

## **The Status of the Arabic Language in the Lyrics of Hafez**

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**Abstract:** Persian poets mostly when influenced by other language, they wrote their ideas in the style of that language. In that era the intellectual language was Arabic, then the poets accustom with Arabic poem's rhyme and meters, and compose good odes and sonnets on that style. Hafez is one of biggest poets in the first mid of eighth century, he uses the purports, ideas and statement was written by best Arabian poets and prior Persian poets. He rewrite them and add beauty to his odes. One reason of immortality of Hafez and his poems was getting infusion of holy Quran and Prophet Muhammad's (pub) words. He not only was memorized the Quran but also was able to research in it. He knows the rhetoric knowledge and miracle of Quran and was habitué with that's interpreted and he mentioned to this in his sonnets frequently. In order to deep intellectual, literary and artistic dependency of Hafez to holy Quran, we can understand his complexity of his language and poems easily. This article uses the descriptive- analysis method to study the Hafez's Arabic knowledge and the influence of Arabic language in the understanding his sonnets.

**Keywords:** Arabic language, holy Quran, Hafez, Persian language, sonnets.

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### **INTRODUCTION**

Quran is the first place In Islamic culture, where the poem mentioned. and as to the poets, those who go astray follow them do you not see that they wander about bewildered in every valley? and that they say that which they do not do, except those who believe and do good and remember allah much, and defend themselves after they are oppressed; and they who act unjustly shall know to what final place of turning they shall turn back.

As the Holy Quran was profound changes in social and political life of Arab origin and also had great impact in literature, prose and Arabic poetry. In fact, the Arabic prose debut from Quran. According to Ibn Khaldon, the Quran neither order nor prose but it's the words of Allah. If we look at the poet's works, we find out that the poets who have used of Qur'anic verses and prophets traditions, their poetry have more alternatives in people's hearts. in all of his sweet words there are enjoyment, Quran inspiration and Hadiths. If we look at his poetry with greater awareness of God's words, we can find lots of verse and Ahadith. in his early age he was learned the Arabic and Persian Literature, reading the Quran with Fourteen narrative, interpretation of the Quran, philosophy, mysticism and even also the music. His book is one of the most outstanding Qur'anic interpretation because of his context, verses, words and modes of expression. so Hafez had a deep relation with Quran. In the

comprehensive preface of Divan as his contemporaries (Mohammad Golnam) quoted that he has learned the rules of politeness, attend the virtue of charity and education and discovered the Arabs Medicine through the Qur'anic lessons. The only book of Divan Hafez that mentioned with honor and respect, without ambiguity and opacity is Quran. The variety name of Quran that mentioned in Divan Hafez is ten times and the author seek to answer questions on these subjects, are that first, in what extent he used of Arabic Language in his lyrics. Second, whether use of Arabic words affected its better understanding of his lyrics or have made it so difficult? hafez used many quranic verses in his Divan which shows the place of Arabic language in Hafez lyrics.

### **PREVIOUS RESEARCHES**

Whatever the author has had research into many websites and studied various books and articles but he didn't find any article with the mentioned title, so he has used of published books and articles in relation with above mentioned title. In this article, it used of descriptive and analytical methods and tried to influence the Arabic language on Persian language and literature specially Hafez lyrics and relation between these two languages and also evaluate the effect of this relationship on lyrics of Khaje Shiraz. What does entail the necessity of this article, can be motivated to answer the questions some Hafez's fans. the author to answer these questions he talked about Arabic and Persian

poems, Hafez, Hafez poem, influence of Hafez from Qur'anic verses, derivation of Quran, use of Arabic words and idioms in poem and finally he has achieved desire results.

Arabic and Persian poems contemporary with spread of Islam in Iran and also the Arabic language was propounded as religion, government and elite' language. At that times the language of Pahlavi and Sasani was moved from first level official language to another level of current dialects in Iran's imperial. This language was commixed with interfering Arabic terminology and was used more in fireplaces as Zartoshtian adoration language. The expansion territory of Arabic culture in Iran and Iranian fond in communion with social organizations, migration of Arabs tribes, and their relation with Iranian through adjacent way, marriage and also daily transactions led to that Arabic language had great influence into Persians' dialects. However, Persian language (dari) at the late of the third hegira century began its rise with relying on Arabic language and gradually found its place. Along with this development, the Abbasid government has reinforced its influence and Iranian relation with Arabs people (Iraq) was more and more with capital of Islamic caliphate. The generation that emerged from this confederacy it's raised many poets that revolutionized Arabic poetry and from imitation and frozen mode turned it into innovation mode. Along with the legacy of modernist poetry the first Persian poet came into existence poets who were spoken in both Arabic and Persian languages. After they studying Arabic and religious science and preserved the Arab's poets and expertise in rhetorical methods of Quran language, they had turned into Arabic's poems. Therefore it was clear that poets and writers of Persian language at the Islamic era had full knowledge on their (arabs) literature and language. Maybe some people think that only Manochehri (manochehri 1356) had full knowledge of Arabs poets and poetry and in this case, he has written some lyrics and named many greyhound in his ode which reflects and guaranteed the Arabs poets in his work. This idea isn't correct that greyhound, derivation and ensure accountability of those refer to this poet, but all poets rather than, they have had full knowledge of language, literature and Arabs poetry presentation and they were aware of rhetoric, speech and meaning and each of them had certain conditions and Nezami made set of specific criteria like Ibn Qhabite who determined some specific conditions for old and contemporary Arabs poets. Motivation of Manochehri in knowing the Arabic language and its literature that he lived in Damghan and the city was in possession of Deilaman and this group of politician were insisted in promotion of Arab Language and they didn't notice to promote the Persian language. Most of Ghaznavi's poets were dominance the Arab's language. Another poet of Ghaznavi period

was Onsoory that derivated all his poems from Abo Tamam and Abo Tayeb Montabi. one of his purports about Roman conquest was as below:

"Swords are more honest than books that boundaries lie down between seriousness

And humor at its edge. There is knowledge between bright darts of troops not among the seven meteors."(abu- Tammam,1981:22)

Also Onsoori brought and expressed this concept with special lines as below:

"Other poets that influenced by Arabs literature were Hafez and Saadi that with some changes of Arabs language and literature had written pretty lyrics and odes specially about Quranic concepts, hadis and literate traits" [1].

### HAFEZ

Khajeh Shams eddin Mohammad Hafiz-s Shirazi, one of the greatest poet that biographers have written that "his ancestors were from the foothills of Isfahan and after a while they came in Shiraz and have settled over there. His father's name is Baha-ud-Din Mohammad who was a coal merchant died, leaving him and his mother with much debt. Hafiz and his mother went to live with his uncle (also called Saadi). He left day school to work in a drapery shop and later in a bakery.

And by love of his virtues education he went to the school and by that time his life has changed and understood the meetings of scholars and literary of Shiraz. He was studied in the field of oriental and literal science and recited whole of Quran and due to this reason was nicknamed as "Reciter" [2]. Moreover, he is well versed in the mysterious and elegance of literary language and had a special dominance on the complexities of Arabic language. Other Arab's officials experts rededicated the Hafez and Saadi 's poems and they knew that their poems are more accurate and more powerful but his Iranian extreme sense and belief in the superiority to Persian language, avoided of Greyhound, as he said:

And can easily find out from Arabic lines in his Divan that he was studied famous Arabs poets like, Farzadogh, Ibn Farz, Bahtari, Abonavas and Abol allayMoeri [3].

### HAFEZ POETRY, THE PINNACLE OF PERSIAN SPEECH

Hafez poetry is on the top of Persians art and is supernatural in many different ways. The argument that who is the best Persian poet has already remained unanswered and we can claim that no one has like his Excellency in Persian speech.

It means that, in these precious collection there is Excellency and it's not comparable to others [4]. All Hafez ghazals are like flushed Mountain peak that when you open the window you can see its great and spectacular view of each sides. When a song is gone up to the height of sun, wherever you are as soon as you step into its space it will shine on you [5]. Whatever that has put Hafez poems at the top level were total meaning, jokes, Quranic and literary notes and you shouldn't neglect his perfection of virtue and literary science that all his success were referred to reading Quran lessons and also he was master in linking all his jokes and literally notes that for this reason, his speech blade was more resplendent than Timor sword [6].

### HAFEZ EFFICACY FROM QURANIC HOLY VERSES

Speaking of Holy Quran and Khaje's wonders poems are so difficult. Mention the Hafez and his Ghazals after The Quran name, it means that the both mentioned names aren't comparable and its place is beyond our thoughts that not only the humans can't say any words or bring at least a sentence like it but also Hafez has got this degree. If so, they have talked about Quran and mentioned Hafez name its due to that he immersed himself in spirituality and inspiration of true speech and is based of Gods Words he has wrote such these mot heart and stability lyrics. one of the most wonderful effects of Holy Quran that affected his mind and language during fifty years reading God's holy book, that is affecting the structure of Quranic verses on Hafez Ghazals structure. Hafez has used many versus (Quranic concepts) during his lyrics as he said:

"Morning, you get up and trust on your safety, whatever I have, it's from Quran magnificence" [7].

And he wrote in other sonnet: "To thy complaint, love reached, if like Hafez Thou recite the Koran with the fourteen traditions" [8].

Also, mentioning the Quranic concepts has an ethical values and another important aspect of maintaining Quran, however, is that he has been mentioned the Quranic verses or phrases with some accurateness into his ghazals and he didn't translate for example he wrote: "God rewarded them with Gardens underneath which rivers are flowing Or (the night is) peace until the rising of the dawn" [8].

### SCIENCE AND QURANIC TECHNOLOGY

Hafez was master in all Quranic sciences such as interpretation, translation and intonation and these science like rhetorical science were at the top of other science at his time in Shiraz and also great accustom to Quran and siege the Qur'anic science moreover, make it necessary for people who know the Hafez that to know hidden secrets inside the Hafez poetry which contains hundreds Qur'anic allusions, and for this reason, they

should know the Holy Quran and its science as possible [8].

### HAFEZ ARTISTIC STYLES AND HIS

As matter of fact, Hafez poetry is succinct and composition of his Islamic studies and current traditions in Iranian's literary and language that emerged of people's believes. and with the best form, Hafez changed these traditions of Persian and Qur'anic concepts to his poetry and has shown them to the audience.

He used his ghazals with desirable way and also beautiful Quran stories (the best stories) that has made his theories clear and understandable [7].

**Sweet patient:** "O Camel driver! who take the beauty of lover, stop and walk up; I don't have sweet patient of longing" [7].

The phrase "sweet patient" comes in holy quran in Chapter Yusuf verse number 18 : "And they brought his shirt (stained) with blood, a lie. he said: 'no, your souls have tempted you to do something. but come sweet patience! the help of allah is always there to seek against that which you describe"

**Noble recorders:** "thou think est not that the evil-speaker departed, and took his life: his account is with two noble recorders." [7]

This phrase comes in holy Quran in Chapter 82: Al-infitar verses 11-12: "noble scribes. who know of all that you do".

**World:** "Hafiz! if thou desire the presence from him, be not absent;

When thou visitest they beloved, abandon the world; and let it go." [7].

This word is mentioned several times in holy Quran, like Adam that said many times in several chapters.

**Adam:** "The black mole that is brunette face, the mystery of that grain, that become the highway robber of Adam, is with it." [7]

### HAFEZ DERIVATION FROM HOLY QURAN

Hafez recited whole of Quran and derived its different parts, moreover, in the direct derivation, Hafez after reading the entire or part of a verse with a bit change has put it inside his ghazals like:

"htis is the Joiner night and the separation passed, peace it is, till the break of dawn" (Hafiz Qodsi, p267).

The second half-line was derived from last verse of Ghadr (destiny) chapter. In other sonnet Hafez wrote:

“The religious agent broken the winepress and I broke his head, [we have written for them ...] a tooth for a tooth, and for wounds equal retaliation” (Hafiz Qazvini, p361).

The second part is the verse 45 from Maedeh (the table cloth) chapter. In other sonnet Hafez wrote:

“And for those who fear Allah, he (ever) prepares a way out, and he provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him”. (Hafiz qodsi, p340).

This is part of second and third verses of At-talaq (divorce) Chapter and Hafez with removing the word “way out” from the above verse has made nice poem and made the order of words and unmatched words of Quran appear and has shown his artistic style and also often with mention some Quranic verses in his poetry has gave greatness and glory to his speech.

“Below the roof of the palace of that beloved of Hun-nature, the eye of Hafez. The way of paradise, beneath which streams are flowing, held.” (Hafiz Qazvini, p54).

The underlined sentence mentioned in Chapter Al-burooj (the mansions of the stars) verse 13: “Lo! Those who believe and do good works, theirs will be gardens underneath which rivers flow. That is the great success”.

Hafez said other poem: “When I have shaped him and ran my created soul in him fall down prostrating towards him” (Hafiz Qodsi, p109).

Ran my created soul was derived from the above verse. By the way this verse refers to **Ibrahim** prophet and **God** says: “when I have shaped him I have ran my created soul in him”.

And he said: “Is it the time of keep the faith came? That my omen appeared with O my lord leave me not alone” (Hafiz Qazvini, p354).

My lord leave me not alone was derived from 89 verse of Alanbia (prophets) but the entire chapter is: “And zakariya, when he cried to his lord: O my lord leave me not alone; and thou art the best of inheritors”.

Sometime by bringing a verse of Quran, has pointed out the concept of the theme (verse concept). Like this line: “We are present in Assembly of friendship and all the friends gathered, recite verse when they nearly strike you down and suspend it above” (Hafiz Qazvini, p145).

This sentence announced in Chapter Al-qalam (the pen) verse 51-52 that said: “And lo! Those who disbelieve would fain disconcert thee with their eyes when they hear the reminder, and they say: lo! he is indeed mad; When it is naught else than a reminder to creation”.

Hafez wrote in other sonnet: “Take the opportunity of the joy, entertainment and youth like a flower, O Hafez! The duty of the messenger is only the delivery” (Hafiz Qazvini, p200).

And Chapter Al-maeda (the table) says: “The messenger's duty is but to proclaim (the message). But Allah know the all that ye reveal and ye conceal”. The concept of second line refers to the first part of this Quranic verse.

Hafez wrote: “Drink wine listening to music of harp and do not be sad, If someone tells you don't drink Say: He's the forgiving” (Hafiz Qazvini, p172).

This poem has an allusion to the verse 49 of Chapter Al-hijr that say: “Tell my worshipers that I am the forgiving, the most merciful”.

And he said again: “O butler give me wine in grate cup, God's given you to drink an overflowing cup” (Hafiz Qazvini, p322).

That derived from Chapter An-naba (The tidings) verses 31-34:

“For the cautious a place of prosperity, and gardens and vineyards, curvaceous, of equal age, and an overflowing cup”.

#### INDIRECT DERIVATION

Some lines that are translation from Holy Quran. It means that Hafez bring the concepts of verses into his poetries as his claims end evidences.

Like this line: “Don't sell the friend to the world, those who sold Joseph for gross gold did not benefit” (Hafiz Qazvini, p143).

The second half-line refers to Yosef's brothers that they sold him with trifling price in Joseph chapter verse 20: “Then, they sold him for a trifling price, a number of dirhams, because they considered him to be of little value”.

Hafez wrote: “His magic that he all made here, Sameri had the cane but with hands on Moses, sleekest made”. (Hafiz Anjavi, p87).

The second half-line is argument for the first line and also the story of Moses and had threw the rod and became a serpent then he was remembered his white hand; in chapter Al-araf (The Heights) verse 107-

108: "he threw down his staff, and it was clearly a serpent, then he drew out his hand and it was luminous to the onlookers".

And he wrote in other sonnet: "The load of deposit, the sky could not endure, In the name of helpless me, the dice of the work, they cast" (Hafiz Qazvini, p125).

The main concept of these lines is the best interpretation of this verse: "Surely we offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant".

Whatever, that increased the glory of Hafez poetry much more than everything is that these line refer to the Holy Quran as subtle metaphor. Like this line: "why we have to wear the Ihram? because that Ka'ba not here, why we have to tun in Hajj because Safa leaves Marwah" (Hafiz Qazvini, p57).

Initially In this line, some words like Kabbe, try, Humanity and purity make the reader's mind notice to this verse that is surely the Safa and the Marwah are among the signs appointed by Allah. And another mean of these words refer to the lover desire and goes over him.

Hafez some time take help from Holy Quran in bringing beautiful similarities and description. He it is that cleaved the day-break (from the dark): "he makes the night for rest and tranquility, and the sun and moon for the reckoning (of time): such is the judgment and ordering of (him), the exalted in power, the omniscient".

Some time by reading Hafez poetry, a verse concept of Holy Quran crossing some people's mind. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah know eth, and ye know not.

This line remember the concept of "that ye dislike a thing which is good for you" its part of verse 216 [9].

#### **USE OF WORDS AND ARABIC IDIOMS IN POEMS**

Both Hafez and Sadie had full dominance in using Arabic words and idioms and like other Iranian poems. However, he applied many Arabic words as single or half of line or full line in his poetries and the below line is one of them:

It means that anyone who breaks his promise, surely he will be confusion and when a wise vowed he has to comply the guarantee. (forbidden" means wisdom, "Zamm" means liability and covenant. Allame

Qazvini believes that Hafez guaranteed his line from the Matnabi concept as below:

There is cognition between us if you know it you will be bound by it and if there is no love between us also there is knowledge and understanding and the wise surely consider it. The education is like treaty between them. Moreover, there is cognition and understanding, which you stick in it.

#### **THE LOVER**

Hafez, through using of Arabic poems recalls his lover with different titles repeatedly. He was paying particular attention to arabs poets such as Sharif Razi and Bosiri as he wrote beautiful Qazals as below:

I wrote the story of my love while my eyes were crying. come that I had been unsettled without your presence. I have always said to my eyes, where is your lover. (Selma means "lover") and this Qazal is derivate from Sharif Razi lines and his poetries.

When I cry because of him I also cry for you, heigh Selma home, where is your Selma (lover)? The water is near and you water the thirstiest but except my fallen tears nothing can feed you anymore. The eyes followed you down and didn't choose any love except you, who informed the eyes that my heart loves you.

Bosiry has like this concept in his odes that likely hafez derived this lines from him. When I was lived in Hejaz I recalled all my neighbors and I sweep serum for them and this is great honor forman.

#### **HIDE AND CONCEAL FLAWS ANDUGLINESS**

Hafez (bless him) with respect to his ability about Moral Poetries, represented one main concept about Allah and conceal any flaws by him through his lyrics in addition that he derivate this concept from another Arabic poets who was lived before him.

This line was derivate from Quranic meaning and one of the other Arabs poets that God say: Should I seek a lord other than Allah who is the lord of all things? Every soul earns only to its account no soul shall bear another's burden then to your lord you shall be returned and he will inform you about that in which you differed.

And in continue his lines, say:

From the beginning of the grace of god that has been established, do not despair (disappointed) me, you don't know what is hidden behind and who is accepted and who rejected? This concept is like a Roman lines that he say:

The fear and desire are struggle with me, both of them are strong and I'm unable to know of hidden fate, too. So either, because of my willingness to step

forward and I withdraw the other foot cause of perish fear.

Two things that make me to hesitate:

Joy in gaining the reward and the other is fear of penalties that I'm so incapable and weak between them and I don't know what the fate is and due to this reason I step forward with hesitant and then I take a step back. And in this case I try to save myself, and God is knower of unseen and no one is aware of his fate.

and that Allah is the great knower of the unseen things [1].

## CONCLUSION

There is no doubt that any knowledge in his mental, inevitably reflected in his poet. Because it is making his spiritual character and those the experience and knowledge that is learned along life over the time. This education and knowledge while poetry have chance to be manifest.(appear). Perhaps it could be said that poetry, in addition to expressing emotions, the translation of poet knowledge, especially when this knowledge is linked with religious beliefs and issues that the poet accepted them whole heartedly and has been believed ,in which case, his poetry would be a clear picture of opinions and religious beliefs. Extensive part of Persian rich literature and their beliefs is one of this kind and Darley we can say that: [9]

If one is unaware of religious issues, news and Quranic interpretation, he cannot has full advantage of extensive understand of enrichment Persian literary. Because Without mastery and awareness of these problems and issues, it would be impossible to understand many poems of great poets. To consider the fields and intellectual resources of any speaker in understanding his speech it would be facilitator especially in case of dispute. Apart from intellectual resources, heart desires and speakers hobby in this fields have the same manner. Hafez had sever belonging to Holy Quran in the views of intellectual, artistic and literary and facilitated most of his lines and also problems in his poems.

Hafez I didn't see nicer than yours, the Quran that you retained.

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