grief-stricken heart alone which threw the grief again.

From on high the soul held a passion for the dimple in your chin.

Its hand dallied with those curling tresses of yours.

A BIBLIOGRAPHY OF HAFEZ

The classic edition of the Divan of Hafiz is that of Mohammad Qazwini and Qasim Ghani, which is regularly reprinted in Tehran. Other editions include those by Khanlari, Afshar, Shamlu,

Pezham, Sayeh, Khalkhali, Khorramshahi, Aiwazi, Servatian and others. One of the most famous names in Persian literature Hafiz is so revered for the beauty and spirituality of his Sonnets (**ghazals**

Lisan al-ghayb The **tarjoman al-asrar**) and auguris (**fall**) are taken from his **Divan**.

HAFIZ BIBLIOGRAPHY IN ENGLISH:

- Hafiz/. Fifty Poems of Hafiz; texts and translations collected and made, introduced and annotated by Arthure J. Arberry. Pers & Engl. Pp. 187. University Press, Cambridge, 1947. Reprinted with corrections 1953.
- Hafiz/. Hafiz of Shiraz; thirty poems, translated by Peter Avery and John HeathStubbs. The Wisdom of the East Series. pp. V, 66. John Murray, London 1952.
- Hafiz/. Poems from the Divan of Hafiz; translated by Gertrude L. Bell. pp.152. W. Heinemann, London 1897.
- Browne, E.G. A History of Persian Literature under Tartar Dominion. University Press, Cambridge 1920.
- Browne, E.G. A Literary History of Persia. I-IV. Cambridge 1902-1924.
- Chapman, J.A. Hafiz Schems ed-Din-Mohammed and Malherbe. Poetry Review, vol. 26, 1921, p. 105.
- Dewhurst, R.P. The Metres of Hafiz and Atish. Journal of the Royal Asiatic Society of Great Britain and Ireland, London 1917, pp. 383-385.
- Emerson, R.W. Persian Poetry. The Complete Works of R.W. Emerson, vol. 8, London 1903, pp. 223-251.
- Faruqi, H.A. Religion of Hafiz of Shiraz. Iqbal, 1959, pp. 11-18.
- Hafiz/. Poems from the Divan of Hafiz; translated by Gertrude Lowthian Bell, with a preface by E. Denison Ross. /New edition./ pp. 7-175. William Heinemann, London 1928.
- Hafiz/. Hafiz of Shiraz; selections from his poems translated from the Persian,. By Herman Bicknell. /Edited by A. S. Bicknell./ pp. XIX, 384. Trubner and Co., London 1875.
- Hafiz/. An unknown Ode of Hafiz; rendered into English prose, by H. Blockmann, Journal of the Royal Asiatic Society of Bengal, vol. 46, Calcutta 1877, p. 237.
- / Elizabeth Bridges. Oxford University Press, London 1921.

• Hafiz/. Burning Bush; poem. Methuen Review, vol. 108, 1925, p. 943.

• Hafiz/. The Divan; written in the fourteenth -d-Din Muhammad-i-Hafiz-i-Shirazi, otherwise known as Lisanul-Ghaib and Tarjumanu-l-As-rar, translated for the first time out of the Persian into English prose, with critical and explanatory remarks, with

and with a life of the author, by H. Wilberforce Clarke. 2 vol. / Government of India Central Printing Office, calcutta / 1891.

• Hafiz/. The Ruba iyat of Hafiz; translated with introduction by Syed Abdul Majid, LL.D., rendered into English verse by L. Cranmer-Byng. The Wisdom of the East Series, pp. 60. John Murray, London 1910.

• Hafiz/. Close Translation into English and Notes;

grammatical construction, name of the metre and a modol of scanning each line, of fifty odes of Hafiz, 251-300, with an outline of the life of

Hormusji Temulji Dadachanji. Pp. IV, 3, 32, 36. Ripon Priting Press, Bombay 1889.

• Hafiz/. Divan-e-Hafiz; translated nto English (Odes 151-200), with introduction and life of the poet, by Krishnalal M. Jhaveri. pp.50. Cooper & Cooper, Bombay /1895/.

• Hafiz/. Translation and Explanation of Divan-e-Hafex, Odes 251-300, by K.M. Jhaveri. pp. 61. Cooper & Cooper, Bombay /1896/

• Hafiz/. Hafiz, the Persian Lyric Poet. /A selection, translated by Sir William Jones, the Orientalist, and others. / / Roses of Parnassus, no. 13. / pp. 16. T.N. Foulis, Edinbugh, London 1906.

• Hafiz/. Certain Maxims of Hafiz, by R. Kipling Boston 1898.

• Hafiz/. Odes from the Divan of Hafiz, freely rendered from literal translations, by R. Le Gallienne. pp.XXVII, 194.

• Hafiz/. Hafiz, the Prince of Persian Lyric Poets. The Persian Poets Series, no. 2. pp. 37. /1913./

• Poems; translated by M.P. Hanley. Luzac. pp. 48. 1931.

• Hafiz/. Persian Lyrics, or, Scattered Poems, from the Diwani-I-Hafiz; with paraphrases in verse and prose, a catalogue of the Gazels as arranged in a manuscript of the works of Hafiz in the Chetham Library at Manchester, and Haddon

Hindley, /Pers. & Engl. pp. IX, 54. E. Harding, London 1800.

- Hafiz/. Odes 1/75. Radif-e-Dal. /Edited with translation and notes by K.B. and Bombay /1917/.
 - Hafiz/. Hafiz-Odes 1/75. 2nd edition, thoroughly revised and re-
K.B. & D.J. Irani, Bombay 1925.
 - Hafiz/. Twelve Odes of Hafiz; done literally into English, together with the corresponding portion
lated
by W.H. Lowe. pp. III, 80. Cambridge 1877.
 - Hafiz/. Divan; selection from the Divan of Hafiz, translated by Justin Huntly Mc Carthy, D. Nutt. Only 500. Japanese vell. edition.
 - Hafiz/. Ghazels from the Divan of Hafiz, done into English by Justin Huntly Mc Carthy. pp. VII, 151. D. Nutt, London 1893.
 - Hafiz/. Selections from the Poetical Works of Hafiz; an English translation of Gulshan-I-
- Hafiz/. Diwan-i-Hafiz; first fifty odes of Radif

Examination, 1937 by the University of Bombay, by A.A. Memon. /Text, English prose translation and Privately printed, New York 1903.

- Hafiz/. Odes from the Divan of Hafiz; freely rendered from literal translations, by R. Le Gallienne. pp. XXVII, 194. Duckworth & Co., London & Norwood, Mass. 1905.
- Hafiz/. Odes from the Divan of Hafiz, by Richard Le Gallienne. 1926.
- Hafiz/. Versions from Hafiz; an essay in Persian metre, by Walter Leaf. pp. 76. G. Richards, London 1898.
- Hafiz/. Divan of Hafiz, /translated by/ Henry B. Lister. La Boheme Club, San Francisco /1950/.
- Hafiz/. Divan, in free verse, by Henry B. Lister, pp. /82/. /La Boheme Club, San Francisco 1950/.
- Hafiz/. Garlands from Hafiz. /By Henry Bertram Lister./ pp. 22. La Boheme Club, San Francisco /1939/.

Persian, in accordance with the original forms, with a biographical and critical introduction, by

Society by private subscription and for private circulation only, London 1901.

- Hafiz/. A Specimen of Persian Poetry, or Odes of Hafiz; with an English translation and

Pers. & Engl. pp. XVI, 68. London 1774.

- Hafiz/. A Century of Ghazels, or a Hundred Odes; selected and translated from the Diwan of
174. Williams & Norgate, London 1875.
- Hafiz/. Specimens of Hafiz. Persian Poetry for English Readers. /Samuel Robinson./ 1883.
notes. /pp. XVIII, 137. Kapoor Bros., Karachi 1936.
- Hafiz/. Translation with Explanation of the
Bombay 1891.
- Hafiz/. Select Odes from the Persian Poet Hafiz; translated into English verse, with notes critical, and explanatory, by J. Nott. Pers. & Engl pp. XII, 131. London 1787.
- Hafiz/. Memories of Hafiz, by Robert Obbard. /English translations of selections from Hafiz./ pp. III, 57. Civil and Military Gazette Press, Lahore 1921.
- Hafiz/. More Memories of Hafiz, by Robert Obbard./English translations of selections Civil and Military Gazette Press, Lahore 1922.
- Hafiz/. The Poems of Shemsed-din Mohammed Hafiz of Shiraz; now first completely done into English verse from the Calcutta, R. P. Mitra and Sons. 1960. pp. VIII, 48.
- Hafiz/. Renderings from the Dewan of Khwaja

Stallard. pp. 36. B. Blackwell, Oxford 1937.

- of the Hidden; an attempt to transfuse into English rubaiyat the spirit of the Persian poet, as felt by Clarence K. Streit, with a foreword, a poem, an epilogue, a sketch, of the life of Hafiz and a note on this adaptation, pp. 96. The Viking Press, New York 1928.
- Hafiz/. Hafiz in Quatrains; a transfusion, presenting the spirit of the Persian poet, by Clarence K. Streit. pp. 100. B. Abramson, New York /1946/. Revised edition of a translation first published in 1928 under title: Hafiz, the Tongue of the Hidden.
- Hafiz/. Rogers, Alexander. Persian Anthology; being selections from the Gulistan of Sadi, the Rubaiyat of Hafiz, and the Anwar-I-Suheili (the

Bevington & Co., London 1889.

